



Institute for Christian Studies  
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Institute for Christian Studies. Academic Calendar. 1990-1992

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Institute for Christian Studies  
**Academic Calendar**

90|92



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## The President



*J. Harry Fernhout*

ICS began 1990 with a new President, J. Harry Fernhout, who in his third year of life emigrated from The Netherlands to Canada, where his parents settled in Thunder Bay in 1951. He graduated from Dordt College, in Sioux Center, Iowa in 1970 with a major in philosophy, married Hilda Dykstra of Winnipeg in 1971, and received his master's degree in philosophical theology from ICS in 1975. After some years of work for the Curriculum Development Centre in Toronto he received his Ph.D. in philosophy of education from the University of Toronto and began teaching at ICS in 1985. Harry and Hilda have four children.

The new President's vision for ICS includes growth in support at all levels, expansion to 80 full-time students and 12 faculty, further development of degree-granting rights, building and nurturing the confidence of our traditional support community, and achieving closer relationships with other institutions. He views the core of ICS as a place where people who see themselves heading toward a college teaching career get a thorough grounding in reformational Christian perspective. He also wants to boost the new master's program in Worldview Studies, in order to serve Christians working in a variety of vocations with an opportunity to develop and deepen their Christian worldview. He is also keen to promote ICS as an institution for research, writing and publication. At the same time he stresses that ICS is not for everybody, but is a specialized school. Above all, he promises ICS's supporters that he will do his utmost to be faithful to what they have entrusted to the institution.

Fernhout served as Vice-President, Academic under Clifford Pitt, who succeeded ICS's first president, Bernard Zylstra, in 1985. With his

formal training in three key areas for ICS, theology, philosophy, and education; with his involvement at ICS as Senior Member; with his hands-on experience at developing curriculum and serving on schoolboards and committees; and with the administrative experience he gained under the wise leadership of Clifford Pitt, ICS's students, boards, staff, and constituents look forward with confidence to Fernhout's term of service.

## *The Institute for Christian Studies*

The Institute for Christian Studies (ICS) offers graduate programs which aim to help people develop a Christian understanding of their studies and life's work.

Our approach is different from a seminary or theological college which is devoted primarily to training clergy. Our primary interest is to help people in almost any field of study to understand their field in a Christian way. We wish to contribute to the preparation of people for careers, the basic matters of which may be related to the studies offered by ICS. In this way we may help people to see their work as a Christian vocation.

Our method of developing a Christian perspective in academic studies is to concentrate on the fundamental points in a field where theological, philosophical, and methodological questions naturally arise. These points in any one field tend to connect in an interdisciplinary fashion with comparable points in other fields. The understanding we have of these foundational and inter-

## **Programs of Study**

### **Admission to ICS**

The criteria for admission to any of ICS's programs include competence and readiness to undertake the kind of advanced study we offer. Normally, the official prerequisite to admission on the master's level is a four-year general baccalaureate degree with high standing, or the equivalent, preferably with an undergraduate concentration directly related to the applicant's intended field of emphasis at ICS. For doctoral studies the prerequisite is an M.Phil. F. degree from ICS or its equivalent.

The M.Phil. F. and the doctoral programs are full-time residence programs. Such programs normally require full-time attendance for two consecutive years and residence near the institution.

An applicant for admission to any of ICS's full-time programs must submit the following:

1. A completed application form.
2. Official copies of transcripts recording all post-high school academic study.
3. Two academic recommendations from people qualified to comment on the academic merits of the applicant's previous study and on her or his preparation and prospects for successful graduate study; for doctoral studies send three academic references.
4. One personal recommendation from someone who knows the applicant well and can comment on his or her purposefulness, maturity, and personal readiness for graduate study.
5. A substantial sample of the applicant's academic work showing ability to write and research, such as an essay or research paper.
6. A statement of purpose indicating how study at ICS may help in the pursuit of academic and personal goals.

An applicant whose native language is not

English must show evidence of competence to study and write in English at an advanced level. Normally, such an applicant must submit a score of at least 600 in the English language test known as TOEFL (c/o Educational Testing Service, Princeton, New Jersey, USA), or the equivalent. Students may write the ICS code number 9541 directly on their TOEFL exam for the grade to be mailed directly to ICS.

Applicants for part-time study must submit an application form and transcripts of all post high school education, and possess the appropriate baccalaureate degree with a good academic standing.

Auditors must receive the permission of the instructor before enrolling in a course.

ICS accepts transfer of credit from other graduate institutions for work equivalent to our study, thereby allowing some applicants to enter the M.Phil.F. program with advanced standing.

We encourage applicants to complete the application process by March 15 in order to allow for enough time to obtain a student visa if needed. However, applications received after March 15 will also be considered.

### Master of Philosophical Foundations

The Master of Philosophical Foundations (M.Phil.F.) program is a two to three-year course designed to help a person develop a Christian perspective in academic study.

There are several elements which contribute to meeting that aim. First, ICS provides a community of people who together work at building shared Christian philosophical insight. As an expression of our stress on community we refer to faculty and students as Senior Members and Junior Members. Second, we offer experience in interdisciplinary study and methods. Third, we help develop competence in critical study of the foundational

disciplinary matters tends to permeate the entirety of our academic study. If we let the basic biblical insights of Christian faith work their way out, from the bottom up, then in a most integral manner, our Christianity can decisively affect our studies.

The biblical insights we have in mind pertain to the most crucial matters of life: who we are as men and women, the goodness of God's creation, the destructiveness of evil, the liberating, healing, and recreating work of Jesus Christ, the nature of wisdom and truth, the integrality of history, the meaning of love, justice, and stewardship, the importance of emotional openness and aesthetic awareness, the constructive limits of scientific analysis.

A Christian approach to studies and life-work opens up alternatives to the lines of thought which dominate most of higher learning today. We constantly interact with the leading secular perspectives — Marxism, liberalism, conservatism, behaviourism, Freudianism, technocratism, prag-

matism, positivism, systems analysis, linguistic analysis, post modernism, and many more.

ICS is organized as a Christian interdisciplinary and philosophical faculty in which there are various emphases. Currently we offer study in the foundational matters of these areas: theology, aesthetics, philosophy, history of philosophy, history, and political theory.

Most of the people who study at ICS come to develop a Christian understanding of their field and area of future work. We offer several options for study:

### *Master of Philosophical Foundations*

The Master of Philosophical Foundations (M.Phil.F.) degree program involves two years (24 months) of residential study, including biblical study, philosophy, interdisciplinary seminars, a major area of emphasis, seminars, readings, a written thesis, and oral examination. The M.Phil.F. is designed for

problems in a major emphasis. Fourth, we give opportunity for the experience of some research on a question or problem having foundational import.

The M.Phil.F. program is best suited to Junior Members who have academic concerns in mind. It can be a great benefit to anyone who wants to think about a Christian understanding of a specific field of academic study. Usually it serves as an excellent supplement to further graduate study elsewhere.

For example, a person planning graduate study in theology could make good use of concentrated work on the philosophy of theology. Someone studying literature, music, or art could gain understanding by working in aesthetics. Persons interested in political theory could benefit from the study of a Christian view of toleration.

Similarly, people headed for non-academic careers which require advanced professional training could take the M.Phil.F. program as well. For example, although we are not a seminary, Junior Members planning to become pastors would gain from studying theology at ICS.

The M.Phil.F. program begins with study in two fields that have an interrelating, interdisciplinary character: foundational biblical study and philosophical studies. The work continues with seminar studies, including an interdisciplinary seminar, and reading in the selected major emphasis, and culminates in a written thesis, which is defended orally.

ICS awards the M.Phil.F. degree upon successful completion of eight units, usually including the following:

#### Year One

1. Biblical Foundations
2. Philosophical Foundations
3. Seminar in major emphasis
4. Guided readings in major emphasis



**Year Two**

5. Seminar in major emphasis
6. Interdisciplinary seminar
7. & 8. Thesis and examination

One unit (excepting the guided readings and thesis) normally includes active participation in a course for one full year, assigned readings, and either a written paper (15-30 pages) or the equivalent.

In some cases, if the Junior Member's undergraduate major is different than the major emphasis chosen at ICS, additional study may be required, thereby lengthening the time needed to complete the M.Phil.F. program.

A reading knowledge of one foreign language appropriate to the major area is required and a text in that language will likely be assigned in a course or in guided readings.

The Junior Member is responsible for selecting his or her course of study, upon approval of the Senior Member in the student's major emphasis.

At present, seven major areas of emphasis are offered at ICS, including: aesthetics, history of philosophy, philosophy, philosophy of history, philosophical theology, systematic theology, and political theory.

**Thesis and Examination**

The thesis consists of a major paper, 70 to 100 text pages in length, related to the Junior Member's major emphasis. It entails researched study of a topic, theme, or figure, and should demonstrate that the Junior Member can work competently in a critical way on a foundational matter in his or her area of emphasis.

Junior Members are encouraged to begin considering a thesis area during the first year so that as much as possible work in the seminars may relate to and support the thesis. The Junior Member is required to submit a prospectus of the

those who want a thorough, academic approach to the foundational issues of their field of study as a means of developing their Christian understanding, and who may eventually intend to pursue doctoral studies.

*ICS has requested the Ontario Ministry of Colleges and Universities to amend ICS's Charter to grant the two following additional one-year degrees. At the time of printing, the ministry had not yet made a decision.*

***Master's Program in Worldview Studies***

ICS offers courses toward a one-year master's degree in Worldview studies designed to aid professionals in developing a Christian perspective within which to view their work.

