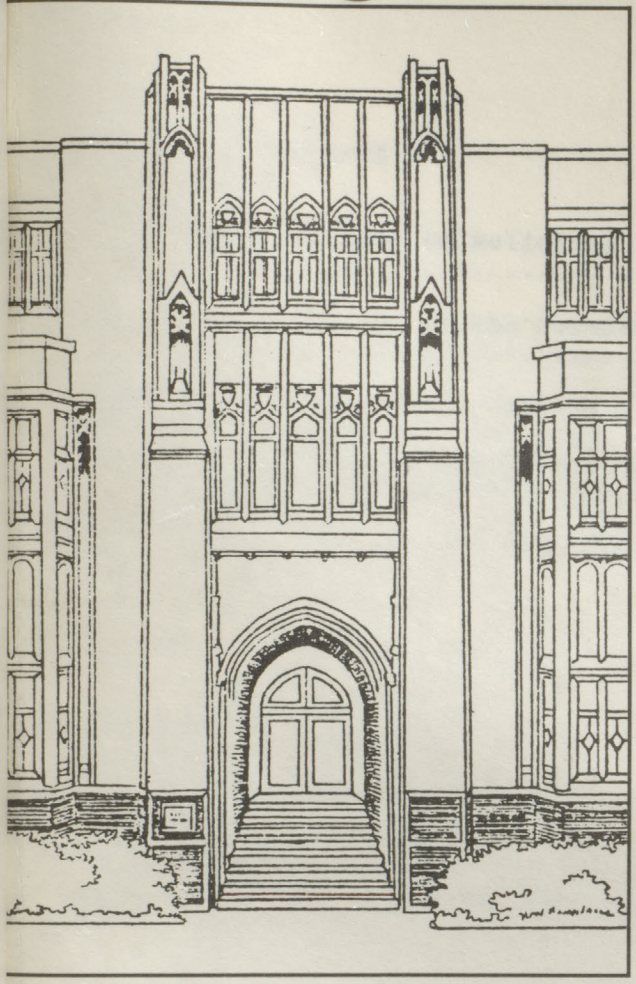

Drawing by J.N. Marshall

40th Anniversary Issue

arc

McGill Faculty of Religious Studies

Vol. XVI, Nos. 1 & 2
Autumn, 1988

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ARC is 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 - '88

D. R. Runnalls

Ten years ago Joe McLelland used the title From Divinity to Religious Studies for his introduction to the Thirtieth Anniversary issue of ARC. At that point he noted that the Faculty had 'come of age'. It had moved from its beginnings as a B.D. program for the ordinands of two affiliated theological colleges to a five-program complex with ordinands being outnumbered by non-ordinands and with three affiliated colleges participating. Ten years later the activities of the Faculty are a continuation of that configuration with the B.Th. remaining stable but with the B.A. and the graduate programs becoming increasingly popular.

Ten years ago we were wrestling with the new Quebec context brought about by the 1976 election of the Parti Quebecois. In 1988 we returned to many of the same issues now framed within a changed climate. The language debate is with us again, but the Anglophone community is responding very differently to it. We ask ourselves again how theology should be done in this changing context.

While we have attempted in this issue of ARC to remind ourselves of the forty years past, we have also wanted to think about where we might be going in the future. Douglas J. Hall, Gregory Baum and Arvind Sharma have suggested some ways in which we should reflect on this. Visions of a human and humane pluralism surface in these three reflections. Will the ecological, economic, religious and other crises of the 90s allow for such visions to become reality? Will we find the enthusiasm and strength to make the visions concrete?

When we look to the past 40 years the varied history of the Faculty provides a picture of the flexibility which will be needed in approaching the next decade. The particular (and perhaps peculiar!) viewpoint from the Dean's Office offers some enlightenment. For the beginning years the chronicle of the work of R.B.Y. Scott and James Sutherland Thomson is ably recorded in the H. Keith Markell's history, The Faculty of Religious Studies McGill University 1948-1978. Stanley Frost has set the history

of the Faculty within the broad context of the history of McGill. Eric Jay updated his reflections on his years as Dean with his impressions of the Faculty after his retirement. George Johnston and Joe McLelland have filled out Markell's account with more personal thoughts.

Two former members of the Faculty, Robert W. Stevenson and Monroe Peaston, and the Rev. Vince Goring, a member of the first graduating class, have encapsulated moments in our history which should point to the future as they reflect on the past. What will the next generation of faculty and students experience as the high points of their life in the Faculty? Will the next ten years see as much change as the last ten?

ON THE FUTURE OF THE FACULTY OF RELIGIOUS STUDIES

Douglas John Hall

Discussions about the future of any institution--"vision statements" as they are frequently called today--can all too easily imply dissatisfaction with the present and past. So I should like to begin this piece by assuring the reader that I am very happy with this Faculty as it is. No human institution is without blemish; but in the fourteen years that I have been at McGill I have been--and I remain--very grateful for many things that cannot be taken for granted in the modern university, such as civility, courtesy, mutual respect and support amongst colleagues, and a concerted effort to sustain academic excellence. There are good reasons why a large number of students at McGill find this a congenial atmosphere in which to study, and why, within the past couple of years, we have become the fastest-growing faculty of this university, proportionately.

