



**Institute for Christian Studies
Institutional Repository**

Institute for Christian Studies. Academic Bulletin. 1974-1976.

(This compilation is for historical information purposes only.)

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Institute for Christian Studies

229 College Street, Toronto, Ontario
Canada, M5T 1R4

Sponsored by:
The Association for the Advancement
of Christian Scholarship (A.A.C.S.)
229 College Street, Toronto, Ontario
M5T 1R4

Contents

The Institute For Christian Studies, Toronto	5
a cohering vision of reality	6
an academic community at work	7
the Senior Members	8
the Junior Members	12
the curriculum and method of learning	14
The Certificate of Philosophy (master's program)	15
the general seminars	16
the area seminars	16
the master's thesis and examination	22
The Advanced Certificate of Philosophy (doctoral program)	23
admission to the doctoral program	23
the doctoral dissertation and examination	23
The Certificate in Christian Studies	25
Tutorial Study and Non-Certificate Study	26
General Information	27
academic calendar 1974-1976	27
admission of Junior Members	27
research library facilities	27
academic fees	29
financial assistance	29
entrance into Canada	29
accommodation	30
Summer Institute	30
visiting the Institute	30
boards and staff members	32
map of central Toronto	33
application for admission	35

The Institute for Christian Studies Toronto

The Institute for Christian Studies is an independent graduate faculty for research and teaching situated adjacent to the campus of the University of Toronto. The special task at which the Institute works is the examination from a Christian perspective of questions which in a general way underlie the whole of an area of study – questions of the philosophy, the methodology, the history, and the general theory of a discipline. By means of interdisciplinary study within a community of scholars from different fields, the distinctiveness, yet the interrelatedness, of all learning are emphasized.

The perspective out of which the Institute works is provided by the liberating insight of the biblical message concerning the re-creation of the whole of life as a consequence of the acts of God in Christ. The members of the Institute are exploring the implications for academic study in our times of a Christian understanding of such central matters as the nature of man, the process of history, the interplay of evil and redemption in human culture, the structure of the created world, the meaning of justice and stewardship in the social order, and the character and limits of the scientific enterprise.

At the master's level, the Institute offers a two to three year course of study leading to a *Certificate of Philosophy* in the foundations of seven fields: philosophy, theology, history and historiography, political theory, economics*, psychology, and aesthetics.

At the doctoral level, the Institute is constituted as an interdisciplinary faculty of philosophy with a variety of emphases, and offers a program of about three additional years leading to an *Advanced Certificate in Philosophy*.

The Institute is applying for a charter from the Ontario Parliament which, if granted, would permit the Institute to grant the accredited degrees of *Master of Philosophy* (M. Phil.) and *Doctor of Philosophy* (Ph.D.) for these two programs of study.

In addition the Institute has a one-year graduate level course of study leading to a *Certificate in Christian Studies* concentrating on general introduction to a Christian perspective in learning.

We at the Institute hope to contribute to the orientation of students preparing for a variety of vocations, including research and scholarship, teaching, the pastorate, law, social and political work, journalism, business and industry, counselling, writing, and the arts.

*beginning in 1975

**A cohering vision
of reality**

The *raison d'être* of the Institute is the implementation and development in advanced studies of the biblical insight that reality is God's creation which, with all its intrinsic diversity, coheres in a meaningful, integral way in Christ who is the Renewer of all things.

The monumental development of science and learning since the eighteenth century has disclosed vast, formerly inaccessible regions of reality and has transformed our understanding of much of what we had thought was already within our purview. Whole academic disciplines have come into their own, ranging from physics and biology to history, sociology, psychology, linguistics, economics, and aesthetics. The achievements for the health of mankind entailed in such historical development and differentiation of learning are immense. All academic work, of whatever perspective, is utterly dependent upon it today.

This unfolding of learning, however, has not escaped a disintegration of vision and fragmentation of life. Much scientific and academic development was motivated by an undue reliance on human powers of analysis, often spoken of as Reason, by an extraordinary devotion to science and its applications in technology as the Hope of the world, and by an unmerited belief in the objectivity and neutrality of the scientist and scholar in his presumed capacity as the diviner of Truth. Academicians, students, and whole universities have come to experience a debilitating incoherence of vision and analysis which impedes an understanding of the meaning and interrelation of everything in reality. Even different specializations within the same field of study are often not taken to be related due to the fact that an understanding of the unifying foundational matters of the field remains unachieved. Disintegration and hyper-specialization within universities are matched by the fragmentation of our lives in modern society as much of industry, commerce, finance, politics, and education, is reduced to unrelated technique, and people at work in those fields are commonly regarded merely as technicians. The distended position of corporate economic enterprise is but one consequence of the loss of a balanced and cohering vision of reality in our times.

