



Institute for Christian Studies
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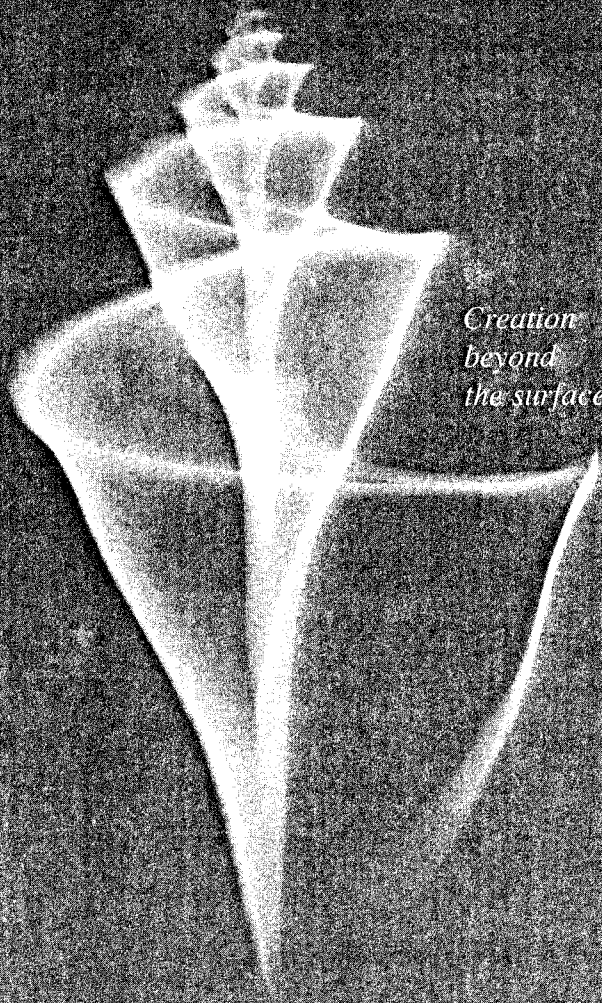
Institute for Christian Studies. Academic Calendar. 2000-2001.

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Academic Calendar

2000 – 2001



*Creation
beyond
the surface...*

Calendar



Fall Semester 2000

September	5	Prologue/Orientation Week
	11	Registration/Classes Begin
	12-13	Fall Retreat
October	9	Thanksgiving Holiday
November	17	Convocation
December	15	Christmas Break

Interim 2001

January	2	Interim Classes Begin
	19	Interim Classes End

Winter Semester 2001

January	15	Classes Begin
March	5	Reading Week
	12	Classes Begin
April	27	Classes End
May	1	Spring Retreat



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A Message from the President



You are thinking about going to graduate school. And we have programs we'd like you to consider. Let's get to know each other!

Why should you read these pages of information about the Institute for Christian Studies? Because we have something special to offer Christian students with strong academic interests.

In North America most graduate programs at Christian institutions are oriented to advanced theological training. ICS is different. We are a graduate school founded to pursue Christian philosophy and a Christian approach to the humanities and social sciences. ICS research and teaching examines crucial philosophical issues in various disciplines.

The Institute's Mission Statement says that we seek to honor Jesus Christ as the Redeemer of Life and the Renewer of thought and learning. We want our teaching and research to be imbued with this conviction. In a world of fast-paced intellectual change, ours is a dynamic mission. As a school rooted in the Reformed tradition we accept the call to be continually reforming; we strive to remain open to God's leading with regard to contemporary intellectual and cultural concerns.

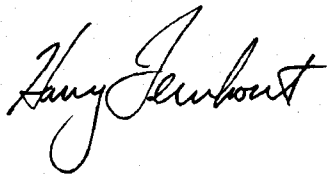
A Message from the President

A central purpose of our teaching program is to prepare people for academic careers. Master's and Ph.D. degrees are necessary credentials for college and university professors. We believe that Christian graduate students who want to be professors should have an alternative to secular education.

Not all ICS degree programs, however, are targeted at future professors. Our master's program in Worldview Studies is designed to help students with a variety of vocational interests develop a specifically biblical worldview and to envision its practical applications at home, at work, or in other life settings. Our Education program focuses on central themes in education and faith.

The Institute is currently at an important and exciting place in its institutional journey. Effective July 1, 1999 ICS became an "Affiliated Member" of the Toronto School of Theology (TST) at the University of Toronto. The Institute's new partnership with TST opens the door for extensive academic cooperation between the two institutions. TST students are able to take ICS courses for credit in their TST/University of Toronto programs, and ICS students have access to the academic resources of the seven theological colleges which constitute TST. The 2000-2001 academic year is sure to be an exciting time for all who join our academic community.

The Institute welcomes students who want to reflect deeply on the role of faith in learning, and who want to develop their intellectual gifts to God's glory. I invite you to read on, and to consider joining us in this important and exciting challenge.



Harry Fernhout, Ph.D.,
President

ICS History



In 1956 a number of Christians in the Toronto area shared a dream to develop a Christian university in the Reformed tradition in Canada. They banded together with other Christians across Canada and the United States to form the Association for the Advancement of Christian Scholarship (AACS). In 1967 this association established the Institute for Christian Studies.

The ICS has built a reputation with over 30 years of widely accepted graduate work! The school relies heavily on the spiritual and financial support of people who continue to share the original dream. Today ICS offers two master's degrees: a one year degree in Worldview Studies and a two year degree in the Philosophical Foundations of a discipline. In addition, the Institute offers a program of doctoral studies in cooperation with the Vrije Universiteit (Free University) in Amsterdam.

Effective July 1, 1999 ICS became an "Affiliated Member" of the Toronto School of Theology (TST) at the University of Toronto. The Institute's new partnership with TST opens the door for extensive academic cooperation between the two institutions. The TST is a federation of seven theological colleges, representing different Christian traditions, within the University of Toronto. ICS students can take TST courses and TST students can take ICS courses for credit in their TST/University of Toronto programs.

