



Institute for Christian Studies  
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Institute for Christian Studies. Academic Bulletin. 1977-1979.

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# **Institute for Christian Studies**

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Sponsored by  
The Association for the Advancement  
of Christian Scholarship (AACCS)

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# Institute for Christian Studies, Toronto

The Institute for Christian Studies, Toronto, is an interdisciplinary graduate centre for research and teaching. We at the Institute have as our special task the examination of questions which underlie various academic disciplines and serve as the points of communication among fields. These foundational matters pertain to the philosophy, the methodology, the general theory, and the history of an academic field of study. We are interested in investigating the terrain in which religion, philosophy, history, and the special sciences interpenetrate.

The nine people who constitute our teaching and research staff combine specialized education and experience in a particular discipline with more general philosophical competence. Together they form one interdisciplinary philosophical faculty in which there are various emphases.

At present the Institute offers study in the philosophy, theory, and history of these areas: Systematic Philosophy, History of Philosophy, Aesthetics, History and Historiography, Political Theory, Philosophical Theology, Systematic Theology, Psychology, and Socio-Economics.

The Institute approaches academic study from a Christian perspective. We wish to explore the implications for scholarship of Jesus Christ's liberating re-creation of the whole of life. We make use of Christian insights into some of the most crucial matters of life: the interplay of evil and redemption in human culture, the nature of men and women, the structure of created reality, knowledge and truth, the process of history, the meaning of love, justice and stewardship in social relationships, the character and limits of the scientific enterprise, the nature of emotions and imagination.

We are aware that all scholarship is perspectival. In choosing to develop a Christian perspective in learning we wish to pursue a line of thought alternative to most of the variety of perspectives common in today's secular universities—conservative, liberal or Marxist, behaviourist or Freudian, pragmatist or positivist, systems analytical or linguistic analytical, and so on.

The Institute offers four ways of organizing a course of study.

- *The Master of Philosophy (M.Phil.)* program is a two or three year course of seminars, thesis, and examination. It is suitable for people who desire careful study in the foundations of their field as a help in developing Christian insights for their vocations or for further advanced study.
- *The Doctor of Philosophy (Ph.D.)* program is a three year post-M.Phil. course of seminars, research, the writing of a doctoral dissertation, and examination. It is intended for people preparing for distinctly academic careers who wish to develop an advanced understanding of the foundations of their field, making use of Christian insights.
- *The Certificate in Christian Studies (Cert.C.S.)* program is designed as a one-year course of biblical and philosophical study together with some foundational work in a special area, or with more general cultural study. It is meant for a wide range of people who wish to deepen their Christian understanding of the world, culture, and learning as a help in preparing for their vocation or ongoing academic study.
- *Non-program study* allows a person to arrange his or her own unique schedule of work without having to meet requirements for a degree or certificate.

We hope that our programs will help people to develop their world view and build their understanding of the meaning of their vocations. In this way we wish to contribute to the preparation of people for careers in teaching and scholarship, the pastorate, social and political work, journalism, writing, the arts, industry, counseling, and other fields.

We are not a seminary or theological college devoted to the education of clergy. Ours is an advanced academic centre primarily for the education of people who wish to follow their everyday callings with insight and understanding as Christians 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, philosophy, and socio-cultural study are three 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, some 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 rationalist and scientific world view, 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 irrationalist world views 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.

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**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.

We treat seminars as settings for in-depth discussions among Senior and Junior Members based upon common readings or papers. Seminars are ongoing from year to year and do not merely repeat the same "material" year in and year out. Instead, each year we undertake fresh work on a continuing theme or on new topics, authors, or books. We introduce new Junior Members to previous work in a seminar by means of readings and special lectures.

At the same time, we make every attempt to individualize the learning for each Junior Member and to satisfy the academic needs of each person. Junior Members share in leading seminar sessions, thereby bringing their individual studies into the context of the whole. We choose the topics and themes of a particular year's seminar because of their relevance to a broad range of special 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 discussions led by a Senior Member. Near the start of the academic year everyone participates in an annual retreat. One or two other times annually the Senior Members retreat together for extended

Seminar in session



discussion. 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 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.

Robarts Research Library, University of Toronto



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.

