



Institute for Christian Studies
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Institute for Christian Studies

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The Institute for Christian Studies, Toronto

The Institute for Christian Studies offers graduate programs which aim to help people develop a Christian understanding of their studies and life-work.

Our approach is different from a seminary or theological college which is devoted primarily to the training of clergy. Our primary interest is to help students in almost any field of study to understand their field in a Christian way. We wish to help them implement a Christian understanding in the daily practice of their studies. Our corollary interest is to help people approach with a Christian perspective whatever vocation they might undertake. We wish to contribute to the preparation of people for a wide range of careers, enabling them to see whatever they do 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 interdisciplinary 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, behaviorism, freudianism, technocratism, pragmatism, positivism, systems analysis, linguistic analysis, and many more.

The Institute is organized as a Christian interdisciplinary and philosophical faculty in which there are various emphases. At present we offer study in the foundational matters of these areas: Theology, Philosophy, History, Political Theory, and Aesthetics. From time to time we offer special seminars in the foundational matters of these areas: Economics, Sociology, and the Physical Sciences.

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

Master of Philosophical Foundations

The Masters program is a compact two year course involving biblical study, philosophy, interdisciplinary study, and a major field. It utilizes seminars, readings, a thesis, and examination. It is intended for people who want a thorough, academic approach to the foundational issues of their field of interest as a means of developing their Christian understanding.

- *Certificate in Christian Studies (Cert. C.S.)*

The Certificate Program puts together biblical-theological study, philosophy, and foundational study in a major area of your choice. It is meant for people who have strong academic interest in a field and who have one year they wish to devote to working on their Christian understanding of their field.

- *Special Study*

This option allows people to select a combination of courses and seminars entirely of their own choosing, without the need of meeting any requirements for a degree or certificate. It is the most flexible way for people to pursue study in order to develop their Christian perspective.

- *Doctoral Study in cooperation with the Free University of Amsterdam*

This program involves a comprehensive course of seminars, readings, examination, research, and a dissertation. For completion it requires at least four years *after* the Masters, with work in a major and two minor fields. It is a joint program with the Free University of Amsterdam, which, if successfully completed, ends in the Doctor of Philosophy degree awarded by the Free University of Amsterdam. The doctoral program is intended for those wishing an academic career.

Whatever career you may have in mind, it is possible that a year or two of study with us can be very beneficial. If your aim is an academic vocation, there are obvious direct relations between your future work and your study here. And if your intended work lies in teaching, politics, the pastorate, social action, counselling, business, law, or another such field, a Christian understanding of the central questions of the relevant fields of study will be directly helpful as well. Our work aims to serve anyone who wishes to follow his or her everyday calling as a Christian, with the insight and understanding which Christian faith can provide in today's secular world.

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, 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 foundations 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.

We at the Institute understand our special task, our *raison d'être*, to be the examination of interrelating and foundational matters. We wish to reflect in our scholarship 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 like "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, 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 impedes 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 does so often 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 unwarranted faith in technology, economic 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 the Institute 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 God's creation does hold together by His 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 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 to wholeness in everyday life.

We hope that the specialized work of the Institute 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

The Institute 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. Professors and students are all members of one community, devoted to the same calling, responsible together for the advancement of knowledge and insight. We want the Institute to experience what the New Testament calls "koinonia," a fellowship, a manifestation in academic work of the Body of Christ.

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.

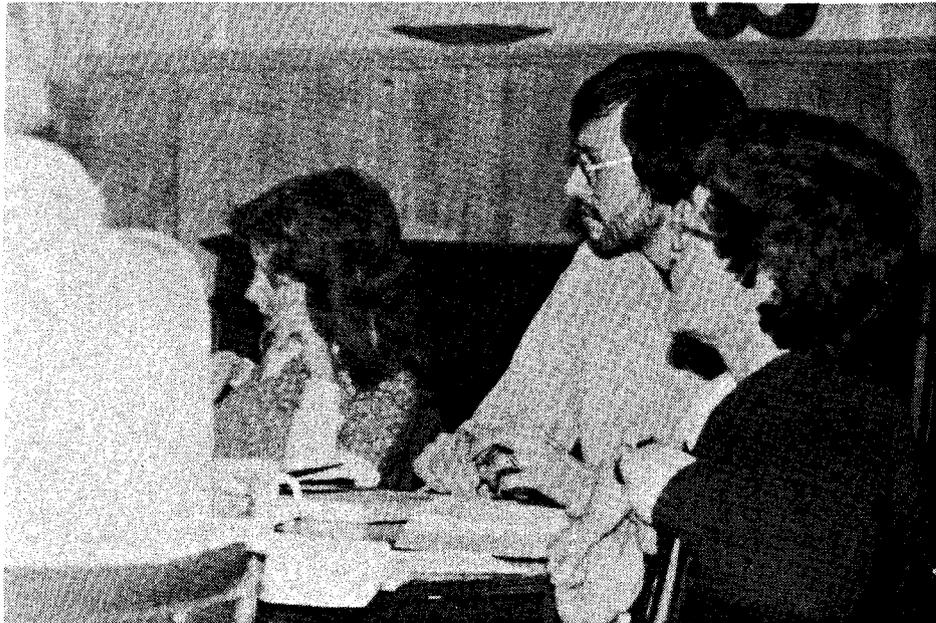
The Junior Members join the community temporarily. In a very direct way they are expected to take responsibility for their own education as well as to share for a time in the overall development of the Institute's research.