ICS is also an "Affiliate" of the Council of Christian Colleges and Universities, based in Washington, D.C.



In Canada, the granting of academic degrees is regulated by the provincial governments. In 1983 the Legislative Assembly of Ontario passed the Institute for Christian Studies Act, authorizing ICS to grant the degree of Master of Philosophical Foundations. In 1992 the Act was amended to add the degree of Master of Worldview Studies.

Under the provision of the ICS Act the Institute offers its doctoral program in cooperation with the Free University in Amsterdam. The courses in the program are offered by ICS. The pre-dissertation (comprehensive) exam is done under ICS supervision. The doctoral dissertation is jointly supervised by ICS and the Free University.

The cooperative doctoral program is offered under a Ministerial consent granted by the Ontario Ministry of Colleges and Universities. The Ministry requires all schools who offer joint programs with another school outside of the province of Ontario to specify that the Ministry does not certify that the joint program meets Ontario standards but rather meets the requirements of the out-of-province institution's home jurisdiction.

Student Services



Research Facilities

The ICS Library exists primarily to serve the reference needs of students and professors. The 25,000 volume non-circulating collection is centered on reformational and foundational studies, philosophy, philosophy of the disciplines, biblical studies, and the Calvinian tradition (e.g., Groen van Prinsterer, Kuyper, Dooyeweerd, Vollenhoven, and Rookmaaker). It includes collections of Herman Dooyeweerd, M. C. Smit, and Bernard Zylstra. There are Dutch materials, dissertations from the Free University in Amsterdam, student theses and papers, and faculty works.

Students may apply for individual study space in the library. The library provides on-line access to its holdings and to a variety of other databases and electronic resources through the Internet.

Students also have library privileges at the University of Toronto, including access to some five million volumes at Robarts Research Library. Students may also use the public libraries, York University, the Metro Reference Library and a number of special libraries (mostly in theology).

The ICS Librarian is available for consultation on paper topics and sources.

Student Services



Academic Fees

The 2000-2001 fees are \$3,925 for full-time students. Part-time students pay \$560 to take a course for credit. The audit fee is \$410. Tuition is reviewed by the administration in the spring semester. Contact the Director of Student Services if you have questions.

Housing

ICS does not have residence facilities. It is, however, located in an area of Toronto which offers a wide range of housing for both single and married people. The responsibility for finding accommodations lies with the student. General housing information and costs can be obtained from the Director of Student Services.

Financial Aid

ICS's financial aid program has limited funds which are used to supplement a student's other financial resources. Aid usually comes in two forms: a direct grant and/or employment within the school, such as work in the library. The financial aid is meant to be supplemented by other means such as spouse's employment, loans and other funds, or for a Canadian student, part-time employment. A Canadian or US

Student Services



student may qualify for a government guaranteed student loan. Students may also apply for research or teaching assistantships.

A person wishing to apply for financial aid should submit an application along with his or her academic application. Applications are reviewed throughout the fall semester. March 31st is the final date to apply for financial aid. Applications are available from the Director of Student Services.

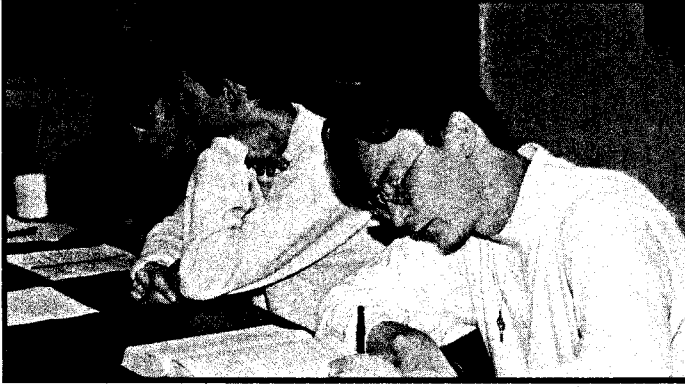
ICS also has some scholarships. These include *The Laura Dale Scholarship* and *The Bernard Zylstra Scholarship*. Applications for these scholarships can be made to the Financial Aid Office.

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 student at ICS and have proof of financial independence, such as a letter from a bank or a letter from a person or institution which will assume financial responsibility. With such credentials, student visas may be obtained from any Canadian consulate.

It is very difficult for non-Canadian students to obtain permission to work in Canada. Spouses of students, however,

Student Services



are generally allowed to work.

Summer School

ICS, together with the Toronto School of Theology, offers a summer session. Professors and courses are varied each summer. The courses offered are credited towards the ICS Worldview Program. (Please note the joint summer school course with Calvin College in Michigan, being offered at ICS for the summer of 2000. See page 26 of the calendar.) For more details, contact the Director of Student Services.

Resume Services

The Director of Student Services is available to assist students in preparing resumes and placement files. This service can be helpful to those students looking either for summer or full-time employment.

Educational Services

In addition to its graduate programs, ICS provides a range of educational services to the general public such as special theme conferences, public lectures, art exhibits, summer conferences for families, academic papers, evening courses, correspondence courses and books. Students are encouraged to take advantage of as many special functions as possible.

Admission & Application

The admission criteria for any ICS program include competence and readiness to undertake the kind of advanced study we offer. Normally the official prerequisite for admission on the master's level is a four year degree or its equivalent, preferably with an undergraduate concentration directly related to the applicant's intended field of study at ICS, and with an overall average of B+. For doctoral studies, a master's degree, including a thesis, in the area of intended study is required.

An applicant whose native language is not English must show evidence of competence to study and write in English at an advanced level. Such an applicant must submit the results of the TOEFL test. This test may be acquired from Educational Testing Services, Princeton, New Jersey USA. Applicants must write the code number 9541 directly on their TOEFL exam for the test score to be mailed to ICS.

An applicant for part-time study must submit an application form and transcripts of all post high school education and possess the appropriate baccalaureate degree with good academic standing. Auditors must receive the permission of the instructor before enrolling in a course.