***Master's Program in Education***

Courses toward a one-year master's degree in education will be offered for practicing teachers or those who intend to become teachers and who wish to develop a Chris-

tian vision of the nature and purpose of education.

### *Doctoral Study*

ICS, in cooperation with the Free University in Amsterdam, offers a comprehensive course of seminars, readings, examination, research, and a dissertation in philosophy or the philosophy of a discipline. The doctoral program requires at least four years (48 months) of study after completion of the M.Phil.F. degree, with work in major and minor fields. Upon successful completion of the program, the Doctor's degree is awarded by the Free University in Amsterdam. The full-time doctoral program is intended for those who wish to become professors in colleges or universities.

In connection with this doctoral program, which ICS offers in cooperation with the Free University in Amsterdam, the Ontario Ministry of Colleges and Universities asks ICS to print the statement which follows in the next paragraph. We would emphasize that the publication of this state-

thesis at the beginning of the second year. The thesis topic must be approved by the Junior Member's mentor and a second Senior Member, who together constitute the Junior Member's Thesis Committee.

The M.Phil.F. oral examination comes at the completion of the thesis and is up to two hours in length. The exam focuses upon the thesis and includes an exploration of surrounding and supporting knowledge. The examination is conducted by the Junior Member's Thesis Committee and an outside reader. A written evaluation of the thesis by the outside reader must be secured prior to the examination. If the outside reader cannot be present, then a third Senior Member will join the examination. Successful completion of the examination constitutes approval of the thesis.

### **Master's Program in Worldview Studies**

ICS's new master's program in Worldview studies helps professionals develop a Christian perspective within which to view their work. It can be completed in one year or taken over a six year (maximum) period.

ICS has requested the Government of Ontario to amend our Charter to allow ICS to grant this degree in addition to the M.Phil.F. degree. At the time of publication, the Government had not yet made a decision.

This program consists of eight half courses (i.e., 8 courses of one semester each), and can follow either a general or focussed track. Students in both tracks are required to take Biblical Foundations (2) and Worldview Foundations (2). These courses must be taken at the beginning of the program. The balance of the courses can be constituted as follows: General track: (i) 4 half courses in a variety of disciplines; (ii) 3 half courses in a variety of disciplines, plus a substantial paper. Focussed track: (i) 4 half courses in the focus area; (ii) 3 half

courses in the focus area *and* a substantial paper in that area; (iii) 2 half courses in the focus area *and* a mini-thesis (2); (iv) 2 half courses in the focus *and* a substantial paper in that area and one elective half course.

This program for 1990-92 will be considerably expanded. Details concerning courses and fields are available in a separate *Supplement* to this *Academic Calendar*. Interested persons will, upon request, have this *Supplement* sent by the Admissions Counsellor.

In this program a four-year certificate from a post-secondary institution or school or its equivalent will be equivalent to a four-year B.A.

### Master's Program in Education

ICS's new one-year master's program in education aims to provide a context for Christian reflection on important educational issues, and is designed to be completed in one year (12 months) though it can be taken on a part-time basis over a period not extending beyond six years.

This program was initiated in the fall of 1986, and ICS has requested the Government of Ontario to amend our Charter to allow ICS to grant this degree in addition to the M.Phil.F. degree. At the time of publication, the Government had not yet made a decision.

The program consists of 10 half-courses (i.e. 10 courses of one semester each), including Biblical Foundations (2), Worldview Foundations (2), and one of the following combinations: (i) 6 half courses in education; (ii) 5 half courses in education plus one elective half course *or* a major paper; (iii) 4 half courses in education plus one elective half course *and* a major paper; (iv) 4 half courses in education plus a research or development paper/project.

Junior Members intending to take the entire education program must take Biblical Foundations

ment is required of any Ontario institution where Ontario ministerial consent has been given to offer a degree program from an out-of-province institution.

"The Ministry of Colleges and Universities does not certify that this program meets Ontario university standards. The program of study being offered in Ontario is equivalent to the program being offered by the institution in its home jurisdiction. Potential registrants should verify for themselves whether the degree program offered would be recognized by potential employers and/or other post-secondary institutions. This program of study is offered in Ontario under ministerial consent, which has been granted for the period September 1, 1988 to June 30, 1991."

### Certificate in Christian Studies

The certificate program combines biblical, philosophical, and foundational study in an emphasis of your choice. It is intended for those who

have a strong academic interest in a field and who have one year they wish to devote to working on a Christian understanding of their field.

### *Special Study*

This program serves as an option for those who wish to select a combination of courses entirely of their own choosing, without the need of meeting any requirements for a degree or certificate. It is the most flexible way to pursue study in order to develop a Christian perspective.

### *A cohering vision of reality*

Our underlying belief is that reality — both human and non-human — is God's creation. As such, in its very nature, it discloses the will of God. It is richly diverse and incredibly full of all kinds of things and possibilities. At the same time this diversity coheres meaningfully because of the way God made it, or in other words, as Paul tells us (in

and Worldview Foundations at the beginning of their program. A Junior Member may request exemption from one of these courses, but must substitute it with an additional education course. Junior Members who do not expect to complete the degree program may take courses in any order.

With this program, ICS seeks to serve Christian educators teaching in schools affiliated with Christian Schools International (CSI) as well as those teaching in schools which belong to the Association for Christian Schools International (ACSI), Eastern Canada Region. In addition, educators in Catholic schools and Christians teaching in public schools may find this program enriching and beneficial.

Selected courses may be credited towards an M.A.T. degree from Calvin College, Michigan, or a specific teacher's certificate such as that of the Ontario Alliance of Christian Schools.

In this program a three-year B.A. plus a one-year B.Ed. or a four-year baccalaureate with an integrated education major are equivalent to a four-year B.A.

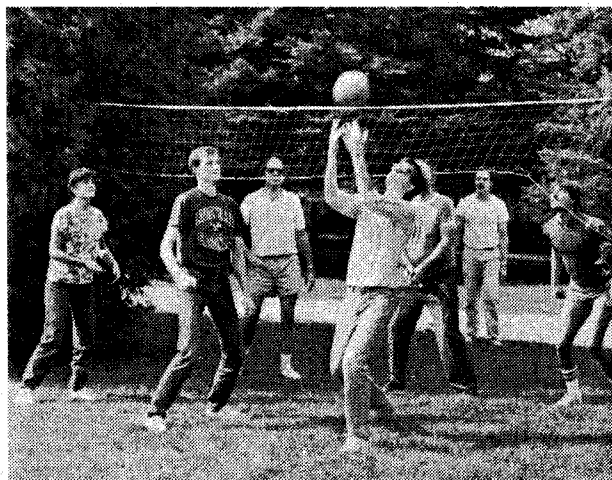
### **Doctoral studies**

ICS offers a Ph.D. program in cooperation with the Free University in Amsterdam. A Junior Member may pursue doctoral studies which begin at ICS and culminate at the Free University, with the Doctor's degree awarded by the Free University. This arrangement entails the recognition by the Free University that work taken at ICS may be regarded as equivalent to pre-dissertation study at the Free University.

These doctoral studies are intended for those whose vocational goal is a life of scholarship and teaching in or related to philosophy or the philosophy of a particular field of study. Our aim is to help develop scholars who can become independent and contributing members of the academic community, competent to teach others, knowledgeable

*At the beginning and end of each academic year retreats are held in an informal setting outside the city. These retreats*

*are an occasion for fun and fellowship and the promotion of interpersonal relationships between Junior and Senior Members and staff.*



Colossians 1:17), because Jesus Christ the Re-Creator holds it all together.

We regard scholarship and theoretical analysis as one valid way to gain some understanding of created reality. Each special academic discipline examines some aspect of reality and, provided it does so with integrity and wisdom, is able to gain genuine insight into what that reality is like.

Certain kinds of study focus on the coherence and interrelations among the diversity of things in reality. Biblical study and philosophy are two such interrelating fields of investigation. Interrelationships and coherences are particularly evident at the foundation of any discipline, at that most basic level where scholars make decisions which condition everything which goes on throughout the details of a whole field of study.

At ICS, we understand our special task, our *raison d'être*, to be the examination of interrelating and foundational matters. We wish to reflect in our

scholarship on the meaning and integrality of all of life in God's creation under the care of Christ.

This choice of task directly results from our interpretation of contemporary history and culture. We are impressed with the fact that universities, higher learning, science, and theory now experience a time of tremendous troubles. Indeed, our culture generally is beset with a crisis of the most profound sort, part of which can be traced to the influence of science and universities. Words such as "secular," "disintegration," "fragmentation," and "dehumanization" indicate some salient features of our troubles.

Since the eighteenth century, science and learning have disclosed and illuminated vast, formerly inaccessible regions of reality. They have transformed our understanding of what we already thought we knew. Whole academic disciplines have emerged, ranging from biology and history to sociology, psychology, linguistics,

able in philosophy, and ready to help gain Christian insight into learning.

Our program relates directly with the Department of Philosophy at the Free University. It allows study in philosophy and the philosophy of certain disciplines.

The doctoral program is designed to take a minimum of four years (48 months) after the M.Phil.F. degree. It includes two years of residence in Toronto leading to the Comprehensive Examination, followed by two years to research and write the doctoral dissertation.

The two years of residency in Toronto are designed to make it possible for a doctoral candidate to qualify for exemption from the "doctoral examen" at the Free University, and makes him or her eligible to be accepted by the Free University to work on the dissertation. An ICS Senior Member acts as joint supervisor and mentor. Normally a second supervisor and a reader will be chosen from the Free University's Philosophy Department. In individual cases a choice from another department may be possible as well.

The entire course of study allows the Junior Member to draw upon the resources of two institutions. It is a flexible process which encourages the Junior Member to take primary responsibility and initiative in constructing and following the course of study.

