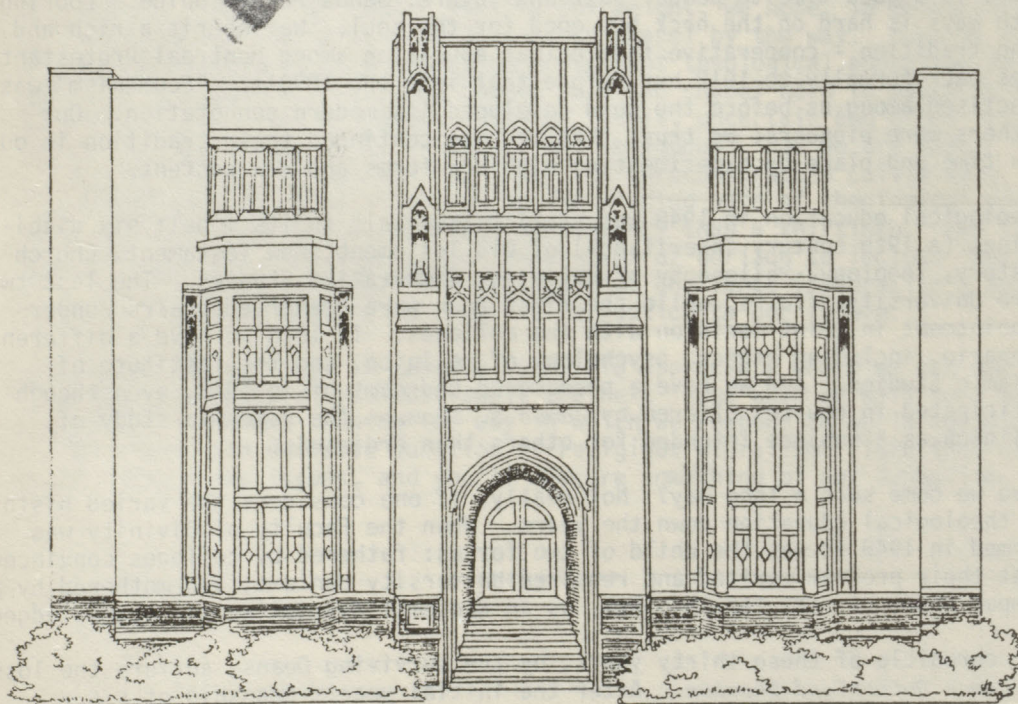


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Thirtieth
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A publication of the theological community of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry.

FROM DIVINITY TO RELIGIOUS STUDIES: '48 - '78

J.C. McLELLAND

Thirty years constitutes, according to popular imagination, a generation. If so, our Faculty has come of age. It has moved from a modest B.D. program for ordinands of two affiliated colleges to a five-program complex with ordinands now outnumbered by non-ordinands and with three affiliated colleges participating. "Coming of age" in Montreal in the late '70s also means a wrestling with *context*, with how one does theology (or "the academic study of religion") in the New Quebec. Recent issues of ARC have treated that issue; this one deals with our thirtieth anniversary.

We are congratulating ourselves, so to say, in this issue. We think thirty years is a good time to ponder past and future: Janus be our Guide! Looking both ways is hard on the neck but good for the soul. We inherit a rich and long tradition - cooperative theological education among Montreal Protestants goes back formally to 1912 but before that into the 1890's. "Ecumenism" was practised among us before the word developed its modern connotation. Our fathers were pioneers; we trust that we have continued their tradition in our own time and place by experimenting with new forms and new content.

Theological education in 1948 was still "classical" in its model: six disciplines (a 19th century inheritance) of Old Testament, New Testament, Church History, Theology, Philosophy of Religion, Comparative Studies. The last two were University affairs, while the first four were "reserved chairs" under appointment in joint decision with the colleges. In 1978 we have a different scenario, including ethics, psychology of religion, and the Institute of Islamic Studies. And we have a phenomenon undreamt of in 1948, even though anticipated in courses offered by *James S. Thomson*: the academic study of religion as a subject intended for others than ordinands.

Have we come such a long way? Not really, if one considers the varied history of theological education down the years. When the Faculty of Divinity was formed in 1948 it was the child of two forces: fathered by colleges convinced that their program merited and required University context, and mothered by a campus where respect for theology as an academic discipline was acknowledged.

Our chronicle of these thirty years, by the surviving Deans, suffers the loss of *James Sutherland Thomson*. After the initial year's deanship of *R.B.Y. Scott* it was Thomson who came to guide and to form our Faculty in those crucial years when critics and sceptics on campus continued to wonder about such an

J.C. McLelland, the present Dean of the Faculty, is the McConnell Professor of Philosophy of Religion.

enterprise and when the fledgling Faculty had to assert itself in the competitive scene of theological education. We are fortunate that Scott is able to write about his own time. And let us here acknowledge our debt to this scholar and gentleman for the "R.B.Y. Scott collection" of ancient coins and seals noted elsewhere in this issue.

With *Stanley Frost* we enter more "modern times" since it was Frost that the University appointed Dean of its Faculty of Graduate Studies and Research and then Vice-Principal (Administration). Surely our Faculty had achieved maturation then! *Eric Jay* and *George Johnston* speak for themselves in the following pages, and plot the course of a Faculty enjoying the euphoria of the burgeoning interest in religious studies, as well as the challenges of student activism, program restructuring and all that goes with such changing times.

So here we are. But- "where is here?" as Northrop Frye likes to ask. *Here* is McGill, of course - one of twelve Faculties, not quite the smallest (Dentistry is that) but next. Pulling our weight, we hope, in University affairs, and ad-ministering the University Chapel by the way. *Here* is also the affiliated colleges representing protestant theological education in our province: a unity of classroom, common room and chapel hard to match in North America. And - *here* is Quebec, renewing itself, uncertain and often frustrating as the way ahead proves difficult and ambiguous. But we are *here*. This is our "context", perhaps our "calling" (my unreconstructed Calvinism?). 1978 thus seems but one more milestone in the winding path of theological education in Montreal - more like a ninetieth anniversary than a thirtieth. And if the great new fact of this time is our enlargement of horizon to include "world religions" then we need turn our eyes to that challenge ("pluralism") and that question ("what is truth") in order to do justice to our future.

Here, then, is our past in capsule form. To appreciate where we are now, what stage we have reached, you must await the next issue when we will turn to comparative studies, showing the way in which we respond to world religions, to the thorny and decisive question of religious pluralism. Take them together, these two issues, and you'll measure something of our Janus-like stance.

THE INCEPTION OF THE MCGILL FACULTY OF DIVINITY

R.B.Y. SCOTT

In September 1948 McGill University admitted the first candidates for the B.D. degree in its newly established Faculty of Divinity. In that first year provision was made for instruction in only the first two years of the planned three-year course for the degree, since the Faculty was not yet fully fledged. Students who in 1948-49 had already completed the first two years of Theology under the Joint Faculty of the co-operating Anglican and United Colleges continued under the previous arrangements to the diploma or the degree awarded by their respective colleges. It was a year of transition and of new beginnings. Three members of the old Joint Faculty - *Professors Walsh* in Church History, *Scott* in Old Testament and *Principal Ferguson* (for one year) in New Testament -- were now McGill professors and at the same time members of the faculties of their respective colleges, as before.

During the 1948-49 session, four additional appointments were made from elsewhere, bringing the Faculty of Divinity to the full strength contemplated at that time. *James S. Thomson*, President of the University of Saskatchewan, had been a theological professor in Halifax before assuming that office; it was my pleasant task to visit him at Saskatoon to put the case before him for his coming to McGill the following year as Professor of the Philosophy of Religion and Dean. *Robert H.L. Slater*, who in his student days had been President of the Cambridge Union and later a missionary in Burma and an Army Chaplain on the Burma Road, agreed to come from Huron College as Professor of Systematic Theology; he also was an expert in Buddhism. *George B. Caird* who later came to prominence as Principal of Mansfield College, Oxford, and as Dean Ireland Professor, came to teach New Testament. Last, but far from least, *Wilfred Cantwell Smith* came to teach Comparative Religion and (later) to establish at McGill the Islamics Institute. He has become one of the best known thinkers and authors on the meaning and nature of religion itself. Thus, when Dr. Thomson arrived to take over the Deanship for the Faculty's second session, he had a strong faculty to support him.

The seeds from which grew the McGill Faculty of Divinity (and its enlarged successor the Faculty of Religious Studies) came from far-off Ceylon (Sri Lanka). In 1912, *Mr. W.M. Birks*, a prominent and ecumenically-minded Presbyterian layman, had entertained an Anglican missionary from there, the *Reverend A.G. Fraser*, who told him about the setting up of a theological college by the united efforts of seven missionary societies. Mr. Birks' imagination was fired with the idea of a similar achievement of co-operation among the four theological colleges already established on or very near the

R.B.Y. Scott was Dean of the Faculty of Divinity from 1948-1949.

McGill campus: the Anglican, Congregationalist, Methodist and Presbyterian. Never one to let the dust settle under his feet, Mr. Birks set out to interest others in the church and business communities, and met with a remarkable response. By October of the same year a new situation had been created: seven-eighths of the common theological curriculum was being provided by a "Joint Faculty" meeting in a neutral building.

While the Ceylon scheme provided the immediate stimulus, there were other contributory factors. McGill had been formed on the model of the much older Scottish universities which had Faculties of Divinity. When in 1843 teaching was begun in McGill College, its Board contemplated appointing a Professor of Divinity as soon as funds became available. The University's Royal Charter of 1852 names first among the objectives of the foundation "the education of youth in the principles of true religion". As time went on, four Canadian churches devoted to the ideal of an educated ministry established theological colleges in the vicinity of McGill, where many of their clergy took the Arts degree.