For full-time study the application process should be completed before March 31st in order to allow time to obtain student visas and to process financial aid applications.

The admission package must include all of the following:

- A completed application form (in back of this calendar).
- A non-refundable application fee of \$25.
- Official copies of all post high school transcripts.
- Letters of academic reference commenting on the academic merits of the applicant's previous study and on her or his preparation and prospects for successful graduate study. For those applying to a master's program, *two* such letters are needed. *Three* letters of academic reference are needed for those applying to a doctoral program.

Admission & Application

- 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.
- A substantial sample of the applicant's academic work showing an ability to research and write, such as an essay or research paper.
- A statement of purpose indicating how study at ICS may help in the pursuit of academic and personal goals.

Master of Philosophical Foundations Program (M.Phil.F.)

The M.Phil.F. is a two to three year program comprising 14 courses and a thesis, designed for those who want a thorough, academic approach to the core issues of their fields of study as a means of developing their Christian understanding, and who may eventually pursue doctoral studies.

The M.Phil.F. program begins with study in two fields that have an interrelating, interdisciplinary character: biblical studies and philosophy. The work culminates in a written thesis which is defended orally.

At present, the available areas of concentration for a M.Phil.F. are:

aesthetics	philosophy
biblical studies	philosophical theology
education	political theory
history of philosophy	systematic theology
interdisciplinary studies	

Admission Requirements: an undergraduate degree in the planned area of study as well as a philosophy background. A reading knowledge of one foreign language appropriate to the emphasis area is required and a text in that language will be assigned in a course or as part of the guided readings.

Degree Programs

ICS awards the Master of Philosophical Foundations degree to students who successfully complete a program consisting of 16 units (constituting at least two years of full-time study) configured as follows:

- One semester course in biblical foundations
- One semester course in philosophical foundations
- Two semester courses in historical/philosophical foundations of the student's field of emphasis
- Two semester courses (one each year) in the field of emphasis
- Two semester courses (one per year) in interdisciplinary seminars
- Four semester courses (up to two may be guided readings in the field of emphasis) of electives
- Thesis and exam (counts as four semester courses)

The thesis is a major paper, 70 to 150 pages in length, related to the student's major emphasis. It entails researched study of a topic, theme, or figure and should demonstrate that the student can work competently in his or her area of emphasis.

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 exam is conducted by the student's thesis committee (mentor and internal reader), chair, and an external reader.

Master of Worldview Studies Program (MWS)

This program is designed to explore Christian worldview and its possible implications for important areas of cultural and professional concern, including (but not limited to) specific disciplines. The Worldview Studies program is currently designed to serve four groups of people - those who are in or are preparing to enter a profession or occupation; those who

Degree Programs

are studying a specific discipline but do not wish to pursue the M.Phil.F. program; those who work specifically in the field of education; and generalists who wish to study in a variety of fields. The Worldview Studies program has streams designed for all four groups of people.

The four streams are:

- Christian Worldview and the Professions
- Christian Worldview and a Specific Discipline
- Christian Worldview and Education
- Christian Worldview and Cultural Issues

Admission Requirements: A four-year certificate from a post-secondary institution or school or its equivalent.

General requirements for all Worldview Studies programs are:

- One semester course in biblical studies
- One semester course in worldview foundations
- Six other courses

The following specific requirements apply to people in various streams:

- Student in the professional stream will be expected to take the courses in professionalism and professional ethics, along with four electives in various fields.
- Students in a specific discipline are encouraged to take the core course in their discipline (see course listings), as well as any other courses in their discipline which are appropriate.
- Students in the Education stream are encouraged to take all six of their other courses in education.
- Students in the generalist stream are encouraged to take as many disciplinary core courses as they wish, along with any combination of other courses which are appropriate.

The Education stream is available, in part, on a distance education basis. The Institute has entered into a formal

Degree Programs

agreement with the National Institute for Christian Education (NICE) in Australia, to offer in North America courses which are part of NICE's Master of Educational Studies program. This program was accredited in 1997 by the state of New South Wales.

A number of ICS Worldview Studies program courses have been approved for credit towards the Christian School Teachers Certificate (CSTC) sponsored by the Ontario Christian School Teachers Association (OCSTA) in Ontario. ICS is also seeking to have a number of courses approved for credit towards the Administrator Certificate offered by Christian Schools International in Grand Rapids, MI.

Doctoral Studies Program (Ph.D.)

The doctoral studies program is offered in conjunction with the Free University in the Netherlands. A student may do all the coursework at ICS. The dissertation is supervised by both schools. The Ph.D. is awarded by 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.

At least two years of full-time study, comprising 12 semester courses and a pre-thesis examination, are required for the doctoral studies program. Additional courses may be required if the course content of the candidates' previous work does not provide sufficient preparation for aspects of doctoral study at the Institute. Normally candidates are informed of such additional requirements during the admission process.

At registration in the first year the student must work out a program of study with his or her mentor and the Academic Dean.

The required courses are all of a philosophical character, whether systematic, historical or disciplinary, and are comprised as follows:

Degree Programs

- I. Four courses in general philosophy (i.e., not in the philosophy of a discipline) consisting of two courses in each of two different philosophical areas, or two courses in one philosophical area and one in each of two different philosophical areas;
- II. Four courses differing from I, chosen in consultation with a faculty member and the director of doctoral studies, to constitute an area of concentration;
- III. Two courses in addition to I and II which complement I and II;
- IV. One course in interdisciplinary philosophical study;
- V. One course (supervised by the faculty member involved in II) consisting of an independent research project in the proposed thesis area, covering 1500 pages of literature (including at least two book-length works), a paper of 20 pages (5500 words) and a thesis proposal at least 15 pages in length (4500 words), containing a brief explanation of the importance and relevance of the thesis topic, a précis, a detailed outline and a core bibliography.