#### *The course of study*

##### **1. Major concentration and fields of study**

A person chooses one major concentration from among the following:

- Systematic philosophy
- History of philosophy
- Philosophy of a discipline

##### **2. Two years in residence**

At least two years of full-time residence at the

Institute are required, to include at least one of the three programs described below, plus additional units if necessary, leading to a comprehensive examination. Such additional units will be required if the course content of the candidate's previous work does not provide sufficient preparation for aspects of doctoral study at the Institute. At registration for the first year the person works out a program of study with his or her Program Committee, in consultation with the Doctoral Program Director. The Committee will determine whether, in order to assure adequate preparation for the comprehensive examination, any additional units will be required. The three regular programs shall be as follows:

#### **Systematic Philosophy**

- a) One full year course in Systematic Ontology, 28 lecture sessions of 3 hours each, 840 pp. of reading, 35 page paper with additional 700 pp. of reading.
- b) Same for Systematic Epistemology.
- c) Same for Interdisciplinary Philosophy.
- d) One half course of independent study in History of Modern Philosophy, 1000 pp. of literature and a 50 page paper.
- e) Same for Contemporary Philosophy.
- f) Same for Philosophy of some discipline or area.
- g) Same for thesis related topic or area.
- h) Four supervised reading units worth one quarter of a course each in fields to be chosen from Philosophy of Religion, Philosophical Anthropology, Philosophy of History, Philosophy of Education, Aesthetics, or Political Philosophy, each consisting of either 700 pp. of reading and an examination, or 600 pp. and written reports.
- i) A comprehensive examination covering 1500 pp. of literature taken from the above assignments.

#### **History of Philosophy**

- a) One full year course in Modern History, 28 lecture sessions of 3 hours each, 840 pp. of reading,

economics, and aesthetics. This scientific development has entailed immense benefit to our social life and culture. It is basic to all contemporary academic work, of whatever perspective.

At the same time, this unfolding of science and learning has proved destructive in many ways. Like most things in human history, it ambiguously gives us both blessing and curse. Undoubtedly the achievements of science and learning are impressive. For a time many people believed that human beings would soon gain control of the material, and even the social, environment of culture. Even when some trends of science seemed to belittle the stature of human beings, the belief arose that, via science, human power could nonetheless control the destiny of history. In due course, science exceeded its limits, and claims were made for it which pushed it beyond its realm of competence. Many people placed undue reliance on human powers of analysis, often

called "reason." Vast numbers of people gave science and technology, especially coupled with capitalism, extraordinary devotion as the Hope of the World. Scientists and scholars were often beguiled by an unmerited belief in their objectivity and usefulness as neutral instruments to divine the Truth.

A rationalistic and scientific worldview, even when put forward as a key to the meaning and unity of life, actually served as a powerful disintegrating force, both in universities and in the general culture. Scientific differentiation became disintegration; technical development became dehumanization. In reaction, numerous irrationalistic worldviews arose, further contributing to the fragmentation of our lives and culture.

Disintegration pervades our culture. Higher learning itself is severely fragmented. One academic discipline seems unrelated to another, one subfield seems irrelevant to its neighbour. A debilitating incoherence of vision and method im-

35 page paper with additional 700 pp. of reading.

b) Same for Contemporary History.

c) Same for Interdisciplinary Philosophy.

d) One half course of independent study in Systematic Ontology, 1000 pp. of literature and a 50 page paper.

e) Same for Systematic Epistemology.

f) Same for Philosophy of some discipline or area.

g) Same for thesis related topic or area.

h) Four supervised reading units worth one quarter of a course each in fields to be chosen from Philosophy of Religion, Philosophical Anthropology, Philosophy of History, Philosophy of Education, Aesthetics, or Political Philosophy, each consisting of either 700 pp. of reading and an examination, or 600 pp. and written reports.

i) A comprehensive examination covering 1500 pp. of literature taken from the above assignments.

#### Philosophy of some Discipline

a) One full year course in Philosophy of the Discipline, 28 lecture sessions of 3 hours each, 840 pp. of reading, 35 page paper with additional 700 pp. of reading.

b) Same for History of Philosophy of the Discipline.

c) Same for Interdisciplinary Philosophy.

d) One half course of independent study in the Discipline itself, 1000 pp. of literature and a 50 page paper.

e) Same for a second topic in the discipline itself.

f) Same for a third topic in the discipline area.

g) Same for a thesis related topic or area.

h) Four supervised reading units worth one quarter of a course each in fields to be chosen from Systematic Ontology, Systematic Epistemology, History of Modern Philosophy, and Contemporary Philosophy, each consisting of either 700 pp. of reading and an examination, or 600 pp. and written reports.

i) A comprehensive examination covering 1500 pp.



of literature taken from the above assignments.

The program sequence is flexible. The usual order is:

**Semester 1:** first half first full course, first half interdisciplinary.

**Semester 2:** second half first full course, second half interdisciplinary.

**Summer 1:** the four reading units.

**Semester 3:** first half second full course, first independent study.

**Semester 4:** second half second full course, second independent study.

**Summer 2:** third and fourth independent study.

**End second summer:** Pre-thesis examination.

Complete details on the doctoral program are available in the form of a separate packet entitled "Doctoral Studies," obtainable from the Office of Admissions.

### Certificate in Christian Studies

The general program leading to the Certificate in Christian Studies aims to introduce Junior Members, within the space of a year, to a systematic understanding of a Christian perspective in learning.

There are three parts to the program. The first part consists of foundational biblical studies to help provide a sound basis for a Christian perspective which can support theory. The second part is Christian philosophy as the medium of relating biblical insights to a major area. The third part provides the opportunity to develop a Christian perspective in one major field.

The program is designed for people whose main interest is academic, who want to work out a Christian perspective in a particular field. Usually, they look upon this year of study as a supplement to further graduate study or profes-

sional communication among scholars and fields.

Furthermore, much of higher learning is so hyper-specialized that it loses touch with everyday life. When learning does relate to the rest of life, it often does so by seeking to dominate it or by technocizing it. We experience life as fragmented and unbalanced. People are isolated from people, work is isolated from our homes, our lives are divided among industry, neighbourhood, politics, consumption, leisure, and school. Corporate economic enterprise, fortified by science, is distended, trying to act as the would-be integrator of our lives.

Underlying this disintegration and unbalance is the separation of religion from the rest of life. We call this "secularization." The inordinate faith in science helped eliminate the Christian religion from higher learning. The progress, and reason helped make Christian faith irrelevant to life as a whole, as more and more people looked upon

Christianity as a personal belief acceptable in private and in churches, but not in politics and industry, and certainly not in higher learning. The Christian religion was upset as a cohering and integrating force, as a humanizing and unifying power, both in learning and in everyday life.

We at ICS believe that in this time of troubles we need to work out a cohering vision of reality. Our prime resource is the biblical truth that the creation does hold together by God's Word, and that sinful brokenness in learning and in all of life can, because of Christ, be made whole. This entails a reintegration of Christian religion and academic learning.

Interdisciplinary and foundational studies are the means by which we hope to rediscover and reflect the wholeness of reality in our theoretical work. Through such studies we examine the nature of each field and the interrelations among fields. We devote ourselves to developing positive and systematic theories and philosophical

sional training related to their field of interest.

ICS awards the Certificate upon successful completion of three units (two semesters each). Two units are taken as "Certificate units" for which all regular work is required except a major paper. A third unit must include a major paper of 25 to 30 pages in length. The units are selected from the regular course offerings of ICS. Normally, three units are arranged in this pattern:

1. Biblical Foundations
2. Philosophical Foundations
3. Seminar in a major emphasis

A qualified person may select a fourth unit from the list of seminars offered, or the Guided Reading in the major emphasis.

A Junior Member's work in all units of Certificate study is arranged individually so that each person's needs and interests may best be satisfied. A Junior Member designs the details of her or his own year's study in consultation with a Senior Member advisor.

### Special Study

ICS welcomes those who wish to enroll in courses and seminars without having to meet degree or certificate requirements. We invite all people to come here for a year or longer to learn from our work, share in the community of scholars, and follow their own particular academic interests.

We call this arrangement Special Study. During any one year of study, a Junior Member, according to background and interest, may select from one to four units in the curriculum. Admission requirements for this program are the same as those for the M.Phil.F. program.

Special Study is designed for people who have diverse interests to pursue as well as for those who wish to work on one well-defined project. It is



Toronto provides an attractive setting for the Institute, with two universities and numerous research institutions as well as a vital cultural life. (Above) A view of Downtown with the CN Tower at right. (At right) The UofT's Robarts Research Library.



positions in a variety of areas. This we try to do in dialogue with the leading contemporary and historical options available, and in the perspective of the Christian religion. At the same time, we are committed to developing our academic study as a benefit to life as a whole. Indeed, we consider our academic pursuits justifiable partly insofar as they contribute directly to the wholeness in everyday life.

We hope that the specialized work of ICS can contribute in some small but worthwhile way to the coming of shalom in science, learning, and the academic world, as well as in the rest of our culture.

### *An academic community at work*

ICS is organized as an academic community of Senior Members and Junior Members at work in research and learning. By using such terminology drawn from an ancient tradition in English universities, we mean to emphasize that the task of learning is

shared by professors and students. Both are members of one community, devoted to the same calling, responsible together for the advancement of knowledge and insight. We want those at ICS to experience what the New Testament called "koinonia," a fellowship, a manifestation in academic work of the Body of Christ. We hope for this to occur chiefly by means of the seminars, the scholarly work together, and other such academic expressions.