The seminars are the primary way Senior and Junior Members meet for academic work. The major area seminars combine a number of methods — lecture, discussion, student presentation, joint analysis of texts, tutorials, 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. On Friday afternoons we often convene to hear guest lecturers and from time to time, often on student initiative, special colloquia are held in the evenings. Near the start and end of the academic year everyone participates in two annual retreats. The Senior Members at those same times go on additional retreats of their own. Various social gatherings occur throughout the year.

The internal academic affairs of the Institute are governed by the Institute Council composed of Senior and Junior Members in the ratio of two to one, and by the General Meeting of all members of the Institute. The Council and the General Meeting

Seminar in session



deliberate on all academic matters including curriculum, degree requirements, admission of Junior Members, and appointment and reappointment of Senior Members.

Relations with the Academic World and the Rest of Life

We at the Institute, 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. We are an independent institute, officially unconnected with the university. At the same time, as a matter of deliberate choice, 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 of 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 in the center of downtown Toronto, one of the most innovative major cities of the continent.

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

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

The Institute 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 the implications of Christian faith for academic study.

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, by participation in conferences, colloquia, and academic societies.

The Institute 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 prime way is by means of the Junior Members who study with us. When they leave the Institute for further study or for 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.

Senior Members and Lecturers

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

Philosophy

Hendrik Hart, Ph.D., Senior Member in Systematic Philosophy
Hart joined the Institute 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), and an editor of *The idea of a Christian philosophy: essays in honour of D. H. Th. Vollenhoven* (1973). He recently completed a book *Understanding our world* (forthcoming) on philosophical cosmology, and is currently writing *Understanding rationality*, a book on the philosophy of theory. He is Director of Doctoral Studies. He is on sabbatical leave during Spring, 1984.

A. M. Wolters, Ph.D., Senior Member in History of Philosophy
Wolters specializes in ancient and patristic philosophy and twentieth century continental European philosophy. Most of his research concentrates on Plotinus and Augustine, and the neo-Kantians and Christian philosophy in the Netherlands. He began working at the Institute in 1974, and previously was educational director of the AACS. He has written *Our place in the philosophical tradition* (1975), and contributed to *Plotinus and Indian thought* (1981). He has two books, *Plotinus 'On Eros'* and a manuscript on Christian Worldview, ready for publication.

Theology

James H. Olthuis, B.D., Ph.D., Senior Member in Philosophical Theology

Since Olthuis came to the Institute in 1968, he has concentrated on theological anthropology, hermeneutics, philosophy of revelation, and has a 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), and *I pledge you my truth: a Christian view of marriage, family and friendship* (1975). He has published essays on the Word of God, theological anthropology, worship and witness, a certitudinal hermeneutic, and self-esteem. He is writing a book on faith development.

George Vandervelde, B.D., Th.D., Senior Member in Systematic Theology

Vandervelde specializes in soteriology, eschatology, and christology, and studies these themes in the context of contemporary Roman Catholic and Reformed theology. He is author of the book, *Original Sin: two major trends in contemporary Roman Catholic reinterpretation* (1975, reissued 1981), and an article on Schillebeeckx. He joined the Institute in 1977.