A student in the doctoral program is required to demonstrate reading proficiency in at least two languages, in addition to English, appropriate to his or her doctoral work.

Degree Programs

Certificate in Christian Studies

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

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

ICS awards the certificate upon successful completion of six courses. The courses are selected from the regular course offerings of ICS. Normally, the following areas are required:

- One semester course in biblical studies
- One semester course in philosophical foundations
- Two semester courses in major emphasis
- Two semester courses in electives

Special Studies

ICS welcomes those who wish to enroll in courses and seminars without having to meet degree or certificate requirements. Qualified people may come to ICS for a year or longer to share in the community of scholars, and follow their own particular academic interests. We call this arrangement Special Studies. It is designed for people who have diverse interests to pursue as well as for those who wish to work on one well-defined project. At any time after beginning Special Studies work, the student may apply to the Academic Dean to enter a certificate or degree program. The student must then meet the requirements of the program she or he is seeking to enter and may apply for accreditation of work in Special Studies toward the chosen degree program.

Courses and Seminars

The courses and seminars listed below are separated by three headings:

- 1) **basic** distinguishes those courses that are for worldview students only
- 2) **basic/advanced** courses are for students enrolled in the M.Phil.F., Ph.D., and Worldview programs,
- 3) **advanced** courses are for students enrolled in the M.Phil.F. and Ph.D. programs only

Courses are selected in the fall of each year by the student and his/her mentor. This occurs during the registration process when all students meet individually with their mentor. ICS reserves the right to change or cancel courses due to staffing or enrollment needs.

Basic Courses

Wisdom and Schooling, ICJ 2501 HF

Fall 2000 Doug Blomberg

This course explores the thesis that the biblical view of wisdom (as knowing when) provides a legitimate alternative to the theory/practice paradigm (knowing that/knowing how). It considers the implications of this for how we address epistemological issues and then (in the spirit of Freire's contention that all education is the outworking of an epistemology) for how we conceive of learning, teaching and the curriculum. An integral epistemology is proposed, in which knowing is understood as a process of immersion, withdrawal and return, with a number of distinct forms. This translates into a curricular rhythm of play, problem-posing and purposeful response.

Political Theory and Public Policy: Christian Perspectives, ICT 3801 HF

Fall 2000 Jonathan Chaplin

This course aims to explore the relevance of Christian politi-

Courses & Seminars

cal theory for the pursuit of just public policies in Canada today, drawing where appropriate on public policy experts. Engaging with diverse Christian approaches (Catholic, Reformed, Liberationist, Evangelical, Anabaptist) we will consider insights from authors in these traditions to three of the following issues (selected by students, and varying year to year): the role of the state; the nature of justice; democracy and participation; constitutional reform; human rights; equality and welfare; religious and cultural pluralism; nationalism; and other themes proposed by students.

Christian Aesthetics: Unity and Diversity, ICT 3022 HF

Fall 2000 Adrienne Dengerink Chaplin

This course will explore the current diversity of Christian approaches to the arts by focusing on three important traditions: Sacramentalist, Trinitarian and Reformed. We will trace the modern, medieval and ancient origins of these traditions by means of selected readings of their main exponents. The course aims to equip students to apply their insights constructively to the following areas: art in worship, art in mission, and art in society.

Worldview Foundations, ICT 2101 HF

Fall 2000 Carroll Guen Hart

In this course, we will begin to locate the reformational tradition as part of the larger reformed tradition, in its continuities and distinctives. We will also examine some characteristic features of this tradition, particularly those which inform our view of God's world and our attempts to live out all aspects of our calling in all aspects of God's world. We will examine the role of philosophy within a reformational worldview, but will also look at some of its larger contours in a variety of Christian organizations.

Courses & Seminars

Reformational Models of Institutional Transformation, ICT 3941 HF

Fall 2000 Carroll Guen Hart

This seminar will examine the historical biblical and world-view roots and contemporary practices of reformational traditions of institution building and social action. We will locate this tradition within the context of European social thought, looking at the past, present, and future of this tradition in the Netherlands. Then we will examine the continuities and differences of this tradition as it has developed in Canada, looking at a number of different reformational institutions and focusing on their formation and on the issues that are arising for them. We will conclude by examining the virtues and spiritual disciplines necessary for working fruitfully with institutions.

Relational Psychotherapy and the Christian Faith, ICT 3551 HF

Fall 2000 James Olthuis

Relational psychotherapy is an approach to counseling which envisions being-with as the heart of the psychotherapeutic process. The core features of a relational approach (empathy, re-stor(y)ing, and transforming) and a four-stage "spiraling" model of therapy (attending to, journeying-with, birthing-with, transforming) will be introduced.

Naming the Revealed Mystery: Gendered Language for God, ICT 3231 HF

Fall 2000 George Vandervelde

The issues concerning the preponderance of masculine language for God both in the Scriptures and in the Christian tradition has vexed many church communities. The debate raises key issues, such as the authority and normativity of the Scriptures, the role of human experience in interpretation

Courses & Seminars

and in one's relation to God, and the meaning of having been created in God's image as male and female. This course will explore these issues by examining biblical passages, classic texts and contemporary writings.

Issues and Themes in Reformational Worldview, ICT 3911 HS

Spring 2001 Carroll Guen Hart

This seminar will explore a specific issue or theme in a reformational worldview. This could be a certain topic or theme, like sex and gender, or environmental studies, within the context of a reformational worldview. Or it could be an investigation of the notion of "worldview" itself, for example, the relation between reformational worldview and catholic sacramentalism, or the historical roots of the term "worldview" in the nineteenth century and its uses, for good and evil, in Christian thought and in the Third Reich.

Issues in Reformational Institutions, ICT 3942 HS

Spring 2001 Carroll Guen Hart

This seminar will focus on some issue of interest to the building, sustaining, and critical analysis of reformational institutions and organizations. Possible topics might include an investigation of the feminist literature analyzing organizational issues, which is a model of such discourse and has much to offer reformational thinkers and leaders.