The Senior Members have the task of leading the study. They endeavour to do so in a way which contributes both to the education of the Junior Members and to the ongoing research of the Institute.

The Junior Members join the community temporarily. In a very direct way, they are expected to take responsibility for their own education as well as to share for a time in the overall development of ICS's research.

The seminars are the primary way Senior and Junior Members meet for

particularly good for a graduate student at a nearby university who wishes to participate regularly in ICS's academic community. Graduate students enrolled in degree programs elsewhere are invited to join an ICS seminar. In some cases, it may be possible to arrange a special tutorial with a Senior Member. Special Study also serves as an option for those who cannot study full-time.

At registration in September, the Junior Member selects a mentor — a Senior Member closest to his or her interests — and works out a schedule of courses with the mentor's approval. To enter any course, the Junior Member needs the approval of the appropriate Senior Member.

At any time after beginning Special Study, the Junior Member may apply to the Registrar to enter a certificate or degree program. The Junior Member must then meet the requirements of the program entered.

## Policy Handbook

Successful applicants should become thoroughly familiar with further details about course requirements, deadlines, substitutions, and other aspects of their chosen program. These are all described in the *Policy Handbook* — which is available from the Administrative Assistant — in the section "Additional Regulations."

## Summer Courses

From time to time courses for various programs are offered during the summer. Information is available from the Administrative Assistant

**Note:** Changes in programs and course offerings are inevitable. We will endeavor to keep those seeking information informed of such changes.

## Seminars and Courses for the M. Phil. F. and Doctoral Programs

The course descriptions listed here identify the seminars and courses which ICS offers over a two-year period. Only the first four courses listed are offered every year. The other courses in the major emphases are offered on an alternating two-year cycle. Exact listings for each year are available upon request from the Office of Admissions.

### General

**Biblical Foundations (Brian J. Walsh) / Whole year, annually**

Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation. We will study the Old and New Testament in their historical context and in terms of their life-transforming relevance for a secular culture.

Special attention will be given to the unifying worldview that underlies the diversity of texts and genres found in the Bible.

**Philosophical Foundations (William Rowe and Hendrik Hart) / Whole year, annually**

This seminar provides an examination of the major themes of Christian philosophy, especially as they are relevant to the philosophical categories frequently used in courses at ICS. The course opens with an intensive one-week short course (the week prior to registration day), during which the principal ideas of a Christian philosophy are introduced. Systematic and historical studies follow. Major themes include creation-fall-redemption, categorial frameworks, religion, the nature of knowledge and theory, the structure of human personality, universals and individuality. Special attention is given to the philosophies of D. H. Th. Vollenhoven and Herman Dooyeweerd and subsequent modifications of their work.

academic work. The major area seminars combine a number of methods — lecture, discussion, Junior Member presentation, joint analysis of texts, tutorials, and criticism of papers by Junior or Senior Members. The topics of the seminars are chosen because they pertain to foundational concerns in a particular field. Although specialized, they relate to a broad range of studies. Moreover, we let very specialized study on one question or author serve as a case-in-point of how to go about working on similar kinds of things: how to research, where to look for materials and evidence, how to read a text, what sort of questions to ask, what kind of knowledge is necessary to a topic, how to philosophize, and so on. Learning occurs mainly via actual participation in analysis and discussion, by preparing papers and theses, and through self-criticism.

In addition to the seminars, the Senior and Junior Members meet together in other ways. They regularly gather for

worship. Sometimes they gather to hear guest lecturers. And from time to time, special colloquia are held.

A retreat is held for the entire ICS community in the fall and spring of each year. At these retreats, Junior Members participate in discussions about ICS and reflect about the year together in the spring. The retreats also include worship, skits, games, and outdoor activities.

The internal academic affairs of ICS are governed by an academic senate composed of Senior and Junior Members in a ratio of two to one, and an approximate equal number of academically competent persons from outside the Institute. The Senate deliberates on all academic matters including curriculum, degree requirements, admission of Junior Members, and appointment and reappointment of Senior Members, and makes recommendations to the Board of Trustees.

### **Interdisciplinary Seminar (Senior Members)**

*Whole year, annually*

The interdisciplinary seminar involves all Senior Members and all second-year M.Phil.F. Junior Members (unless a substitution has been allowed), and other ICS students who are admitted by special provision. This seminar focuses each year on a theme or problem which relates to all the major emphases. The theme is generally announced the preceding spring.

### **Guided readings in a major emphasis (Senior Members) / Whole year, annually**

The guided readings in a major emphasis is a course of readings conducted in tutorial style. It is designed to broaden and round out the major area by including a spread of readings beyond those which the major seminars provide. There is a different list for each major, giving books and articles from which the Junior Member selects the equivalent of six or seven books. The Junior Member begins on the readings early in the first year. After completing a book or article, the Junior Member either holds an oral discussion with the mentor or writes a brief paper.

## **Systematic Philosophy**

In this discipline, the emphasis alternates between ontology and epistemology each year. Both emphases concentrate on developing a systematic position in the field, which coheres with a Christian worldview, benefits from historical considerations, takes into account contemporary discussions, and aims at critical reflection on the problems covered.

### **Epistemology (Hendrik Hart)**

*First semester, 1990-91*

When the emphasis is on epistemology, we examine, in a seminar setting, contemporary

developments in our views of knowing, logic, theory formation, and science. We begin with an historical study of how we in our culture came to favor rational knowing above or even to the exclusion of other kinds of knowing. Next we take a critical look at the dominant views of the last half century as found in the positivist, scientific, or analytic traditions, as well as at responses made to these dominant views by Christians and others. Finally, we try to formulate some concepts that can contribute to a biblical perspective on knowledge and truth.

#### **Ontology (Hart) / Whole year, 1991-92**

When the emphasis is on ontology, we concentrate on the development of positions on crucial topics in ontology. The perspective taken is that our world is God's creation through Word and Spirit. Topics that may be chosen for inclusion in a given year include universality, subjectivity, entities and their functions in their relationships, the subject-object and the part-whole relation, time and development, unity and diversity, totality and coherence, order, and the nature of humanity.

### **History of Philosophy**

ICS's courses in the history of philosophy fall into two groups. Courses from these groups are offered in a rotating two-year cycle. The first group concerns periods and figures in the history of philosophy, the second problems and themes. Courses in the first group will examine a philosopher's life, milieu, sources, development and influence. Courses in the second group are studies in the history of ideas, providing a developmental overview of philosophy as well as a bridge to philosophical systematics.

#### *Relations with the academic world and the rest of life*

We, at ICS, as a particular community, relate to the larger academic world in a number of ways.

Important to us is our location adjacent to the campus of the University of Toronto. Although we are an independent institute, officially unconnected with the university, we seek to carry on our Christian task within the environment of a major secular university. We seek open communication with the best secular scholarship. The University of Toronto provides such an environment well. It is one of the great universities in North America, possessing splendid research facilities and an outstanding professional staff. It has a long history of openness to Christian presence in learning — a number of theological colleges and general colleges with Christian character are affiliated with the University and compose a federation known as the Toronto School of Theology.

Moreover, the University and the Institute are situated across the street from one another in downtown Toronto, one of the most innovative major cities on the continent.

ICS has associated with it a number of Fellows who work at other universities. They are scholars of like mind who visit us occasionally, sometimes for extended periods, to lecture, conduct short seminars, and to consult. In effect, they are an addition to the number of Senior Members.

Currently ICS is engaged in expanding its faculty by appointing staff from other institutions as Adjunct Faculty. Some twelve people have to date accepted such appointments. Adjunct Faculty render various services to the ICS community, one of which is providing for courses and seminars.

Throughout the academic year, a number of other scholars come to the Institute. Some present a special lecture, others help lead seminars and discussions, or spend sabbatical time here. Visitors

#### **Problems and Themes: Toward a Philosophy of the History of Philosophy (Rowe) /Whole year, 1990/91**

Contemporary philosophy gives much attention to the history of philosophy. But in what sense is the study of philosophy's history a philosophical activity? Some clues concerning this question may be found in the history of philosophy itself.

Through the work of such thinkers as Hegel and Heidegger, the course of events we call the history of philosophy has evolved from object of historical research to philosophical theme. Our seminar will focus on certain Hegelian and Heideggerian texts that move toward a philosophy of the history of philosophy. We will place these readings in the context of our own need, from a Christian point of view, to confront the history of philosophy as a 'systematic' as well as 'historical' problem.

#### **Periods and figures: Philosophy and Religion in Hegel (William Rowe) /Whole year, 1991/92**

The theme of religion affords many advantages in approaching Hegel's thought: It is the matrix of his early development, the capstone of his mature system, an example of his empirical method, the touchstone of his relationship to Christianity, and the bone of contention that divided followers into 'left' and 'right' camps. Our course will consist of critical readings of Hegel's philosophy of religion as contained in such works as the *Phenomenology of Spirit* (1807) and the *Lectures on the Philosophy of Religion* (1827). We will also examine relevant passages in the *Science of Logic* (1812-16).

### **Philosophical Theology**

Seminars in philosophical theology fall into two groups and are offered in a rotating two-year cycle. The first group, theological anthropology, concerns the place and relation of faith and theology to human life and the human sciences.



The second group, fundamental theology, concerns foundational problems and themes intrinsic to faith and theology. Seminars in the first group will have an interdisciplinary focus, comparing and exploring various historically recurrent anthropological models in philosophy, theology and psychology. Seminars in the second group will focus on topics such as the nature of faith, faith development, revelation, worldviews, creation, evil, and redemption.