History

C. T. McIntire, M.A., M.Div., Ph.D., Senior Member in History and Historiography

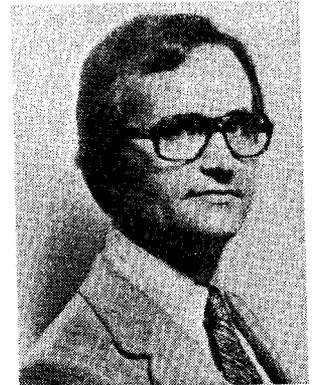
As a historian McIntire's special field is modern international and religious history. His research at the Institute focuses on the central problems of philosophy of history and historiography, and comparative views of history. He came to the Institute in 1973 after six years of undergraduate teaching and two years as a visiting scholar at Cambridge University. He has published *The ongoing task of Christian historiography* (1974), *God, history, and historians* (1977), an edition of *Herbert Butterfield: writings on Christianity and history* (1979), *England against the Papacy, 1858-1861* (1983), and has edited and contributed to *History and historical understanding* (forthcoming). He is writing a book on Sir Herbert Butterfield. Concurrently he is Lecturer at Trinity College, University of Toronto. He is on sabbatical leave Spring, 1985.



Hendrik Hart



Calvin G. Seerveld



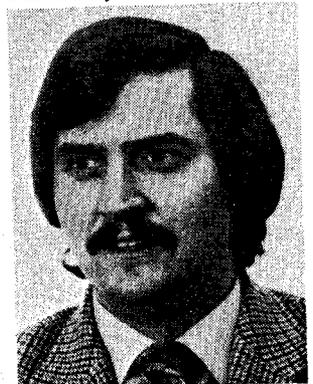
Bernard Zylstra



James H. Olthuis



A.M. Wolters



Paul Marshall



George Vandervelde



C.T. McIntire

Aesthetics

Calvin G. Seerveld, M.A., Ph.D., Senior Member in Aesthetics
Aesthetic theory and its history are Seerveld's main concern, and he has special interest in art historiography and literary criticism. He has been working largely in the period from the eighteenth century to 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). Before coming to the Institute in 1972, he taught aesthetics and philosophy for thirteen years at Trinity Christian College, Chicago. On sabbatical in 1979-80 he did advanced study at the Central Institut des Kunst in München and at the Warburg Institute in London.

Political Theory

Bernard Zylstra, LL.B., B.D., S.J.D., Senior Member in Political Theory, and President of the Institute
Zylstra joined the Institute in 1968 after serving as director of the Philosophical Institute of the Free University of Amsterdam. Modern political thought, and theory of the state, law, and justice are his special fields. His publications include *From pluralism to collectivism: the development of Harold Laski's political thought* (1968), and articles and essays on Marx, Marcuse, Daniel Bell, Dooyeweerd, Runner, Voegelin, the meaning of justice, and the kingdom of God. He is writing a book on liberalism.

Paul Marshall, M.Sc., M.A., M.Phil., Ph.D., Senior Member in Political Theory

Marshall's interests include modern political theory, the Reformation, political analysis, and Canadian politics. Since 1979 he has been political policy researcher for the Committee for Justice and Liberty. He has taught at York University, Toronto, and the University of Western Ontario, London. He began teaching at the Institute in 1980. His publications include articles on Locke, mathematics and politics, operationalism, vocation, human rights, and Max Weber.

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 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 of Amsterdam

Sander Griffioen, Ph.D., Associate Professor of Social
Philosophy,
Free University of 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,
University of Utrecht

Johannes van der Hoeven, Ph.D., Professor of the History
of Modern Philosophy,
Free University of Amsterdam.

The Junior Members

We wish to attract to the Institute students 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 young 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 is a broad general college or university education together with major concentration in a field directly germane to the area of intended emphasis at the Institute. 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 have come from outside Canada, especially from the United States. Overseas students have come from England, the Netherlands, Sweden, Italy, Cyprus, Lebanon, Singapore, Japan, Australia, New Zealand, and South Africa.



About half have come from secular colleges and universities and half from Christian colleges. A fair percentage have come after completing master's or doctoral degrees elsewhere. Most came directly after completing their baccalaureate degree, a few after working a year or more. Quite a few go on from the Institute for master's and doctoral study elsewhere.

Many Junior Members find that a year or more at the Institute is worthwhile as a supplement to more specialized academic or professional studies at a university or professional school. They discover that what the Institute offers generally cannot be obtained elsewhere, and that the sort of study it is — philosophical and foundational — usually constitutes a field in itself and runs parallel to study elsewhere. Many who go on for other graduate study, however, find ways to incorporate much of their Institute work into their program.