The Institute has a guiding confession of faith which attempts to state briefly in non-theoretical language the convictions that life is indeed whole in Christ, and that Christ's work of redemption can liberate and transform education and learning. This educational creed is suggestive of a biblically directed world and life view which reflects the wholeness and interrelatedness of everything in God's world.

As an academic faculty it is our special task to formulate theory and engage in analysis which are philosophically developed. We regard philosophy as an interdisciplinary science which provides background, integration, and unity of conception conducive to a healthy interrelationship and functioning of the special sciences. Christian philosophy is dependent upon the biblical givens concerning the unity, meaning, origin, structure, nature and purpose of human life and the whole of reality.

An academic community at work

The Institute opened in 1967 just as the widespread radical disaffection of students within what was rightly called 'the education industry' began. The timing was appropriate. The Institute's prehistory originated ten years earlier when our sponsoring society, the Association for the Advancement of Christian Scholarship (AACS), was established, well before the unhealth in modern universities was apparent to most observers.

Since the late sixties the Institute has identified itself with two trends toward improvement in the condition of learning. First is the increasing tendency of scholars to engage in interdisciplinary as well as foundational studies, forcing themselves out of narrow specializations and into sustained contact among fields. Second is the inclination of many Christian scholars and students to explore the implications of their faith for the renewal of learning and higher education.

Our way of working is to develop an academic community composed of people in various disciplines. The seven* professors of the Institute, known as the Senior Members, work in their special fields with an awareness of the philosophical, historical and theological dimensions of their own areas in interrelation with neighboring disciplines. They share with each other a general philosophical outlook. They strive in a variety of organized ways to work together: jointly led seminars, a common interdisciplinary seminar, discussion of each other's research, shared projects.

The students of the Institute are the Junior Members who, upon enrolment, join into the academic work currently in progress. All seminars at the Institute are regarded as settings for common in-depth academic discussion among Senior and Junior Members. It is usual for a seminar to include Junior Members from cognate fields who enrich the work with cross-disciplinary contributions. Every Junior Member studies in more than one field while specializing in one area.

We stress discussions with scholars from other colleges and universities in order to broaden our working community. We

*eight, beginning in 1975

regularly invite people in various fields to present guest lectures, to participate in a seminar, to share in conducting a mid-year seminar with a Senior Member, to visit for a half-year or year, to become a Fellow of the Institute, or to participate in the annual Summer Institute.

The Institute as an independent faculty is not affiliated with the University of Toronto, but our proximity to the University campus makes possible interaction with the University in a variety of ways. A number of Junior Members are enrolled in degree programs or seminars in the University, and both Senior and Junior Members use the research and library facilities of the University and its affiliated colleges.

The internal academic affairs of the Institute are governed by a General Meeting of all the Senior and Junior Members, and by a smaller Institute Council composed of both Senior and Junior Members in the ratio of two to one. The General Meeting and the Council deliberate on all academic matters including the content and organization of the curriculum, degree requirements, admission of Junior Members, and the appointment and re-appointment of Senior Members. A Board of Curators composed of people of academic competence drawn from outside the Institute oversees the Institute's academic development and authorizes the adoption of all academic policy. A Board of Trustees broadly oversees the achievement of the Institute's general aims, and provides the spiritual, financial, and moral support necessary to make our work possible. The Trustees are the major bond between the Institute and the 2,500 people from all walks of life who comprise the AACs.

The Senior Members

The Senior Members in the seven fields lead the academic work of the Institute and direct the courses of study.

Philosophy

Hendrik Hart, Ph.D., Senior Member in systematic philosophy, 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 will be on sabbatical leave during 1975-1976.

Albert Wolters, Ph.D., Senior Member in the history of philosophy, specializes in ancient and patristic philosophy and the treatment of recurrent problems in the history of philosophy. He began working at the Institute in 1974, and previously was



educational director of the AACCS. He has written *Plotinus 'On Eros': a detailed exegetical commentary on Enneads III, 5* (1972), and *An essay on the idea of problemgeschichte* (1970).

Theology

James H. Olthuis, B.D., Ph.D., Senior Member in theology, came to the Institute in 1968. He concentrates on philosophical theology and theological hermeneutics, 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 contributed essays to *Out of concern for the Church* (1970), and *Will all the kings men. . . out of concern for the Church, phase II* (1972). He has one book, *Intimacy: marriage, family, friendship*, at press, and another, *Word and freedom: foundations of a biblical life-style*, in preparation.