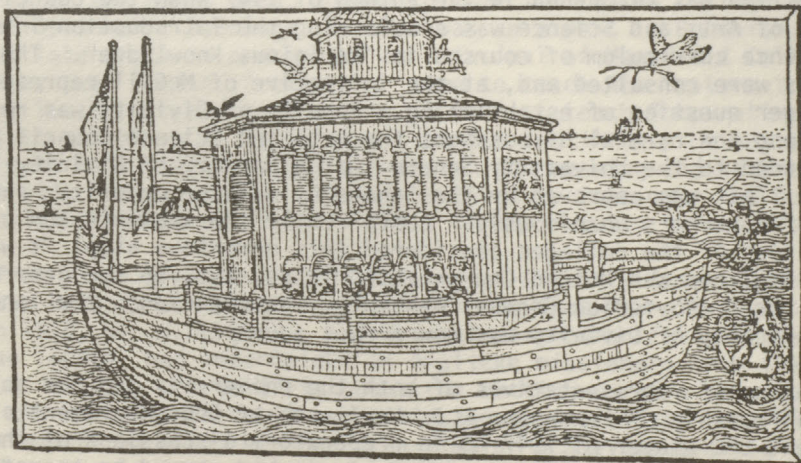
In 1931 the splendid new Divinity Hall replaced the temporary quarters where the Joint Faculty of the theological colleges had carried on its work. At the opening ceremony, *Principal Sir Arthur Currie* expressed his conviction that in due time the teaching of theology would be done within the University. In 1941-42 a plan was prepared in response to a motion in the McGill Senate, but difficulties arose and no further action was taken at that time.

The question was re-opened in the autumn of 1947 when the Council of the Faculty of Arts and Science was considering the introduction into the Arts and Science curriculum of courses in "Religious Knowledge". The theological colleges were consulted and, at the initiative of McGill representatives, the larger question of establishing a Faculty of Divinity was re-opened. After long and careful discussions the Arts and Science Council unanimously recommended to the University Senate that a Faculty of Divinity be established. This was approved by the Senate by a large majority, and by the Board of Governors unanimously. Concurrently the academic and ecclesiastical authorities of the colleges considered this momentous step; it was approved by the Anglican and United Church authorities, but, to the general regret, not by the Presbyterian General Assembly. Nevertheless, the long-pondered McGill Faculty of Divinity was now a *fait accompli*.

A committee of representatives of both the University and the colleges, under the chairmanship of *Professor R.D. Maclellan* of the Department of Philosophy, had spent the winter of 1947-48 in preparatory discussions of the proposal in all its aspects. *Professor R.B.Y. Scott* had served as secretary of this committee, and in June 1948 was named as Dean of the new Faculty for the opening session when its work would begin; additional appointments were to be made, and the details of its operation worked out. With the strong support of *Principal James* and *Dean Gillson* of the Faculty of Arts and Science this task was carried out with a fair measure of success. There were

problems, of course, among them some heart-burning among members of the college teaching staffs who had not been included in the new McGill Faculty. Negotiations with prospective new professors and the fact that third-year students continued under the previous arrangements, raised some complications. But all-in-all it can be said that the initial year was a good one. At its close the Faculty of Divinity was firmly in being and the roster of professors complete for the immediate future.

The formal inauguration of the Faculty took place at a service in Divinity Hall Chapel on October 5th, 1948. The service was conducted by the Dean, Principal James brought a message of cordial encouragement and confidence, and the Benediction was pronounced by the Lord Bishop of Montreal. On the material side, the Divinity Hall property and its endowments were transferred to McGill at a ceremony on December 9th.



Lübecker Bibel 1494

THE FIRST GENERATION 1957-1963

S.B. FROST

In his invitation to submit this contribution, the Dean, somewhat unguardedly, suggested that it should be personal rather than factual, since Professor Markell would be writing the official history. He wanted obviously to ensure that the facts would be given accurately, but he has left himself open to receiving a fair dose of personal reminiscence and I for one (my fellow contributors will I hope be more considerate) propose to take full advantage of his *lapsus sapientiae*.

I am even going to indulge in a little autobiography. In the year 1955 I returned to England from a two-month tour of schools and colleges in Nigeria, to find on my desk a blue envelope with a red imprint 'McGill University, Montreal, Canada'. I had heard vaguely of a university of that name, but I am doubtful if I could have placed it in Montreal. The invitation it contained to be a candidate for an appointment there was signed with a full flourish 'F. Cyril James', a name which meant nothing to me. I was over forty, my lines were cast in very pleasant places, my career in teaching and scholarship was mapped out, my wife and children were happily settled in home and schools, and I had no intention of throwing away a secure future in England for wild adventures in a land which R.M. Ballantyne had taught me was covered with snow and inhabited by fur-trappers.

What then ever induced me to change my mind? A hundred and one things, great and small, but three factors were the most influential. The first was Cyril James, then Principal of McGill. He invited me to meet with him at the Athenaeum Club in London and in two hours gave me a new, challenging and exciting view of life in Canada. It was the first time I had ever been in the Athenaeum -- later I was to become very familiar with those little touches of gamesmanship James played so adroitly. But his vision of Canada was genuine enough, and he communicated to me an enthusiasm for a country which he had adopted as his own, when he was about my age, and which he had found a land of promise and opportunity and infinitely rewarding. Cyril James had a love affair with Canada which never ended, and before I knew what was happening he had drawn me into the same romantic commitment. For me, too, it has been a relationship which has never gone stale. I appreciate England deeply, but I love Canada, and Cyril James taught me how. I was to discover later that this close interest in the Faculty on the part of Cyril James had been a major factor in its establishment and throughout his Principalship it benefitted immensely from his continued involvement in its affairs.

Stanley B. Frost, former Dean of the Faculty is Professor of Old Testament Language and Literature and Director of the History of McGill Project.

The second persuasive influence in my decision was the Faculty of Divinity itself. There were then, in addition to my own, five full-time appointments and I quickly discovered that here were five men whom anybody would be privileged to call colleagues: *H.H. Walsh*, with whom I became personally most friendly, a Church Historian with a passion for social justice, a Maritimer who voted C.C.F. and detested Duplessis, and one who distrusted all 'establishment' from Eisenhower to J.F.K. and from Lester Pearson to Diefenbaker. (I remember his crack: "I know Wayne 'n' Shuster who's Dief 'n' Baker?") He once introduced me to two of his wild socialist friends, two fellows named Trudeau and Levesque. I was not much impressed with either of them. *George Caird* was a lively New Testament scholar, obviously going places, but his heart had stayed in England and his single eye was fixed on Oxford. His enthusiasm for his subject and his love of his students were equally infectious. *R.H.L. Slater* taught - well, I was never too clear what he taught, nor I think were his students; but he communicated a tremendous *joie de vivre*, and a vital Christianity in which Buddhism had run deep, a constantly provocative person to have around.

I do these men an injustice, with these one-line capsules, but the remaining two most certainly cannot be subjected to that kind of treatment. *Wilfred Smith* was like Moses, slow of speech, painfully conscientious of every word he spoke, and doubly so of any word he wrote, an Islamic scholar of world-wide repute, but even more one who was thinking creatively not merely on Christianity but on religion as a human phenomenon. This was well before the 'comparative religion' boom of the sixties. He started within me, as I suspect he did in a great many others, students and colleagues, a quiet revolution of faith. I grasped experientially the meaning of his understanding (I think the wording is mine rather than his; I cannot be sure, but you do not lightly attribute words to Wilfred Smith) that belief is the price you pay to have faith. If I ever were to write an autobiography I should be tempted to call it 'A Loyal Agnostic', and the fact that I can still worship in the Church of my fathers I owe to Wilfred Smith.

James Sutherland and *Thomson* was the Dean. He had the dignity, genuine and unconscious, of a former President of Saskatchewan University and a future Moderator of General Council. He was a Scottish Presbyterian of the old tradition, unquestioning in faith, profound in his grasp of theological principle, clear-sighted in his view of moral priorities. In Jamie Thomson's book, a man did what was right, because he knew it to be so -- there could be no evasions of half-truths. Because he was so deeply grounded in tradition, he was the most contemporary of us all. If Plato had not said the determinative word then Calvin had, for all the so-called new thoughts were but fresh versions of the old ones -- which meant not that there never were any new thoughts, but the very opposite: all great thinking in any age, however distant past, is forever contemporary. This astonishing man walked with kings (literally with King) and kept not merely the common touch but the childlike heart. He fought all through the First World War, in its mud and

slaughter and hell; he served in high places in the councils of the Second; at King's command, he even ran the C.B.C. for a whole year; and he kept his childlike faith unsullied to the end. When he preached, you were left in no doubt that you had heard the Gospel. When he prayed, you knew you were very near a saint.

When I entered the Faculty in 1956, a great debate was going on -- was the future to be with the neo-Barthians, or was it with Tillich and philosophical theology, or with Niebuhr and a renewed form of sociological Christianity? It flowed on through coffee-breaks and lunch-times. Lectures and Faculty meetings were scarcely an interruption -- the students I suspect received the latest insight in a new comment on Isaiah, or the current exposition of Chalcedon. I shall always look back with gratitude to those early years in the Senior Common Room.

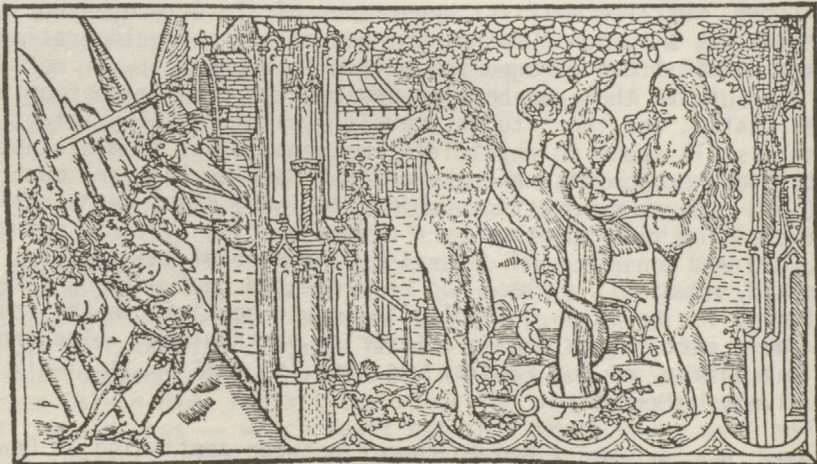
I was also impressed by the students. I was used to lecturing to a 'mixed bag' of denominations, because of my work at Bristol, but the students there had been regular university students, straight from high school and from conventional middle-class families. My first generations of Canadian students were older, mostly married with working wives or growing families, and came from the most varied backgrounds -- farming, business, logging, the professions, and many more. They were less well-prepared as regards schooling, but very much more mature. It is a cliché to say that the professor learned more than the students, but those men and women taught me first-hand a great deal about my new country and I remember them with gratitude. I could mention many names, but I would not know where to stop.