Usually about 50 people study at the Institute each year. About 400 people have studied here since the Institute opened in 1967.

Programs of Study

Admission to the Institute

The criteria for admission to the Master of Philosophical Foundations program, the Certificate in Christian Studies program, and Special Study are competence and readiness to undertake the kind of advanced study the Institute offers. The usual official prerequisite is a baccalaureate degree with high achievement, or the equivalent, preferably with an undergraduate concentration directly related to the applicant's intended field of emphasis at the Institute.

We apply the same academic criteria to all applicants for the Certificate and Masters course and for Special Study. We do, however, seek to determine an applicant's suitability for the particular kind of study he or she intends to follow. Consequently our expectations of applicants vary. This means, for example, that in some cases we may offer an applicant admission to the Certificate program but not to the Masters, or to Special Study but not to the Certificate program.

An applicant for admission to the Institute in the Masters or Certificate programs, or for two or more units of Special Study should submit the following:

1. a completed academic application form;
2. copies of transcripts recording all previous academic study in college, university, and professional school;
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;
4. one personal recommendation from a person 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 research and write, such as an essay or research paper.

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 should submit the results of an English language test, such as TOEFL (c/o Educational Testing Service, Princeton, New Jersey, USA), or the equivalent.

A person possessing a baccalaureate degree with high achievement may enroll in one unit only of non-program study upon the approval of the Registrar and a Senior Member involved. Such a person should submit an application form and transcripts (1 and 2 above).

The Institute accepts transfer of credit from other graduate institutions for work equivalent to Institute study, thereby allowing some applicants to enter the Masters program with advanced standing.

The Institute welcomes interested people to attend one foundational seminar as an auditor without credit. Someone wishing to do so should secure the approval of a Senior Member involved. No application is necessary.

Master of Philosophical Foundations

The Master of Philosophical Foundations program is a two-year degree course designed to help a person develop a Christian perspective in academic study.

There are several elements which contribute to meeting that aim. First, the Institute provides a community of people who together work at building shared Christian philosophical insight. Second, we offer experience in interdisciplinary study and methods. Third, we help develop competence in critical study of the foundational problems in a major area. Fourth, we give opportunity for the experience of some research on a question or problem having foundational import.

The Masters program is best suited for students 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. Often it is a good supplement to further graduate study elsewhere.

For example, a person planning graduate study in history could make good use of concentrated work on philosophy of history. A student of literature, music or art, could gain understanding by work in aesthetics. Persons interested in political science could learn a lot from study of a Christian view of justice.

Similarly, people headed for non-academic careers which require advanced professional training can benefit by the Masters program as well. For example, students planning seminary education, law school, or social work, would be helped by studying respectively philosophical theology or the meaning of justice.

The Masters program begins with study in two fields that have an interrelating, interdisciplinary character: biblical-theological study, and philosophy. The work continues with seminar work and readings in a major area. It culminates in a thesis.

The Institute awards the Masters upon the successful completion of eight units, usually as follows:

First Year

1. Biblical-Theological Foundations
2. Philosophical Foundations
3. Seminar in Major Area
4. Guided Readings in Major Area

Second Year

5. Seminar in Major Area
6. Interdisciplinary Seminar
7. and 8. Thesis and Examination

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

In some cases, if the student's undergraduate major is different than the major area chosen at the Institute, additional study may be required, thereby lengthening the time needed to complete the Masters.

A reading knowledge of one foreign language appropriate to the major area is required.

The Junior Member (student member of the academic community) is responsible for selecting his or her course of study, upon the approval of the Senior Member who acts as his or her mentor. The mentor is a Senior Member in the student's major area.

At present there are five major areas: Philosophy, Theology, History, Aesthetics, and Political Theory.

Thesis and Examination

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

We urge the Junior Member to select a thesis topic 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 10-page prospectus of the 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 master's examination comes at the completion of the thesis. It is an oral examination, two hours long, which focuses upon the thesis and includes an exploration of surrounding and supporting knowledge. The examination is conducted by the Junior Member's Thesis Committee, together with 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.

Further details concerning deadlines, substitutions, and other requirements are listed separately in "Additional Regulations," available at the Institute office.

Certificate in Christian Studies (Cert.C.S.)

General Program

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

There are three parts to the program. First is biblical-theological study to help provide a sound basis for a Christian perspective which can support theory. Second is Christian philosophy as the medium of relating biblical insights to a major area. Third is the opportunity to use a Christian perspective in one major field.