Basic/Advanced Courses

Philosophy of Education, ICP 3441 HF

Fall 2000 Doug Blomberg

The seminar will explore the relations between concepts that are central to education - such as teaching, learning, curricu-

Courses & Seminars

lum, schooling - and more comprehensive and fundamental understandings of knowledge, persons, normativity and existence. We will seek to articulate a Christian philosophy of education in interaction with historical sources, contemporary authors and the issues of current practice. The goal is that participants will become more critically reflective on the cultural and personal perspectives influencing the shape of their own teaching.

Christian Visions of the Political Community, ICT 3725 HF

Fall 2000 Jonathan Chaplin

This course will analyze strategic turns in the history of Christian political thought through an encounter with selected classic texts addressing the origin, nature and destiny of the political community, the scope of its authority in relation to other sources of social and moral authority, and its supposed normative purposes (order, justice, tradition, equality, liberation, etc.). The focus this year will be a critical comparison of leading twentieth-century contributions from three major traditions: Thomist (Maritain), Reformed (Dooyeweerd), and Augustinian (O'Donovan).

Art and the Aesthetic, ICT 3823 HF

Fall 2000 Adrienne Dengerink Chaplin

Whereas art could be considered as a skilled form of articulating affective human experience, the aesthetic is a dimension pertaining to all of reality. This course will examine the relation between art and the aesthetic by means of a close reading of some influential twentieth century texts arising from different philosophical traditions. This term we will focus on the work of Merleau-Ponty. Seminal notice to be explored will include those of reciprocity and embodiment.

Courses & Seminars

Modern Philosophy, ICT 3701 HF

Fall 2000 Vaden House

The primary focus of this course is on the modern origins of contemporary culture. It is widely claimed that ours is a post-modern age. Yet many of the characterizations of modernity operate at a very high level of abstraction. In order to contribute to an historically informed and more adequately textured interpretation of modernism, we will read representative texts from the period as well as several contemporary surveys and critiques. Special attention will be paid to the relationship between modernist epistemological ideas and political, ethical and religious thought.

Biblical Foundations, ICT 3901 HF

Fall 2000 Sylvia Keesmaat

We will explore the biblical story from start to finish in an attempt to grasp the underlying worldview of the story. Attention will be paid to the story of God and the way in which God's story is intertwined with that of humanity and the world. Throughout the course, issues of appropriate interpretation and the significance of the biblical worldview for present day life will be addressed.

20th Century Biblical Interpretation, ICB 3971 HF

Fall 2000 Sylvia Keesmaat

This course will focus on the major shifts that have occurred within the field of biblical studies in the last one hundred years. Emphasis will shift from year to year between the interpretation of the Old Testament, the gospels and the study of Paul, with special attention paid to the larger philosophical milieu which affected trends in biblical interpretation. The emphasis will be on the interpretation of the gospels for the fall of 2000.

Philosophical Foundations, ICT 3702 HF

Fall 2000 Bob Sweetman

This course is designed to introduce students to the ancient tradition of Christian Philosophy as context for the Reformed approach to Christian Philosophy which underlies both the curriculum and scholarly writing of the Institute for Christian Studies. It will begin with the notion of Christian Philosophy as articulated by St. Augustine and then review the notion as it came to be redefined within neo-Thomism and, in particular, by Etienne Gilson. At that point it will pass on to consider in greater detail the views of the two founders of ICS's Reformed approach to Christian Philosophy and then some of the changes brought about by continental philosophy's postmodern turn.

Philosophizing Between Vogues and Traditions, ICT 3704 HF

Fall 2000 Bob Sweetman

This seminar focuses upon selected philosophers and philosophical works with a view to their interactions with the traditions upon which they draw, on the one hand, and with the pluriform philosophical tenor of their age, on the other. This year participants will be asked to look at St. Bonaventure as Augustinian philosopher and in relation to the introduction of a vastly fuller Aristotelian corpus into the educational landscape of his day.

Philosophical Anthropology: Twentieth Century Theories of Intersubjectivity, ICT 3742 HF

Fall 2000 James Olthuis

This seminar will study a number of competing theories of intersubjectivity that have developed in the twentieth century. In particular we will examine the theories of Martin

Courses & Seminars

Heidegger, Jean-Paul Sartre, Martin Buber, Emmanuel Levinas, Julia Kristeva and Luce Irigaray.

Church, Kingdom, World, ICT 3411 HF

Fall 2000 George Vandervelde

Study of the nature and mission of the church against the background of classic Catholic and Reformation approaches. Various ecclesiological models, images, and metaphors will be explored against the background of biblical material and as developed by Augustine, Luther, Calvin and in Catholic theology. Basic issues such as the relation between nature and grace, among church, kingdom and world, and between people of God and ordained ministry will be considered.

Advanced Courses

Language, Truth, and Postmodern Culture: Heidegger, Rorty, and Derrida, ICT 5741 HS

Summer 2000 Hendrik Hart, James Olthuis, Lambert Zuidervaat

This summer seminar for faculty and graduate students addresses the philosophical and religious dynamics of post-modern culture. Led by specialists in American Pragmatism and in contemporary French and German philosophy, the seminar examines central texts by Richard Rorty, Jacques Derrida and Martin Heidegger. Recent writings by the three seminar leaders will also be discussed. Our goal is to understand the challenges Heidegger, Rorty, and Derrida pose to traditional modes of philosophy, and to examine the implications of their work for religion, culture, and faith-oriented scholarship.

Courses & Seminars

Interpretation, Truth, and Gadamer, ICT 5742 HS

*Interim Seminar January 2001 Hendrik Hart
and James Olthuis*

The two longest employed faculty at ICS will test more than thirty years of scholarly cooperation by critically assessing their different interpretations of Hans Georg Gadamer's Truth and Method. The focus will be on truth of interpretation, whether of texts, our experience, or the creation in which we have sojourned together with the rest of humanity and in which right now truth itself seems supported by objectivists and realists and all but rejected by relativists and subjectivists.