The third major influence was McGill University. I learned a great deal more about it later, but from my first experience of it, I recognized something unique. Here was a community of minds, not merely an agglomeration of specialists. McGill had managed to survive into the post-war world (as it was later to survive the baby-boom expansion, the transition from private to provincial status, and the 'student revolt') with its unity intact. Philosophers still spoke to physicists, mathematicians to musicians, engineers to educators and economists, and the medical faculty was very much on campus. Harvard (and many other prestigious institutions) might be 'a collection of disparate entities tied together by a common heating system', but McGill still deserved, and was conscious of deserving, the name of uni-versity. And in that community of minds, a place had been created (not without some opposition and misgiving) for Religion. Theologians could now join in the conversation and play their part in the common enterprise of knowledge. The great distinction and quality of our Faculty was, and is, that it is vitally part of a true and lively University.

The time was to come when I had to choose between continuing as Dean of Divinity or moving on to the Faculty of Graduate Studies and Research. No Old Testament man can exercise a choice of that kind without having Esau look over his shoulder. There are still moments when I wonder if I made the right

decision, but most of the time, I think I did. The role of the Faculty in the councils of the University had been confirmed; its place in the American Association of Theological Schools and on the Council of Religion had been established. The teaching program was effectively organized. It was time for fresh minds to take over. *Eric Jay* and *George Johnston* followed on and built solidly on the earlier foundations and the present vitality of the Faculty of Religious Studies is a tribute to their excellent leadership.

The Faculty has never lacked outstanding personalities, and does not today. Of the original team, we lost one to Princeton, two to Harvard, one to Oxford, one to the Moderatorship of the United Church -- nothing so became us as our losses. But we have replaced the first generation with men and women who are leaders both in scholarship and in the academic councils of North America. It has been a good thirty years and the future looks very bright. *Floreat facultas!*



Lübecker Bibel 1494

1963-1970

ERIC G. JAY

The appointment of *Dr. Stanley Frost* as Dean of the Faculty of Graduate Studies and Research in 1963 caused the Faculty both dismay and satisfaction: satisfaction, because it indicated the University's recognition of his wide range of ability, and because a theologian (no doubt to the surprise of many on the campus) should be chosen to oversee the graduate programmes of the whole University; dismay, because it deprived us of a most able administrator, and because we knew that his new duties would necessitate a sharp cut in the Old Testament teaching he could do in our programmes.

I recall feeling a very heavy pressure on my time during my first two or three years, for a Dean's day by day duties proved more numerous than I had imagined. I still had a full teaching load -- two full B.D. courses and a graduate half-course each session. The Faculty budget was too 'tight' to hope for the appointment of an assistant in Historical Theology. The return of a very detailed questionnaire each Fall to the American Association of Theological Schools, the writing of a full report on the Faculty to the Principal, and the preparation of the budget for the ensuing year in the Spring term are just three matters which entailed hours of work. I was more than grateful that Dean Frost always found time, when called on, to help and advise his successor.

The normal amount of correspondence which a Dean may expect was greatly increased in that, at this juncture in the Faculty's history, several important appointments had to be made. *Wilfred Cantwell Smith*, Professor of Comparative Religion, had recently left to become director of the School of World Religions at Harvard. *H.H. (Nick) Walsh*, Professor of Church History, was close to retirement, and consequently a new appointment in Church History was in the offing. Moreover, within a few weeks of my appointment as Dean, I received the resignations of no less than three Assistant Professors, *Gordon Watson* (Pastoral Psychology), *Donald Evans* (Philosophy of Religion) and *Will Oxtoby* (Comparative Religion). I like to think of this as merely *post hoc* rather than *propter hoc*, since each of them had received from elsewhere "offers which they could not refuse". I began to feel apprehensive at any knock on the door of the Dean's office. Replacements for these vacancies took up a great deal of time, in consultations with Faculty, correspondence with prospective candidates, requests for letters of reference, and interviews. Our difficulties were eventually and most satisfactorily solved by the appointments of *Monroe Peaston* in Pastoral Psychology (1964), of *Robert Stevenson* in Comparative Religion (1966), the first of our alumni to become a full time member of

Eric G. Jay, former Dean of the McGill Faculty of Religious Studies is Emeritus Professor, Historical Theology.

Faculty, and of *Keith Markell* in Church History (1969). By arrangement with The Presbyterian College, Dr. Markell had already taught in the Faculty when Professor Walsh was on sick leave for his penultimate session. *Mr. David Rome*, then Librarian of the Jewish Public Library, was appointed part-time lecturer to teach the course in Judaistic Studies which Dr. Oxtoby had taught and which had an important place among the few Comparative Religion courses which the Faculty then offered to students of other Faculties. He attracted a large number of students, and for several years his was the largest class taught in the Faculty.

During these seven years, while the number enrolled in the B.D. programme was disappointingly low and in several sessions dipped below thirty, the Faculty's work expanded greatly in two ways: in graduate studies, and in the courses offered to students of other Faculties. The number of candidates enrolled for the S.T.M. and Ph.D. degrees climbed from about twenty to over fifty in 1965-66. This increase, although gratifying, was perhaps too rapid. The need to offer more graduate courses and to provide thesis directors for each graduate student greatly increased the 'work load' of the nine full time members of Faculty. Hitherto the Dean had been chairman of the Faculty's Graduate Committee and had dealt with all correspondence relating to applications. The greater number of applications (always more numerous than acceptances) entailed a heavier load of correspondence. I was greatly relieved when *Professor George Johnston* undertook to chair the Graduate Committee, direct our graduate programme, and deal with the related correspondence. It is an indication of the quality of our graduate work that at least a dozen of our Ph.D.s currently hold posts in Universities or Theological Colleges.

The expansion of our Comparative Religion offerings to students of other Faculties was largely due to the enthusiasm and endeavour of Professor Stevenson. He chaired a committee which produced plans to adjust some of our courses and add others to provide a B.A. Major programme in Religious Studies. Approval of this by Senate in March 1970 was preceded by much committee work in our own Faculty, consultation with the Faculty of Arts and Science, and the gaining of approval by the Academic Policy Committee, where the doubt of several members whether 'religion' had any proper place in *academia* was eloquently dispelled by Professors Frost and Johnston. A little later, Senate and the Board of Governors approved a change of the Faculty's name to "The Faculty of Religious Studies" as indicating more accurately the scope of its work. The ability of the Faculty to move in this direction was greatly helped by the presence on the campus of the *Institute of Islamic Studies* and the strong hope that its staff would collaborate in the programme. *Professor Charles Adams*, who succeeded Wilfred Smith as its director, had already for several years taught an introductory course in Comparative Religion which was well attended by students of other Faculties. The B.A. Major programme was first offered in 1970-71 under the deanship of Professor Johnston.

As the Faculty extended its work in these two ways continuing low enrolment in the B.D. program caused much anxiety. The troubled sixties were not years which produced many candidates for ordination. The North American student climate was not such as to encourage students at any early stage in their career to undertake the commitment which acceptance by church authorities as a candidate for the Ministry implies. It was a time of searching. Many, indeed, developed a keen interest in religion (hence the much larger enrolment in religion courses at many universities), but a commitment to training for Church ministry, the pattern of which so many considered anachronistic, was another matter. In these years candidates for Christian ministry were far outnumbered in the Faculty by those whose motivation was different, preparation for teaching or for social service, for instance. The regular Faculty meetings kept the B.D. programme under constant discussion, with a view to academic excellence, the ordination requirements of the churches, and the evolving theology of ministry. The curriculum had been thoroughly revised in Stanley Frost's deanship; and minor adjustments were still made year by year. But factors outside our control were leading to the discontinuance of the B.D. programme. The Quebec Ministry of Education, acting on the recommendations of the Parent Report on Education, required the professional Faculties of all Quebec universities to provide a three year professional degree open to students who had satisfactorily completed the two year course of the newly created CEGEPs. Our B.D., since a university degree was a pre-requisite, did not meet this demand, and committee work began on devising a programme which did. The B.Th., a first degree in Theology open to all qualified students, whatever their religious affiliation, received Senate approval in March 1970, and was first offered in the 1970-71 session, together with a two year M.A. programme in Religious Studies, open to students coming to the Faculty with a previous degree.

One of the most satisfying events of my deanship was the full association with the Faculty of The Presbyterian College. The request, long hoped for by the Faculty, came from the Governors and Senate of the College. The committee work leading to the desired result was intricate, involving the College, the Faculty, the Joint Board of the Theological Colleges, the General Assembly of the Presbyterian Church of Canada, and the Senate and Board of Governors of McGill. 1969-70 was the first year of the College's full participation in the Faculty, strengthening it with a new group of students and the appointments of Dr. Keith Markell as Assistant Professor of Church History, Dr. Charles Seobie as Associate Professor of New Testament Studies, and Dr. Donald MacMillan as Associate Professor of Historical Theology.

As hinted above, my seven years as Dean coincided with what was called the period of "student unrest" in North American universities, better perhaps described as the students' liberation movement. The students' main demand was for a fair share in academic decision-making which directly affected their careers. It was a protest against the idea (never, I think, fully subscribed to in our Faculty) that professors are professors and students are students, and never the twain shall meet -- except in the classroom. Here I briefly

mention some of the ways in which the Faculty responded to desires made known by the student body. Students gained representation at Faculty meetings and on committees; much experimentation took place in alternatives to the traditional fifty minute lecture, e.g. greater use of the tutorial group, use of the 'project' method by which a group of students work together on a particular area of study, reporting periodically to the professor, and an increased use of audio-visuals; experiment with alternatives to the traditional three-hour closed book examination; an extra-curricular Faculty course, the topics and methods being planned by students; those professors who still wore gowns in the lecture room gave up doing so; professors gave up their private coffee break in the Faculty Common Room in favour of joining students in the Students' Common Room; Chapel services, previously conducted almost exclusively by Faculty members, were now planned by a student committee which, with the enthusiastic help of *Professor John Kirby*, introduced many of the liturgical forms with which the churches were currently experimenting. These may seem widely differing matters, but they all contributed to establish for us the truth that a Faculty is a corporate body in which both students and professors have an important stake.