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

The Institute awards the Certificate upon the successful completion of three units including a substantial paper arising within the context of one of the units. The units are selected from the regular course offerings of the Institute. Normally the three units are arranged in this pattern:

1. Biblical-Theological Foundations
2. Philosophical Foundations
3. Seminar in a Major Area (including a major paper, 20-30 pages in length).

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

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 his or her own year's study in consultation with a Senior Member advisor.

Other requirements are given in "Additional Regulations."

Special Study

The Institute 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 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 Special Study are the same as admission to the Certificate and Masters programs.

Special Study is suited for those who have several diverse interests to pursue as well as for those who want to work on one well-defined project. It is particularly good for a graduate student at a nearby university who wishes to participate regularly in the Institute's academic community. Graduate students enrolled in degree programs elsewhere are invited to join an Institute seminar. In some cases it may be possible to arrange a special tutorial with a Senior Member. Special Study is also a good way for someone to join a seminar 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 student needs the approval of the appropriate Senior Member.

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

Doctoral Studies in Cooperation with The Free University of Amsterdam

The Institute maintains a cooperative relationship with the Free University of Amsterdam whereby in individual cases a Junior Member may pursue studies conjointly in both institutions, leading to the Ph.D. degree awarded by the Free University of Amsterdam.

These doctoral studies are intended for people 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 in philosophy, and ready to help gain Christian insight into learning.

Our program relates directly with the Central Interfaculty of Philosophy of the Free University. It allows study in philosophy and the philosophy of a particular field.

The program is designed to take a minimum of four years *after* the Masters degree. It includes two years of residence leading to the Institute's Comprehensive Examination, followed by at least two years to research and write the doctoral dissertation.

The two years of residence are designed to make it possible for a student to receive exemption from the "doctoraal examen" at the Free University, making him or her eligible to be accepted by a professor in the Central Interfaculty of Philosophy to work on a doctoral dissertation. A Senior Member of the Institute acts as a joint supervisor and mentor.

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

Complete details on this cooperative program in doctoral studies are presented in a separate packet entitled "Doctoral Studies," and is available on request from the Institute office.



Seminars and Courses

The course descriptions which are here given identify the seminars and courses which the Institute offers over a three-year period. Only the first four courses listed are offered every year. All others are courses in the major areas and most are offered on an alternating two-year cycle. The exact listings for each year are printed separately as "Major Area Programs and Course Outlines," a packet which contains full course outlines, bibliographies, and other relevant program information.

General

- **Biblical-Theological Foundations** (*Vandervelde*)

Whole year, annually

A seminar for reflection on the biblical scriptures with emphasis on how to read and understand them. The work concentrates on a close study of biblical writings and major biblical themes as an aid in developing a world view which integrates life and provides a basis for academic theorizing. The first half year includes hermeneutics, and the scope, structure, and authority of the Bible. The second half moves to several biblical themes: creation, fall, redemption, eschaton, covenant and the kingdom of God, soul, body and image of God, Church. The year ends with exegesis of a biblical book.

- **Philosophical Foundations** (*Wolters*)

Whole year, annually

An examination of the major themes of Christian philosophy, especially as relevant to the philosophical categories frequently used in courses at the Institute. The course opens with an intensive two week short course (two weeks prior to registration day) during which the principal ideas of a Christian philosophy are introduced. Thereafter follow both systematic and historical studies. 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 Vollenhoven and Dooyeweerd and subsequent modifications of their work.

- **The Interdisciplinary Seminar** (*Senior Members*)

Whole year, annually

The Interdisciplinary Seminar involves most Senior Members, all second year Masters students (unless a substitution has been allowed), and a few Certificate students and Special Study students who are admitted by special provision. In some years two concurrent seminars may both be designated as

Interdisciplinary Seminars and the Junior Member may choose which one to join. The Interdisciplinary Seminar is held each year on a theme or problem which relates to all the major areas. The same theme may be continued beyond one year.

For 1982-84, the seminar will be devoted to the articulation of frameworks for a Biblical view of the various fields of study taught at ICS. For the first year, 1982-83, the emphasis will be on developing a critical awareness of some of the basic concepts relative to each field as presented in the work of Herman Dooyeweerd. In the second year, 1983-84, the seminar will work on formulating a coherent statement of our own current insights. In both years some time will be devoted to the work of others in this area.

