

CURRICULUM VITAE

**Donald Evans,
Emeritus Professor of Philosophy,
University of Toronto.
Latest Update: February, 2007**

A. Biographical Information

1. Personal

Donald Dwight Evans

Home Address: 395 Markham Street, Toronto, Ontario M6G 2K8

Phone: 416-924-3943 Email: donald.evans@utoronto.ca

Webpage: individual.utoronto.ca/devans

University Address: Department of Philosophy, Victoria College,
University of Toronto, M5S 1K7

Born: September 21, 1927 in Fort William (now Thunder Bay) Ontario.

Citizenship: Canadian.

2. Degrees

- Honour Philosophy and English, University of Toronto, 1946-50. B.A. 1950.
- Graduate Philosophy, Balliol College, Oxford, 1950-51 and 1952-53. Supervisor, Gilbert Ryle. Specialized in Locke, Berkeley and Hume. Thesis on "The Logic of Christian Talk about God the Creator". B. Phil. 1953.
- Theological studies at Balliol College, Oxford, 1951-52 and at McGill University, Faculty of Divinity, 1953-55. Supervisor, George Caird. Thesis on "St. Paul's Philosophy of History in Romans 9-11". B.D. 1955.
- Research in philosophy, Balliol College, Oxford, 1958-60. Supervisors, J.L. Austin and J.O. Urmson. Doctoral thesis in philosophy, "The Logic of Self-Involvement". Examiners, I.T. Ramsey, A.M. Quinton. D. Phil. 1962.

3. Employment

- (1) University of Toronto (1964-); Emeritus Professor of Philosophy since 1993; Full Professor 1968-93; Associate Professor 1964-8; appointment to graduate school since 1964. Compulsory retirement, 1993, but continued on contract teaching first-year seminar at Victoria College, University of Toronto 1993-2008.

(2) McGill University (1960-64)

Assistant Professor of Philosophy of Religion, Faculty of Divinity, teaching students in the Faculty of Divinity (B.D. and post-B.D.) and also in the Faculty of Arts and Science.

(3) Other:

Ordained in 1955 as a minister in the United Church of Canada. Pastor of a congregation in Grand Forks, British Columbia, 1955-58;

Visiting Professor at School of Divinity, University of Chicago in May, 1967;

Visiting Professor at Summer Institute of Philosophy, University of Notre Dame, July, 1969;

Adjunct Professor of Theology, (teaching courses on "Varieties of Christian Spirituality: Theory and Practice" and "Christian Spiritual Healing: Theory and Practice"), Emmanuel College, Toronto School of Theology, 2003-2008.

Special Lecturer, (teaching a course on "Spirituality in Literature"), Regis College, Toronto School of Theology, 2003.

4. Honours

- invited in 1967 by School of Divinity, University of Chicago to succeed to Paul Tillich's chair there;
- delivered first set of lectures to inaugurate Donald Mathers Memorial Lectureship, Queen's University, 1974;
- Doctor of Divinity, Huntington University, Sudbury, 1982;
- Elected President, Canadian Theological Society, Ottawa, June, 1982;
- Awarded Commemorative Medal by the United Nations for my work during the International Year of Peace, 1986

5. Major Research Award

- Canada Council Senior Research Scholar, 1975-1977.

B. Scholarly and Professional Work

6. Refereed Publications

(a) Articles

"The Mystery of Israel in Romans 9-11", Canadian Journal of Theology, Vol. IV, January, 1958, No. 1, pp. 30-36.

"Pastoral Counselling and Traditional Theology", Scottish Journal of Theology, Vol. II, No. 2, June, 1958, pp.172-79.

"Three Philosophers Discuss Christianity", Scottish Journal of Theology, Vol. 13, No. 2, June, 1960, pp. 137-148.

"The Problem of Knowledge and Christian Theism", Sophia, Melbourne, June, 1962.

"Protestant Views of Revelation", Canadian Journal of Theology, Vol. X, October, 1964, No. 4, pp. 258-65.

"A Reply to Paul Edwards", The Idea of God, Philosophical Perspectives, ed. M. Farber, Charles C. Thomas Co., 1968.