But of course it is precisely such institutions that are anxious to avoid smugness. Without disparaging what they have been and are, they ask what they might still become. They are not afraid to dream, because they remember that it was dreams that brought them into being in the first place. Forty years of realized (or approximated) 'visions' constitute a very firm foundation for another forty!

Visions are products of the human imagination, enlightened by faith, encouraged by hope, and emboldened by realism about the present--with special reference to the problematique thereof. The latter ingredient is particularly important. No-one can doubt that faith and hope are needed by visionaries--some kind of faith, some kind of hope. But the great visions have always been those that were spurred on by the recognition that one had to dream if one were going to avoid or challenge the wrongs of the present. "Without [such!] a vision the people perish." Real visions are only given to those who, like the prophet Daniel, enter the darkness of their epoch. ("And I saw in the night visions.") Martin Luther King 'had a dream' because he had, somehow, to oppose the racial and economic injustice that plagued his waking moments. Faith and hope make the dream possible; realism made it necessary.

If we want to have some part in this great heritage of those who dream dreams and see visions; if we are not satisfied with little changes on the surface of academic life (more of this, less of that, curricular reviews, new appointments, better teaching techniques, etc.), then we shall have to begin by orientating ourselves very soberly towards the real situation in which, as persons living in the final stages of a century that was supposed to have been "The Christian Century," we find ourselves.

However, forty odd years ago, the founders of this Faculty perceived their social context (and in the post-War euphoria of 1948 one cannot expect them to have entertained our same thoughts about the world), we shall be less than honest if we fail to recognize that we live in dark times. Our world, as we were reminded again in October by our Birks lecturer, Jürgen Moltmann, is "a dangerous world." "Humankind in our time is confronted by manifold crises, the catastrophic climax of which probably still lies in the future," said the well-known physicist and lay theologian, C.F. von Weizsäcker, addressing an international gathering of ecumenical Christians recently. The terrible facts of economic, racial, gender and other forms of injustice; of violence, wars and war-preparation throughout the world; and of the degradation of the natural order: these have impinged upon the consciences of Catholic, Orthodox and Protestant Christians throughout the world, so that the current programme of the World Council of Churches, for the first time in its history, is one which makes the fate of the earth the immediate goal of its vision--"Justice, Peace, and the Integrity of Creation."

I take it that this worldly scenario, which is documented by every relatively honest news broadcast, not to speak of the ongoing witness of the wise scientific and artistic cartographers of our night, is one that ought increasingly to shape the character of our common life and pursuits in this Faculty. Without a <u>conscious and studied</u> awareness of the threatened civilization in which we participate, we shall be 'part of the problem,' no matter how 'excellent' our academic credentials, how positive our self-image, how superior our graduates, etc. By developing a sensitivity to the actual condition of humanity (especially our society's victims!), the extrahuman species, and the earth itself, and by insisting that this awareness really informs our daily life, our curriculum, our planning and hiring

and organizing, we can contribute to the mending of earth.

Starting from that priority, certain very practical directives follow: First, **a community of scholars and teachers such as this can become, within the larger academic community, a special kind of 'zone of truth.'** By this I do not imply that other faculties and departments of the university evade or distort the truth, far from it it! But, as the medieval theologians knew, truth is one; and it is extremely difficult for the contempory university ("multiversity!") to transcend its specializations and to "see life steadily and see it whole." Religious Studies cannot do this for the university; but it can become a forum where such a quest is being undertaken.

As with most visions, this one also obviously makes demands. We could not become such a locus of integration by remaining--as I think we are all tempted to do--another 'department.' We shall have to open ourselves to the other disciplines in a way that we have not yet managed. Even to understand our world, God's world (!), we need the testimony of these others; so making ourselves vulnerable to them is not a matter of altruism, it is also a sheer necessity, given the above priority.

Secondly, **a vision for the future which is sufficiently hopeful to want to 'change the world,' cannot be satisfied with dialogue with the academic world alone.** We are part of a society, Quebec and Canada, that is also experiencing "manifold crises." We are as well, most of us, members of religious communities, many of them in a state of radical transition, disestablishment, or disarray. The world outside Academe suffers greatly, and in part because of the detachment of the intelligentsia, who leave its destiny in the hands of forces that have their own bleak designs upon it. The churches (to speak only of the Christian component of our enterprise) are too consistently made the victims of religious simplism, because those who know better remain silent.

Part of the reason for our silence (though we do our best) is that there are so few of us; most of us really are (as all the cyclical and other recent reviews have insisted) overextended! Thus to make this aspect of such a vision realizable, not only the university but also the churches and concerned citizens would have to give serious thought to augmenting our teaching staff--particularly in the areas of ethics, religion and society, and

theology. I do not think that we can actually do what we could do, and want to do, unless there were more of us to do it!