Librarians too belong to this corporate body, and I must record my gratitude to *Miss Norma Johnston*, who became Librarian in 1965 after several rather difficult years in the Library's history. From the outset she undertook a re-organization of the Library which has resulted in a splendid service to staff and students. Miss Johnston and her carefully chosen assistants were not, and are not, among those who consider that a librarian's function is to keep books on the shelves (an attitude comparable with that of the professor who said that the academic life would be idyllic if there were no students about). The Library staff's cooperative friendliness has helped to make our Library an increasingly popular place for reference and study for many outside our Faculty.

The corporate body likewise includes secretarial staff. A Dean could not survive without a Dean's secretary. *Mrs. Florence Mitchell* (before she was appointed to the secretaryship of the Thesis Office in the Faculty of Graduate Studies) and *Mrs. Olive McCaskill* had to cope with most of the paper work engendered by the activities described above, and I am grateful indeed for the successful way in which they did so.

A Dean regularly attends meetings of University bodies, principally the weekly meeting of Deans with the Principal and Vice-Principals, and the monthly meeting of Senate. I say "monthly", but at the height of the 'student unrest' Senate often met two or three times a month. At one period four meetings were held within nine days, and a meeting on 26th February 1969 lasted six and a quarter hours. I have to confess that I am not a very useful member of any large committee, having little competence in extemporary speeches of any length. This mattered less because Stanley Frost throughout my seven years, and George Johnston for the last one or two, were members of Senate, and both were able spokesmen for the Faculty, and moreover constructively influential when matters of University policy arose. Perhaps my most effective speech in Senate was a

brief but successful protest against incorporating in the minutes in a Memorial for a late professor of the Faculty of Music the sentence "She was a veteran of the concert stage at the age of five".

These were inevitably busy years for all Faculty members, as our course offerings increased and as Faculty sub-committees multiplied. I hazard the guess that, so far as teaching is concerned, *Professors Robert Culley and John Kirby* were the busiest, responsible as they were for language courses in Hebrew and New Testament Greek respectively as well as courses in the literature. Some compensation was in sight as the University's budget now allowed for sabbatic leave on a regular basis. I was to take full advantage of this in 1971. If 1963-70 were busy years, they were also very happy. This could not have been so had our Faculty not been remarkably free from the jealousies and personality clashes which plague some academic communities, and had not the students of those years given willing and helpful cooperation in all our experimentation and planning.



(Basel: Adam Petri 1514)

A COMMITTEE OF THE WHOLE *or* LIFE AS A DEAN 1970-75

GEORGE JOHNSTON

I

My instructions are to tell you something of my personal recollections of the period when I was Dean of the Faculty of Religious Studies. That puts quite a crimp into my somewhat pedestrian style! It might have been easier to write a wee history of my term, or to produce a sort of final quinquennial report of my stewardship. In that kind of document you try to prove to the Principal and the Board of Governors (nobody else is likely to read it) that you deserve your salary and the supplement, that your enrolment figures are better than anyone expected, and that things generally are going along quite well. Your colleagues are among the top fifty profs in respect to books and learned articles, attendance at professional meetings, and especially (since the Quiet Revolution) that you and your constituency are making a notable contribution to the Québec community. For reasons like that you need a bigger budget, more staff, and more help in the Office.

I am not supposed to do that kind of thing in this here ARC.

So the effort may turn out to be, in the idiom of *The American Heritage Dictionary of the English Language*, a bit hig.gle.dy-pig.gle.dy (page 622, column a, line 11).

II

I remember weddings, weddings, and more weddings as the years went by; and especially I remember how my spouse grumbled about those extra-curricular Saturday duties, occasionally three a week. It would be a story in itself to describe the brides and grooms and all the reasons why the University Chapel became so popular, but I must forbear. But it was in my time that the Board and others got around to the fact that the Chapel is not just the chapel in Divinity Hall. It is The University Chapel of McGill.

I remember a solemn moment in that holy place when we set the urn containing former *Principal Cyril James's* ashes into a niche in the wall near the rear. One was reminded that Dr. James had promoted the very existence of the Faculty of Divinity in this University; he took a particular interest in all its work; and he remembered it specially in his Will.

George Johnston, former Dean of the McGill Faculty of Religious Studies is Professor of New Testament Language and Literature.

Early in October each year we have Homecoming, and a fairly recent custom has been the tour of Old Montreal on the Sunday morning; it ends with a pilgrimage to the old Bonsecours Church. For a while there was a service on that occasion, but somehow the Dean of our Faculty had been left out of the arrangements. In my time that was changed, and I remember reading the Gospel, preaching the sermon, and serving the Communion with one of the chaplains from Loyola. It was the nearest thing to a concelebration of the Mass one could get, and it may not have been acceptable to all the powers that be. But the great crowds seemed to like that ecumenical gesture. I can see *Professor Laurie LaPierre* and his family sitting on the floor, we were so packed in, and I see him come forward to receive the Host from my hands. (In Glasgow the appropriate response to that story would be an awed "Jings!").

While my mind is running along the track of the Dean's being an ordained minister, let me say next that I remember a solemn procession to *James McGill's* Tomb. Not the old Tomb. And there was no historic tree left. No, now we had a spanking new Tomb, a replica of the former one, I suppose, and it was set in a little garden of remembrance. I recall walking with the Bishop of Montreal (Anglican, of course) and the Chancellor, the Principal, assorted other dignitaries and some students. For that occasion I robed in my papal Doctor of Divinity scarlet and white silk from Glasgow (founded 1451) and we made a brave show in honour of the Founder. But the *Daily* (who else?) was contemptuous and slightly hostile to any commemoration of our colonial and Scottish origins. I felt then as I do now that the students did not pay the respect due to our traditions and to the meaning of the event. Is it a new ball game? Don't we belong to a great history of universities linked with the Church and dedicated to the pursuit of truth; or have we become simply a factory, rated by productivity, organized into Unions for teachers and Unions for students, to confront one another and shout insults at the Administration? When I was Dean, we had scarcely emerged from the turmoil of the 1968-70 years with all their bitter debates and disputes.

III

In 1971 McGill celebrated for a year and a day its Sesquicentennial, even though it is pressing things a bit far to signal 1821 as the real beginning of academic life on this campus.

I remember cocktail parties and receptions and Convocations; and my wife remembers cocktail parties and Convocations and receptions, and a lot of special events of that sort as month succeeded month. But most of all I remember the hard work of *Charlie Scobie* of our New Testament staff in arranging the Exhibition of our Faculty to commemorate 150 years of McGill and 22 of Divinity within it (the Theological Colleges go back of course to the 1860s). The Day arrived for the opening of our show; the Principal struggled in, so did one or two from the Sesquicentennial Office; and the Dean; and that was all. We were snowed in! By one o'clock the entire Province was shut down by a snow-emergency. What a start to our celebration!

Since 1967 or 1968 I had been a member of Senate; so by the early Seventies I was getting to be an old hand at Senate meetings. My Presbyterian training in canon law and the rules of procedure sometimes came in handy too. So now and again I found myself appointed to chair the Senate in Committee of the Whole. That was fun. But I remember it because life as a Dean was for me simply one continuous committee meeting.

Faculty has plenty committees of its own, with the Dean an ex-officio member. Senate has many, and I got drafted on to the University Libraries Advisory Committee and various others. Then I was elected by Senate to serve on the Board of Governors; and they have their committees and sub-committees. You can imagine me in my office trying to read the mountains of documents that flowed across the campus. In addition, I was known to be involved with Canadian and American societies like the Society of Biblical Literature (Council; Budget Committee) and organizations like the American Schools of Oriental Research (McGill delegate), the Council for the Study of Religion (S.B.L. delegate), the Council for the Graduate Study of Religion (McGill delegate), the Association of Theological Schools in the U.S.A. and Canada (McGill delegate), and the Humanities Research Council of Canada (Executive; chairman of the Committee on Publications). You get the picture? I must omit reference to church activities like the Commission of Church Union, if only because that proved to be a total dud!

I remember also, with poignant feeling, the day we unveiled the commemorative tablet in the Birks Building to mark its name-change from Divinity Hall. Old *James S. Thomson* was there, ex-Dean. *Stanley Frost* was there; ex-Dean; *Eric Jay* (Jimmy to his wife) was there; ex-Dean; and *Henry Birks* himself. A lot of history was present too, and there is a photograph in the *Daily* files or the files of the *Reporter* to record it.

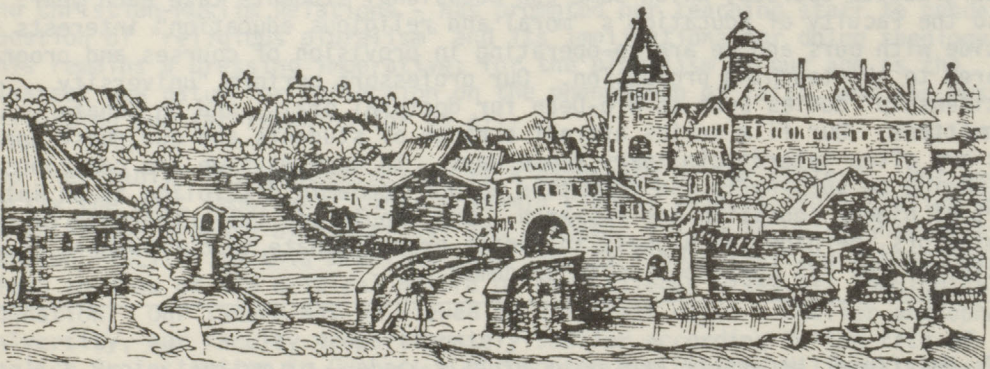
Yes, it was now the Birks Building and the Faculty had dropped "Divinity" in favour of "Religious Studies" (on the suggestion of *Dr. Peaston*, I think). A distinguished Edinburgh theologian said to me later that he hoped this did not mean that we had abandoned the study of "Theology" (by which he meant Christian Dogmatics or Systematic Theology).