History and Historiography

C. T. McIntire, M.A., M.Div., Ph.D., Senior Member in history, is a specialist in modern international and religious history, and in the philosophy of history. He began teaching history in 1965. He came to the Institute in 1973 after two years as a visiting scholar at Cambridge University. He has written *England against the papacy 1858-1861: England's role in the overthrow of papal political rule during the Italian Risorgimento* (1974), as well as an essay, *The ongoing task of Christian historiography* (1974).

Aesthetics

Calvin G. Seerveld, M.A., Ph.D., Senior Member in aesthetics since 1972, is versed in the history of philosophy and comparative literature as well as general aesthetic theory. 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), and most recently an inaugural address, *A turnabout in aesthetics to understanding* (1974). He taught aesthetics and philosophy for thirteen years at Trinity Christian College, Chicago, was a traveling Fulbright scholar at the University of Heidelberg, Germany, in 1966-67, and a visiting researcher at the Warburg Institute, London, England, in 1973.

Political Theory

Bernard Zylstra, LL.B., B.D., S.J.D., Senior Member in political theory, joined the Institute in 1968 after serving as director of the Philosophical Institute of the Free University of Amsterdam. Modern political thought and philosophy of law 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, and the meaning of justice.

Psychology

Arnold H. DeGraaff, B.D., Th.D., Senior Member in psychology, specializes in theoretical psychology and theoretical anthropology, and maintains an interest in educational curriculum. Before joining the Institute in 1970 he lectured in psychology for four years at Trinity Christian College, Chicago. His publications include articles on psychological themes and a book, *The educational ministry of the Church* (1966). For many years he has been a psychological counsellor. He is also director of a curriculum development center in Toronto.

Economics

In 1975, **Sander Griffioen**, M.Econ., Ph.D., will join the Institute as Senior Member in economics. He researches economic philosophy as well as revolutionary socio-economic conceptions, including neo-Marxism and anarchism. His writings include an essay entitled *Negative philosophy and critical theory* (1969), and he is now finishing a work, *The religious dimensions of Hegel's thought*. He has taught at the Royal Air Force Academy of the Netherlands.

The Junior Members

We wish to attract to our program students of ability who have a desire to examine 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 are looking for young men and women of intelligence and initiative who are interested in becoming a part of a working academic community. The Institute accepts as Junior Members people who are personally mature and academically ready to do demanding graduate study as contributing members of working seminars. We want to share in preparing people for beneficial leadership in academic and non-academic vocations.

Junior Members have the option of following one of the organized certificate programs, or arranging tutorial or non-certificate study. Some Junior Members complete their master's or doctoral work at the Institute. Others go on to a university, seminary, law school, or other institution to finish in a specialized education. Some Junior Members have already completed a graduate program elsewhere before coming to the Institute. Others take time off from their graduate study at more distant universities, in the United States, Canada, or elsewhere, to study for a year or more at the Institute. Some combine course work in a nearby university with their study at the Institute. Area universities are Toronto, York, Guelph, Waterloo, Trent, McMaster, and Wilfred Laurier.

There are about forty full-time Junior Members in addition to those studying part-time. More than half of the Junior Members come from colleges and universities outside Canada, especially from the United States. Some are from Europe, the Near East, Asia, and Australia.

**The curriculum
and method of
learning**

By our curriculum and working method, the Institute fosters the continuing development of research and learning which, hopefully, will lead to fresh insight into the foundational issues of the various fields. At the same time, we wish to help those who come to study within the Institute to develop their ability to ask the penetrating questions, detect the things that matter, and work creatively and communally with knowledge and maturity.

Our concern to develop philosophical, historical and biblical awareness provides the rationale for the general seminars in Philosophical-Historical Foundations and Biblical Foundations, which most new Junior Members follow.

At the present stage of the Institute's development, each of the fields of study has one seminar in the more systematic and philosophical issues of the field, and one corresponding seminar in the issues raised by the history, the general theory, or the general praxis of the field. Sometimes certain of the seminars become explicitly interdisciplinary as two or more seminars are arranged together.