Finally, however, the foundational vision I am proposing could only be realized through **a new kind of commitment on the part of all persons associated with such an enterprise, whether teachers, administrators, or students.** We could call it by many names: commitment to the future, to humanity, to the world God loves. Most of us, being trained 'academics' by institutions of the First World, are not very well prepared for the world that has actually come to be around us--a "dangerous world." I do not mean to drag out the old, tired epithet about 'the ivory tower,' but I cannot forget how moved I was when an elderly man stood in the Fieldhouse Auditorium and pleaded with a large and representative audience of McGill, "Give us a human sociology .... Give us a human economics .... Give us a human history ...." His name was Helder Camara.

"Research" is the sacred word of the modern university. It is a good word for limited purposes: we do need to know 'the data,' and be able to distinguish fact from opinion. But "Research" can also be a very convenient fence to sit upon, a posture of non-involvement which, when combined with lucrative employment, results in a very cozy form of bourgeois transcendence.

The teaching and learning of "Religion" is not immune to this temptation. In fact, at a time when so much even of what passes for "theological education" is captivated (as George Lindbeck shows) by Religionswissenschaft, the temptation to become "researchers" in Religion is potent. Such detachment, pursued as an ideal, has always been a betrayal of the religious faiths that it purports to examine. But today it is also a betrayal of the world, of life itself. Religious faith (and I do not speak here only of Christianity) has much to contribute to the life-force in our time.

Those who come to us are not seeking information only. In the faces of the young in our midst I see, very often, an almost tangible quest for meaning. "Give us a human religion." Our best guide to the future lies in that quest.

THE FUTURE OF THE FACULTY

Gregory Baum

What is most characteristic of the McGill Faculty of Religious Studies is its pluralism.

We teach Christian Theology and have a contractual relation to the Churches. And we offer courses in Biblical Studies. For some professors Old and New Testament studies are part of Christian Theology, i.e. part of the Church's intellectual effort to arrive at a more authentic, biblically-grounded self-understanding. For other professors Biblical Studies is a more detached scholarly endeavour of the kind that could also be pursued in a Near Eastern Studies department. We also offer courses in History of Religions and in a vaguely defined field we call Religion and Culture.

At the Faculty of Religious Studies we use a plurality of methodologies. We have professors and students who understand themselves as Christian theologians and who therefore engage in research and reflection guided by a particular faith perspective. And we have professors and students who are engaged in Religious Studies in a more detached manner and who use one or several methodologies to arrive at a scholarly understanding of the phenomenon of religion and the place of religion in human history.

The methodological pluralism at the Faculty still goes further. For many students and professors, be they engaged in Theology or Religious Studies, the aim of scholarship, the aim of research and reflection, is the more truthful understanding of reality. For others, probably a minority, the aim of research and reflection is to clarify the contradictions of the human reality--its human, sinful, oppressive and exploitative dimension--and by doing so to raise the awareness of society and thus initiate its transformation. For the first group of scholars truth is disclosure: scholarly truth uncovers the hidden and renders it intelligible. For the other group, truth is transformative: scholarly truth opens up the hidden where it hurts and initiates healing and reconstruction.

What I hope for the future of the Faculty is that this pluralism remains intact. May I add that a pluralism of this kind in a relatively small academic unity is manageable only if there is mutual respect, tolerance of alternative views, and the spirit of friendship. As a newcomer of two years to McGill University I may be allowed to state how greatly impressed I have been by the spirit of generosity and cooperation in the Faculty of Religious Studies. This may not be the place to say this, but this spirit is effectively promoted by our gifted Dean.

In my opinion, Theology and Religious Studies have an important contribution to make to the University as a whole, in particular at this time. Many university departments are discovering that the religious factor plays a significant role in their field of studies and that until now they have paid little attention to it. Social and political scientists tended to look upon religion as a dependent variable, that is as a factor that adapts itself to new conditions, not as a factor that initiates social transformation, i.e. not as an independent variable. Recent events in the world situation have convinced many sociologists, political scientists, historians, geographers and economists that for good or evil, religion is an active force in certain sectors of society and deserves scholarly attention. Dialogue and even cooperation with a Religious Studies Faculty have come to seem attractive to members of other departments. It is my hope that in the future the Faculty will be in a position to foster this dialogue and cooperation.

I wish to mention another contribution Religious Studies makes to the University as a whole. There is a mood of positivism in many university departments. By this I mean the feeling that quantification, measurement and mathematical calculation define the privileged access to knowledge. Positivism makes a radical distinction between 'facts' and 'values,'--facts are the basis of 'hard' knowledge and values are subjective and give rise to 'soft' knowledge. It is possible to study religion from a positivistic perspective by paying exclusive attention to the measurable aspects of religious behaviour. Do people sit, stand or kneel during their religious exercises? But very few scholars follow this approach. To most students of religion it seems obvious that the human reality, in this case religious behaviour, is continued by outward gestures and the 'meaning' religious people assign to these gestures. Human facts always have a subjective dimension. It follows from

this that the positivistic approach, which focuses only on the measurable aspect of human events, disregards part of the human reality and hence leads to a knowledge, however 'scientific,' that is unreliable. Positivism leads to reductionism.