I remember how confused we were in 1970 about our rôle vis-à-vis the Churches and the Christian faith. But we instituted the "Dean's Prayers", since few others seemed to want them; and by and by along came *Erin Malloy* with her new McGill Ph.D. in Religious Studies, to be the Catholic member of our theological staff. Instead of pronouncing a formal benediction at the end of Prayers one day, Erin came down the aisle greeting everyone lovingly and offering them the Grace. You can be sure that the then Dean quickly followed her example, and thereafter sought to bring tender loving care into all his academic and personal work; not without a tiny measure of success.

Being a Dean in the early Seventies was far different from what it had been in the Forties and Fifties (not to run back a hundred years), if one may judge

from oral tradition and redaction criticism in the modular course for deans. They were often just Joe-boys. They had to represent their staff who had helped to elect them; and they had to represent the Administration. After 1968 that word "Administration" had come to spell an Establishment that could be well and properly hated by many campus groups. Yet Deans had lost virtually all their "power" and deserved little of the hatred. I don't think I was badly treated, and anything negative that came my way was, I have to admit, well deserved. So I look back on that term with mixed feelings. I remember students of all kinds in all the degree programs; not least our 19 Ph.D. graduates, most of them now teaching. I hope the errors of my time will fade into oblivion and that somehow we can keep green the memory of whatever was good and lovely and worth reporting.

Oh yes, I remember it well!



PRESENT IMPERATIVE; FUTURE CONDITIONAL

JOSEPH C. McLELLAND

This anniversary ARC is loaded with words from Deans and Principals. That seemed the simplest way to prepare such a special issue, though perhaps not the ideal way - that would be to hear from less official personages, from students and alumni, from the "underground" as it were. One advantage to the present incumbent is that his predecessors in office can explain the problems while he proposes solutions. If the word *dean* derives from *deacon* then this diaconate has an illustrious roll-call: *Scott, Thomson, Frost, Jay, Johnston*. Since most are writing in these pages we have the "epistollic succession" of Deans! There is no doubt that their foundation has given us today a Faculty of international repute, worthy of praise.

Let me address my words to present and future. Recent issues of ARC have discussed the imperative of the present, notably the challenge of "context Québec" (the theme of last year's student-faculty forum). Our Faculty has a tradition of "doing theology" in the context of world religions - chiefly because of the presence of *Wilfred Smith* as Birks Professor of Comparative Religion (1949-1963) but also names such as *Scott, Thomson* and *Frost* recognized the necessity for theology's links with human culture.* I wish to comment on five dimensions to our context: university, academic and professional relationships, ecumenicity, comparativist stance, francophone milieu. This complex scenario suggests the stimulating environment and its imperatives today, though doubtless we do less than justice to it all.

On campus we are busy with our own programs of course but maintain good relationships with other areas - the Faculty of Arts in particular through our undergraduate courses, which some 200 occasional students take each year. Also the Faculty of Education's "moral and religious education" interests coincide with ours and we are co-operating in provision of courses and programs geared to the teaching profession. Our professors perform "university citizenship" duties such as pro-Dean for doctoral orals, and on Senate committees. Our film series attract a range of students and our guest speakers are often interdisciplinary these days. In such ways we are conscious of belonging to *university* and committed to our academic discipline as an integral part of higher education and research. One should add the authorship of our professors, perhaps the highest in Canada proportionate to our numbers, indicative of the FRS contribution to academia.

J.C. McLelland, McConnell Professor of Philosophy of Religion has been Dean of the Faculty of Religious Studies since 1975.

By *academic and professional relationships* I mean the new format in which our Faculty, responsible for the academic theological education of ordinands of our affiliated colleges, remains in a consultative relationship with the in-ministry year at the Montreal Institute for Ministry. The perennial problem of "integrating" studies and skills has always troubled students no matter what the mode of theological education. For our part, we continue to worry about it (not quite as much as some students) and seek ways of tackling it positively.

Ecumenicity has characterized our Faculty since its conception in the minds of the Colleges which pioneered in co-operative theological education early in this century. Although our colleges represent only Reformed and Anglican traditions, most others are here in some form, however small their numbers. We have enjoyed a succession of Roman Catholic teachers - *Erin Malloy, Gregory Baum, William Lawlor* - to enrich our program and to symbolize those "others".

The *comparativist* nature of our Faculty's approach to theology owes much, as has been said, to *W.C. Smith*, founder of the Institute of Islamic Studies (1952) while a member of our Faculty. Smith's subtle and sophisticated treatment of "religion", of the distinction between "faith" and "cumulative tradition", and recently between "belief" and "faith", affected his colleagues with an imperative to modesty not usually associated with theologians. It is significant that Smith went to Harvard to found the Center for the Study of World Religions (where he has returned after some years at Dalhousie) and that his successor at Harvard was another member of our Faculty, *Robert Slater*. We have not always honoured this approach sufficiently, in our busy-ness with traditional agenda. We need to continue work on this item, with a closer relationship within our Faculty between Islamics and "this side" of campus a priority. Recently, the Institute's Hartford connection - three members from the Hartford Foundation's Duncan Black MacDonald Center for the Study of Islam and Christian-Muslim Relations - has prompted our teaching staff to ponder the question of "religious pluralism" and its implications for doing theology. This remains a pressing imperative; for the pluralism of our age is the clearest new datum for reflection on the phenomenon of faith, and the most disturbing and far-reaching for us all.

And inevitably: *francophone milieu* as a dimension of our context. Not necessarily the most important, since academia rightly rejects provincialism when it lacks the breadth of historical and academic vision to which university is devoted. Still, in this meantime, our Faculty finds itself in a strategic place in view of the critical nature of our Colleges vis-à-vis theological education. Our future may be viewed in different ways: a smaller anglophone university, our Faculty proportionately smaller according to the fate of English Protestantism in Quebec; a burgeoning and healthy bilingual enterprise, as francophone students participate in a variant of our traditional co-operative venture.....

The future is always a "conditional" tense. We inherited a certain mind-set and need to change it. We are heirs of both English superiority complex and Christian imperialism. The one must suffer the consequences of our franco-phone context, the other of our pluralism. Together they will make demands which we have little strength to meet at present. I mean that even if individuals, or even our Faculty as an entity, knows the resources to meet both challenges, our academic and ecclesiastical groupings may not. And - *knowing* the resources is not quite *being* resourceful.

Theory and praxis - "theopraxis" - is the need of today and tomorrow. I think that we are privileged to belong to a Faculty whose manifold context - university, academia/profession, ecumenicity, comparativism, francophone milieu - makes demands that symbolize the future on a broad scale. What group can avoid the demands of intellectual rigour, theopraxis, catholicity, pluralism, and its own form of "provincialism"?

Since becoming Dean in 1975, I have come to appreciate this rich and often frustrating context for our FRS. Administration is neither demonic nor angelic - just a way of organizing time and space to permit colleagues to do their work with fewer obstacles. If memos are more frequent, meetings are the less; but even three years have not sufficed to develop an up-to-date and correct mailing list!

Mine has been an enjoyable service to date, chiefly because of the positive environment made by students and staff. Ours is a remarkable Faculty in many ways, with excellent record in teaching and research, in placement of Ph.D's, with graduates serving in universities, parishes and mission fields around the world. Yet most remarkable of all is the *trust* in personal relationships we have achieved. A negligible phenomenon, a spurious piety? No - the "grace note" that blends our thin melodies into harmonious rhythm. Without it, the future would be much more difficult, the present imperatives unheeded.



SELECTED READINGS

THEOLOGY OF STORY

The speaker at this year's Birks Lectures, *Robert McAfee Brown* spoke to us on the Theology of Story. In response to many requests we are making available a preliminary bibliography which includes his references and a number of other books and articles relating to his theme.

Buechner, Frederick, *Telling the Truth* (New York: Harper & Row, 1977).

Crossan, John Dominic, *In Parables: The Challenge of the Historical Jesus* (New York, Harper & Row, 1973).

----- *The Dark Interval: Towards a Theology of Story*
(Nites, Ill., Argus, 1975).

----- *Raid on the Articulate: Comic Eschatology in Jesus and Borges* (New York, Harper & Row, 1976).

Frye, Northrop, *The Secular Scripture: A Study of the Structure of Romance* (Cambridge, Mass., Harvard Press, 1976).

McClendon, James W., Jr., *Biography as Theology* (Nashville: Abingdon, 1974).

Scott, Nathan A., Jr., *Negative Capability* (New Haven: Yale, 1969).

Shea, John, *Stories of God: An Unauthorized Biography* (Chicago: Thomas More, 1978).

TeSelle, Sallie, *Speaking in Parables: A Study in Metaphor and Theology* (Philadelphia, Fortress, 1975).

Via, Dan O., Jr., *Kerygma and Comedy in the New Testament* (Philadelphia, Fortress, 1975).

Wilder, Amos N., *Theopoetic: Theology and Religious Imagination* (Philadelphia, Fortress, 1976).

BOOKS OF STORIES OR PARABLES

Berrigan, Daniel, *A Fork of Parables* (New York, Seabury, 1977). Biblical stories retold with a contemporary slant.

Buber, Martin, *The Tales of Rabbi Nachman* (New York: Avon, 1956). (Hasidic Stories).

Carroll, James, *Wonder and Worship* (Stories for Celebration) (Paramus, N.J., Newman, 1970).

Jones, G. Wm., *The Innovator And Other Modern Parables* (Nashville, Abingdon, 1962).

Tolkien, J.R., *Tolkien Reader* (New York: Random House, 1976).

Wiesel, Elie, *Souls on Fire* (New York: Random House, 1972). The origins of Hasidic communities with anecdotes.