State and Society in Christian Perspective, ICT 5727 HS

Spring 2001 Jonathan Chaplin

We will examine, from a Christian pluralist perspective, the contemporary quest for a model of the state transcending both minimalist and centralist conceptions of its role. The course opens with an assessment of the nature of the crisis in both neo-liberal and social democratic models and the elusive notion of a "third way", surveys alternative pluralist models from a variety of theoretical perspectives, and then concentrates on the origins and potential contribution of the "associationalist" paradigm in the light of Christian insights into a just distribution of power and authority in society.

Meaning in Art, ICT 5726 HS

Spring 2001 Adrienne Dengerink Chaplin

Questions of meaning dominate twentieth-century philosophy across the field. Aesthetic theories, whether existentialist, phenomenological, hermeneutic, semiotic or lingual analytic echo this concern in a variety of ways. Some do so

Courses & Seminars

by seeking the meaning of specific work, others, for instance, by examining the way art “means” as compared to language, myth or science. This course will focus on the hermeneutical and phenomenological understanding of meaning in art as developed by Heidegger and Gadamer.

Philosophy of Science and Technology, ICT 5724 HS

Spring 2001 Vaden House

Technology is an all pervasive feature of our communal lives. In this course we will examine prevailing cultural attitudes towards technology as manifested in philosophical interpretations of technology, popular media, and art. We will also attempt to explore some of the transformations of the human and non-human world enacted by and with technology as this shows up in ecology, medicine, political economy, and psychology. The point of this exercise is not only to re-think our attitudes towards technological development but also to re-shape our communal practices with respect to technology from a Christian point of view.

Postmodern Challenges to the Biblical Text, ICJ 5101 HS

Spring 2001 Sylvia Keesmaat

As a text which makes claims to unconditional truth and authority, the Biblical text raises problems for postmodern interpreters. This course will engage both postmodern critiques of authority, truth and absolute knowledge, on the one hand, and the claims of the Biblical text, on the other. Attention will be paid to one Biblical book which will vary from year to year. In 2001 we will focus on Colossians.

Courses & Seminars

Philosophical Types and Figures, ICT 5703 HS

Spring 2001 Bob Sweetman

This seminar focuses upon individual philosophers in terms of the characteristic doctrines they espoused so as to illumine the concrete, historical concerns which lay behind the assumption of these doctrines. This year, participants will be asked to examine the concept of individuality as the Franciscans John Duns Scotus and William of Ockham define it.

Church: One and Divided, ICT 5631 HS

Spring 2001 George Vandervelde

Study of contemporary theological discussion regarding the nature and unity of the church in view of its divisions as reflected in key theologians such as Barth, Moltmann, Kung, and Rahner, as well as in contemporary multilateral and bilateral ecumenical dialogues. Central issues such as the relation of truth and unity, of local and centralized ecumenism, of theological consensus and actual ecumenism will be explored.

Interdisciplinary Seminar, ICT 5852 HS

Spring 2001, Faculty

In keeping with ICS's tradition of multidisciplinary integration of scholarship, an all faculty taught interdisciplinary seminar is offered each spring. The focus will be on how our Christian orientation and the variety of disciplines provide an integrally coherent community of interpretation. The topic will be announced in the fall of 2000.



Douglas Blomberg, Ph.D.

(Sydney), M.Ed.St. (Monash), is the professor of education at ICS, also working half the year in Australia as Academic Dean of the National Institute for Christian Education.

Blomberg has edited and co-authored *A vision with a task: Christian schooling for responsive discipleship, ReMINDing; renewing the mind in learning, and Human being*. He headed up Australia's first Christian senior high school and also inaugurated Christian teacher education there in 1979. Blomberg is currently working on a book exploring the implications of the biblical wisdom perspective for schooling.



Adrienne Dengerink Chaplin, Ph.D.

(Free University) joined the ICS faculty as professor of philosophical aesthetics in January 1999. She studied philosophy, art history and violin in Amsterdam and lived and worked in Britain before moving to Toronto. Her Ph.D. thesis is entitled "Mind, Body and Art: The Problem of Meaning in the Cognitive Aesthetics of Susanne K. Langer" and she recently co-authored a book with Hillary Brand called *Art and Soul: Signposts for Christians in the Arts*.



Jonathan Chaplin, Ph.D.

(London School of Economics and Political Science), M.Phil. (Institute for Christian Studies) is professor of political theory at ICS. Chaplin is the author of *Pluralism, Society and the State: Herman Dooyeweerd's Political Thought* (forthcoming) and is co-editor of *Political Theory and Christian Vision: Essays in Memory of Bernard Zylstra*. Chaplin has published scholarly articles on a range of topics in Christian political theory including pluralism, democracy, state and society, Reformed and Catholic political thought, as well as numerous popular articles. He is currently a member of the Distinguished Advisory Panel of the 'Civitas Program' based at the Center for Public Justice in Washington, D.C., and of the theology committee of the Canadian Ecumenical Jubilee Initiative.



Carroll Guen Hart, Ph.D.

(Free University), M.Phil.F. (ICS), joined ICS in 1996 full-time after having taught part-time from 1993 - 1996. Guen Hart is the Director of the Worldview Studies program. Her publications include *Grounding Without Foundations: a Conversation Between Richard Rorty and John Dewey*; "Taking the Risk of Essence: A Deweyan Theory

in Some Feminist Conversations,”
 “John Dewey’s Concept of
 Judgment,” and “Poetry and
 Poeming: John Dewey and Calvin
 Seerveld on Norm and Process.”



Hendrik Hart, Ph.D.