"Barth on Talk about God", Canadian Journal of Theology, Vol. XVI, 1970, No. 3 & 4, pp. 175-92.

"Gregory Baum's Theology of Liberation", Studies in Religion, Vol. I, 1971, No. 1, pp. 45-60.

"Ian Ramsey on Talk about God", Religious Studies, Vol. 7, June and October, 1971, pp. 125-40 and 213-26.

"Victor Preller's Analogy of 'Being'" in The New Scholasticism, Vol. XLV, Winter, 1971, No. 1, pp. 1-37.

"Paul Ramsey on Exceptionless Moral Rules", American Journal of Jurisprudence, Vol. 16, 1971, pp. 184-214, reprinted in Love and Society: Essays in the Ethics of Paul Ramsey, ed. James Johnson and David Smith, Missoula Montana: Scholars Press and American Academy of Religion.

"A Reply to Flew's 'The Presumption of Atheism'", Canadian Journal of Philosophy, Vol. II, September, 1972, No. 1, pp. 47-50.

"Keen on Authentic Man", Studies in Religion, Vol. 3, 1973, No. 1, pp. 1-13.

"Reply to J. Gordon Campbell, Religious Studies, Vol. 9, 1973, No. 4, pp. 469-472, (concerning The Logic of Self-Involvement).

"Faith and Belief", Religious Studies, Vol. 10, 1974, Nos. 1 and 2, pp. 1-19 and 199-212.

"The Shift into Inwardness", Yale Review, December, 1977.

"Ernest Becker's Denial of Life", (about 10,000 words), Religious Studies Review, Vol. 5, 1979, No. 1.

"Can Christian Teaching Be Good News About Sex", Concilium (the major international Roman Catholic theological academic journal, published in eight languages), June, 1982.

"Comedy and Morality: A reply to Diane Yeager", The Annual, The Society of Christian Ethics, June 1984.

"On the Nature and Origin of Good and Evil in Human Beings" (about 8000 words), in Proceedings of 1983 Ricoeur Conference, University of Ottawa Quarterly, No. 4, 1985.

"A Mystical Humanist Perspective on Religion and Morality" (about 10,000 words), in Religion and Irreligion, ed. Hugo Meynell, University of Calgary Press, 1985.

"Mysticism and Morality" (lengthy critical notice of James Horne, The Moral Mystic), Dialogue, Vol. xxiv, 1985, pp. 297-307.

"Conflicting Paradigms of Conversion" (about 8,000 words), in Being and Truth, ed. by A. Kee and Eugene Long, SCM Press, 1986 - essays in philosophy of religion, philosophical theology and ethical theory in honour of John MacQuarrie.

"Academic Scepticism, Spiritual Reality and Transfiguration", in The Glory of Christ in the New Testament, George Caird Memorial Volume edited by L.D. Hurst and N.T. Wright, Oxford University Press, 1987.

"Relativism and Religious Tolerance", Toronto Journal of Theology, Fall, 1987.

"Can Philosophers Limit What Mystics Can Do? A Critique of Steven Katz", Religious Studies, Summer, 1989; also in Bruce Alton, ed. Religions and Languages: A Colloquium, Peter Lang Publishing, New York, 1991.

"Happy Falls: A Philosophical Account of Evil" in Robert C. Culley and William Klempa, eds, *The Three Loves: Philosophy, Theology and World Religions* (Atlanta: Scholars Press, 1994).

"A Shamanic Christian Approach in Psychotherapy" in Seymour Boorstein, ed. Transpersonal Psychology, 2nd ed. (Albany, N.Y.: SUNY Press, 1996).

"Parapsychology: Merits and Limits" in Michael Stoeber and Hugo Meynell, eds., *Critical Reflections on the Paranormal* (Albany, N.Y.: SUNY Press, forthcoming in late 1996).

(b) 1 Chapters in Books

"Differences between Scientific and Religious Assertions", Religion and Science, ed. Ian Barbour, Harper, 1968: SCM, London 1968, pp. 101-33, reprinted in Theology and Verification, ed. M. Diamond and T. Litzenburg, Bobbs-Merrill, 1974 and in Philosophy of Religion, ed. Norbert Shedler, Macmillan, 1974.