PERIODICALS SPECIALLY DEVOTED TO THESE ISSUES

Interpretation: issue XXXII/3 (July, 1978) is devoted largely to this theme.

Semeia: edited by Robert W. Funk and published by the Society of Biblical Literature (Robert Culley of The Faculty of Religious Studies is one of the Associate Editors).

Theology Today: issue XXXII/2 (July, 1975) is also devoted in large part to this theme.

PEOPLE AND EVENTS

In the past six months two antiquities collections have been added to the Palestinian materials in the Divinity Hall Collection of the Redpath Museum: 1) by arrangement with the Jordanian Government, a tomb group of 46 clay pots which come from the Early Bronze I period at Bab edh-Dhra, a site on the east coast of the Dead Sea; and 2) the private collection of Dr. R.B.Y. Scott which contains weights, seals, coins, pottery glass and other items of interest to students of the Bible.

Tom Edmonds, the Director of Studies of United Theological College and staff member of the Montreal Institute for Ministry attended a conference in Mexico during September.

Dr. D.J. Hall has completed a series of lectures at the Toronto School of Theology and will present other lectures during the year in South Carolina, Minnesota and Washington State. An article of his has been published in *George Grant in Process* (House of Anansi, 1978) and he is presently completing a manuscript for a new book entitled *Has The Church a Future?*

Dr. William Stringfellow, lawyer and lay theologian from Rhode Island led a workshop on the theme "Authentic Ministry for clergy and Other Aliens" - October 22-27. Dr. Stringfellow is the author of numerous books and has just completed a trilogy: *An Ethic for Christians and Other Aliens in a Strange Land*, *Conscience and Obedience* and *Grieve not the Holy Spirit*. This workshop, sponsored by *The Montreal Institute for Ministry*, was designed for In-Ministry Year students and clergy and included a public forum on the theme "The Church's Call to be a Prophetic Community in the World".

The Montreal Institute for Ministry is sponsoring its second annual *Québec Workshop*, February 26 - March 2, 1979. This event is preceded by a series of planning conferences which includes people from the francophone community in Montreal as well as some members of *The Faculty of Religious Studies*, the Institute and local clergy. Through this process the theme and format of the workshop are planned and its leadership is suggested. It is again expected that between 50 and 60 people will be involved in the workshop.

RECENT GRADUATES:

In June of 1978 the Faculty granted the following degrees: 6 B.A.; 20 B.Th.; 12 M.A.; 7 S.T.M.; 1 Ph.D. The following graduates were recognized for outstanding academic achievement:

B.A. *Birks Award* : Ian Smith
First Class Honours : Francis Charet

B.Th. *Birks Award* : Keith Gaetz, Paul Nathanson
Neil Stewart Prize : Arty Lee Miller
University Scholars : John Eenkhoorn, Keith Gaetz, Paul
Nathanson, Florence Palmer, Ian Victor
First Class Honours : John Eenkhoorn, Florence Palmer

M.A. *Birks Award* : Alan C. Hardiman, Andrea Vabalis

S.T.M. *Birks Award* : Richard R. Cooper

Ph.D. *Dean's Honour List* : Katherine K. Young

Canada Council Fellowships were awarded to : Michael Lysack, Morny Joy.

During the past summer the Faculty of Religious Studies conferred the degree of Doctor of Philosophy on *Katherine Young*. Dr. Young studied at the University of Vermont where she received her B.A. (1966) and the University of Chicago where she was granted the M.A. (1970). Her interest in Indology was furthered through courses and research at the University of Wisconsin (1965), Osmania University (Hyderabad, India, 1965-1966), the University of Chicago (1966-1968), Harvard University (1973-74), and the Ananthacarya Research Institute (Bombay, India, 1974-1975), as well as McGill University. Dr. Young is presently Assistant Professor of Comparative Religion at the McGill Faculty of Religious Studies. The following is a brief summary of her dissertation.

BELOVED PLACES (UKANTARULINANILANKAL): THE CORRELATION OF TOPOGRAPHY AND THEOLOGY IN THE SRIVAISNAVA TRADITION OF SOUTH INDIA

The Hindu Srivaisnava tradition of South India displays a tension in its theology regarding the locus of liberation (*moksa*). The view prevails that *moksa* is possible only in Heaven (Vaikuntha) and is absolutely impossible in mundane existence (*samsara*). We find, however, that there is an equally important strand of Srivaisnava scripture which considers that the locus of ultimate enjoyment (*bhoga*) and liberation (*moksa*) is present at the terrestrial Beloved Places despite their location in *samsara*. The devotee can avail himself of the plurality of Heavens on earth through love and loyalty to God parallel to that of a wife to her husband. This love relationship is initiated and accomplished through surrender (*prapatti*). But who surrenders? The tradition emphasizes that the direction of *prapatti* is from the devotee to God. The thesis, however, contends that *prapatti* is mutual, for God too must surrender if the love relationship is to be ideal. Then God no longer condescends or grants grace to the devotee. The fulfillment of their love relationship is their ultimate union. The choice of place therefore, namely the Beloved Places on earth, is perfect, for both God and the devotee *belong* there. The tradition's axiom that God as *arca* (image-form) is fully present at the Beloved Places has theologically enabled us to posit the possibility of *moksa* within *samsara* which the tradition has always desired but was at pains to justify philosophically.

CROSS PURPOSES ON CAPITAL PUNISHMENT: New York State Senator James H. Donovan cited the Crucifixion as a rationale for capital punishment: "Where would Christianity be," he asked, "if Jesus got eight to fifteen years, with time off for good behaviour?"

NOTES FROM THE DEAN

Those who shared our Thirtieth Anniversary Banquet at Redpath Hall on October 3 will agree, I trust, that we recognized this event with style.

Ex-Dean Eric Jay was to have provided a proper "toast" but was hospitalized - now recovering well from hip surgery. In these pages you will hear from him and others to help us remember our story. The Birks Lectures by *Robert McAfee Brown* were appropriate in their theme Story, and one of the best series yet. The attendance of Alumni, including our more recent Presbyterian graduates, was most gratifying. Elsewhere you will see the ad. for next year's Birks Event, so mark it on your calendars now.

Rather than expand on Faculty doings we asked for comments from the three new College Principals; their material follows. It is indeed a new ball game with all three of our affiliated colleges showing new faces at the top. This fall term began well with consultation over many items which need a co-operative approach. Along with the Montreal Institute for Ministry, our consortium of Colleges and Faculty looks forward to good things ahead.

30TH ANNIVERSARY SPECIAL APPEAL

As announced at the Birks Banquet in October, part of our celebration is a campaign for special funds. Aimed at Alumni and friends, it seeks to establish proper funding to serve those students who do not benefit from College affiliation, or who - at both undergraduate and especially graduate levels - require financial assistance if they are to be initially attracted to McGill. Details will appear in the Spring issue of ARC, including a suitable pledge form.

Meanwhile, please do two things. One is to plan for such a donation so that you will be prepared to assist us in a substantial way. The other is to "remember us in your will" - your present and living will, the will to *recruit* on our behalf! If you think well of your own days with us, then consider yourselves our PR agents throughout the land, and "talk us up" in your contacts with prospective students. If the financial campaign is a soft sell, this part must be the hard sell. Help us to do more than survive in the present trying situation; help us to *grow*!

NOTES FROM THE PRINCIPALS

WILLIAM KLEMPA

A theological college today has a threefold responsibility; first, to the church; secondly, to the university; and thirdly, to the community in which it is set.

Its first responsibility is to the church. The church does not derive from the theological college but the theological college derives from the community of faith and it exists to serve it. It will attempt to serve it in a number of ways. First, as the church's "intellectual centre" (to use H. Richard Niebuhr's description) it will inquire into the church's *raison d'être*, its preaching, teaching and service and then will measure each against the plumb-line of God's revelation of himself, in the history of Israel and supremely in the person and work of Jesus Christ. In doing this, the theological college will challenge the church to live according to its best and authentic tradition. Inevitably, this will involve a critique, indeed often a protest against the fads and trivialities which engage the time and attention of the church. But this should never be in the mood of "us" criticizing "them" but in the "we" of identification. As Dr. Krister Stendhal of Harvard has written: "There is much so-called 'prophetic' lambasting which is only a big ego trip. The true prophet identifies with the community within which he speaks" (*Theological Education*, Winter, 1977, p.64). Secondly, the theological college will attempt to serve the church by educating men and women for professional leadership in the church. The core subjects of biblical studies, systematic theology and ethics and Church history must continue to be the basic disciplines which the theological college teaches as it seeks to provide its graduates with as broad a theological knowledge as possible for ministry in the complex world of today.

The second responsibility of the theological college is to the university. In Canada, theological colleges have been closely affiliated with universities, or as is now the case at McGill are a part of the university through the Faculty of Religious Studies. The theological college will discharge its responsibility to the university by studying its subject matter according to the best methods provided by modern critical disciplines. It will not allow any prejudice to subvert its search for truth. It will seek to be academic according to the best criteria of the university. At the same time the theological college has an important contribution to make to the university. In his most recent book, *The Betrayal of the West*, Jacques Ellul, professor of law and history at the University of Bordeaux, argues that the West is dying because the voice of God has fallen silent. According to Ellul, *eros* represented by the intellectual domination of Athens and the political domination

William Klempa is Principal of the Presbyterian College, Montreal.

of Rome has won over *agape*. *Agape* must be restored to its rightful place in both the intellectual and political communities.

Thirdly, the theological college has a responsibility to the social and political community in which it is set. "Theologizing" should never be done in abstraction from the issues of the day. It must always have a "local habitation and a name." This means that a theological college here in the province of Quebec must concern itself with the issues which trouble the people of Quebec: the aspirations of French-Canadians to a full recognition of their language and culture; the whole matter of French-English relations and also the question of minority rights. Theology must address itself to the "principalities and powers", indeed, must sometimes confront them. Our desperate need today is a theological scholarship which is sensitive to human need, relevant to the problems of social, economic and political justice, contextual, concrete and vital.

ANTHONY CAPON

My wife and I consider that we are not simply bucking a trend but starting a new one by moving this past summer from Toronto to Montreal! We are delighted to be here, and I for my part have appreciated being received into such a warm and welcoming community as that represented by the McGill Faculty and the three colleges.