Organizationally we are tied into a non-academic public through our immediate constituency. The Institute is sponsored by a public membership society known as the Association for the Advancement of Christian Scholarship (AACS). It is composed of about 2500 women and men from all walks of life — farmers, housewives, professional people, labourers, artists, scholars, secretaries, clergy — who wish to support advanced Christian learning. The association was founded in 1956. At first it limited itself to the sponsorship of student conferences and some publications. Then in 1967 the AACS founded the Institute and slowly added professors.

The AACS relates to the Institute through an academic Board of Curators and a more general Board of Trustees. Through such bodies, the AACS oversees the work of the Institute, relates it to the public generally, and develops financial, spiritual, and moral support for its work. Additionally the AACS sponsors a number of summer conferences for the public in various places in Canada and the United States, as well as a public lecture series and special public seminars. Institute Senior and Junior Members and Fellows are the most frequent lecturers.

The Institute has a number of unofficial but regular relations with parallel organizations in non-academic work in Toronto. Some of these are the Christian Labour Association of Canada, the Committee for Justice and Liberty, the Curriculum Development Centre, *Vanguard* magazine, and Patmos Gallery.

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

## The Senior Members and areas of study

The Senior Members lead the academic work of the Institute and direct the courses of study. There are currently nine Senior Members.

### Systematic Philosophy

*Hendrik Hart, Ph.D.*, 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 is completing a book on the foundations of theory, a theme which has been his principal concern at the Institute.

### History of Philosophy

*A.M. Wolters, Ph.D.*, specializes in ancient and patristic philosophy and the treatment of recurrent problems and leading figures in the history of philosophy. He began working at the Institute in 1974, and previously was educational director of the AACCS. He has written *An essay on the idea of problemgeschichte* (1970), and *Our place in the philosophical tradition* (1975). A book, *Plotinus 'On Eros'*, is forthcoming.

### Philosophical Theology

*James H. Othuis, B.D., Ph.D.*, came to the Institute in 1968. He concentrates 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 troth: a Christian view of marriage, family, and friendship* (1975). He contributed essays to *Out of concern for the Church* (1970), and *Will all the king's men . . . : out of concern for the Church, phase II* (1972). He is on sabbatical leave during 1977-78.

### Systematic Theology

*George Vandervelde, B.D., Ph.D.*, is interested in the relationship of theology and philosophy, and in how theological study interrelates the biblical scriptures, the historical confessions of the church, and contemporary theology. He has studied Roman Catholic and

Arnold H. DeGraaff  
Hendrik Hart  
A.M. Wolters



James H. Olthuis  
Calvin G. Seerveld  
C.T. McIntire





Sander Griffioen  
George Vandervelde



Bernard Zylstra



Reformed theology extensively, and published a book *Original sin: two major trends in contemporary Roman Catholic reinterpretation* (1975). He joined the Institute in 1977 after several years as a university lecturer in theology.

#### **Philosophy of History and Historiography**

*C.T. McIntire, M.A., M.Div., Ph.D.*, a specialist in modern international and religious history, researches the nature of history and culture, historical knowledge, and historiography. He came to the Institute in 1973 after several 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: an anthology of modern Christian views of history* (1977), and has two books forthcoming, *England against the*

*papacy, 1858-61, and an edition of Sir Herbert Butterfield's Essays on Christianity and history.*

#### **Philosophical Aesthetics**

*Calvin G. Seerveld, M.A., Ph.D.,* specializes in aesthetic theory, the history of aesthetics, art historiography, and principles of literary criticism. 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), *A turnabout in aesthetics to understanding* (1974), and *Aesthetic life and artistic task* (1977). Before coming to the Institute in 1972, he taught aesthetics and philosophy for thirteen years at Trinity Christian College, Chicago, and held a Fulbright travel scholarship to the University of Heidelberg in 1966-67.

#### **Psychological Theory**

*Arnold H. DeGraaff, B.D., Th.D.,* concentrates on theory of personality, theory of emotions and sensations, and theory of learning. He joined the Institute in 1970 after lecturing on psychology for four years to undergraduates. He has been a psychological counsellor for many years, and now directs the Curriculum Development Centre, Toronto. His publications include articles on psychological themes, *The Educational ministry of the church* (1966), *Joy in Learning* (1973), and he edits a curriculum series for schools. He is on sabbatical during 1978-79.

#### **Political Theory**

*Bernard Zylstra, LL.B., B.D., S.J.D.,* 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, Voegelin, the meaning of justice, and the kingdom of God.