Professors and students in many university departments wrestle against the dominant positivistic mood. They are supported in this, I believe, by the Religious Studies Faculty which because of its special field of interest is particularly sensitive to the meaning-dimension in human life. In my opinion this interest in interiority, intention, and consciousness, fostered by Religious Studies, makes an important contribution to the intellectual life of the University as a whole.

Again, it is my hope that the Religious Studies Faculty of the future will be able to engage in a more extended dialogue and cooperation with members of other departments.

THE FUTURE OF COMPARATIVE OF RELIGION AND THE FACULTY OF RELIGIOUS STUDIES

Arvind Sharma

Comparative religion, or the comparative study of religion has been a component of the Faculty of Religious Studies since the time of Professor Wilfred Cantwell Smith. Professor Smith has since retired but no one I presume wishes a similar fate to the department he founded! On the contrary over the last few years the department has grown and it is therefore only appropriate that one may now reflect on the possibilities of its role in the future development of the Faculty of Religious Studies. I shall divide my speculation under three headings: its role in the development of the faculty as a whole; its interrelationship with other departments within the faculty and the developments within the field itself which seem to be in the offing.

I.

The Faculty of Religious Studies at McGill successfully combines the teaching of both the confessional and non-confessional approaches to the study of religion in an atmosphere of cordiality which would be the envy of other departments or faculties if they knew about it. My personal experience, suitably enlarged with actual and anecdotal information from other academes, suggests that in many cases either one mode of study is subordinated to the other or both fight each other to a standstill and continue to co-exist in a state of debilitating, or at best fertile tension. But at McGill peace broke out long ago and has prevailed. Intangible and ethereal though it might be, the atmosphere in which one works at an institution is as real as air and one hopes that in this respect the Faculty will continue to exemplify the mutually invigorating and cordial coexistence of the two approaches. This might also be the right place and time to offer the clarification that comparative religion, though ostensibly non-confessional since it can be pursued by the follower of any one religion or none, has always been sensitive to the insider's point of view. This is especially true of its incarnation known as the phenomenology of religion. It is thus salutary to pursue comparative religion in

a faculty where a major religion is taught critically but from within the tradition, and by the same token, even more salutary to pursue it in a university where separate institutes impart similar instruction in other major religions such as Judaism and Islam. For in comparative religion, often fresh insights emerge as a flash at the point of intersection between the insider's and the outsider's points of view.

For the faculty as a whole, therefore, one would like to visualize a future which--to put in somewhat blandly--offers more of the same--the same cordial collegiality which has characterized the faculty in the past. One would also like to see the emergence of a centre within the faculty devoted to the study of religious pluralism in one form or another, which would give an intellectual expression to the kind of openness the faculty symbolizes.

II.

The consolidation of the department of comparative religion within the faculty, under the leadership of Professor Katherine K. Young serves to enlarge the areas of cooperation between comparative religion and several other departments.

(1) Comparative religion and religion and culture

The current project having to do with the ethical implications of new reproductive technologies spectacularly highlights the possibilities in this area and should not obscure the less sensational aspects of cooperation represented by offerings such as 260-557B: Asian Ethical Systems by Dr. Richard Hayes.

(2) Comparative religion and philosophy of religion

It has now become possible to supplement the standard fare offered in a philosophy of religion course with comparable material drawn from the field of Hinduism and Buddhism, thus eventually making it possible to offer courses in the cross-cultural philosophy of religion. Relevant material is already available to examine the major issues in the philosophy of religion (as for instance, addressed in John Hick's Philosophy of Religion [third edition]) from (1) a Hindu philosophical perspective; (2) the perspective of Advaita Vedanta, a major

school of Hindu philosophy and (3) a Buddhist philosophical perspective, both the Theravada and the Mahayana.

(3) Comparative religion and Christian thought

The development of the field of comparative religion and the concomitant acceptance of other religious traditions as authentic expressions of religiosity poses a fascinating challenge to Christian thought in terms of evolving a theology which will be able to do full justice to religious pluralism while remaining faithful to its Christian roots (as demonstrated in Toward a Universal Theology of Religion, edited by Leonard Swidler). The development of dialogue as a phenomenon is of special significance here and one around which fruitful impulses could be exchanged between comparative religion and Christian thought.

III.

Now for some reflections closer to home--namely, on the future of comparative religion itself. One would not expect the agenda outlined below to be capable of immediate or even proximate implementation. But howsoever distant it may appear it could yet serve as the stars by which mariners down on earth chart their course.

(1) The new comparative religions

Comparative religion is nothing if not comparative and over the last few years new types of comparisons have been suggested. In an earlier issue of ARC (11:2: Does One Religious Tradition Help Understand Another), I myself suggested the direct comparison of one detail from one religion with that of another without using an intermediate mediating category, as is the usual practise. Katherine K. Young recently based her comparison of world religions vis-à-vis the position of women on comparative anthropological data gathered from several small-scale societies in her Introduction to Women in World Religions (SUNY Press, 1987). Other trends, more structural and hermeneutical also seem to be in evidence. It is obvious that the teaching and study of comparative religion must keep abreast of them.