"Love, Situations and Rules", in Norm and Context in Christian Ethics, ed. Paul Ramsey and Gene Outka, Scribner's, March, 1968, pp. 367-414.

"The Logical Character of Religious Language", Words About God, ed. Ian Ramsey, Harper, N.Y., 1971, pp. 224-36, (reprinted excerpt from The Logic of Self-Involvement).

"Does Religious Faith Conflict with Moral Freedom?" Religion and Morality, ed. Gene Outka and John Reeder, Doubleday, 1974.

"Philosophical Analysis and Religious Faith: Some Retrospective Reflections" in Faith and the Contemporary Epistemologies, ed. F. Duchesneau, University of Ottawa Press, Ottawa, 1977, pp. 11-27. (This essay explains my shift of focus from the language of religious attitudes to their phenomenology and psychology.)

"Religious Faith" in M. Faghfouri, ed. Analytic Philosophy of Religion in Canada, University of Ottawa Press, Ottawa, May, 1982, (three essays, almost all from previously published material).

"Affirming All Our Humanity" in Alan Race, ed. Theology Against the Nuclear Horizon (London: SCM Press, 1988, pp. 89-99; also in Spirituality Today, Autumn, 1989.

"Christian Openness to Other Faiths" in W. Cragg, L. Larouche and G. Garon Lewis, Challenging the Conventional: Essays in Honour of Ed Newbery (Burlington, Ontario: Trinity Press, 1989) pp. 81-94.

(b) 2 Books

The Logic of Self-Involvement (in everyday language and in biblical language concerning Creation) SCM, London, 1963; Herder, New York, 1969 (revised version of Oxford doctoral thesis), 293 pp.

Communist Faith and Christian Faith, Ryerson, Toronto, 1964; SCM, London, 1965, 119 pp.

Struggle and Fulfillment: the inner dynamics of religion and morality, Collins; Cleveland, Toronto, 1979; London, 1980; Fortress, Philadelphia, 1981, 238 pp.

Faith, Authenticity and Morality, University of Toronto Press, Toronto, 1980, 298 pp.

Spirituality and Human Nature, State University of New York Press, Albany, 1993, 314 pp.

7. Non-Refereed Publications

(a) Articles

"The Church Press and the Election", Christian Outlook, Vol. 18, May, 1963, No. 7, pp. 13-16.

"Communications in a Global Society", The Ecumenist, September-October, 1978.

"Faith versus Sin", The Ecumenist, November-December, 1980.

"Response to Walter Capps' 'A Look at Christopher Lasch's Look at America'", The Center Magazine, July/August 1980 (Hutchins Center for Study of Democratic Institution).

Review of John Dunne, The Reasons of the Heart, Religious Studies Review, July, 1981, p. 246.

Review of Basil Mitchell, Morality: Religious and Secular, Theology Today, January 1982, pp. 528-30.

Review of Susanne K. Langer, Mind: An Essay on Human Feeling, Vol. III, in Commonweal, July 15, 1983.

"Can We Know Spiritual Reality", Commonweal, July 13, 1984.

"Christian Spirituality and Social Action", Awakened Heart: Buddhist-Christian Dialogue in Canada, ed. Stanley Fefferman, Toronto, 1985, pp. 117-129 (4000 words).

Review of John Macquarrie, In Search of Humanity, in The Journal of Religion, July, 1988.

Review of Paul Nelson, Narrative and Morality in Canadian Philosophical Review, July, 1988, Vol. 8, No. 7, pp. 276-278.

(b) Chapters in Books

"The Diplomacy of a Teach-in", Revolution and Response, ed. Charles Hanly, McClelland & Stewart, 1966, pp. 133-39.

"Canada and the Future of South Africa", report of the Committee on Church and International Affairs to the General Council of the United Church of Canada, 1966, entitled The Church and World Society.

Peace, Power and Protest, ed. Donald Evans, Ryerson, Toronto, 1967; two chapters and commentaries on all the other (11) chapters.