### Economic and Social Philosophy

*Sander Griffioen, Econ. Doctorandus, Ph.D.*, researches economic theory and socio-economic thought (Marx, Hegel, capitalism). He began teaching at the Institute in 1976 after spending several years as a university lecturer. His writings include *Negative philosophy and critical theory* (1969), *The rose and the cross: a study of 'finitude' in the later thought of Hegel* (1976), and an essay on the thought of Paul Ricoeur (1976).

### Fellows of the Institute

A.B. Cramp, M.A., Ph.D., Lecturer in Economics, Cambridge University  
 Bob Goudzwaard, Ph.D., Professor of Economics, Free University of Amsterdam  
 H. Evan Runner, M.Th., Ph.D., Professor of Philosophy, 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 Vander 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.

About 30-35 people study at the Institute each year. Since the Institute awarded its first degree in 1974, eight people have received the M.Phil. degree and four the Certificate in Christian Studies (as of May 1977). The first person was admitted to study for the Ph.D. degree in 1975, the second and third in 1977. About 350 people have studied at the Institute since it opened in 1967.

# Courses of Study

The four ways of organizing a course of study at the Institute are the programs leading to the Master of Philosophy, the Doctor of Philosophy, the Certificate in Christian Studies, and non-program study.

## Master of Philosophy (M.Phil.)

### The course of study

The Master of Philosophy course is an intensive program of advanced study which includes some actual research. The aims are to develop beginning academic competence in working critically with the foundational problems in a field, to gain knowledge of some of the available solutions and relevant authors and books, and to achieve insight into how a Christian perspective may structure one's academic understanding.

The program begins with study in two fields that have an interrelating, interdisciplinary character — biblical-theological study, and philosophy. The work continues with seminar work in some area of emphasis. It culminates in a thesis (or two major papers equivalent to a thesis) which entails careful study of some topic, theme, or figure. In order to obtain a high degree of coherence in the master's program each Junior Member is encouraged to relate the work in any seminar to her or his area of emphasis, and, as soon as the thesis topic is chosen, to the thesis itself. We urge people to select a thesis topic before the end of the first year.

The M.Phil. program, as an academic course, can be suitable for anyone wishing to probe the basic questions in some field as a concomitant to specialized study elsewhere. For example, someone planning graduate study in history could benefit from concentrated work in philosophy of history, or someone interested in the study of literature could make use of careful work in aesthetics.

The course can also be valuable for people headed for certain non-academic careers. Study in the foundations of a field can enhance a person's insight on the job. For example, someone preparing for a career in law, politics, or social action could be helped by in-depth study of the meaning of justice, or someone preparing for the pastorate could benefit from a fuller understanding of the nature of belief.

### The requirements

The Institute awards the M.Phil. degree upon the successful completion of 7 units and a master's examination. The seven units usually include the

following:

2 units in foundational seminars: Biblical Foundations and Philosophical Foundations;

4 units in area seminars: at least three units being concentrated in one area of emphasis, at least one normally being interdisciplinary philosophy (which may be included in the area of emphasis);

1 unit in a thesis (or two thesis papers equivalent to a thesis)

The thesis or two thesis papers, to be accepted by the Institute, must receive the approval of at least two Senior Members, who normally secure the recommendation of a specialist reader from outside the Institute. The master's examination, which is conducted by at least two Senior Members, comes at the completion of the thesis or two thesis papers. It focuses upon the thesis or two papers and includes an exploration of surrounding and supporting knowledge. A reading knowledge of one foreign language appropriate to the course of study is necessary.

A Junior Member arranges the details of each year's course of study and of his or her entire program in consultation with the Senior Member closest to his or her interests (the mentor).

The M.Phil. degree is designed to take at least two and usually three years of full-time study to complete. The actual length of time depends on a Junior Member's work, interests, and circumstances. A year's study typically includes three units of work, or four units if two of them are units in foundational seminars. A schedule allowing a Junior Member to complete the M.Phil. degree in two years, making use of the summer, would look like this:

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**First year:**

Unit 1	Biblical Foundations
Unit 2	Philosophical Foundations
Unit 3	Area Seminar
Unit 4	Area Seminar

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*Summer:* research, papers

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**Second year:**

Unit 5	Area Seminar
Unit 6	Interdisciplinary Philosophy
Unit 7	Thesis (and examination)

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If a third year is necessary it is usually devoted to thesis work.