(2) Comparison and evaluation

In the early phase of the development of comparative religion, this study was seen not only as one "which compares the origin, structure, and characteristics of the various religions of the world" but also as one used to determine "their relative superiority or inferiority when regarded as types" (Louis H. Jordan). As such evaluation was usually made in favour of Christianity and other religions made to suffer by comparison. Later more objective scholars went to the other extreme in my opinion and eschewed evaluation altogether as an ancillary exercise to comparison. It might not be irrelevant to suggest that the tradition of evaluation as a component of comparison should be revived, provided of course that it is carried out from a neutral ground.

(3) Religions: primal and modern

The comparative study of religion has for long focused on the classical formulations of the religious traditions of humanity (see, for instance, Huston Smith, The Religions of Man). Although the primal and modern phases of these traditions have not been totally ignored (see J.B. Noss, Man's Religions, for example) yet by and large they have been neglected. In fact the primal tradition as such has been neglected, as illustrated by the fact the a full-time appointment in Aboriginal religion has yet to be made in the two universities where religion is taught in Australia (Queensland, Sydney). The modern period in the major religions, that is, the post-1800 period is often too close for academic comfort to be handled in any depth. In my opinion, comparative religion must now move in the direction of closing this gap.

(4) Comparative religion and contemporary concerns

Academics are often accused of leading their existence in an ivory tower which rises far up into the stratosphere. Academics in the field of religion, by the very nature of their subject, are accused of functioning at an even higher level of elevation. Although this altitude may take them closer to the object of their study it removes them further from the concerns of the people down below. Fortunately, though this caricature is common, it is not accurate; and the study of religion has increasingly concerned itself with contemporary issues. This

commitment must be shared by comparative religion and it can perform a signal service by throwing light on contemporary issues from a non-Western perspective, and even suggesting solutions which would be inaccessible through purely Western paradigms. Hence the discussion of issues such as those of abortion, ordination of women, homosexuality, racism etc. needs to be continually addressed from a comparative religionist perspective. Even when the comparative religionist is not a part of the problem he (or increasingly she) can be a part of the solution.

THE FACULTY AND THE COLLEGES, 1948-1988

Stanley Frost, Dean 1957-1963

The Faculty is forty years on. Not a great age by any standard. But in those forty years the Faculty has witnessed significant developments.

To understand them we have to go back to the beginnings, even to peer into some distant roots. At the time when colonial possessions were evolving into self-governing dependencies, everyone was assured that education was highly necessary and also that it was an extension of religion. So when in the late 18th century the North American British colonies began acquiring legislative assemblies, they also began founding universities, all of them royal foundations--King's College, Halifax, the University of New Brunswick, King's College, York--and ipso facto all of them Anglican in religion.

Lower Canada, of course, behaved differently. The anglophone officialdom established the instrument for an educational system, the Royal Institution for the Advancement of Learning, but the francophone majority in the Assembly declined to vote it any endowment, and it was left to a private benefactor, James McGill, to bequest the means of establishing a college. Even so, the Bishop of Quebec and the Rector of Montreal assumed the right to nurture and direct the new venture. The one was the first and the other the second Principal of McGill College.

But the enterprise nearly foundered, and Montreal merchants had to step in to salvage the undertaking. When under a new charter they refounded McGill College in 1852-55 they said (they were a mixed group of Presbyterians, Anglicans and Methodists) 'Having once disentangled ourselves from the coils of the Church, let us remain unencumbered.' McGill's stance was not dissimilar to that of the pubs in England that proudly proclaim themselves 'Free Houses'--they sell beer, but are not tied to a particular brewery. McGill was a secular university but by reason of the character of the governors and particularly of the principal, not irreligious. To this day convocations are opened with prayer, sufficiently bowdlerized, and closed with a benediction.

But if education did not need the churches, the churches began to need education. The call was in the later 19th century in all quarters for 'an educated ministry'. Consequently the various denominations began to build theological colleges that clustered around McGill so that their ordinands could take their Arts degree while (or generally before) receiving their Divinity. The Congregationalists came first in 1864, the Presbyterians followed in 1865, the Methodists and the Anglicans arrived together in 1873.

This development was at the time greatly to the university's advantage in two ways: the colleges between them supplied the greater proportion of the men in the Arts programme (until 1884 there were no women) and they overprovided for their own needs so as to offer dormitory accommodation for non-theological students also.

By the end of World War II, the university had outgrown the colleges. There had been a constant growth in the number of men and women entering the Arts faculty, and the theological contingent among them had become a small proportion. The dormitory problem had been eased by the building in 1939 of Douglas Hall and by the growing tendency to rent apartments in 'the student ghetto'. In 1961 the mountain-side residencies were opened: boarding in a theological colleges lost its appeal.

But as the colleges became less significant to the university, so they began to value more highly their academic affiliation. Since 1912, when the colleges coordinated their academic teaching, and especially since 1932 when they housed their joint activities in the impressive Divinity Hall, there had been some efforts to gain recognition as a full university faculty. Dr. Keith Markell has documented how in 1948, despite some strong minority protests (mostly from 19th-century style rationalists) the recognition was finally granted. The colleges remained independent, their members staunch in their loyalty to the doctrinal canons of their own denomination, but their joint program became a regular part of the university curriculum, and their professors were included among the university's 'officers of instruction'. The Presbyterian College, always a little more sensitive on the subject of orthodoxy, hesitated for some years before fully accepting the closer liaison.