Each seminar is an ongoing affair. Each year there is fresh work on new topics, problems, and books, related to longer schemes of research and study. There is no repetition of the same 'material' year in and year out. New Junior Members are oriented to the previous work of a seminar, where relevant, by readings and initial or supplementary lectures. In any case, a serious attempt is made to fit the needs of the continuing research to the needs of each Junior Member, so that even very specialized study on one question or one author is meant to elucidate a more general point and to serve as a case-in-point of how to go about working on similar kinds of things: where to look, how to read a text, what sort of questions to ask, what kind of knowledge is necessary to a topic. Learning occurs mainly through the process of research itself and through participation in the analysis of common readings and papers, under the critical guidance of the Senior Members. This mode of work draws upon elements found in British, continental European, as well as North American graduate study.

The Institute does not try to duplicate the work of the university or seminary departments which correspond to our fields of study. Instead, we specialize in the kind of foundational study and Christian reflection which often does not receive concentrated attention in other curricula.

The Certificate of Philosophy

The Certificate of Philosophy is a master's level program. Study is possible in the foundations of one of seven fields: philosophy, theology, history and historiography, political theory, psychology, aesthetics, and, beginning in 1975, economics. A separate and more specific information bulletin for each field is available upon request.

The details of each seminar's readings and topics are made available on separate sheets which change from year to year. The descriptions which follow are given as indications of the kinds of matters a seminar will ordinarily treat. On some occasions two seminars from different fields will be joined and conducted as interdisciplinary seminars.

Work for this certificate takes two to three years after the B.A., depending on a person's interests and previous undergraduate and graduate study. The degree is awarded upon the successful completion of 7 units plus a master's thesis or two major papers which generally arise out of seminar work. A unit normally consists of a year's seminar lasting from September through April, which includes seminar participation, readings, and written work. A normal schedule for an academic year is 3 units, or 4 units when two of them are in the general seminars. A reading knowledge of at least one foreign language suited to a person's course of study is necessary. A master's examination comes at the end of the course of study.

The 7 units will usually include 2 general units in Biblical Foundations and Historical-Philosophical Foundations, 3 or 4 units in seminars in a main area of study, and 1 or 2 units in contributing fields drawn either from the Institute or from appropriate course work in the University of Toronto, the Toronto School of Theology, or elsewhere. Some people with appropriate background may be exempted from either or both of the general seminars and be credited with fulfillment of those 1 or 2 units. In the main area of study a person normally follows one seminar for two years and another seminar for at least one year, composing thereby the 3 or 4 units. The details of arranging the course of study are worked out by the Junior Member in consultation with the Senior Member in his or her field, and in keeping with the guidelines of the Committee on Standards.

A typical two-year schedule of seminar work, thesis, and examination is the following, using political theory as illustration. Work during the months of the summer between the first and second year and following the second year will usually be necessary.

	<hr/> <p>First year</p> <p>General Seminar: Biblical Foundations</p> <p>General Seminar: Philosophical-Historical Foundations</p> <p>Area Seminar: Systematic Political Theory</p> <p>Area Seminar: History of Political Thought</p> <hr/> <p>Second year</p> <p>Area Seminar: Systematic Political Theory</p> <p>Area Seminar: History of Political Theory (or alternative)</p> <p>Contributing Seminar: Interdisciplinary Philosophy</p> <p>Thesis and Examination</p> <hr/>
<p>The general seminars</p>	<p><i>Biblical foundations</i></p> <p>Olthuis, with Seerveld, DeGraaff, Zylstra</p> <p>An interdisciplinary seminar for reflection on the biblical scriptures with emphasis on how to read and understand them. A hermeneutic is being developed which is explored in exegetical study of biblical books and major themes. Each Junior Member writes a paper on some topic of relevance to his or her main area of study. Those with developed biblical knowledge and understanding may be exempted.</p> <p><i>Philosophical-historical foundations</i></p> <p>Hart, Wolters and McIntire</p> <p>A thetical-critical inquiry into the structural foundations and perspectival motivations underlying the academic enterprise, viewed in a culture-historical context, and presented in an interdisciplinary framework. The seminar is meant to help develop an awareness of how to see things in historical perspective and of how to work philosophically. Each Junior Member contributes a paper germane to his or her main field of study. Persons with strong historical and philosophical background may be exempted.</p>
<p>The area seminars</p> <p>Philosophy</p>	<p><i>Interdisciplinary philosophy</i></p> <p>Hart, Wolters</p> <p>A seminar designed for students of all disciplines to help them become philosophically aware of and able to address themselves to the underlying structural-foundational issues of their discipline in a historical context. Examples of issues discussed in an interdisciplinary way are the nature of perception, causality, motivation, development, and the relations between disciplines.</p> <p><i>Advanced seminar in systematic philosophy</i></p> <p>Hart</p> <p>A seminar in which selected topics and themes are investigated with a view to advancing one's positive insight into a philosophic</p>

problem. Thus, attempts will be made to come to one's own thetic-systematic formulation of answers to such questions as what is a universal, who is man, what is the relation between knowing and the known. Each year different topics are chosen with a view to enabling all participants to study one aspect of the chosen problem.