**Doctor of  
Philosophy  
(Ph.D.)****The course of study**

The Doctor of Philosophy course is an advanced program organized around research and the writing of a doctoral dissertation. The aim of the program is to develop scholars who can become independent and contributing members of the academic world, competent to teach others, philosophically knowledgeable, and ready to help gain Christian insight into learning. It is a unique doctoral program for people who wish to specialize in foundational studies with an academic career in view.

Study for the doctorate takes at least three years of full-time study past the M.Phil. or its equivalent. The Junior Member designs the organization of his or her own program in consultation with and with the approval of her or his Doctoral Committee. The Junior Member's Doctoral Committee is appointed by the Chairman of the Institute when a person begins doctoral study. It is composed of three Senior Members, is chaired by the one with whom he or she will principally work (the mentor), and has the duty of supervising the person's doctoral study. Doctoral study at the Institute depends upon close interaction between the Junior Member and the members of his or her committee, especially the mentor.

**The requirements**

The Institute awards the Ph.D. degree upon the successful completion of 3 units, a preliminary examination, a doctoral dissertation, and a final examination.

The Prospectus submitted for admission to the doctoral program (see page 32) serves as a guide in organizing the Junior Member's course of study. The Institute expects the first year of doctoral study to take place in residence. During the first year the Junior Member completes 3 units of study designed to prepare him or her for research on the dissertation. The composition of the 3 units include seminars, tutorials, or guided readings, and course work or tutorials in another graduate institution (e.g. the University of Toronto, the Toronto School of Theology). The first year's work should yield a revision of the Prospectus making it more precise and more useful as a criterion for organizing the dissertation research and study.

After the completion of the 3 units, and in any case no later than the end of two calendar years after beginning doctoral study at the Institute, the Junior Member takes a Preliminary Examination by which the Doctoral Committee determines whether the person's progress to date is sufficient to support the successful completion of a dissertation. Successful completion of the Preliminary Examination makes the Junior Member a Candidate for the doctoral degree.

The second and third years of full time study are normally spent in the research and writing of the dissertation, making use of whatever foreign languages and whatever resources, such as libraries, archives, universities, and expert advice, in North America, Europe, or elsewhere, seem necessary to complete the work.

In cases where more time is needed, a Junior Member may take as many as seven calendar years after beginning doctoral study at the Institute to complete the dissertation and the final examination.

The Candidate is expected to spend a substantial portion of an academic year in residence during the final stages of writing the dissertation. During this time of residence the candidate works closely with his or her mentor on the final draft of the dissertation, and contributes in an appropriate and substantial way to the common academic work of the Institute.

The dissertation, to be accepted by the Institute, must receive the approval of both the Doctoral Committee and at least one specialist reader outside the Institute. The dissertation must be a publishable piece of academic writing which demonstrates independent expertise in the topic researched and the areas germane to it, and which shows promise of ability to make an articulate contribution to the Candidate's field of academic study.

The final examination, conducted by the Doctoral Committee with the outside reader participating, comes at the completion of the dissertation. It focuses upon the dissertation and appropriate surrounding and supporting knowledge.



## **Certificate in Christian Studies**

### **The course of study**

The Certificate in Christian Studies program is designed as a general academic introduction to a Christian view of the world, culture, and learning. The aim is to help orient and develop a person's Christian thinking so that it affects the way she or he engages in a life-work. Via the discipline of academic study at a graduate level, the program hopes to build a person's analytical and critical ability.

The course emphasizes three kinds of study which are peculiarly interdisciplinary and interrelating. Biblical-theological study develops a biblical world view which can integrate life and provide a sound basis for theory. Philosophical study serves to integrate all learning at a foundational level. Socio-cultural study investigates how the social activity of culture-making underlies and interrelates all human existence.

Through 1977-78 the socio-cultural emphasis is fulfilled by means of an area seminar selected from the M.Phil. program. Beginning in 1978-79, depending on their interest and preparation, people enrolled in the Certificate program may choose between a new seminar in socio-cultural study and a specialized seminar from the M.Phil. program.