- **Guided Readings in a Major Area** (*Senior Members*) *Whole year, annually*

The Guided Readings in a Major Area 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 student selects the equivalent of six or seven books. The student begins on the readings early in the first year. After completing each book or article, the student either holds an oral discussion with the mentor or writes a brief paper.

Philosophy

- **Plotinus and His Impact on Augustine** (*Wolters*) *Whole year, 1982-83*

The seminar focuses on the categorial distinctions basic to the thought of Plotinus and (the early) Augustine, especially as these are reflected in their philosophical anthropology. Considerable attention will be paid to a close scrutiny of a select number of primary sources, and to questions of historical influence and dependence. We will exegete portions of Plotinus' *Enneads* and several of Augustine's writings, including portions of *The Confessions* and *Contra Academicos*.

- **Epistemology** (*Hart*) *Whole year, taught in double sessions September-December, 1982*

The seminar examines contemporary developments in our views of knowledge, logic, theory, and science. It begins with a historical study of how we in our culture came to favor rational knowing above or even to the exclusion of other types of knowing. After that we take a critical look at the dominant view of the last half-century as found in movements such as positivism, scientism, or the analytic tradition. Next, we study

critiques of that dominant view in the work of people such as Dewey, Dooyeweerd, Polanyi, Radnitzky, Wolterstorff and others. An attempt will be made to move towards the development of a position which takes its departure from the Biblical perspective on knowledge and truth.

- **Aristotle** (*Wolters*) *Whole year, 1983-84*

The course will focus on a close reading of a number of texts from the Aristotelian *corpus*, especially *De Anima* and selections from the *Metaphysics*, and on aspects of the history and reception of the Aristotelian writings in the West. Central notions to be studied and traced are "substance," "matter," "soul" and "category."

- **Topics in Systematic Philosophy** (*Hart*) *Whole year, taught in double sessions January-April, 1984*

Lectures and work sessions will concentrate on the development of positions on crucial topics in ontology, cosmology, anthropology and other major areas of philosophical concern. The perspective taken is the confession that reality is the creation of God through his Word and by his Spirit. Topics treated are: universality, subjectivity, entities and their functions in their relationships, the subject-object relation and the part-whole relation, time and development, unity and diversity, totality and coherence, and the nature of humanity.

Theology

- **Philosophical Theology: Creation, Fall, Redemption** (*Olthuis*) *Whole year, 1982-83*

What does creation by the Word mean? Has sin eradicated God's plan for creation? Is redemption flight from creation or return to creational intent? These are some of the questions this seminar on the doctrine of creation will set out to answer. The eclipse of the doctrine of creation in modern theology and the need for its recovery will be highlighted. Attention will be given to the nature of faith, world views and their hermeneutic function in daily life as well as to the scope and structure of revelation.

- **Eschatology** (*Vandervelde*) *Whole year, 1982-83*

The major themes to be considered are: the relation between human activity, cultural development and the coming of the Kingdom of Christ; the relation of Kingdom, church and covenant; dispensationalist hermeneutics; and a comparison of Christian eschatology and secular futurology.

- **Theological Anthropology** (*Olthuis*) *Whole year, 1983-84*

This seminar constitutes an investigation of the cluster of issues surrounding the nature of the human person. Basic anthropological models are examined through close reading of two or three important texts, such as Buber's *I and Thou*, Scheler's *Man's Place in Nature*, and Brunner's *Man in Revolt*. Depending on the interests of participants attention will then be given to either one, two or all three of the following topics: humankind as *imago dei*; humankind as male and female; developmental stages of human life. The concern throughout will be on developing a holistic, integrated view of the human person.

- **Pneumatology** (*Vandervelde*) *Whole year, 1983-84*

An examination of the doctrine of the person and activity of the Spirit in relationship to the Word and the joint operation of the Spirit and the Word in personal, cultural and cosmic renewal. Specific attention will be paid to questions such as the relation of the Spirit to the direction of communal Christian endeavors, the meaning of "spirituality" and the validity of the distinction between the special and the general operation of the Spirit.

History

- **Comparative Views of History** (*McIntire*) *First half year, 1982-83*

The aim is to study various approaches to understanding history and historiography and to build up the means for comparative analysis. Matters to look for include: the dynamic of history, the factors of history, time, the human and non-human, evil and salvation. What is studied will depend partly upon the interests of participants. The list from which to draw includes: Marxism, Analytic Philosophy, Positivism, Christian, Greek and Indian views of history.