"Exporting Canada Arms to the U.S.A.", the 1968 report of the above committee, entitled Guidelines for Peace, pp. 35-42.

"One Step Enough", Visions 2020, ed. Stephen Clarkson, Hurting Publishers, Edmonton, 1970.

(c) Books Edited

Peace, Power and Protest: Ethics and International Affairs, Ryerson, Toronto, 1967.

Against the Psychologists Act: Briefs, Statements and Articles, Toronto, 1978, privately published.

8. Papers Presented (a selection)

"Agnosticism and Faith", conference on philosophy of religion, Oriel College, Oxford, 1964.

"Is there an Essence of Religion?", Canadian Society for the Study of Religion, Ottawa, 1967.

"The Canadian conscience and Vietnam", Canadian Institute for International Affairs, 1967, Toronto.

"Moral Rules and Sexual Morality", Canadian Council of Churches Commission on Faith and Order, Toronto, 1967.

"Methods and Assumptions of Peace Research", opening lecture of new course on peace research, University of Toronto, 1967.

"The legitimacy of the social authority of the churches", American Society of Christian Ethics, Atlanta, 1970.

"Varieties of Religious Faith", Brown University, Yale University and University of Calgary, 1973.

"Linguistic philosophy and Christian ethics", American Society of Christian Ethics, 1974, Chicago.

Various sections of Struggle and Fulfilment, Yale University School, Harvard Divinity School, Brown Department of Religious Studies, Florida State University

(Tallahassee), Department of Religious Studies, 1976; National Endowment of Humanities Yale project on religion, ethics and psychology, 1977.

Section of The Open Self, Religious Studies Department, Brown, 1977; "Love, Self-love and Sex", Brown, 1979.

"Varieties of Religious Experience" at annual convention, Spiritualist Churches, Orillia, October, 1979.

"Wholeness" at Lay School of Theology, Metropolitan United Church, London, Ontario, November, 1979; then "Experience of Faith", April, 1980.

"Religion and Therapy" at Association for Humanistic Psychology, Toronto Branch, September, 1979; at Esalen Institute, Big Sur, California, March, 1980.

□ Seminars led on Struggle and Fulfillment at Society for Christian Ethics, New York, January, 1980; at Canadian Association for Pastoral Education, Toronto, January, 1980; at Catholic Theological Society of America, San Francisco, June, 1980; Department of Religious Studies, Brown University, January, 1980; Emmanuel College, Toronto, 1980 and 1981.

"Faith as the Basis for Christian Ethics", reply to David Burrell at Notre Dame conference on Christian Ethics, April, 1980.

Reply to E. Clinton Gardiner's paper on Donald Evans' Faith, Authenticity and Morality, Society of Christian Ethics, Washington, January, 1981.

"Surrender and Submission", Consultation and Spirituality, Wooster College, Ohio, March 28, 1981.

"Sexual and Spiritual Dimensions of Therapy", Focus on Therapy conference, Toronto, April 30, 1981.

One-hour interview for a full-credit university television course, "Communication and the Christian Tradition", Huntington University, Sudbury, June 3, 1981.

"Surrender to God and Submission to Man", interdisciplinary conference on Conversion, Coercion and Commitment in the New Religions, Centre for the Study of New Religious Movements, Berkeley, California, June 15, 1981.

- Seminar on Faith, Authenticity and Morality at Society for Christian Ethics, Washington, January, 1982.

"Theology and a Spirituality of Creation", response to Louis Dupre at conference on Theology and Spirituality, Trinity Institute, New York, March, 1982, (other respondent is Raimundo Panikkar, so three philosophers at same session).

"Truth and Authenticity in Religion", Canadian Philosophical Association, Ottawa, June, 1982.

"On Being Lived by God", Convocation Address, Huntington University, Sudbury, November, 1982.

"Can We Know Anything About Spiritual Reality?" Presidential Address, Canadian Theological Society, June, 1983.

"Masters of the Spiritual Life", four seminar presentations at conference on creation-centred spirituality, York University, Toronto, July, 1983.

"Towards a Contemplative Christian Overview", at Buddhist Christian Dialogue, Toronto, August, 1983.