How the new faculty won early recognition within and beyond the campus boundaries has been told more than once. Scholars of the distinction of R.B.Y. Scott, George Caird, R.H.L. Slater put its academic standing beyond cavil. James Sutherland Thomson, brought from the presidency of the University of Saskatchewan to become dean in 1948, gave it immediate prestige. The founding of the Islamic Institute by the young Wilfred Cantwell Smith began to diffuse McGill's reputation in matters of religion far beyond the boundaries of Canada. The faculty of Divinity was patently a success. Scholarship and piety had met together, learning and faith had kissed each other.

But in the early 1960s some of the further implications of the acceptance by theological colleges of university thought-patterns began to make themselves apparent. If dogma and truth could not be confused in science, was it possible that they could be identified in religion? Could faith be something other, something more, than our fathers thought it to be? Robert Slater spoke of 'depth-religion', a term he parallelled from 'depth-psychology'; Wilfred Smith wrote of a Christian being a Christian in this world only if in that same world a Muslim could be a Muslim and a Buddhist could be a Buddhist; a lively Muslim scholar, Isma'il Raji Al-Faruqi, gained a university fellowship to study the Christian religion <u>in vivo</u> in the faculty; Thomson's successor as dean published a volume with the subtitle 'A Re-appraisal of the Christian Faith' (I would write the second half differently now); graduates of the faculty went to, among other places, Israel and India, not to convert but to understand and to learn. At the same time, the epochal event of Vatican II was taking place within the Roman Church and the reverberations were felt even in Quebec. Catholics and Protestants and Jews began to talk to one another. Women were recognized (almost) as the other half of mankind holding up not only the sky but also the heaven of heavens. Dean George Johnston, recognizing that the endeavour of the enterprise had changed, led the way to a change of name: the former faculty of Divinity became the Faculty of Religious Studies. Religious commitment still held its place but its nature had matured.

The formal change of name took place just after the halfway mark of the period we are commemorating. The colleges still represented on campus the religious communities which founded them, and have continued to reflect the interests and concerns of their denominations. In the seventies and eighties those

concerns have been characteristically economic, sociological and ethical; given the clime of our times, they could hardly have been other. The study of religion can be, perhaps largely has been in those decades, phenomenological, concerned to record and to consider what religious persons do and say and believe. That study can also be philosophical, asking the age-old, ever-new question, what ought we as religious persons to be saying and believing? The current christological debate is perhaps a sign that the churches are once more ready for a more philosophical, a more strictly theological discussion, an enquiry in the spirit of the first christian centuries, when the very nature of God was still an open question. The future is pregnant with possibilities.

The faculty has survived four decades, a short enough history as histories go, but clearly an intensely significant one. It has already opened up new vistas of enquiry into truth. The Faculty of Religious Studies can face the future, assured that it will never run out of matter.

TEN YEARS LATER

Eric Jay, Dean 1963-1970

The Faculty of Religious Studies, known before 1970 as the Faculty of Divinity, now celebrates its fortieth anniversary. I have been asked to write an account of my seven years as Dean, 1963-70, and, if I wished, to comment on the Faculty as it now is, and even to speculate about its future.

I wrote such an account for ARC for the thirtieth anniversary in 1978. My memory in that year was more reliable than it is now. Therefore, before passing to comments and speculation, I think it is judicious to present what I wrote then. Here it is

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 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 felling 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 Center for the Study [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 Religions) 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 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. programme 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 an 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 first 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 Scobie 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 ear 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 Student's 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 reorganization 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.

I retired in 1975, and my visits to the Faculty have been less frequent as the years have passed. At the corner of Milton and University Streets on my way to Diocesan College in term time I invariably see students coming from or going into the Birks Building. When I have entered it, often at coffee time (for free coffee is a prerequisite for former professors) I find that the Student's Common Room is crowded in the ten minutes break between lectures. I do observe a change in hair style and dress since the sixties, and male students have a propensity for beards. But

this, to quote W.S. Gilbert, "has nothing to do with the case".

My impression that the Faculty is attracting many more students than even a dozen years ago is substantiated by some figures supplied by the administrative secretary, Marina Costain. In the session of 1987-88 the Faculty enrolled 60 students for the B.Th., 9 for the S.T.M., 33 for the M.A. and 44 for the Ph.D. There were 41 B.A. candidates who were majoring in Religious Studies. Between 400 and 500 students from different faculties enrolled for single courses which interested them.

In addition to the more usual courses offered by a Divinity School (Old Testament, New Testament, Greek, Church History, Philosophy of Religion, Christian Ethics) there are offered courses in Sanskrit, Hinduism, Buddhism, Jewish Studies, Islam, Religion and the Arts, Religion and the Sciences, Christian Social Ethics, Women and the Christian Tradition, the Ethics of Violence and Non-violence and this is not a complete list.