- **History of the Secularization of Western Thought and Society** (*McIntire*) *Second half year, 1982-83*

The seminar is a historical and methodologically self-conscious analysis of problems and themes in the secularization of social and intellectual life in Western civilization, and the adjustment of Christian thought and social forms to the coming of secular society, especially the European experience in the 19th century.

- **The Making of History: Time, Culture, and Salvation** (*McIntire*) *Whole year, 1983-84*

We will work on building up an understanding of history and historiography which depends on the central insights of

Christian faith. Specifically we will examine the human process of making culture as a manifestation of time, and as an ongoing work for health or distortion. Readings on the key matters of time, culture, and salvation will be taken from several fields—theology, philosophy, cultural anthropology, social theory, as well as philosophy of history and historiography.

Philosophical Aesthetics

- **History of Aesthetic Theory** (*Seerveld*) *Whole year, 1982-83*

A few positions taken in aesthetic theory throughout history will be examined to show the contours of an historiographic methodology rooted in a Christian philosophical perspective. Then the pivotal problematics fashioned by Kant and Hegel for subsequent aesthetic theory will be critically analyzed. Finally, there will be opportunity to begin in-depth analysis of important texts: Dilthey, *The Essence of Philosophy*; Dufrenne, *Le Poétique*; later essays by Heidegger; and selections from the Yale Critics on literary history.

- **Systematic Aesthetic Theory** (*Seerveld*) *Whole year, 1982-84*

This seminar consists of analysis of key concepts, ideas, and categories important for a Christian aesthetic theory busy investigating “the aesthetic dimension” of creaturely existence, especially of human life. An examination of “beauty,” “image” and “imaginativity” is planned for 1982-84, with side investigations into “taste.” This seminar is held in the context of the Interdisciplinary Seminar.

- **Theory of Art Historiography** (*Seerveld*) *Whole year, 1983-84*

Several basic positions taken on the nature of art historiography will be explicated in order to illustrate certain dilemmas facing historians of art and literature. Then an attempt will be made to propose several fundamental categories which can bring Christian understanding to key problems (e.g. the relative normativity of artworks, historical contextuality and responsibility, periodization). Finally, there will be detailed study of theorists and artists in a definite period, in order to test out insights of the working methodology. For 1983-84: Romantic texts such as works by A.W. Schlegel, Victor Hugo, Ruskin, and Poe.

- **Political Theory**

- **Modern Political Analysis** (*Marshall*) *First half year, 1982-83*

In this course we will focus on the question of how we should analyse, delineate, and understand modern politics and governments. We will do this in conjunction with a survey of the approaches embodied in a variety of modern forms of political analysis including modern behaviouralism (quantitative methods, systems theory, modelling), marxism and neo-marxism, constitutional and institutional approaches, and neo-classical authors such as Arendt and Voegelin.

- **Political Issues** (*Marshall*) *Second half year, 1982-83*

This course will be a theoretical examination of a small number of issues of public policy. Topics selected will depend on the interests and qualifications of the junior members and may include subjects such as poverty and the role of the state in economic life, human rights, war, pluralism or abortion.

- **Pluriform Democracy: Political Thought and Politics in The Netherlands** (*Zylstra and Stanley Carlson-Thies*) *Second half year, 1982-83*

The course examines the development and selected structural and operational aspects of pluriform democracy in Holland. The course highlights three facets: 1. *Interpretive issues*. What is the nature of "subcultures" in a plural society? Which intracultural and intercultural dynamics are important for understanding the origin, development, and decline of pluriform democracy? 2. *Structural issues*. Does such a democracy have distinctive public structures? How do such structures function? What are the societal requisites for such a public order? 3. *Significance*. In what ways are pluriform societies distinctive from Anglo-American liberal societies? What are the strengths and weaknesses of pluriform democracy?

- **Toleration** (*Marshall*) *First half year, 1983-84*

The question of political toleration is becoming increasingly important. Despite this, the subject receives little careful attention in secular political theory. In this course we will examine the roots of modern views of toleration by a survey of sixteenth and seventeenth century figures such as Calvin, Luther, Suarez, Bodin, Althusius, Hobbes and Locke.