"Can Morality do Without Religion?", Department of Philosophy, University of Waterloo, November, 1983.

"Religious Epistemology: A Critique of Common Sense empiricism, Neo-Kantian Perspectivalism, and Enlightenment Rationalism", Department of Philosophy undergraduate class, Department of Philosophy, Trent University, November, 1983.

"Comedy and Morality: A Reply to Diane Yeager", Society for Christian Ethics, Philadelphia, January, 1984.

"On the Origins of Good and Evil in Human Beings", Department of Philosophy, University of Guelph, March, 1984; Department of Philosophy, McMaster University, November, 1984.

"Christian Spirituality and Social Action", Buddhist-Christian conference, York University, Toronto, June, 1984.

"Psychological and Spiritual Obstacles to Sexual Intimacy", a lecture at a Pastoral Care Symposium on Human Sexuality, Sunnybrook Medical Centre, October, 1985.

"Presuppositions of Religious Pluralism", a paper on Harold Coward's Pluralism at a conference on "Theology of Religion: The Search for Criteria" at Victoria College, University of Toronto, November, 1985.

"The Psychological Appeal of 'A Peal for Peace'", a paper read on invitation at the Ontario Psychological Association, 39th annual convention, Toronto, February, 1986.

"Relativism and Religious Tolerance", a paper on Jay Newman's Foundations of Religious Tolerance at a conference on recent Canadian philosophy of religion, University College, University of Toronto, March, 1986.

"Spirituality in an Interfaith Context", a series of four lectures at the annual conference of Ontario Government Chaplains, Orillia, October, 1986.

"Kierkegaard on Fear: A Critique", a response to a paper by Ralph Johnson at a Kierkegaard Studies Symposium, Trinity College, University of Toronto, December, 1986.

"New Perspectives for a Theology of Peace", at Canadian Theological Society, Hamilton, June, 1987.

"Embodied Spirituality", at annual conference of spiritualist churches, Orilla, November, 1987.

"Can Philosophers Limit What Mystics Can Do? A Critique of Steven Katz", at a conference on Religions and Languages: Philosophical Perspectives, Trinity College, March 1988.

"Peace and Personal Commitment", at a public panel on peace, Victoria College, November, 1988.

"The Spiritual Vacuum within Christianity Today", Regis College, Toronto, November, 1989.

"Religious and Scientific Perspectives on Human Nature", Graduate Department of Religious Studies, McMaster University, 1990.

"Two Dogmas of Scepticism" at Department of Philosophy, University of Waterloo, November, 1990.

"The Origin and Nature of Evil", Philosophy Course Union Colloquium, University of Toronto, March, 1991.

"Limits on Scientific Investigations of the Paranormal", at Department of Philosophy, University of Waterloo, October, 1991.

"Implications of the Regulated Health Professions Act" at Annual General Meeting of Psychiatric Rehabilitation Case Management Interest group, November, 1991.

"Is Spirituality Dead", Inter-faith panel, Hart House, University of Toronto, March, 1992.

"Evil", University of Toronto Philosophy Club Union Colloquium, March 1991.

"Limits of Scientific Investigations of the Paranormal and the Spiritual", University of Waterloo, November, 1991.

"Is There an Inherent Tendency towards Evil in Human Beings?", Symposium on philosophy of religion, Presbyterian College, Montreal, May, 1992.

"Mysticism and Everyday Life", at Department of Religious Studies, Brown University, December, 1994; and at Northrop Frye Centre, Victoria College, Toronto, March, 1996.

9. Invited Lectures

"Religious Language and Divine Transcendence", five public lectures at the School of Divinity, University of Chicago, 1967.

"Conversion: Political, Psychological, Spiritual, Ecological and Existential", at joint meeting of Canadian Theological Society, Canadian Biblical Society, and Canadian Society for the Study of Religion, Halifax, 1981.

"Narcissism and Transfiguration: the Inner Dynamics of Religion and Everyday Life, five lectures (Eugene Ross McCarthy Memorial Lectures) Chautauqua Institution, July 1981.

"A mystical humanist perspective on religion and morality; dialogue with Kai Nielsen", at conference in Religion and Irreligion, University of Calgary, October, 1983.