Seminar in the history of philosophy

Wolters

In-depth analysis and critique of major texts of the Western philosophical tradition. There will be an emphasis on learning to read primary sources, with a view to detecting the underlying patterns of thought and how these have shaped philosophical concepts, themes, problems and categories, for example, the concept of *arche/principium*, the theme of the *a priori*, the body-soul problem, the categories substance/accidents. The course aims to provide the necessary background and orientation for developing positive philosophical insight.

Theology

Seminar in philosophical theology

Olthuis

Systematic study and research in seminar context of the main problem areas in theology with due attention to their historical development. With a view towards more clearly delineating the possibility, nature and task of the theological enterprise, attention has been given to the doctrine of revelation as construed by different schools — rationalistic propositional revelation, Neo-orthodox Event revelation, revelation as history — and to the doctrine of God as defined by Thomas' *analogia entis*, Barth's *analogia fidei* and Pannenberg's analogy and doxology. With the same concerns in mind attention will be given to the doctrine of man, Christology, and similar issues. A number of short papers will be required, one or two of which can be developed into major papers or a master's thesis.

Seminar in historical theology

Olthuis

Specialized historical study of selected theological problems and doctrinal movements, for example, the concept of God, views of man, the person of Christ, puritan theology, neo-orthodoxy. In some cases a person may participate in the Seminar in the history of philosophy (Wolters) instead.

**History and
Historiography**

Seminar in philosophy and methodology of history

McIntire

Systematic examination of issues of importance to historical study, such as the nature of history, the field of investigation of

historical study, history and culture, historical events and acts, redemption and liberation in history, historical knowledge, historical development, historical judgment and selectivity. Attention is given to the history of historical study as an aid to the work as well as to the reflective writings of historians, philosophers and theologians. Each Junior Member contributes three or four short papers to a common discussion.

Seminar in modern history: the secularization of modern society

McIntire

Historical study of the transformation of European and North American societal structures from Christian to secular since the American and French revolutions and the British process of industrialization and urbanization. Earlier work introduced comparative study of societies in democratic areas, especially England, France, Italy, the United States, and Canada. England from the 1760's to the 1870's as a prototype society is the focus of the common seminar work for the time being, concentrating on the development of the new industry, cities, social classes, the new science and technology, and the bearing of this upon church, state, and education. Each Junior Member writes a research paper related both to his or her own field of interest within history, and, as much as possible, to the common theme of the seminar.

Aesthetics

Seminar in historiography of aesthetics

Seerveld

Historical study of certain basic aesthetic positions and their influential relationships in the modern period, in order to gain a better understanding of the strengths and weaknesses of current options. To date studies have covered the formation of aesthetics as a special discipline during the eighteenth century in Europe. This led to a close analysis of Kant's third critique, *Kritik der Urteilkraft*. From there an examination has been made of Ernst Cassirer's understanding of "symbolic form," to get background for the important work of S.K. Langer and H.G. Gadamer. In view is an investigation of Hegel's theory of art and the contribution of contemporary phenomenologically oriented aestheticians.

Seminar in systematic aesthetics

Seerveld

Systematic examination of key concepts and ideas with meaning for general aesthetic theory, theory of art and literature, as well as principles of art and literary criticism. An effort is made to forge, gradually, a systematic position that is knowledgeable of the important contributions made by earlier

and contemporary aestheticians but which yet has a christian cachet of its own, in the context of historical christian reflection, especially since the Reformation. To date studies have been done in the matter of play, metaphor, symbol and imagination, in an attempt to get a delimitation and working understanding of aesthetic and artistic activity in the context of a larger theory of knowledge. In view is an examination of the problem of 'norm' for art and aesthetic order, in contrast to propaganda, kitsch and would-be art.

Political Theory

Systematic political theory

Zylstra

The seminar focuses on theories of justice, the nature of law and the legal order, the structure of society, the nature of the state, the relation of power and authority, problems of federalism, the place of political parties. Work makes use of interaction with the main historical and contemporary options in Marxist, Liberal and Christian political theory.

History of political theory

Zylstra

The seminar deals with specific facets of legal and political theory in the history of western thought. For the time being the work will concentrate on a critical examination of the theories of systems analysis and political behavioralism. Background study and readings will have in view both Marxist social thought and Christian social thought. Junior Members will read major texts in the history of political thought in the west.