(Free University), A.B. (Calvin College), joined ICS in 1967 and is professor of systematic philosophy. Hart is also the Academic Dean and Director of Doctoral Studies. Before coming to ICS, Hart served as the Head of the Philosophical Institute at the Free University in the Netherlands. He is the author of *Understanding Our World: An Integral Ontology*; *Communal Certainty and Authorized Truth*; *An Examination of John Dewey’s Philosophy of Verification*; *The Challenge of Our Age*; and *Setting Our Sights by the Morning Star*. Hart has a long list of other books, articles, contributions to books, popular academic publications and papers. He is currently at work on a book about change.



Sylvia Keesmaat, D. Phil.

(Oxford), M.A. (McMaster University), has been teaching Biblical Studies and Hermeneutics at ICS since 1994. Specializing in the apostle Paul and New Testament

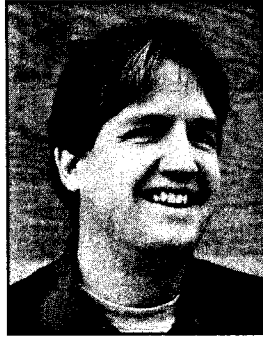
interpretations of Israel's scriptures, she also publishes in the area of contemporary biblical hermeneutics and the Bible and social justice. She is the author of *Paul and His Story: (Re) Interpreting the Exodus Tradition*, and is the contributing editor of *The Advent of Justice: A Book of Meditations*. She has also published articles on sabbath, the parables, and various issues of social justice. For the last number of years Keesmaat has been a member of the Theology Working Group of the Canadian Ecumenical Jubilee Initiative, producing popular and academic reflections on jubilee. Keesmaat speaks widely on interpreting the Bible in our contemporary culture. She is currently working on a book about reading Colossians in a postmodern context.



James Olthuis, Ph.D.

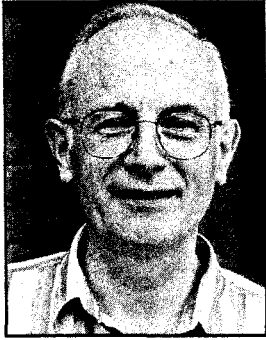
(Free University), B.D., (Calvin College), is professor of philosophical theology. Olthuis joined the ICS faculty in 1968. He concentrates on theological anthropology, hermeneutics, ethics, psychotherapy, and philosophy of revelation. He has published *Facts, Values and Ethics: A Confrontation with Twentieth Century British Moral Philosophy; I Pledge You My Troth: A Christian View of Marriage, Family and Friendship; Keeping Our Troth*, and

A Hermeneutics of Ultimacy: Peril or Promise. He is the editor of *Knowing Other-wise*. Olthuis has a long list of scholarly articles, popular articles and book chapters on a variety of subjects, especially theological anthropology, worship and witness and self-esteem.



Robert Sweetman, Ph.D.

(University of Toronto), M.S.L. (Pontifical Institute for Medieval Studies) is professor of the history of philosophy. Sweetman joined the ICS faculty in 1991 after teaching several years at Calvin College in Michigan. Sweetman's published articles include "Thomas of Cantimpre, Performative Reading and Pastoral Care", "Plotting the Margins: The Management of Social Plurality in the Later Middle Ages", "Of Tall Tales and Small Stories: Postmodern 'Fragmatics' and the Christian Historian", and "Thomas of Cantimpre`, *Mulieres Religiosae*, and the Shades of Purgatory". He is currently working on two book-length manuscripts: *Exemplary Care: Dominican Friars, Women Religious and the Invention of Lay Christianity* and *In the Phrygian Mode: Neo-Calvinism, Antiquity and the Lamentations of Reformational Philosophy*.



George Vandervelde, Th.D.

(Free University), B.D. (Calvin Seminary) joined the ICS faculty in 1977. Vandervelde teaches systematic theology at ICS as well as Wycliffe College. Vandervelde is the convener of the World Evangelical Task Force on Ecumenical issues, which is engaged in dialogue with the Roman Catholic Church. He specializes in soteriology, pneumatology and ecclesiology. He is the author of *Original Sin: Two Major Trends in Contemporary Roman Catholic Reinterpretation* and has published articles on Karl Rahner, Edward Schillebeeckx, native spirituality, Evangelical- Roman Catholic issues, and one the nature, mission and unity of the church.

Faculty Emeritus

Calvin Seerveld, Ph.D. (Free University). Taught aesthetics from 1972 – 1995.

Adjunct Faculty

Elaine Botha, Ph.D., Redeemer College, Ontario

D. Vaden House, Ph.D., ICS, Ontario

William V. Rowe, Ph.D., University of Scranton,
Pennsylvania

Daniel F.M. Strauss, Ph.D., University of the Orange Free
State, Republic of South Africa

Lambert Zuidervaat, Ph.D., Calvin College, Michigan

Distinguished Associates

Bob Goudzwaard, Ph.D., Free University, Netherlands

Sander Griffioen, Ph.D., Free University, Netherlands

H. Evan Runner, Ph.D., (emeritus) Calvin College, USA

Peter Schouls, Ph.D., University of New Zealand, New
Zealand

M.D. Stafleu, Ph.D., University of Utrecht, Netherlands

John van der Hoeven, Ph.D., Free University, Netherlands

Nicholas Wolterstorff, Ph.D., Yale Divinity School, USA

N.T. Wright, D. Phil., Canon Theologian at Westminster
Abbey, UK

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M.A., *Director of*
Development



Hendrik Hart,
Ph.D., *Academic*
Dean



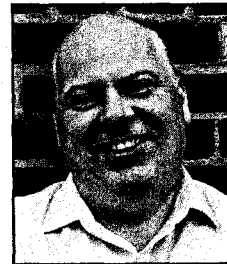
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Aims

Our aim at ICS is to allow the basic biblical insights of a Christian worldview to permeate academic study at every point. To the extent that this occurs our Christian faith can decisively affect our studies in an integral manner. The biblical insights we have in mind are: who we are as women and men, the goodness of God's creation, the pervasive destructiveness of evil, the liberating, healing and recreating work of Jesus Christ, the nature of wisdom and the limits of scientific analysis, and the importance and validity of cultural expression in the context of our calling to steward creation in God's name.