The program is designed to take one academic year, from September through April. It is suited for two kinds of interests. For those preparing for vocations in scholarship or in teaching at any level, it offers a worthwhile basic year of foundational study from a Christian perspective as an addition to specialized graduate education elsewhere at the master's or doctoral level. For those directed toward non-academic vocations such as in law, politics, social work, the church, the arts, counselling, business and industry, and so on, it provides a general year of study in a Christian perspective along side of professional training, special graduate study, or actual engagement on the job. For example, the Certificate program is a good context in which to think about a Christian perspective in psychology, or the relation of biblical insight to economic activity today, or the meaning of evil and redemption in social life, politics, or history.

### **The requirements**

The Institute awards the Certificate upon the successful completion of 3 units including a substantial paper arising within the context of one of the units.

Through 1977-78 the 3 units are normally organized in this pattern:

2 units in Biblical Foundations and Philosophical Foundations

1 unit in an area seminar out of which the substantial paper comes

Beginning in 1978-79 the 3 units will be organized in this pattern:

2 units in Biblical Foundations and Philosophical Foundations;

1 unit in Socio-cultural Foundations  
or alternatively

1 unit in an M.Phil area seminar.

Under the new pattern the substantial paper may emerge out of any of the 3 units. The alternative of enrolling in an M.Phil. seminar is open to those Certificate candidates who are appropriately prepared to participate in the seminar selected and who secure the agreement of a Senior Member involved. A qualified person is eligible to enroll in one or two area seminars in addition to Biblical and Philosophical Foundations.

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

### **Non-Program Study**

The Institute invites people to study without enrolling in the M.Phil., Ph.D., or Certificate programs. In such non-program study a Junior Member puts together his or her own grouping of seminars in consultation with a Senior Member advisor. To enter any seminar the Junior Member needs the prior agreement of a Senior Member involved.

Non-program study can include from one to three units of area seminars, and up to four units in all if two of the units are foundational seminars. Full-time study is regarded as two or more units; part-time study is one unit only. This more free-lance mode of study allows great flexibility in arranging a year's work. A person can pursue multiple interests without having to organize them into a degree or certificate pattern.

Non-program study 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 or to arrange a special tutorial with a Senior Member.

Non-program study is also a good way for someone who cannot study full time to join a seminar.

## Admission

### •To the M.Phil. and Certificate programs and to non-program study

The general criteria for admission to the Master of Philosophy and Certificate programs and to non-program 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 M.Phil. course and for non-program 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 M.Phil., or to non-program study but not to the Certificate program.

An applicant for admission to the Institute in the M.Phil. or Certificate programs, or for two or more units of non-program 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 M.Phil. 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.

● **To the Ph.D. program**

The Ph.D. program is intended for people who have outstanding academic competence and show exceptional readiness for advanced philosophical-theoretical work. The normal official prerequisite is the Institute's M.Phil. degree at a high level of achievement, or the equivalent degree elsewhere. Depending on the case one equivalent may be a substantial two-year academic master's degree which included a major research paper or thesis, together with evidence of philosophical ability.

The doctoral program is meant to have a very limited enrollment. It is designed for people who wish to prepare for an academic vocation and whose achievements and interests make it evident that we can contribute to their education in unique ways. We will only consider for admission those applicants who propose to research a topic to which three Senior Members may relate in advanced ways. The topic must lie within the area of primary research of at least one of the Senior Members.

We distinguish between admission at the "doctoral level" and admission to the doctoral degree program. In some cases we will offer doctoral level admission to people who show that they are ready for study at a

level beyond the M.Phil., but who for one or another reason are not able to pursue formal degree work. A person studying at the doctoral level may apply for admission to the Ph.D. degree program at any time.

For admission to the Ph.D. degree program or to study at the doctoral level an applicant should submit the following, as well as all those materials we ask of applicants for admission to the M.Phil. program (see page 30);

1. Evidence of completion of the M.Phil., or the equivalent;
2. A written Prospectus for a doctoral dissertation which should include a statement of the following: the topic, the tentative theses or themes, the sources to be utilized, the importance of the topic, a working title and tentative outline, the appropriateness of working on such a topic at the Institute.

Before submitting a *Prospectus* an applicant should discuss the proposed topic with a Senior Member. The applicant may do this either in person or in correspondence, although a personal discussion is preferred, and usually necessary.

# The Seminars

The descriptions of the seminars which follow indicate the kinds of topics, themes, and authors studied in ongoing research. Each Senior Member is responsible for two area seminars and is involved in at least one of the foundational seminars. Our curriculum is dynamic, always modifying, yet underlying its transmutations is the general seminar pattern given here. Junior Members receive unit credit according to this pattern, whatever specific title a seminar has in a particular year.