- **Liberal Democracy and Christian Democracy** (*Zylstra*)
Second half year, 1983-84

The course will focus on the current crisis of political liberalism and the potential contribution of pluriform democracy based on a Christian conception of the social order. The first part of the course will deal with the nature, rise and decline of liberalism. Special attention will be given to the thought of Locke, Mill, Daniel Bell, Trudeau, and George Grant. The decline of liberalism will be illustrated with reference to the undermining of political communities, the impact of empire building and the crisis of the welfare state. The second part of the course will deal with Roman Catholic, anabaptist, and reformed conceptions of the state as background for a treatment of pluriform democracy.

- **Contemporary Christian Political Theory** (*Marshall*) *Second half year, 1983-84*

We will focus on the major Christian approaches to politics coming to the fore today. Special attention will be given to theologians such as Barth and Niebuhr, to post-Vatican II Roman Catholic thought, liberation theology, the World Council of Churches, and the renewal of Christian social awareness in evangelical circles, especially the political theories of anabaptist and reformed thinkers.

General Information

The academic calendar

The academic year 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 and when all Junior and Senior Members are present. Part two is the *summer* period, May through August, when Junior Members engaged in full time M.Phil. or Ph.D. programs devote themselves to their research and writing, as do the Senior Members.

	1982-83	1983-84
Philosophical Foundations seminar		
starts for new Junior Members	Aug 30	Aug 29
Registration and start of seminars	Sept 13	Sept 12
Christmas break starts	Dec 18	Dec 17
Seminars resume	Jan 10	Jan 9
Resident study ends	April 29	April 27

Details regarding deadlines for requirements for certificates, degrees, seminars and other units are listed separately in "Additional Regulations," available at the Institute office.

Accreditation

The government of Ontario agreed in 1983 to a charter for the Institute authorizing it to grant the Master of Philosophical Foundations degree. In Canada a charter is the normal means of securing recognition of degrees; there is no system of regional accreditation as in the United States.

The Institute's doctoral program is accredited through the Free University of Amsterdam, the university which confers the Ph.D. degree according to a cooperative arrangement with the Institute.

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

Research facilities

The Institute 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 fifty special libraries throughout the University of Toronto, as well as borrowing and stack entry privileges at the Robarts Research Library. Junior Members have access to the International Interlibrary Loan system through either the Institute's library or the Robarts Research Library.

The Institute possesses a small basic library of its own and provides library study space for Junior Members. Junior Members may apply for an individual study desk in the Institute's library for personal use throughout the year.

Academic fees

Academic fees are determined from year to year. For the years 1982-83 and 1983-84 they are:

- (1) Full-time study (2-4 units) \$1300 in 1982-83 and \$1400 in 1983-84
- (2) One unit (seminar, tutorial or guided readings) \$325 in 1982-83 and \$350 in 1983-84
- (3) To maintain degree candidacy in a year when the Junior Member is not enrolled for any seminar units: \$150 (exclusive of library fee)
- (4) Audit, one unit without credit: \$165 in 1982-83, \$175 in 1983-84

There are certain exceptions to these fees:

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

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 all their fees at the September registration. Fees are payable in Canadian dollars or in other currencies at the current rate of exchange.

**Accommodation**

The Institute does not have housing facilities. It is, however, located in an area of Toronto that offers a wide range of housing for both single and married people. Single Junior Members commonly rent an apartment or house together where they share household duties and costs. On this cooperative basis, housing and food can cost as little as \$200 per person per month, depending on actual circumstances. Often information on available accommodation can be obtained in advance from the Institute office but in all cases the responsibility for finding accommodations lies with the Junior Members themselves.

Financial Aid

The Institute's financial aid program has limited funds which we use to supplement a Junior Member's other financial resources. Our aim is to go as far as we can toward enabling all academically qualified applicants to attend the Institute. Recently we have been able to award funds on the basis of need to Junior Members studying full-time in the Masters and Ph.D. programs. 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 American students in the Masters program are able to qualify for government guaranteed student loans.

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

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 the Institute or another academic institution, and have proof of financial independence, such as a letter from a bank, a bank book, or a letter from some person or institution which assumes financial responsibility. With such credentials student visas may be obtained, usually without difficulty, at the Canadian border or 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 in advance of planned date of entry into Canada. It should be noted that at the present time it is very difficult to obtain either a work permit or landed immigrant status.

Visiting the Institute

We welcome scholars from other colleges and universities as well as prospective students who wish to get to know our work to visit the Institute. 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 Institute office in advance to arrange the best schedule. Prospective students can usually meet with a Senior Member, and often find accommodations with Junior Members. Scholars are invited to spend all or a portion of their sabbatical year at the Institute.

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