First impressions are many and varied. Space only allows mention of three of them; I have picked three which may lead to further input and action.

We must work at the tension between "religious studies", "theology", and "ministerial training". It is obvious that this is a tension that is never going to go away; it is not the kind of problem that admits of a final solution but is one that will constantly keep us on our toes with one another and in our teaching. It is incumbent on those of us at the College end to support the Faculty in its legitimate concern for standards of academic excellence - these standards must be second to none. I believe also that it is incumbent on the Faculty to realize that a high proportion of their students have an interest in religion that is far more than academic and are in fact training to use the knowledge they acquire at McGill in an active ministry through church, chaplaincy, social agency, and elsewhere.

Anthony Capon is Principal of the Montreal Diocesan Theological College, Montreal.

I sense that this is a crucial issue and one that will demand strong personal relationships and a pattern of regular communication between Faculty, College staff, and students.

We must work at building community within the complex structure that we have inherited. I believe many students are quite bewildered at all the communities and sub-communities to which they are apparently expected to belong - the University as a whole, the Faculty of Religious Studies, their own course group (B.Th., B.A., etc.), the tri-college community, their College theological group, the residence ... Obviously, for a student preparing for Christian ministry, the expression of community life is not an option but an essential, but we do him or her a disservice if we lay on so much and make so many demands that the only escape is to cop out of everything.

I sense that for some students this is what is happening, and I am concerned about it. I believe there is a need for communication at the levels mentioned before, so that those dimensions of life which are beyond the purely academic may be intelligently co-ordinated.

We must work at a genuine contextualization of our life and programmes within our French environment. Are we really taking this seriously? I wonder whether at Dio, for instance, it has not in fact been something that we have in the past played at but not deeply cared about? We have given a nod of the head or a tip of the hat to the principle, but we have not done much about it that actually cost us anything either in time or effort or discomfort. Our "francisation" has been given a jolt and some new impetus this term through the arrival of our first totally Francophone student from Zaire. Some effort has been made (but perhaps not a total one) to incorporate him in the life of the community, and certainly bilingual chapel services have turned into serious business rather than being a game (just for those who like that particular sport).

I sense that for some the awakening of Quebec is still a rather embarrassing phenomenon that they wish would go away, rather than a stimulating challenge to renewal. Our frontier with French Canada can be either a defensive wall behind which we try to preserve our old ways or a line of departure from which we advance to new adventures and experiences.

We certainly have a complicated situation here - in some ways, a thoroughly untidy one! But at least it is not hidebound. The possibilities of cross-fertilization and hence of creative change are great. As history (and perhaps God) has thrown us all together, so may history (and God, for sure) make us equal to our opportunities.

PIERRE GOLDBERGER

Chers Amis et Anciens du Seminaire Uni!

C'est pour moi une joie de vous saluer fraternellement en Jésus Christ, en mon nom personnel et au nom du College tout entier.

C'est pour moi une joie de m'inscrire dans ces liens d'amitié et d'appartenance avec tous ceux qui ont vécu dans ce College et qui aujourd'hui encore, et demain encore plus, veulent le faire vivre dans un service renouvelé de Jésus Christ dans notre Eglise et dans notre société.

What's new in old Montreal?

Your College has decided to move increasingly into the field of continuing education in order to be for the Church in this part of the country a "decentralized centre of theological training".

May I just mention different programmes we have either started or plan starting in the near future - or at least before the millennium.

- *theological venture for senior 'teens* - This programme is presently being carried out at the College by *Martha Oppenheim*, professor at Concordia University. The aim: to confront young inquisitive minds with the best up to date scholarship on areas touching the Christian faith. The response, while small in numbers, is enthusiastic, and we hope developing this aspect of your College ministry.

- *scholar for a day* - Congregations or groups are invited to call on U.T.C. staff persons for a full day of study and sharing, in order to help them to clarify, explore, wrestle theologically with questions, problems, topics that confront them. *Tom Edmonds* expressed some doubts whether it would be the staff or the participants who would feel "scholars for a day" in reflecting theologically! On my part I prefer to leave the question open till judgement day and invite you to publicize this offer and to take advantage of it. Call on us! ...and draw your own conclusions!

- *shared lay leadership programmes* - *Dr. Ken Johns*, professor in engineering at Sherbrooke University, well known lay theologian and leader, co-responsible for organizing such a - successful - programme in Eastern Townships, has accepted to work in this field and to carry on some research with us at U.T.C., one day a week. Ken is presently in the phase of exploring new approaches and new resources especially in connection with various catholic training centres. We hope by such programmes helping the Church to be equipped with more participative and responsible lay leaders.

Pierre Goldberger is Principal of the United Theological College/Le Séminaire Uni, Montreal.

- a week french summer school for laity and ministers, focusing on live experience of the french milieu, taking full advantage of the numerous resources of Montreal, ranging from "les cafés et bistrots", to theatres, contacts with Université de Montréal, students and local families. The idea? to give participants a taste of the francophone flavour, and through this, motivating them to have a feel for the context and to discover an urge to acquire the linguistic tools as a means to a more meaningful encounter and experience.

- finally on our dream list a one week "*Université populaire*" being held sometime in June - if possible this year. This project is still at a very embryonic stage, closer to conception than to delivery! Needs have been expressed to make available to people of dispossessed milieus, often deprived of theological and cultural tools, top-notch theologians to help them work out theologically their life experience. Such a challenging pedagogical Christian experience has caught the interest of various groups such as Entraide Missionnaire, Paix et Développement, Dialogue Centre, and could be eventually conducted jointly, under the leadership of U.T.C.

Questions revolving around *Ministry*, at various levels, have drawn the attention of staff and students. According to my interpretation and interpolation they could read as follows:

- What profile/orientation of Ministry are we or should we be promoting (vis-à-vis Church and Society)?
- What adjustments - if desirable - should we support in the academic and In-Ministry curriculum and programme?
- Is it time to encourage our Church to develop a more comprehensive strategy - especially in Quebec with dropping numbers in membership and a "diaspora" situation - for placing students and newly ordained ministers?
- What adjustments in policy should be made if it were decided by the Church to encourage team or shared ministry and if the College would support students to team up during their course of study in view of ministering together in a given milieu, area, or constituency?

What soul searching questions are prompted by the rapidly evolving situation in Church and Society, in Quebec in particular? At the College we become more and more conscious that we are training students for the coming decades, i.e.: for the "unknown".

The rapid ongoing mutations of Quebec society, the fundamental re-adjustments that anglophone congregations are and will be going through, the drop in numbers of church members, tell us that present students will minister in a context (ecclesial and societal) that will be very different from what we know now. Hence, as a Church and as a College we need not only be dragged by the flow but try to live now with some creative anticipation. Utmost, I feel, we need to train people who can *do* theology and not only pump out

lectures or acquired knowledge. People who will be in a position to reflect theologically with colleagues and lay people on their diverse yet common experience of the "unknown" they will undoubtedly face. This calls for a deep re-evaluation of our pedagogy, theological problématique, and of the nature and diversity of field work experience. We are just starting this reflective process. We will try to be bold and cautious, adventurous and responsible, both in keeping with the prophetic and pastoral call to which Christ addresses us, and with the mandate which our Church entrusts to us in our present context.

In order to see some hope of carrying out this dual mandate adequately, we do need, now more than ever, your constant support, your inquisitive experience, your confronting questions, and - inevitably! - your financial help.

We, at the College, are confident of your unfailing positive response in all these matters, and you should count on ours.

*Au revoir
Peace in Christ*

BIRKS EVENT
1979

MONDAY OCTOBER 1 - TUESDAY OCTOBER 2

NOTE NEW FORMAT:

LECTURES ON MONDAY AT 8 P.M.
TUESDAY AT 10 AND 3.
FACULTY *Agape*, TUESDAY NOON
FOLLOWED BY ALUMNI MEETINGS

1979 PROGRAMMES OF CONTINUING EDUCATION FOR MINISTERS

PRESBYTERIAN COLLEGE, MONTREAL

PROGRAMME A: January 9 - 18. Openings for 20-25 ministers

Old and New in Worship - Dean J.C. McLelland, McGill Professor
New Trends in Old Testament Studies - Professor R.C. Culley, McGill
The Preaching Task Today - Principal Wm. Klempa, Presbyterian College
Religious Dimensions in Contemporary Art - Jane Dillenger
 Plus the L.W. Anderson Lectures - January 16-17
 "Theology in the World of Many Worlds"
 John Dillenger, President, Hartford Foundation

PROGRAMME B: January 30 - February 8. Openings for 20-25 ministers

How Can Our Canadian Churches Grow Today? Workshop conducted by
 Dr. Dennis Oliver, Director, Canadian Church Growth Centre
Theology of Mission - Lecturer to be announced
Christianity and History - Professor H. Keith Markell, McGill

PROGRAMME C: February 26 - March 2. Openings for 10 Presbyterian ministers

Québec Workshop: Grappling with the issues raised
 by "Le nouveaux Québec"
 Sponsored by The Montreal Institute for Ministry

PROGRAMME D: March 5-9. Openings for 8-10 ministers

Paulin Ministers' Institute - Workshop on *Preaching and Pastoral Care*
 led by Professor James D. Smart and Principal Wm. Klempa

PROGRAMME E: Any week or two-week period during the academic term

Ministers are invited to be scholars in residence
 doing directed reading or research under the supervision of a Faculty
 member.

COST OF PROGRAMMES:

A & B - \$110; C - \$60 plus room and board; D - \$60; E - \$50 plus room and
 board (approx. \$13 per day).

(A few travel bursaries are available).

For further information and application write The Principal, Presbyterian
 College, 3495 University Street, Montreal, PQ H3A 2A8.

WHAT DO YOU MAKE OF CLINICAL PASTORAL EDUCATION?

MONROE PEASTON

Since its inauguration in 1974 the Montreal Institute for Ministry has included Clinical Pastoral Education in its program. This year, there has been a departure from this practice, although the emphasis on Supervised Pastoral Education remains. C.P.E. is no longer a required course, though individual students may opt to take it during the summer.