The main sorts of annual modifications are these:

1. The specific context of a seminar varies from year to year. In May Senior Members make available detailed descriptions of the next academic year's seminars which announce what the specific topic will be and provide a bibliography. Anyone may receive copies of these seminar descriptions from the Institute Secretary.

2. Senior Members tend to arrange interdisciplinary alliances with each other for a year's work. Two seminars combine in order to treat some topic from more than one angle; the Senior and Junior Members from the different fields join together for the year. For example, in a recent year the seminars in philosophical theology and theoretical anthropology combined to form one interdisciplinary seminar on "models of man". In another year interdisciplinary philosophy combined with philosophy of history to study the analytic school of thought on historical causation and explanation.

3. Some of the seminars become tutorials in which the Senior Member meets individually with the participants. Such an arrangement usually arises because of limited enrollment or because of the wide diversity of interests of those involved.

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## Foundational Seminars

### **Biblical foundations**

*Olthuis and Vandervelde, with Senior Members*

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. Junior Members enrolled in the M.Phil. and Certificate programs are arranged in separate sections as necessary.

**Philosophical foundations***Hart and Wolters, with Senior Members*

An examination of major themes in ontology, epistemology, and anthropology, such as the nature of theory and knowledge, the function of religio-philosophical frameworks in theorizing, universals and individuality, the nature of human personality, the nature of social structures, modalities, and normativity. The aims are to develop awareness of how to think philosophically and to introduce Junior Members to the sort of philosophizing common at the Institute. In an overall way the course contributes to developing an integral world view. Junior Members enrolled in the M.Phil. and Certificate programs are arranged in separate sections as necessary.

**Socio-cultural foundations** (beginning 1978-79)*Senior Members*

An interdisciplinary study of the nature of culture and society viewed in the context of contemporary affairs and comparative history. The seminar studies a wide range of socio-cultural themes, such as cultural formation and development, religion and culture, normativity, social justice, and social action, creativity and imagination, personality and society. The work contributes to developing a world view which can clarify the meaning of personal and social responsibility in today's culture.

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**Area Seminars****Seminar in interdisciplinary philosophy***Hart and Wolters, with Senior Members*

The seminar is a setting for interaction between systematic philosophy, viewed historically, and the philosophy of various special disciplines. The aim is to help people become philosophically aware of, and able to address themselves to, the underlying structural-foundational issues of their disciplines in a historical context. Each year interdisciplinary philosophy combines with a different special seminar, such as with philosophical aesthetics or with political theory. Examples of issues discussed in this context are the nature of causation, explanation, motivation, development, perception, imagination, normativity, and the relations between disciplines.

**Seminar in systematic philosophy***Hart*

A seminar in which selected topics and themes are

investigated with a view to advancing one's positive insight into a philosophic problem. Attempts will be made to come to a thetical and systematic formulation of answers to such questions as what is a universal, who is "man", and 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 a common problem.

**Seminar in the history of philosophy**

*Wolters*

In-depth analysis and critique of major texts of the Western philosophical tradition. Each year a different figure or text is chosen, examples being a work of Aristotle, Plato, Plotinus, Augustine, Aquinas, Kant, or Ayer. The seminar emphasizes learning to read primary sources, with a view to detecting the underlying patterns of thought and how they have shaped philosophical concepts, themes, problems, and categories. Examples of these are the concept of arche, principium, the theme of the a priori, the body-soul problem, and the categories substance/accidents. The course aims to provide the necessary background and orientation for developing positive philosophical insight.

**Seminar in philosophical theology**

*Olthius*

Systematic study in seminar context of the main problems encountered at the points of meeting among theology, philosophy, anthropology, hermeneutics, and ethics. The aim is to delineate clearly such matters as the nature of the Word of God, the nature of faith and its relevance for life, as well as to understand the possibility, nature, and task of the theological enterprise. The seminar will concentrate on such central themes as the relation of creation and redemption, the nature of revelation, and hermeneutics, often in combination with a seminar from another discipline.