In our scholarly task, we do not begin at square one: we work within a heritage and intellectual tradition which we characterize as reformational. Our roots are in that tradition within biblical faith which is oriented to John Calvin, and more particularly to the neo-Calvinism articulated and given form in the life of the Dutch scholar and statesman Abraham Kuyper. These roots were given more distinctly philosophical shape by Herman Dooyeweerd. When we identify ourselves in relation to this background as reformational we mean two things. One is that this background is part of the reformed tradition, whose heritage we claim as our own. The other is that within and against the background of our heritage we accept a call to further reformation.

This call to reformation has two dimensions. On the one hand we seek to reform our secular culture, drawing on the resources of our reformed heritage and a biblical worldview. On the other hand we critically assess our own Christian heritage to determine where it requires further reformation. Such assessment draws on the resources of Scripture and insights into God's world generated in both the Christian and the secular environment.

The Institute's quest for ongoing reformation generates an academic environment in which professors' and students' assumptions and perspectives are subject to critical evalua-

Approach

tion. Students who join this environment should expect to be challenged. They should expect to encounter creative interchange and vigorous exchange of opinions, for example, about which elements of our heritage need to be reformed and which must be preserved. At the same time, students may expect to find support and solidarity in communion with scholars striving to be loyal in their calling to honor Jesus Christ as the Lord of learning.

We engage in our task trusting that a reformational Christian approach to scholarship opens up alternatives to the lines of thought which dominate most of higher learning today. In our work we constantly interact with influential schools of thought and intellectual movements such as postmodernism, behaviorism, pragmatism, systems analysis, linguistic analysis, feminism and many more.

We maintain that all scholarship is rooted in a worldview which embodies basic belief and assumptions about the nature of reality and of knowledge. Consequently we also believe that genuine academic freedom is possible only when such beliefs and assumptions are openly acknowledged.

An Academic Community at Work

ICS is organized as an independent Christian interdisciplinary and philosophical graduate school. Our faculty members (senior members) and our students (junior members) work together in research and learning. At ICS, we wish to reflect in our scholarship the meaning and integrality of all of life in God's world under the care of Christ.

Underlying all work at ICS is the conviction that reality — both human and non-human — is God's creation. As such, by nature, it discloses God, speaks to us 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; as Paul tells us in Colossians 1:17, Jesus Christ the Re-Creator holds it all together.

Approach

The task of scholars is to deepen our understanding of created reality. In the specialized academic disciplines, scholars study some aspect of reality and, provided they act with integrity and wisdom, gain insights into how creation functions. Scholars may also focus on the coherence and interrelation of the great diversity in creation. Philosophical study, both within a discipline and across disciplines, is oriented to such concerns. ICS participates in the human scholarly calling; to reflect on the meaning and integrality of all of life in God's creation under the care of Christ.

In the past two centuries science and learning have contributed greatly to our understanding of the world. New academic disciplines have emerged, ranging from biology and history to sociology, psychology, linguistics, economics, and aesthetics. This development of knowledge has been of immense benefit to our social life and culture. It is basic to all contemporary academic work, of whatever perspective.

Like most things in human history, however, this explosion of knowledge has brought both blessing and curse. In Western culture the belief arose that through science and learning humans could control their destiny. Claims were made for science which pushed it beyond its realm of competence. Many people have placed undue reliance on human powers of analysis, identified as "reason". Science and technology, guided by reason. Science and technology, guided by reason, are identified as the hope of the world. Scientists and scholars have often been blind to their undue faith in progress and objectivity.

In the context of a rationalistic worldview, the proliferation and differentiation of science and learning actually became a powerful disintegrating force. Higher learning is severely fragmented; one academic discipline seems unrelated to another; and one subfield seems irrelevant to its neighbour. This incoherence of vision impedes communication among scholars and fields. Much of higher learning is so specialized that it has touch with everyday life.

Approach

These forces of disintegration are rampant throughout our culture. People are isolated from our homes, our lives are divided among industry, neighborhood, politics, consumption, leisure and school. Some would see economic enterprise as the integrating center of human life and culture.

We believe that a critical factor in this disintegration and imbalance is the isolation of religious faith from the rest of life. In our secularized culture, an unwarranted trust in reason and progress led many to regard Christian faith as irrelevant to life as a whole. Today most people, including Christians, look upon Christian faith as a personal belief relevant in private life and in the domain of morals, but not in political life and industry, and certainly not in higher learning.

Our culture needs a renewed cohering vision of reality. Christians can contribute to this need by recovering an awareness of their faith in Christ as a cohering and integrating force, as a humanizing and unifying power, both in learning and everyday life.

At ICS we seek to make a scholarly contribution to this quest for coherence and integration. We are guided by the biblical vision that God holds creation together and that Christ can make sinful brokers in learning and in all of life whole. We acknowledge that our academic work falls far short of this vision. However, by integrating Christian faith in academic learning, we seek to bear witness to our conviction that in Christ: "are hidden all the treasures of wisdom and knowledge." (Col. 2:3)

ICS strives to make a strategic contribution to this reintegration by concentrating its scholarly efforts on issues which are the hinges on which understandings of reality turn. We examine the nature of worldviews in relation to various cultural issues and concerns. We examine pivotal questions in specific academic fields and explore issues which cross the boundaries of all fields. We keep an eye open for the interrelations among fields. All this we do in dialogue with leading

Convictions

contemporary and historical thinkers. At ICS critical analysis of other thought traditions goes hand in hand with self-critical reflection. We are committed to developing our work as a benefit to the broader academic community and culture.

Basis Statement

The following are the Basis Statement and Educational Creed of the Institute for Christian Studies.

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 favor 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 honor 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 historic creeds of the Protestant Reformation.

Convictions

Educational Creed

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

Life: that human life in its entirety is religion. Consequently, scholarly study unfolds itself as service wither 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.

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

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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.