"On the origins of good and evil in human nature" at conference in honour of Paul Ricoeur, University of Ottawa, October, 1983.

"On Being Human and Divine", the 1985 Morris Lecture, Lakehead University (Department of Philosophy and Religious Studies Committee), February, 1985.

"Spirituality, Symbolism and Freedom", King's College, University of Western Ontario, March, 1990.

Visiting Scholar at Humanities Institute, University of Calgary, January, 1992. Three lectures:

"Two Dogmas of Scepticism" to Department of Philosophy

"Limits of Scientific Investigations of the Paranormal and the Spiritual", to Department of Religious Studies

"Evils of Positivism", a public university lecture.

"Embodying Spirituality Through Shamanic Psychotherapy: Spiritual Presences and Archetypes", C.G. Jung Society of Ottawa, April 28,2000; and C.G.Jung Society Of Montreal, November, 2001.

"Four Kinds of Spirituality", opening plenary lecture at conference on Spirituality and Health Care, Continuing Education, Faculty of Medicine, University of Toronto October 25,2002

"Life After Death: Reflections on Experiences", Fifth Annual Edith Bruce Lecture, October 23,2003, sponsored by the Department of Philosophy and the Centre for

the Study of Religion, University of Toronto.
“Spiritual Counselling and Counselling Spirits”, meeting of Spirituality and Health Care Network, Bridgepoint Health Centre Auditorium, Toronto, March 28, 2006.
“Completing the Incarnation: Women, Gays and Non-Christians”, Conference on Henri Nowen, St. Michael’s College, University of Toronto, May 26, 2006.

C. Non-Academic Involvements

(1) Religious:

During 1955-58 I was pastor of a small congregation in rural British Columbia. During most of the 1960s I was active on two national committees of the United Church of Canada, helping to write a creed and various doctrinal statements in the Committee on Christian Faith and drafting reports and resolutions in the Committee on Church and International Affairs. In the early 1970s I was active in reorganizing the congregational structures of Metropolitan United Church, Toronto, and I led several retreats for professional religious workers, including the officials at United Church national headquarters. Since the 1980s I have led workshops on meditation and spirituality at Toronto School of Theology (Continuing Education), University of Toronto (School of Continuing Education), Trent University (through the Department of Philosophy) and Huntington University (Centre for Spirituality). I have also led such workshops for students at the University of Toronto and for people at various conferences and in particular churches. In 1982 two friends and I initiated The Noon Fellowship, a world-wide informal association for inter-faith meditation every noon.

(2) Social Concern:

During the late 1960s I was a leader in the protest movement against Canadian complicity in the Vietnam war. In 1965 I was spokesman at the first demonstration on Parliament Hill and co-organizer of the first International Teach-In at Varsity Arena, Toronto. I later initiated and organized a protest march of 400 University of Toronto professors. In 1970 I was active during the Quebec crisis in opposition to holding of dissenters incommunicado. In 1978 I was chairman of a committee which successfully opposed a proposed Psychologists Act; this would have given the state arbitrary power in the whole area of counselling and therapy.

In 1985 I was active initiating an observance of the United Nations International Day of Peace in Metro Toronto: a minute of silence and a moment of sound for peace. In 1986 we spread the observance across Canada to 80 cities and towns and an estimated 500,000 Canadians took part. In 1987, an estimated million Canadians took part, including many who responded to an invitation from Governor-General Jeanne Sauvé, broadcast over 60 radio stations just before noon. By 1989 over 150 local committees had been spawned across Canada.

In May 1989 I wrote a 6000-word Brief for consideration by the Ontario Minister of Health concerning dangerous defects in proposed legislation for regulating health practitioners. When the Minister ignored the way in which the proposed

wording put most mental health workers and all natural healers in legal jeopardy, I initiated and organized a province-wide Coalition of Unregulated Practitioners which, in co-operation with an inter-church committee and the Ontario Association of Professional Social Workers, had some success in pressing for re-drafting of the faulty clauses. The Regulated Health Professions Act (November, 1991) is less dangerous than it would have been.

Revised February 2007