**Seminar in theological anthropology**

*Olthuis*

Systematic study of various "models of man" as they have developed in the history of philosophy and theology. Particular attention will be given to the influence of such models on modern ethical, political, social, and psychological theories. As the opportunity



arises to combine with seminars from other fields, the focus will be further specified. Examples of themes discussed are the interrelation among theological anthropology, psychology, and various psychotherapies, and the interrelation among theological anthropology, ethics, and modern lifestyles. A continuing concern is to exegete the biblical givens on "man" and to develop an integral and holistic anthropology.

#### **Seminar in systematic theology**

*Vandervelde*

An ongoing exploration of the main issues of systematic theology, based upon close attention to the biblical scriptures, and in the context of philosophy, the history of theology, and the church confessions. Examples of such issues are the meaning of "original sin", the nature of salvation, the nature of ecclesiastical confessions, and Heilsgeschichte. Historical problems include "nature and grace", individual and community, freedom and situation, and the relation of theology and philosophy. The work proceeds in dialogue with the work of contemporary Catholic and Protestant theologians, such as Rahner, Pannenberg, Berkouwer, and Gutierrez.

#### **Topics in systematic theology**

*Vandervelde*

A flexible setting allowing the examination of various issues in systematic theology and the history of theology.

#### **Seminar in philosophy of history**

*McIntire*

Systematic examination of issues of importance to historical study, such as the nature of history, historical causation, history and culture, historical events and acts, redemption and liberation in history, historical development, historical judgment and selectivity, historical knowledge, objectivity, and the character of the field of investigation of historical study. 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. Thinkers whose works have been studied at length include Herbert Butterfield, Dooyeweerd, Reinhold Niebuhr, Rauschenbusch, members of the analytic school of philosophy of history, and neo-Marxist historians.

**Topics in philosophy of history and historiography**

*McIntire*

A flexible setting in which to treat timely issues in historical study, philosophy of history, theory of history, the history of historiography, or the theology of history.

**Seminar in the historiography of aesthetics**

*Seerveld*

Historical study of certain basic aesthetic positions and their influence 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. Explorations continue in the history of eighteenth century art and literature in order to get an in-depth knowledge of the period in which the problematics of secular art theory was set. Ongoing research also deals with the work of Mikel Dufrenne and the contribution of contemporary phenomenologically oriented aestheticians.

**Seminar in systematic philosophical aesthetics**

*Seerveld*

Systematic examination of key concepts and ideas important for general aesthetic theory, theory of art and literature, as well as principles of art and literary criticism, and hermeneutics. To date studies have been carried on largely in an interdisciplinary setting in an attempt to delimit and understand the character of aesthetic and artistic activity in the larger context of theory of knowledge and theory of the structure of reality. In view is an examination of the problem of "norm" for art and aesthetic order, (in contrast to propaganda and kitsch), the service of art in society and the "modal aesthetic" dimension of "ordinary life".

**Seminar in theoretical psychology**

*DeGraaff*

Systematic examination of specific aspects 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. The work proceeds in dialogue with the major figures and

schools in the history of psychology — Freud, Jung, Rogers, behaviourism, and others.

#### **Seminar in theoretical anthropology**

*DeGraaff*

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, and theories of healing. Also treated in an interdisciplinary fashion are the contributions of philosophical and theological anthropology for the understanding of human nature, and specific issues arising out of cultural anthropology.

#### **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, and 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*

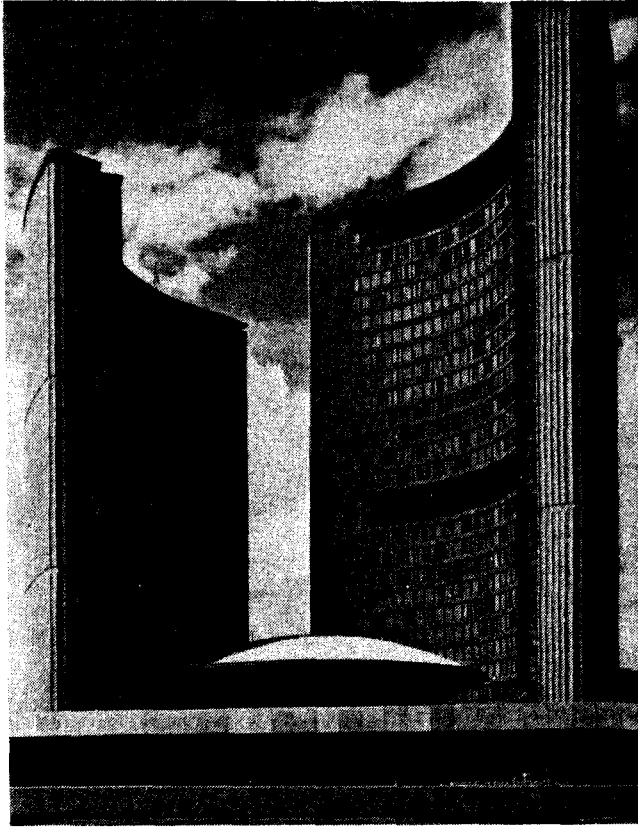
The seminar deals with specific facets of legal and political theory in the history of western thought. For the time being the work will concentrate on a critical examination of the theories of systems analysis, political behaviourism, and neo-classical politics. Background study and readings will have in view both Marxist social thought and Christian social thought. Junior Members read major texts in the history of political thought in the West. Texts studied so far include writings of Locke, Rousseau, Marx, Mill, Laski, Eastman, Marcuse, Voegelin, George Grant, Arendt, Dooyeweerd, Reinhold Niebuhr, and Rawls.