**Theological Anthropology (James Olthuis)**  
*Whole year, 1990/91*

This seminar will explore and develop a biblically-inspired, holistic, multi-dimensional, relational and developmental view of what it means to be normatively human as an alternative to the dominant Cartesian/Kantian model which sees the basic form of engagement as control and mastery of nature by intellectual operators. We will examine ten types of historically persistent anthropological models, paying special attention to the models of Max Scheler, Paul Ricoeur, and Wolfhart Pannenberg. Special attention will be given to the bi-unity of humanity as male and female.

*James Olthuis is on sabbatical leave 1991/92.*

## Systematic Theology

Seminars in systematic theology fall into two groups which are taught in a rotating two-year cycle. The first group concerns basic themes as they occur in the history of theology and the church; the second concerns the systematic problems as they come to the fore in representative theologians from various confessional traditions. The first group includes themes such as Kingdom, Church, Spirit, and the Eschaton. The second group concerns basic problems such as the relation of nature and grace, Christology "from below" and

have included William Alston, Allan Boesak, Herman Dooyeweerd, Mikel Dufrenne, Hans-Georg Gadamer, Bob Goudzwaard, George Grant, Alvin Plantinga, Abraham Rotstein, Louis Smedes, Nicholas Wolterstorff.

For several years now we have held ad hoc seminars for scholars and advanced students in the summer or in January. So far we have convened or planned such seminars in the philosophy of natural science, economic theory, systematic philosophy, theological hermeneutics, psychological theory, philosophical aesthetics, philosophy of history and culture, and medical ethics.

ICS has established a special annual lectureship in Christianity and Learning to bring a distinguished Christian scholar to the Institute to present three or four publishable lectures on some aspect of implications of Christian faith for academic study.

Scholars associated with this lectureship include Langdon Gilkey, Stanley Jaki, Martin Marty, Heiko Oberman,

Adrian Peperzak, Rosemary Radford Ruether, Merold Westphal, Gustaf Wingren.

The Senior Members communicate their ideas and research findings to the larger academic world in various ways: by publishing books, articles, reviews, and periodical columns, by extensive lecturing at colleges and universities throughout North America and in Europe, by participation in conferences, colloquia, and academic societies.

ICS also seeks to relate its scholarship to the non-academic world in ways consonant with our academic character. Publications and special public lectures by Senior Members are one way. Another primary way is by means of the Junior Members who study with us. When they leave ICS for further study or for their work in their vocation, they carry with them the influence of their membership in this community. Ideally, they take positions of leadership in various communities.

"from above," Word and Spirit, and church as people of God and as institution.

**Ecumenical Ecclesiology (George Vandervelde)**  
*Whole year, 1990/91*

This seminar examines the ecclesiology implicit in the contemporary quest for the unity of the church and explicit in theological reflection. The following issues will be explored: What kind and degree of agreement is necessary for greater visible unity? What kind and degree of diversity is compatible with such unity? How useful are the current notions of "reconciled diversity," "conciliar fellowship," and "communion" (*koinonia*)?

These issues will be explored on the basis of the biblical material, in the light of the historical development of the unity and fragmentation of the church, and with the aid of classical and contemporary theological reflection.

**Kingdom and Church (Vandervelde)**  
*Whole year, 1991/92*

The understanding of the kingdom and the church and of their relationship will be traced in its historical development, starting with the New Testament, through Augustine, Luther, Calvin and the Anabaptists, to modern and contemporary approaches. The following issues will be explored: the relationship of the church and the kingdom; the relationship of both to other social and political structures; and the 'constitution' of the kingdom (the relevance of the Old Testament, law, natural law, and general revelation for the manifestation of the kingdom).

## Aesthetics

In the field of philosophical aesthetics the research and seminars are carried on with four foci in mind. First, the history of aesthetic theory is studied by examining each year a major thinker or text which

represents important positions taken once upon a time. Second, theory of art (and literary) historiography is examined by studying texts of major theoreticians in the area as well as in doing critique of important artworks in literary texts of the time under consideration, attempting to diagnose trends and significant changes. The third focus is on systematic aesthetic theory, usually carried on in an interdisciplinary setting, where help from the systematic philosophers is most directly enjoined. The fourth focus, theory of literary criticism/hermeneutics remains in view, but more attention is given to the first three areas.

**Systematic Aesthetics (Calvin Seerveld/Lambert Zuidervaart) /Whole year, 1990/91**

In the context of varied philosophical texts an investigation will be made into the nature of artistic knowledge, the life-relevance of imaginative human activity, and the matter of truth in artistry. Explorations will be made into the relation of concept/sign/symbol and the disputed meaning of affairs like "representation," "expression," "fiction," "myth," "ideology," and "narrative." Arts like painting, novel, and music will be used as touchstones. Prospective texts are by Hegel, Dewey, S.K. Langer, Heidegger, Adorno, and Gadamer.

**Comparative Theory of Theatre, Literature, and Cinema (Seerveld) /Whole year, 1991/92**

We will examine certain important positions in the theory of theatre, literature, and cinema, in order to gain historical context for current options and to weigh their relative merits, as we try to form our own alternative systematic theory with redemptive horizons. In prospect are texts by Aristotle and Brecht on theatre; Henry James, Bakhtin and Sartre on fictional narrative; Bazin and various current theorists on cinema.

### *Support*

Organizationally, we are tied into a non-academic public through our immediate constituency. ICS is sponsored by a public membership body, known as the members of the Institute, which consists of about 1,500 women and men from all walks of life who wish to support graduate Christian education and who affirm the Objects, Purposes, and Educational Creed of the Institute. It is this membership which elects a Board of Trustees who govern the Institute upon the advice of the Senate.

### *History*

In 1986, ICS celebrated the 30th anniversary of the founding of the association which gave birth to the Institute. In 1956, four Dutch immigrants who had settled in the Toronto area, Francois Guillaume, Henry A. Venema, Peter Speelman, and Casper Vanderiet drafted their dream for a Christian university into a constitution to govern the Association for Reformed

**Scientific Studies.** This later became the Association for the Advancement of Christian Scholarship, which in 1967 established the Institute for Christian Studies.

However, it wasn't until 1983 that ICS received a Charter from the Legislative Assembly of Ontario conveying the right to grant the degree of Master of Philosophical Foundations. Currently, ICS is in dialogue with the Ministry of College and University Affairs to amend the charter to include two new one-year master's degrees in the areas of education and Worldview studies.

ICS graduates have received credits for both courses and degrees, either in part or completely, when applying elsewhere for further study. Institutions include the Universities of Toronto, York, Notre Dame, Washington State, California, and Duquesne, as well as Gordon Conwell Seminary.

## Political Theory

Political theory seminars at ICS will have two principal foci. One focus will be an analysis and critique of contemporary political theories, such as liberalism, conservatism, and Marxism. This will be approached via both historical and systematic studies. The other focus will be the development of Christian political theory. This will be approached via surveys of Christian political thought and systematic analysis of key concepts, such as rights, power and justice.

**Liberalism (Paul Marshall) /Whole year, 1990/91**  
Liberalism, understood as political thought emphasizing the primacy of individual freedom, has become, in the English-speaking world, the dominant mode of thinking about politics. This seminar will examine the antecedents of liberalism in the sixteenth and seventeenth century, its development through to the twentieth century, and its structure, assumptions, consequences and contradictions in the twentieth century. Particular attention will be given to liberal views of toleration.

**Human Rights Theories (Marshall) /Whole year, 1991/92** (If Marshall is away in this year an alternate course will be offered.)

Human rights is one of the key concepts in modern, especially liberal, politics. This course will examine the history of rights and rights theories, covering the development of rights in the medieval period, the founding of politics on rights in the seventeenth century, the secularization of rights in the Enlightenment and French Revolution, and the apparent 20th century consensus on rights centred around the U.N. Declaration. Then we will consider modern theories of right such as those in modern Catholic natural law theory, in updated

liberal social contract and economic theory, in positive law and jurisprudence, and as a general political theory advocating equality and non-discrimination. Throughout we will give attention to the components of a Christian theory of rights.

### Philosophy of History and Historiography

This emphasis provides the opportunity to reflect upon history as an integrative and all-encompassing dimension of the whole of reality. Our reflection occurs in two senses. In the first sense, we think about the course of history as the time process of becoming, being, and ceasing-to-be. In the second sense, we consider historical study as the careful and organized analysis of the course of history yielding knowledge of history. The courses listed come in a two-year cycle and include a range of things from actual historical study to multi-cultural comparative analysis, from sweeping philosophical thinking to very detailed analysis of texts and evidence. These four courses are offered at the University of Toronto and may be taken for ICS credit.

#### Historiography (C. T. McIntire)

*Whole year, 1990/91*

This course offers an analysis of historical study with the aim of building a theory of historical knowledge and method, approached by way of reflection upon historical writings on a common theme.

#### Philosophy of History (McIntire)

*Whole year, 1991/92*

This course will offer an exploration of major themes in the philosophy of history, such as time, factors, process, beginnings, endings, explanation in history, etc., approached by means of interaction with major historical thinkers and historians.

### Educational Services

The Institute provides a full range of educational services to the general public — public lectures, special theme conferences, general family conferences, academic papers, occasional evening courses, and the like. A full description of these services is available separately from the Communications Coordinator.

### Summary

All in all, we try to conduct our academic work in communication with a wide academic and general public. We present our labour as our particular service to God and our academic and non-academic neighbours, what the New Testament calls a ministry, a diocese.

### Senior Members

The faculty members of ICS are called Senior Members and their work is to lead the seminars and conduct research.

## Philosophy



Hendrik Hart, Ph.D., (Free University in Amsterdam)  
Senior Member in Systematic Philosophy.