It is evident that the Faculty is giving greater attention to social issues and contemporary problems than was the case twenty-five years ago. The increases in the number of courses offered--and the number of students--have necessitated the appointment of some part-time lecturers who are expert in their fields.

As to speculation about the future, I have to say with Amos "I am no prophet, nor a prophet's son." But the present state of things, in staff, curriculum, and library service bears all the marks of a flourishing future. And it is not irrelevant to note that our faculty is the first in the University to have a woman as Dean--Dr. Donna Runnalls. It is a hint to other faculties, and to universities elsewhere, that it is not only men who combine academic excellence with administrative ability.

THE FACULTY OF RELIGIOUS STUDIES THE LAST DECADE: 1978-1988

George Johnston, Dean 1970-1975

Congratulations to the Faculty and the University that Religious Studies has reached this Fortieth Anniversary in such good heart by the grace of God and the fine work of its Staff and Students! The readers of ARC who include our alumnae and alumni and who may be less familiar with the state of the Union here than those of us who still live and toil at McGill will be glad to hear, I hope and believe, that there is much for which to be both thankful and proud in the record of the fourth decade.

I suppose that, as an aging Emeritus Prof who still teaches part-time, I am expected by the Editors to cast an inflamed observer's dye on the Faculty and report to you what I have noted as significant.

Well, there have been considerable changes, and first Staff and Deans. We had a long, fruitful period of devoted service as Dean by Professor J.C. McLelland and that came to an end in 1985. There followed a longish interregnum, with Dr. Culley as Acting Dean, an interesting fellow from the same stable as McLelland but a man who preferred not to give himself fully to Administration; and he continues to teach, do Old Testament research, and write: all to our profit. But then in 1986 we welcomed an alumna as McGill's first woman Dean, Donna Runnalls. She proceeded at once as a kind of interior decorator to re-do the magnificent room that used to the Joint Board room and then the Dean's sanctum and Council meeting-place. No longer: Katimavik is now in the Senior Common Room; and there are changes even in the nether regions that once were the apartment of the Janitor (Offices and Seminar room). I have to say that Donna maintains the high standards set by all (!) her predecessors, and we are fortunate to have her leadership.

Leaving aside Dr. R.W. Stevenson and myself, retired but teaching part-time, one can compile a roll of those who have taken their pensions or moved on to other fields: it is a large list for a mere ten years--I shall give them in an ABC order: J.A. Boorman; Stanley Frost; Alaka Hejib; D. Macmillan; Erin Malloy-Hanley; Keith Markell (deceased); Monroe Peaston; T. Rahula and N.T. Wright. Every area of teaching seems to be

covered. Consequently, we have welcomed Gregory Baum, who has attracted students in the hundreds! Ed Furcha (History); R.P. Hayes (Comparative); Ian Henderson (New Testament, the "baby" of the group); Patricia G. Kirkpatrick (Old Testament); W.M. Lawlor from Education; D.S. Schultz (Ethics and Medical Humanities; very new); Arvind Sharma (Comparative) and Fred Wisse (New Testament). Charles Adams (Islamic Institute) continues to help us, and this session we have called on Barry Levy from Jewish Studies. In addition, the theological colleges assist through Pierre Goldberger, Bill Klempa and John McNab.

One can say candidly that the Faculty has attracted an excellent corps of scholars and teachers.

Teachers may make a Faculty, but of course they need students. The statistics for the two "streams" of study--B.A. etc. in Religious Studies and B.Th. etc in Theology, show a very uneven picture: 1150 in the former and 60-70 in the latter so far as undergraduates are concerned. There is a better balance in the Graduate department. I tried, not very hard, to find a few figures about degrees since 1978 and report approximately 160 B.Th; 20 M.A.; 23 S.T.M. and 10 Ph.D. (Forgive me if these are proved to be somewhat inaccurate.) The Doctors have recently increased a great deal, with good quality (Dean's Honour List, for example). Many of them are now teachers in Universities and seminaries in Canada (A.S.T.; V.S.T.; Emmanuel; Wycliffe; Carleton; UQAM; and Sherbrooke, for example); in the U.S.A., Japan and Korea. I know from first hand that these younger scholars are doing us proud and that McGill F.R.S. is making a really significant contribution to academic and ecclesiastical life. One has seen that contribution also in recent fall Symposia, e.g. on Calvin, and on Zwingli, with leadership from Ed Furcha and his graduate students; but also in the prestigious series of Birks Lectures, the most recent being those given by Jürgen Moltmann of Tübingen. We do have something of an international reputation.

One could cite, moreover, books by Baum, Culley, Hall, Wisse, and McLelland and recently from Katherine Young; and several refereed articles in the professional journals. Somebody has to blow our trumpet and I hold myself elected: McGill's place in scholarship, in the Learned Societies, in the A.T.S. (Association of Theological Schools in the U.S.A. and Canada), and the local community of Montreal in Québec is pretty

distinguished and should be made better known.