#### **Seminar in economic philosophy**

*Griffioen*

A study of themes important in formulating a philosophy of economics, such as an understanding of work, property, competition, economic value theory, and the scope and limits of economic theory. Within this framework there will also be opportunity to discuss problems of economic order, such as the evolution of

Toronto City Hall



the free enterprise system into a new corporatism. Work proceeds in the context of contemporary Christian thinking on economic philosophy, as well as in dialogue with Marxist and neo-classical economic philosophy.

**Seminar in the history of socio-economic thought**  
*Griffioen*

Major themes typically studied in this seminar are (1) the rise of the market society and the doctrines of economic liberalism; (2) the socio-economic teachings of the Social Gospel movement and of Christian socialism; (3) the revolutionary tradition of socio-economic philosophy in the West, running from Rousseau, Hegel, and Marx to Marcuse, the Frankfurt School, and others.

# 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.

	1977-78	1978-79
Resident study begins, Registration	Sept 12	Sept 11
Seminars begin	Sept 13	Sept 12
Christmas break	Dec 10	Dec 16
Seminars resume	Jan 2	Jan 8
Seminars end	April 14	April 13
Resident study ends, Summer begins	April 28	April 27
New academic year begins	Sept. 11	Sept 10

## Accreditation

There is no system of accreditation in Canada. In place of this, institutions of higher learning must secure a charter by a special act of the legislature of their province. A charter officially recognizes that an *institution has the right to grant degrees*. As an alternative to securing a charter, an institution may seek by affiliation to become a constituent part of an existing chartered institution, such as a university or college, which in turn actually grants the degrees.

The Institute's degrees and the certificate are not now recognized by a charter. At the time of this writing (May 1977) the official policy of the Ontario government and the practice of Ontario universities offer little prospect of receiving a charter or affiliation in the near future. The Institute, nevertheless, is continuing its efforts to secure such official recognition.

In the meantime, the Institute, still a new phenomenon, is seeking to build its academic recognition by such means as the transfer of its credits to other graduate institutions and the acceptance of its degrees elsewhere. This kind of academic recognition depends heavily upon the quality of work done by Junior and Senior Members.

Harbour view

**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 academic year 1977-78 they are:

- |   |        |
|---|--------|
| (1) Full-time study (2-4 units)             | \$800. |
| (2) One unit (seminar, tutorial, or thesis) | \$215. |
| (3) Audit, one unit without credit          | \$100. |

There are certain exceptions to these fees:

- |  |        |
|--|--------|
| (1) One unit for person paying full-time tuition elsewhere   | \$125. |
| (2) Annual registration for Doctoral Candidates after their first doctoral year (includes library fee)   | \$150. |
| (3) Full-time Junior Members taking courses elsewhere receive a reduction of their Institute fees at the rate of 50% of the amount paid elsewhere.     |        |
| (4) 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 \$130 per person per month, depending on actual circumstances. A married couple in an apartment can count on spending at least \$320 for accommodation and food per month. 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.

### **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 M.Phil. and Ph.D. degree programs, and in some cases to those not in a degree program but studying full-time at the doctoral level. 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.

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 Secretary. 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 Secretary 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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Hendrik Hart, Ph.D., Registrar 1978-79  
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