Hart joined ICS in 1967 after several years as director of the Philosophical Institute of the Free University of Amsterdam. He is the author of *Communal Certainty and Authorized Truth: An Examination of John Dewey's Philosophy of Verification* (1966), *The Challenge of Our Age* (1968), *Understanding Our World: An Integral Ontology* (1984), and *Setting Our Sights by the Morning Star* (1989). He has also edited *The Idea of a Christian Philosophy: Essays in Honour of*

## Master's Program in Education

### Worldview Foundations (Walsh)

*Whole year, annually*

The development of an integrally Christian perspective in any vocation requires worldview discernment into the fundamental patterns and structures of our society. Further, such discernment requires historical diagnosis rooted in the biblical worldview if one is to be able to analyze and respond to one's cultural context with insight and depth.

### Biblical Foundations (Walsh) / *Whole year, annually*

Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation. We will study the Old and New Testaments in their historical context and in terms of their life-transforming relevance for a secular culture. Special attention will be given to the unifying worldview that underlies the diversity of texts and genres found in the Bible.

### Courses

For details about additional courses, please request information from the Admissions Counsellor. Courses that are typically offered in this program have included:

**Teaching the Bible: Developmental and Foundational Perspectives (Fernhout)**

**Philosophical Issues in Christian Education Thought (Fernhout)**

**Moral/Values Education: A Christian Critique (Fernhout)**

Issues in Christian Philosophy of Education:  
The Nature of the Learner (Fernhout)

Curriculum Principles and Practice  
(Van Brummelen)

Theory and Practice of Teaching (Van Dyk)

Educational Psychology (Oosterhuis)

### Master's Program in Worldview Studies

For full description of courses offered in this program consult the "Supplement to the Academic Calendar" available from the Admissions Counselor. Some of the courses that are typically offered in this program are:

Worldview Foundations (Brian J. Walsh)  
*Whole year, annually*

#### *Christian discipleship in a declining culture*

The development of an integrally Christian perspective in any vocation requires worldview discernment into the fundamental patterns and structures of our society. Further, such discernment requires historical diagnosis rooted in the biblical worldview if one is to be able to analyze and respond to one's cultural context with insight and depth.

Biblical Foundations (Walsh) / *Whole year, annually*

#### *The Bible, culture and scholarship*

Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation. We will study the Old and New Testaments in their historical context and in terms of their life-transforming relevance for a secular culture.

*D. H. Th. Vollenhoven* (1973) and *Rationality in the Calvinian Tradition* (1983). He has just submitted for publication a book in metaphilosophy and philosophy of religion co-authored with Kai Nielsen of Calgary. Hart also serves as Registrar and as Director of ICS's Doctoral Studies program.



*William V. Rowe, M.A.,  
M.Phil., Ph.D., (Duquesne)  
Senior Member in History of  
Philosophy.*

Rowe joined the Institute's faculty in 1986 after teaching at The King's College in Edmonton, Alta. and Duquesne University in Pittsburgh, PA. He has published several articles on Hegel.

His principal training is in ancient and modern philosophy, and two main research interests currently are the philosophy of Hegel and the theory of historiography and historiographical method. In the future, Rowe will be working on nineteenth century philosophy.

### *Theology*



*James H. Olthuis, B.D., Ph.D., (Free University in Amsterdam) Senior Member in Philosophical Theology. Olthuis came to ICS in 1968 after completing his Ph.D. at the Free University in Amsterdam. He has concentrated on theological anthropology, hermeneutics, philosophy of revelation, and has a*

Special attention will be given to the unifying worldview that underlies the diversity of texts and genres found in the Bible.

**Human Nature, Counselling and Christian Faith**  
(James Olthuis)

**The Empowerment of Self in Community** (James Olthuis, Mary Vandervennen, Diane Marshall)

**Living in a Culture of Technology** (Robert Hudspith)

**An Introduction to Aesthetics and Understanding Art** (Calvin Seerveld)

**Christianity and Politics: Foundations and Issues**  
(Paul Marshall)

**Spirituality and the Renewal of the Church**  
(George Vandervelde)

**Guided Readings in Christianity and Feminism**  
(Brian Walsh)



## General Information

### The Academic Calendar

The academic calendar is year-round, beginning in September. It is divided into two parts. Part one is the period of resident study from September through April when seminars meet for two 14-week terms and when all Junior and Senior Members are present. All new Junior Members begin Philosophical Foundations one week before the start of the fall term. Part two is the summer period, May through August, when Junior Members engaged in full-time master's or doctoral programs devote themselves to Guided Readings, Independent Studies, and research and writing, as do the Senior Members.

	1990-91	1991-92
Philosophical Foundations	Sept. 3	Sept. 2
Registration and start of seminars	Sept. 10	Sept. 9
Christmas break starts	Dec. 14	Dec. 13
Seminars resume	Jan. 7	Jan. 6
Reading Week starts	Feb. 25	Feb. 24
Resident study ends	April 12	April 10

Details regarding deadlines for requirements for certificates, degrees, seminars, and other units are listed separately in "Additional Regulations" in the *Policy Handbook* available from the Academic Administrator's Office.

### Accreditation

ICS awards the Master of Philosophical Foundations degree upon the authority of a Charter granted by the Legislature of Ontario and given by Royal Assent in November of 1983. In Canada, a Charter constitutes full recognition of degrees.

The doctor's degree is awarded by the Free University in Amsterdam, a fully recognized university.

continuing interest in ethics. He has published *Facts, Values, and Ethics: A Confrontation with Twentieth Century British Moral Philosophy*, in Particular G.E. Moore (1968), *I Pledge You My Troth: A Christian View of Marriage, Family and Friendship* (1975), and *Keeping Our Troth* (1986). He has also published essays on the Word of God, theological anthropology, worship and witness, a certitudinal hermeneutic, and self-esteem.



George Vandervelde, B.D., Th.D., (Free University in Amsterdam) Senior Member in Systematic Theology. Vandervelde joined ICS in 1977 and specializes in

soteriology, eschatology, pneumatology, and ecclesiology – themes which he studied in the context of contemporary Roman Catholic and Reformed theology. He is the author of *Original Sin: Two Major Trends in Contemporary Roman Catholic Reinterpretation* (1975, reissued 1981), and has published articles on Christology and Schillebeeckx. Vandervelde has also taught at the Free University in Amsterdam and Fuller Theological Seminary.

#### *Aesthetics*



*Calvin G. Seerveld, M.A., Ph.D., (Free University in Amsterdam) Senior Member in Aesthetics.*

Graduates holding M.Phil.F. degrees from ICS have secured admission for further graduate work in a number of universities in Canada, the United States, and the United Kingdom. At ICS they are admitted to doctoral work after the M.Phil.F. degree when the quality of their work has been strong and when there is good continuity between their M.Phil.F. program and their proposed doctoral program.

#### **Research facilities**

ICS has a relationship with the library system of the University of Toronto which gives our Junior Members complete university library privileges. This includes access to some four million volumes and extensive journal holdings distributed among 50 special libraries throughout the University of Toronto, as well as borrowing and stack entry privileges at Robarts Research Library. Toronto also has a fine public library system, York University, the Metro Toronto Reference Library, and a number of special libraries (especially in theology). Junior Members have access to the International Inter-library Loan system through either ICS's library or the Robarts Research Library.

The ICS Library exists primarily to serve the reference needs of Junior and Senior Members and staff. The 25,000 volume noncirculating collection is centred on reformational and foundational studies, philosophy, philosophy of the disciplines, biblical studies, and Calviniana. It includes the personal libraries of Professors M.C. Smit, Herman Dooyeweerd, and Hans Rookmaaker, and of Dr. Bernard Zylstra. The library also contains a large collection of dissertations from the Free University in Amsterdam, as well as Dutch books, and copies of Junior Member theses and papers, and Senior Member works. Junior members may apply for individual study space in the library for personal use throughout the year.

Seerveld joined ICS's faculty in 1972 to teach aesthetics after teaching at Trinity College in Palos Heights, Chicago, IL, and at Belhaven College in Jackson, MS. His main areas of concern are in art historiography and literary criticism, and he has been working largely in the period from the eighteenth century through today. He has published *Benedetto Croce's Earlier Aesthetic Theories and Literary Criticism* (1958), *A Christian Critique of Art and Literature* (1963), *The Greatest Song: In Critique of Solomon* (1967), *Balaam's Apocalyptic Prophecies* (1968, reissued 1980), *A Turnabout in Aesthetics To Understanding* (1974), and *Rainbows for the Fallen World: Aesthetic Life and Artistic Task* (1980). His article *Telltale Statues in Watteau's Paintings* was awarded the Clifford Prize for 1981.

## Academic Fees

Academic fees have been set for 1990/92 at the following rates:

- (1) Full-time study (2 to 4 units\*), \$2,985
- (2) One unit (seminar, tutorial, or guided readings), \$700 per unit or \$350 per semester
- (3) To maintain degree candidacy in a year when the Junior Member is not enrolled for any seminar units (in addition to library fees): \$220
- (4) Audit, one unit without credit, \$600, or one semester without credit, \$300.

There are certain exceptions to these fees:

- (1) One unit (credit or audit) for persons paying full-time tuition elsewhere is half the regular fee at ICS
- (2) Full-time Junior Members taking courses elsewhere receive a reduction of their ICS fees at the rate of 50 percent of the amount paid elsewhere
- (3) When a husband and wife enroll together at ICS, the fees of one will be reduced to 50 percent, provided that at least one full-time tuition is paid to ICS.

Full-time Junior Members pay one-half of their fees at the September registration, and one-half on or before the resumption of seminars in January. All others pay their fees at the September and January registrations. Fees are payable in Canadian dollars or in other currencies at the current rate of exchange.