C.P.E. has presented a challenge to this community and has raised questions, and sometimes objections, in the minds of many of our members. Perhaps it is not inappropriate to ask what we make of it.

My own interest originated through personal involvement in a similar program in New Zealand both as associate and then as director; it grew as I participated over a ten-month period (for two half-days per week) in a course at the Columbia Presbyterian Medical Centre, New York; and it has been widened since coming to Canada through association with Chaplain Supervisors at the Queen Elizabeth, Douglas, Montreal General and Royal Victoria Hospitals.

That there should be varying attitudes towards the program, and even some resistance to it, is readily understandable. A prospective student may well be daunted at the thought of being confronted by a patient in the Intensive Care Unit. How do you approach a person enclosed in plaster, girt about with tubes and beset with drip bottles? Someone else might be vaguely anxious at the idea of meeting a shrunken, silent, dying patient. Others, again, might wonder what hidden feelings in themselves will be touched by some probing peers, a confronting Chaplain, or the searching questions of the sick. Of course, others might view this as the most challenging experience they have ever had, and approach it with resolution and zest. The numbers in this last category, however, are likely to be small.

I do not find these varying attitudes, and the resistances which go with them, particularly difficult. I am much more concerned about the objections which one has met in this community. Three which have reached me should, I think, be taken seriously. First, it is argued, this kind of program is too much concerned with individual feelings at the expense of the social context of life. Secondly, the program is felt to be too psychologically oriented and pays scant attention to theology. Thirdly, it is thought to be almost entirely devoted to teaching skills. "Providing people with a bag of tricks," say the contenders critically, "is not theological education."

If we are to come even within reach of meeting such objections adequately in so brief an article as this, we should first consider the content and aims of

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the program. In this connection it is worth recalling some remarks contained in the brochure, *Professional Education for Ministry*, issued under the name of the Joint Board of Theological Colleges affiliated with McGill. Having noted some of the basic aims of theological education - professional competence, a knowledge of the Christian heritage and the contemporary world - the document continues: "Knowledge itself, however, is not enough. The Christian Minister must add to this knowledge a deeply realized humanity so that Ministry may be exercised with wisdom and compassion" (2.1.)

It is with this kind of personal formation that C.P.E. is primarily concerned. But how does the program achieve its objective? What happens in C.P.E.?

The *initial procedures* are simple and straightforward. Students are required to apply for admission to the program. A screening interview is then held so that the applicant's suitability may be assessed. (Not everyone is ready for C.P.E.!) With the acceptance of the candidate a contract comes into being the terms of which are carefully explained to everyone.

Then follow a series of *core activities* which continue for the length of the program. Students are required to serve as pastoral assistants; they become responsible for the care of a number of patients in a certain section of the hospital. These may be new arrivals, in continuing care, or awaiting discharge. Some may be suffering from a terminal illness. Interactions between students and patients are recorded in verbatim reports. These allow the supervising chaplain to carry out his work as personal supervisor. He and his students have already met and have grown to appreciate each other, a process which is greatly assisted by the autobiographical sketch which the student was asked to provide at the outset.

Verbatim reports not only provide the basis for personal supervision, they become the means whereby students share their experiences with each other in peer-group meetings. After some weeks of this kind of interchange it can be appreciated that members of the group grow to know each other pretty well. There is a mutual recognition of strengths and weaknesses and the dawning recognition by members that they are acceptable and appreciated *in spite of* ..., an experience which usually encourages them to reflect upon what they have learned from the New Testament.

Non-structured group meetings are also held. To these occasions members may bring any matter related to their work, their life, or themselves, which is of immediate concern. For anyone wishing to understand the psychodynamics of human interaction this kind of exercise is absolutely mandatory. It is a challenging experience yet also a humbling one, particularly when it is recognized how harmful self-deception can be. It is also refreshing and a renewing experience as members learn how supportive a group can be. My own experience in such a group in Philadelphia for a three-hour session very Monday morning over a ten-month period taught me that, as well as several other valuable lessons.

"Brethren", wrote St. Paul (Galatians 6.1), "if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness". A member of our group whom I grew to respect was in fact overtaken in a trespass; he was also wonderfully restored in a spirit of gentleness. I witnessed an ecclesiastical goal achieved in a non-structured group! You can imagine that that set me thinking about my doctrine of the Church!

Didactic input is another of the core activities in a C.P.E. program. This may vary from lectures in a Psychiatric Hospital on "Major Psychoses and their Treatment" or "Counselling Parents with a Mentally Retarded Child", to presentations in a General Hospital on "The Pastor's Role", "Heart Attacks and their Victims", "Concerns of a Hospital Social Worker", or "Ministry to the Terminally-Ill". Required reading forms part of every program either in the form of a carefully prepared list of books which everyone must read, or in the shape of directed reading, i.e. readings on special topics presented to individual students in terms of their particular needs.

The *concluding exercises* of the program attempt to evaluate the experience as a whole. This calls for supervisor, peer and self-evaluation. It may also involve the writing of a major paper.

With this brief outline of an average C.P.E. program in mind, may we now attempt some kind of response to the objections mentioned above.

It is too much concerned with individual feelings at the expense of the social context of life - This kind of objection often arises when the contents and aims of the program are either not known or imperfectly understood. When the initial procedures and core activities of the course are considered it hardly seems appropriate to speak of a pre-occupation with individual feelings. Acting as a pastor to an amputee or to a patient needing dialysis treatment; discussing one's ministry with a supervisor or with peers; listening to a lecture from a senior, experienced nurse on her approach to patient care; praying with a group of grieving relatives; doing a role-play with an imagined octogenarian who cannot hear - it hardly sounds like navel gazing!

Having said that, however, it would be idle to deny that such a program is not in some way concerned with human feelings. Its main concern is not so much with obvious feelings as with hidden feelings (i.e. hidden from ourselves more than hidden from others). Such feelings are often expressed in gestures, facial expression, body posture or even the tone of the voice. They have such a direct and powerful influence on current behaviour and interpersonal relationships (particularly those in the family) that they can be said to form the context of our living as much, if not more than the social structures and political systems of which we are part.

Is it too psychologically oriented and pays scant attention to theology? This way of putting things leaves me a little unhappy. It suggests that psychology and Theology represent two separate camps, and that if we support one we abandon the other.

This is not the case. Rational discourse about the psyche (psychology) is not only an important aspect of Scripture, it forms part of all the great theological systems.

But the statement is not only a source of unhappiness; it is untrue. Theological issues are raised by C.P.E. but in a way different from the manner in which they are raised by articles, books and lectures. As I have shown above, experiences in peer and non-structured groups can provoke reflection about the New Testament or the doctrine of the Church. Similarly, issues concerning death and resurrection can be raised as cogently by observing an autopsy carried out on the pathologist's slab as by a study of 1 Corinthians 15.

Providing people with a bag of tricks is not theological education. From all that has been said above it will be clear that C.P.E. is more concerned with students' growth as persons than with their technical skills. Not that skills are unimportant. Dr. James I. McCord, President of Princeton Theological Seminary, was entirely right when he wrote: "The training of the professional leadership of the church is done with four goals in mind ... *The first is to assist the student to think and live theologically... The second goal is to assist the student in acquiring a broad theological culture... A third goal is to assist the student to become a participant in the ongoing theological enterprise... A fourth goal is to equip the student with the necessary arts and skills for ministry*" (*Theological Education*, Spring 1978, pp.59-61).

In respect of the particular skills which concern C.P.E., however, it would be an error to suppose that the skilled use of a relationship for understanding and benefiting another can be divorced from the personal quality of the pastor, counsellor or therapist. No true personal understanding, no genuine support, no radical healing of the person is ever possible without someone at the other end of the relationship who is sensitive, self-aware and fully open to the other. As the late Michael Balint once observed (in *The Doctor, His Patient and the Illness*), "*the acquisition of therapeutic skill ... entails a ... considerable change in the doctor's personality*" (p. 299. *Italics his*).

C.P.E. is vitally concerned with that kind of change. Thus, it is to be hoped that it will not disappear entirely from our curriculum.

A NOTE ON S.P.E.

As an addendum to the above, the Executive Director of the Montreal Institute for Ministry (Dr. Arthur Van Seters) outlines the Institute's current program of Supervised Pastoral Education.

After careful and extended reflection between graduating students and Institute staff and between C.P.E. supervisors at the Montreal General and Douglas Hospitals and the Institute staff, the Academic Council of the Joint Board approved the proposal of a new, experimental program (in place of C.P.E.) called Supervised Pastoral Education.

The present form of this program involves all In-Ministry Year students in some institutional setting (a hospital, prison or social agency) for 1½ days per week. There are four groups of 5 or 6 students and 2 supervisors. One of these groups involves students in various social agencies and a prison; the other three are in hospitals. The objectives of the program focus on four issues:

- (1) critical understanding of how people are helped in response to ministry.
- (2) one's critical self-understanding as a ministering person.
- (3) a critical understanding of the setting of ministry.
- (4) the integration of the above three.

In each group there is one Institute staff person to foster as much integration between the S.P.E. aspect of the In-Ministry Year and the rest of the program and to focus more deliberately on broader theological and pastoral issues among other things. Each group also involves an "outside" supervisor. This acknowledges the importance of people whose special training and experience make significant competences and perspectives available to students and staff alike.

The four groups, while having common objectives, are able to evolve their format and approaches in very different ways. There is, for example, much more flexibility this year to explore the whole corporate and social dimension of the setting of ministry.

In addition to the individual work with patients, inmates or clients, students meet once or twice in their respective groups for theological and pastoral reflection on their ministry and, in some cases, in unstructured groups to consider matters of a more personal concern. In the second term the four groups will combine for one session a week in a course on pastoring.

ARC is an attempt to provide a means of maintaining the ties that exist between the academic community and its Alumni/Alumnae. To aid in this continuing theological education, we are publishing two issues per year which are distributed to almost 1500 graduates and friends of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry. Rather than charge a fee for what we feel is an important service, we are asking for donations to offset the printing and distribution costs which amount to approximately \$2.00 per person per year.

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