Psychology

Seminar in theoretical psychology

De Graaff

Systematic examination of some specific aspect of psychological theory such as theories of sensation and perception, theories of emotion, theories relating to the interrelation between organic and psychological functioning, and the psychology of religion. Each Junior Member writes a research paper related both to his or her own area of interest within psychology, and the common theme of the seminar.

Seminar in theoretical anthropology

De Graaff

Systematic exploration of issues of importance to theoretical anthropology such as the structure of personality, the development of personality, human motivation, maturity, the nature of disease, theories of healing. Also treated are

contributions of philosophical and theological anthropology for the understanding of human nature, and specific issues arising out of cultural anthropology.

Tutorial in the philosophy and history of psychology

Discussion in a tutorial setting of selected readings dealing with the nature of psychology as a scientific discipline, its field of investigation and methodology, and readings in the history of psychology. Each Junior Member will write two papers dealing with a fundamental issue in the philosophy and history of psychology.

**Economics
(beginning 1975)**

Seminar in economic philosophy

Griffioen

A study of problems important to formulating a general philosophy of economics, such as economic value theory, the scope of economics, political economy, the relation of the state to industry and commerce.

History of socio-economic thought

Griffioen

A sustained look at seminal works by major thinkers in the revolutionary tradition of social-economic philosophy in the West, running from Rousseau, Hegel, and Marx to Marcuse, the Frankfurt School, and Ernst Bloch.

**Master's thesis
and
examination**

The thesis is a substantial paper written in the second or third year at the Institute, demonstrating advanced understanding in the field along with developed philosophical and methodological awareness. The topic will normally come out of one of the seminars. It is possible to present two major papers arising from seminar work in lieu of a thesis.

An examination, oral or written or both, at the end of the course of study begins with discussion of the master's thesis and probes the person's understanding of the issues in the field in relation to the seminar work and the readings completed.

The Advanced Certificate of Philosophy

At the doctoral level, the Senior Members of the Institute are constituted as an interdisciplinary faculty of philosophy within which are various emphases. Concentration is on the philosophical and historical issues of various academic fields. The program focuses especially upon those topics and thinkers about which one of the Senior Members has special knowledge and with which one or two other Senior Members can interact at an advanced level.

The program is designed for people who intend to follow academic vocations. It is limited to those persons whose achievements and proposed dissertation topics make the Institute believe that we can help the candidate in unique ways. The Institute does not try to duplicate the work of normal university and seminary doctoral programs, but to make use of our specialized contribution as an interdisciplinary philosophical institute.

Admission to the doctoral program

There are two requirements for admission to the doctoral program in addition to the requirements for admission as a Junior Member: completion of the *Certificate of Philosophy* at a high level of competency, or possession of similar credentials, and acceptance by the Institute of a written proposal for a topic of a doctoral dissertation. A doctoral candidate will work under the supervision of a Doctoral Committee composed of three Senior Members of the Institute whose work is most closely related to the candidate's topic. The Senior Member with whom the candidate principally works is the chairman of the committee.

The doctoral dissertation and examination

The doctoral program consists primarily of the preparation for research, the research itself, and the writing of a dissertation. Work is designed to take about three years after completion of the *Certificate of Philosophy* or its equivalent.

The first year of doctoral study normally occurs in residence at the Institute and is normally devoted to preparation for the research of the dissertation. A program of work is designed by the Junior Member with the consent of the candidate's Doctoral Committee and is valued at 3 units. Included may be work in aspects of the history, methodology, and philosophy of the field not covered in master's study, but which appears necessary to preparation for research for the dissertation topic. In addition there may be readings for the dissertation, course work in the University of Toronto or other institution, and research in appropriate libraries or archives. By the end of the first year the candidate will prepare a written prospectus of his or her topic.

The second and third years are spent in the research and writing of the dissertation making use of whatever libraries,

archives, universities, and whatever expert advice in North America, Europe, or elsewhere, seems necessary to complete the topic.

No later than the end of the second year, but no earlier than the end of the first year, the candidate's Doctoral Committee will determine by oral examination whether the candidate's progress is sufficient to support the successful completion of a dissertation. The examination will be based on the candidate's previous work in seminars, readings, and research, and focused on his or her preparation for the topic of the dissertation.

The dissertation must demonstrate a beginning expertise in the topic researched and the areas germane to it, as well as promise of ability to make an articulate contribution to the candidate's field of academic study. The dissertation must be accepted by the Doctoral Committee which will seek the recommendation of at least one specialist Reader outside the Institute.