\*One unit is the equivalent of two semester courses.

## Accommodation

ICS does not have housing facilities. It is, however, located in an area of Toronto which offers a wide range of housing for both single and married people. Single Junior Members often rent an

apartment or house together where they share costs. On this cooperative basis, housing and food can sometimes cost as little as \$400 per person per month, depending on actual circumstances. Often information on available accommodation can be obtained in advance from ICS, but in all cases the responsibility for finding accommodations lies with Junior Members themselves.

### Financial aid

ICS's financial aid program has limited funds which we use to supplement a Junior Member's other financial resources. Our aim is to attempt to enable all academically qualified applicants to full-time study in degree programs to attend the Institute.

Aid usually comes as a direct grant coupled with other means of meeting a person's expenses — part-time employment, spouse's employment, loans, and other funds. Canadian and U.S. Junior Members in the M.Phil.F. programs qualify for government guaranteed student loans. Aid is not normally extended to persons in Special Studies. Advanced Junior Members (second year or later) may apply for participation in *Hearing and Doing*. This is an opportunity to teach Christian perspective courses to undergraduates at nearby university campuses. This is a form of teaching assistantship which brings a stipend to the Junior Member.

A person wishing to apply for financial aid should submit an application along with his or her academic application. A financial aid form and a sheet explaining the aid program are available on request from the Admissions Office. Applications received by March 15 are considered in a first round of aid awards; those received by May 30 in a final round.

### Political theory



*Paul A. Marshall, M.Sc., M.A., M.Phil., Ph.D., (York) Senior Member in Political Theory. Marshall began teaching at ICS in 1980, and his interests include modern political theory, the Reformation, political analysis, and Canadian politics. He has also taught at York University in Toronto and the University of Western Ontario in London. His publications include articles on Locke, mathematics and politics, operationalism, vocation, human rights, the work ethic, and reformed political theory. He is joint author of *Labour of Love: Essays on Work* (1980), and author of*

*Human Rights Theories in Christian Perspective* (1983), and *Thine is the Kingdom: A Biblical Perspective on the Nature of Government and Politics Today* (1984, 1986). Marshall recently enriched his political experience with travels in Europe, Asia and Africa.

### Education

J. Harry Fernhout, M.Phil., M.A., Ph.D., (University of Toronto) Senior Member in Philosophy of Education. Fernhout joined ICS in 1985 after several years of doctoral studies specializing in the philosophical foundations of moral / values education. At ICS, he deals with epistemological, anthropological, and curricular issues which are essential to the development of a Christian philosophy of education. Fernhout has published articles on Lawrence Kohlberg's theory of moral development, on James Fowler's theory of faith development, on religious education, and on the biblical teaching concerning the image of God. Prior to resuming his

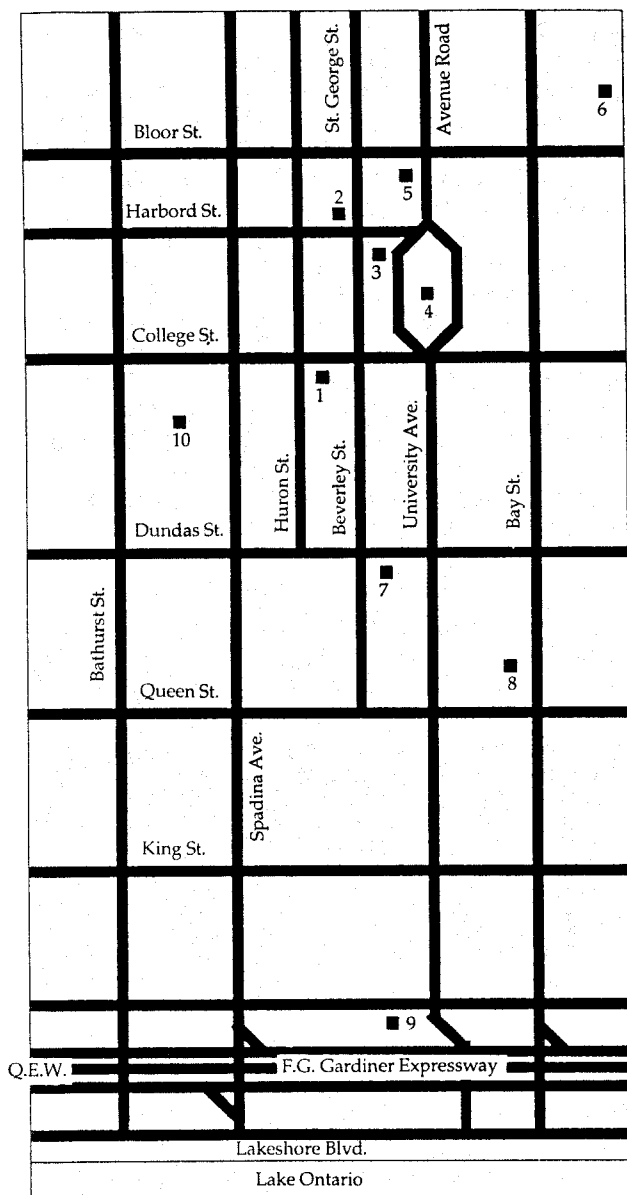
### Entrance into Canada

Persons from a country other than Canada must meet Canadian Immigration and Customs regulations for entrance into Canada. To obtain a student visa, a person must have a letter of acceptance as a full-time Junior Member at ICS or another academic institution, and have proof of financial independence, such as a letter from a bank, a bank book, or a letter from a person or institution which will assume financial responsibility. With such credentials student visas may be obtained, usually without difficulty, at any Canadian consulate.

In order to take employment in Canada, a person with appropriate qualifications must obtain a work permit or status as a landed immigrant by applying at a Canadian consulate usually at least six months prior to the planned date of entry into Canada. It should be noted that currently it is very difficult to obtain either a work permit or landed immigrant status.

### Visiting ICS

We welcome scholars from other colleges and universities as well as prospective Junior Members who wish to get to know our work to visit ICS. The best time to visit is between September and April when seminars are in session. Those planning to come for a day or two should notify the ICS office well in advance to arrange the best schedule. Prospective Junior Members can usually meet with a Senior Member, and often can find accommodations with Junior Members. Scholars are invited to spend all or part of their sabbatical year at ICS.



graduate studies in education, Fernhout worked for several years as a biblical studies curriculum writer. This work resulted in two publications: *Of Kings and Prophets* (1 & 2 Kings), (1979), and *Promises Broken, Promise Kept* (1 & 2 Samuel), (1986).

*Brian J. Walsh, Senior Member in Worldview Studies. B.A., M.Phil., Ph.D. (McGill)*

Walsh has been an instructor and adjunct faculty member at ICS since 1984 and was appointed Senior Member in Worldview Studies in 1988. He has published several scholarly articles on contemporary philosophical theology and

#### Points of interest in Downtown Toronto:

1. ICS
2. Robarts Library
3. Hart House, UofT
4. Ontario Legislature
5. Royal Ontario Museum
6. Toronto Public Library
7. Art Gallery of Ontario
8. City Hall
9. CN Tower
10. Kensington Market



numerous popular articles in the area of Christianity and culture. In 1984 he co-authored a book with J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (InterVarsity Press). He also wrote *Who Turned Out the Lights* (1989), *Langdon Gilkey, Theologian for a Culture in Decline* (forthcoming), and *Subversive Christianity* (forthcoming).

*Adjunct Senior Member*

C. T. McIntire, M.A., M.Div., Ph.D., *Adjunct Senior Member*. As a historian, McIntire's special field is modern international and religious history. His research

## The Objects and Purposes of the Institute for Christian Studies

(from the *Institute for Christian Studies Act 1983*):

- (a) To operate and maintain an institution for post-secondary education and research in all areas of learning based on the Scriptures of the Old and New Testaments and consistent with the Basis and Educational Creed of the Institute;
- (b) to advance scholarship in all areas of learning so as to exhibit the coherence of all reality in Christ and in this way to equip people to direct their lives by the Gospel; and
- (c) to sponsor at other institutions lectureships, courses, teaching programs, and research projects.

## The Preamble, Basis, and Educational Creed

### Preamble

In humble awareness of our dependence upon the Triune God, who called all things into being to his own glory and proclaimed to men and women, after they had transgressed his Law, his forgiving love, which was revealed to us fully in the sending of his Son, Jesus Christ, we do, out of gratitude for his undeserved favour and in conformity with his requirement that we consecrate ourselves and all things to him, establish in accordance with the principles and provisions herein set forth, an association for the promotion of scripturally-directed higher learning. To this end we beseech of him that he graciously grant us both now and in the future men and women equipped for our task with special gifts of heart and mind together with the means to enable them to do this work, and that he always bless our association to his honour and to the salvation of his people, particularly in Canada and the United States of America, in order that they may be a blessing to both lands and all

their inhabitants.

#### **Basis**

The supreme standard of the association shall be the Scriptures of the Old and New Testaments, here confessed to be the Word of God in the sense of the historic creeds of the Protestant Reformation.

#### **Educational Creed**

Believing that Scripture reveals certain basic principles intensely relevant to education, we confess that:

*Life:* That human life in its entirety is religion. Consequently, scholarly study unfolds itself as service either of the one true God or of an idol.

*Scripture:* That Scripture, the Word of God written, in instructing us of God, ourselves and the structure of creation, is that integral and active divine Word or Power by which God, through his Spirit attaches us to and enlightens us in the Truth, which is Christ.

*Christ:* That the Christ of the Scriptures, the Word of God Incarnate, is the Redeemer and Renewer of our life in its entirety and therefore also of our theoretical thought.

*Reality:* That the essence or heart of all created reality is the covenantal communion of human beings with God in Christ.

*Knowledge:* That true knowledge is made possible by true religion and arises from the knowing activity of the human heart enlightened through the Word of God by the Holy Spirit. Thus religion plays its decisive ordering role in the understanding of our everyday experience and our theoretical pursuits.

focuses on the central problems of philosophy of history and historiography, and comparative views of history. McIntire served as ICS Senior Member from 1973-1984. He is now professor of history at Trinity College, University of Toronto. His publications include: *God, History, and Historians, An Anthology of Modern Christian Views of History*, (ed. 1977), *Herbert Butterfield, Writings on Christianity and History*, (ed. 1979), *England Against the Papacy, 1858-1861* (1982), *The Legacy of Herman Dooyeweerd* (ed. 1985) and *Butterfield as Historian* (forthcoming).

#### *Adjunct Faculty*

*Robert Bruinsma, Ph.D.*, professor of education, The King's College, Alberta.

*Albert E. Greene, Jr., Ph.D.*, executive director, Alta Vista College, Washington State.

*Bob Hudspeth, M.Eng.* Lecturer, McMaster University, Hamilton, Ontario

*Gregory Maffett, Ph.D.*  
*Alice Oosterhuis, Ph.D.*,



professor of educational psychology, The King's College, Alberta.

*Stan Skarsten, B.A., B.S.W., M.S.W., D.S.W., Institute for Christian Studies.*

*Mary Stewart Van Leeuwen, M.A., Ph.D., professor of interdisciplinary studies at Calvin College, Michigan.*

*Harro Van Brummelen, Ph.D., professor of education, Trinity Western University, British Columbia.*

*John Van Dyk, Ph.D., professor of philosophy and education, Dordt College, Iowa.*

*Bob Wauzzinski, Ph.D.*

*Associate Professor, Whitworth College, Spokane, Washington.*

*Albert M. Wolters, Ph.D., associate professor of theology and classical languages at Redeemer College, Ontario.*

*Lambert Zuidervaat, Ph.D., professor of philosophy, Calvin College, Michigan.*

### *Fellows of the Institute*

Fellows are scholars at other universities and colleges who share the interests and concerns of the Institute. From time to time they contribute

*Scholarship:* (a) That the diligent pursuit of theoretical thought in a community of scholars is essential to the obedient and thankful response of God's people to the cultural mandate. The task of the scholar is to give a scientific account of the structure of creation and thereby promote a more effective ordering of the everyday experience of the entire community. (b) That because of God's gracious preservation of creation after the fall, those who reject the Word of God as the ordering principle of life provide many valuable insights into the common structure of reality; nevertheless, the central religious antithesis of direction in life remains. We therefore reject the possibility of the synthesis of scripturally-directed thought with any other system of thought.

*Academic Freedom:* That scholarly pursuits are to be undertaken in the God-given freedom of a complete and voluntary submission to the Word of God and the divine laws that govern human life. The responsible freedom of the scholar must be protected against any constraint or domination of the church, state, industry, or other societal structure.

*Summary:* That all scholarship pursued in faithful obedience to the divine mandate will heed the normative direction of God's Word, will acknowledge his Law to which creation in all its spheres is subject, and will bow before Christ's Kingship over all scientific work.

## Staff and Boards

### Academic Administration

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 Hendrik Hart, Ph.D., *Registrar and Director of Doctoral Studies*  
 Dorothe Rogers, B.A., *Academic Administrative Assistant*  
 Robert E. VanderVennen, Ph.D., *Associate*  
 Brian Walsh, Ph.D., *Director of Worldview Studies*

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 Gerry Klingenberg, *Business Manager*  
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 Ross Mortimer, *Vice-President/Administration*  
 Anna Overweg, *Secretary*  
 Amy Rowe, *Communications Coordinator*  
 Margaret Schoemaker, *Development Secretary*

### Senate

#### Staff Senators

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 George Vandervelde, Ph.D.  
 William V. Rowe, Ph.D.

#### Board-appointed Senators

Barbara Carvill, Ph.D., *Professor, Calvin College, Grand Rapids, Michigan*  
 Kenneth Hermann, *Kent State University, Ohio*  
 Robert Malarkey, Ph.D., *Professor, Redeemer College, Ontario*  
 Barbara Pell, Ph.D., *Professor, Trinity Western University, Langley, B.C.*  
 Ed Piers, Ph.D., *Professor, University of British Columbia, Vancouver, B.C.*  
 Peter A. Schouls, Ph.D., *Professor, University of*

directly to our academic work by means of leading a special seminar or course. At present the fellows are:

A. B. Cramp, M.A., Ph.D., *Lecturer in Economics, Cambridge University*  
 Bob Goudzwaard, Ph.D., *Professor of Economics, Free University in Amsterdam*  
 Sander Griffioen, Ph.D., *Professor of Social Philosophy, Free University in Amsterdam*  
 H. Evan Runner, M.Th., Ph.D., *Professor of Philosophy Emeritus, Calvin College*  
 Peter A. Schouls, Ph.D., *Professor of Philosophy, University of Alberta*  
 M. D. Stafleu, Ph.D., *Lecturer in Physics, Utrecht, The Netherlands*  
 Johannes van der Hoeven, Ph.D., *Professor of History of Modern Philosophy, Free University in Amsterdam*

### The Junior Members

ICS aims to attract persons of ability who desire to examine carefully the basic questions of their field and to explore in a systematic fashion what

their Christian faith means for their study and future vocations. We look for women and men of intelligence and initiative. We accept as Junior Members people who are personally mature and academically ready to become contributing members of an ongoing academic community.

The best preparation for study at ICS is a broad general college or university education together with a major concentration in a field directly germane to the area of intended emphasis at ICS. Courses in philosophy, religion, and history are especially helpful. Important, too, are competence in thoughtful analysis, practice in writing research papers, and wide general reading.

Junior Members come from a broad range of educational, cultural, and religious backgrounds. In recent years, more than half of our Junior Members have come from outside of Canada, representing such countries as the United States, England, the Netherlands, Sweden, Italy, Cyprus, Lebanon, Singapore,

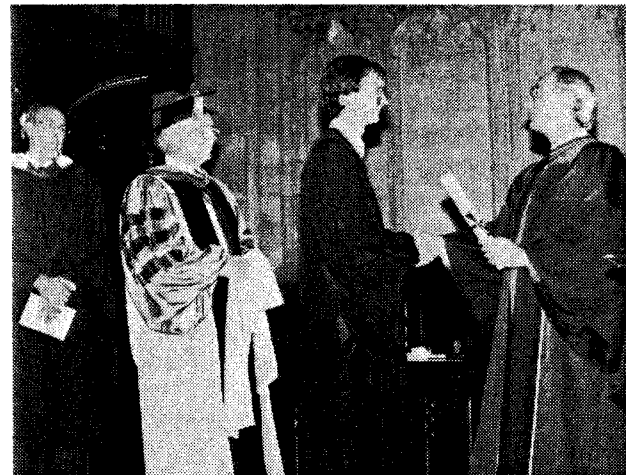


(Above left) ICS Junior Member Kanji Fuki.



(Above right) ICS Junior Member Michael Goheen with son Benjamin, 6.

(Below) Chancellor Peter A. Schouls presents M.Phil. F. Degree to son Tim while (now retired) President Clifford Pitt (centre) and Board Chair Fred Reinders look on.



*Alberta, Edmonton, Alberta (Chair)*

Gordon Spykman, Th.D., Professor, Calvin College,  
Grand Rapids, Michigan, U.S.A.

Jasper Lesage, Ph.D., Professor, Dordt College, Sioux  
Center, Iowa, U.S.A.

#### **Junior Member-appointed Senators**

David Collins, B.A.

Todd Hartman, B.A.

#### **Board of Trustees**

*Region 1:* Harro Van Brummelen (B.C.)

*Region 2:* Durk De Jong (Alberta)

Stuart Williams (Alberta)

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*Region 5:* Marvin De Vries (Southwest Ontario)

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Fred Reinders (Central Ontario) (Chair)

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*Region 8:* John Groen (Eastern Canada)

*Members-at-large:*

Wendy Helleman

Simon Kouwenhoven

Henry Lunshof

Aukje Wonnacott

Japan, Korea, Australia,  
New Zealand, and South  
Africa.

Junior Members come from both Christian and secular colleges and universities, and a fair percentage of them come to ICS after achieving a master's degree elsewhere. But most come directly after receiving their baccalaureate degree or after working for a year or more.

Many Junior Members find that a year or more at ICS is worthwhile as a supplement to more specialized academic or professional studies at a university or professional school. They discover that what ICS offers cannot be obtained elsewhere, and that the sort of study it is — philosophical and foundational — usually constitutes a field in itself and can be incorporated into further graduate studies.

Since its inception, the Institute has seen 52 Junior Members graduate from the M.Phil.F. program, 3 from the M.A.W.S. program, and 18 receive the Certificate of Christian Studies. Approximately 75 percent of ICS's M.Phil.F. graduates have gone on to

do further graduate studies. To date, two Junior Members have received a Ph.D. from the Free University in Amsterdam through ICS's co-operative doctoral program. Five have been admitted to the thesis writing stage and six others are preparing for Ph. D. comprehensives.

*(Photos, clockwise from top right) M.Phil. F. graduate Nesa Lysander (middle) with James Olthuis and Hendrik Hart.*

*ICS Junior Member Esther Ajax, Sierra Leone, October, 1989.*

*Visiting lecturer, N. Thomas Wright, at ICS on February 1, 1989*