The Certificate in Christian Studies

The Certificate in Christian Studies is an organized academic program for one year. It is intended for those who want to develop their Christian perspective in their field of study or vocation and can take a year to devote to it. It is common for such people to take a year off from their graduate study elsewhere or from their job, or to spend a year before beginning graduate school or their career.

The program builds on the general seminars at the Institute and allows for an emphasis in one field. It consists of at least 3 units, usually including the two general seminars — Biblical Foundations and Philosophical-Historical Foundations — and at least one seminar in a field of emphasis. Successful completion of at least 3 units including a substantial paper based in one seminar fulfills the requirements for the certificate. The arrangement of the course of study is worked out by the Junior Member in consultation with the Senior Member in or closest to his or her area of emphasis. A typical program using history as an example is this:

Biblical foundations

Olthuis, with Seerveld, De Graaff, Zylstra

Philosophical-historical foundations

Hart, Wolters, McIntire

Philosophy of history and methodology

McIntire

Tutorial and Non-Certificate Study

Tutorial Study and Non-Certificate Study

The Institute offers a program of tutorial consultation for graduate students enrolled in degree programs at the University of Toronto and other nearby universities, such as York, McMaster, Waterloo, Guelph, Trent, Wilfred Laurier. Such students may become a Junior Member of the Institute and establish a regular pattern of interaction with one of the Institute's Senior Members in connection with their university course work and may enroll in a seminar in the Institute. This method provides for a structured means of arranging discussion of the philosophical, historical, theoretical and methodological issues of a graduate student's work, and for doing so in the context of the community of scholars at the Institute.

Arrangement of tutorial study requires the consent of the Senior Member involved.

It is possible to study full-time or part-time at the Institute as a Junior Member without enrolling in a formal program for a certificate. Such non-certificate study allows a person to join into the community of scholars as a Junior Member without having to follow an ordered course of study. This is a common way for a person to take some time to work on developing a Christian perspective and an acquaintance with key foundational issues. On a rather free-lance basis a person may put together his or her own arrangement of seminars, dependent upon receiving the consent of the Senior Members whose seminars are involved. The details are worked out by the Junior Member in consultation with the Senior Member in or closest to his or her primary field of study.

General Information

Academic Calendar 1974-1976

For those engaged full-time in study, research, and writing at the Institute, particularly in the Certificate of Philosophy and the Advanced Certificate of Philosophy programs, the academic year normally runs twelve months. The period of resident study, during which seminars are held, extends from September through April. The research and writing of papers and theses, and the preparation for examinations commonly continues into the summer. Seminars normally meet once weekly for three hour sessions.

	1974-1975	1975-1976
Registration, consultations	September 9	8
Seminars begin	September 10	9
Christmas break begins	December 14	13
Seminars resume	January 6	4
Seminars end	April 11	9
Examinations, consultations end	April 25	23
Summer Institute	July	
New academic year begins	September 8	13

Admission of Junior Members

The general criterion for admission as a Junior Member is competence to undertake the kind of advanced study going on at the Institute. Normally a B.A. or its equivalent with high achievement is the prerequisite. Preferably the field of undergraduate concentration should be the same as the intended field of study at the Institute. However, because of the character of the Institute's curriculum, persons with an undergraduate major different from that intended at the Institute are also considered. Those lacking a background sufficient to carry their advanced study in a new field at the Institute may need to enroll in course work at the University of Toronto or elsewhere, or follow a special course of independent reading. Religious commitment, church background or affiliation are not factors in admission of Junior Members.

Applications for admission to any kind of study at the Institute, either full-time or part-time, should be accompanied by a transcript of all academic work above the secondary level, a copy of a recent term paper or essay, and one personal and two academic recommendations.

Research library facilities

For the 1974-1975 academic year, the Institute has established a relationship with the library of the University of Toronto which gives Junior Members of the Institute full use of one of the finest research library systems in North America. This includes access to some 4 million volumes distributed among about 50 special libraries throughout the University, as well as borrowing and stack entry privileges at the new John P. Robarts Research Library.

Academic fees

Academic fees are determined from year to year. For the regular 1974-75 academic year they are: (1) for full-time Junior Members: \$800; (2) for one seminar: \$215; except for people paying full tuition elsewhere: \$125; (3) for Tutorial Study: \$215. The \$800 fee for full-time Junior Members includes a registration fee of \$150. After successful completion of the first year of the Advanced Certificate of Philosophy at regular fees, Junior Members pay only the registration fee of \$150 in subsequent years. Full-time Junior Members taking courses elsewhere will normally receive a reduction of their Institute fees at the rate of 50% of the amount paid to another academic institution. When a husband and wife are both enrolled at the Institute the fees of one will be reduced by 50%, provided that one of the two is enrolled full-time and that at least one full-time fee is paid. Full-time Junior Members are required to pay \$400 at or before Fall registration, the rest on or before the resumption of seminars in January. All others are required to pay their fees at or before Fall registration. Fees are payable in Canadian dollars or in other currencies at the current rate of exchange.

Financial assistance

The Institute, with the support of the sponsoring body, the AACS, has established a limited scholarship fund, the amount of which varies from year to year, for which contributions are requested annually. Applications for assistance from the fund may be made by new or continuing Junior Members, from Canada, the United States, or overseas. We would like to see the day when we can insure that anyone academically qualified will not be kept from enrolling in the Institute because of his or her lack of sufficient money. It is, unhappily, not yet possible to do so.

Residents of Ontario who are Canadian citizens or who have had Canadian landed immigrant status for at least one year are eligible for loans up to \$1400 under the Ontario Student Assistance Program. Other provinces have similar loan programs.

Qualified citizens of the United States should apply for fellowships, scholarships, and grants available through foundations and boards which give financial awards for graduate study.

Entrance into Canada

Persons from the United States and other countries 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 who assumes financial responsibility.

Students visas may be obtained at the Canadian border or at any Canadian consulate. In order to take employment in Canada, a person with appropriate qualifications must obtain status as a landed immigrant by applying at a Canadian consulate at least six months in advance of planned date of entry into Canada.

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. Junior Members commonly rent an apartment or house where they share household duties and costs. On this basis, housing and food can cost about \$120 per person per month, more or less, depending on actual circumstances. Often information on available accommodation can be obtained in advance from the Institute Secretary but in all cases the responsibility for finding accommodations lies with the Junior Members themselves.

The Summer Institute

In cooperation with the public educational work of the AACS, we usually hold a Summer Institute annually in July. It is meant to be a time to dialogue with other scholars and graduate students, and with people active in other vocations, in order to strengthen the interaction between theory and concrete life situations. There are usually at least two seminars. A Basic Issues Seminar for people in various careers is lead by a Senior Member of the Institute and sponsored by the AACS. The Institute usually offers a second seminar in some field for specialists, often led by one or two visiting professors in cooperation with a Senior Member of the Institute. In 1974, it was a Seminar in Economic Theory and Policy, led by Dr. A.B. Cramp, Lecturer in Economics, Cambridge University, and Dr. B. Goudzwaard, Professor of Economics, the Free University of Amsterdam.

Details of each year's Summer Institute are given in a special information bulletin.

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 Secretary in advance to arrange the best schedule. Prospective students can usually interview with a Senior Member, and often find accommodations with Junior Members.

**Boards and
Staff Members****Board of Trustees of the AACS**

Jan de Koning, F.C.B.A., Ontario
John W. Kamphuis, Ph.D., Ontario
Henry Lunshof, B.D., Ontario, Secretary
Will Posthumus, LL.B., Ontario, Treasurer
Peter A. Schouls, Ph.D., Alberta
Alvin Venema, B.D., Ontario, President
John Van Dyk, M.A., Iowa, Vice-President

Board of Curators of the Institute

Peter A. Schouls, Ph.D., Alberta, Chairman
Arie Leegwater, Ph.D., Illinois, Secretary
Paul G. Schrotenboer, Th.D., Michigan
Kenneth Piers, Ph.D., Michigan
J.B. Vos, B.D., Ontario

Board of Directors of the AACS

Jan de Koning, F.C.B.A., Ontario
Morris N. Greidanus, B.D., Ontario
Marinus Koole, Ontario
Will Posthumus, LL.B., Ontario
Alvin Venema, B.D., Ontario
Albert Witvoet, M.A., Ontario

Institute Secretary

Ada Oegema

AACS Staff

Robert E. VanderVennen, *Ph.D., Executive Director*
Marcia Hollingsworth, *B.A., Assistant to Executive Director*
Harry Houtman, *M.A., Director of Promotion and Finance*
Tom Malcolm, *B.A., Director of Educational Services.*
Jackie Ketelaar, *Bookkeeper*

General Information

Downtown Toronto

1. Institute for Christian Studies
2. Robarts Library, University of Toronto
3. Hart House, University of Toronto
4. Ontario Parliament, Queen's Park
5. Toronto Public Library
6. City Hall
7. CN Tower
8. Kensington Market