Our Faculty began in an atmosphere of some distrust from a few members of the university in the period 1944-1948; but J.S. Thomson and his colleagues put it on the map all right. Stanley Frost and Eric Jay most importantly, too, brought us even more into the campus centre; and that has continued under McLelland and Runnalls. The fact that students in our B.A. courses have multiplied from about 300 to almost 1200 says a lot, and they come to us from Arts, Music, Education, Science, Management and even Medicine; so that we are far better known throughout the departments of all the Faculties and we have good support from the Principal, the Vice-Principals, and the Deans and Directors of Schools. As a former Dean I should like to say that this position is one of the most significant phenomena in our life as a Faculty, and I just wish that more of our students, i.e. our Theology students and those who do Majors or Honours in Religious Studies, played a more visible role in the activities of the student body as a whole. Several do; I would like to see more of them involved.

A recent event which may set signals for the future is the establishment of the Centre for Medicine, Law and Ethics (led by Margot Somerville; with Katherine Young, D.S. Schultz; Gregory Baum and others from our area much involved). For "Ethics" you could read "Religious Studies", and that would please me more! Some of us too have shared in McGill's study of Aging and the Aged, a topic that is coming to front and centre of research in many fields today.

On the theological side it was a relief that, at long last, our Faculty and the Colleges ingeniously cooperated to provide the Master of Divinity degree (M.Div.), conferred by the Colleges for those students who intend to enter the priesthood or ministry of the churches. With regret we have to say that the numbers in the theology stream are still much too low; and it is only by cooperation of University and each College that we can justify this enterprise in Montreal in these days. No one, I think, wants to see theology disappear from F.R.S. We owe it to our founders and predecessors to hold the fort and seek ways to grow.

The editor wrote to tell me that "Any speculation you may have on the future of the Faculty would also be of interest." But where am I to find a crystal ball, or how can I tell whether

Venus or Apollo or Dionysus is in the ascendant for the next decade or two?

I shall nevertheless go out on a limb to predict that the numbers of students in our Arts courses will continue to increase, with a few roller coaster ups and downs between 1988 and 2038.

That numbers in theology will be pretty static, unless there is a wonderful new recruitment programme for all sorts of ministerial services to Canadians and to people from the Third World; and unless there is a revival of Union talks among the great denominations of Canada.

That interdisciplinary courses and/or Centres will increase and F.R.S. will be a part of them.

That before long the Birks Building will need to have a companion (named for some future benefactor) to provide staff offices, more computer outlets and other machines of the cybernetics age, better carrels for research, and more comfortable space for seminars and conferences. It could (should?) be erected next door to us on University Street and have a front door opening on to the campus. I wish I could foresee the millionaire who will put up the cash to make that possible.

That money to meet all our needs will remain rather inadequate till 1998 or thereabouts; but I have hope that during the 21st century we shall be recognized as <u>the</u> place where you come to study the great living faiths of men and women in the global village, and that the necessary money will be forthcoming. If any readers of <u>ARC</u> have a few millions to spare, send them now so that I won't have to dream any longer, so that the Runnalls era will go down in history and be famous!

DEAN'S DECADE

Joseph C. McLelland, Dean 1975-1985

Ten years as Dean of McGill's Faculty of Religious Studies seems a brief period in retrospect. Such administrative offices are usually considered interludes between serious work of teaching and research, except for the few who are professional administrators. Although hardly among the latter, I did enjoy the role, including the often trivial chores of making routine tasks more efficient and rational. Besides, we have an excellent group of students, teachers and support staff who contributed to a positive milieu for the office. More significant, of course, were the larger issues and movements. My decade began with increased enrolment and budgets expanding to match; it ended with enrolment constant and budgets declining. In 1975 the campus seemed close to Pangloss' dictum, "the best of all possible worlds". Government grants were more generous than hitherto, while student numbers, especially at graduate level, were forcing the pace of change. We had not only weathered the 60s revolution, but showed its lessons in revised curricula and student participation in all activities. The best symbol of this is our common Common Room, shared and used by all. If it tempts us to consume too much coffee, it encourages dialogue.

The profile of our Faculty shows a small and varied collegium. Our history reveals a changing function or mission, which has formed our consciousness--Hegel says that we carry the past with us, sublating one stage in the next. Keith Markell tells the story in his thirtieth anniversary book "History of the Faculty" (1978). We have grown from two participating colleges to three, from "divinity" to religious studies, and from a small homogeneous group to one large and diverse. The increase in graduate students signifies a maturity and responsibility with serious implications for our teaching, library and publications.

Our fifth Dean was George Johnston, who passed on to me an office already complex through its place in the university network of admission, budget, appointment and other processes. I admired his recognizing the need to develop adequate business practice and publicity. Through him we enjoyed a high profile on campus, enhanced by the Dean's function as custodian of the

University Chapel. The ambiguous church-state relationship of our nation was mirrored in the quasi-religious role of our Dean, most evident at Convocations but in subtler ways elsewhere. (I discovered this during the late 60s' turmoil when I was asked to join the university team of mediators--to represent the "moral" faculty.)

The development of F.R.S. may be measured by the institution of ARC as official publication, combining graduate newsletter and popular writing. However uneven its career over the years, it has served us well as agent of contact and public relations. Other evidence of our coming of age as a faculty of a research-oriented university are the symposia which we hold almost annually now, our part in forming the McGill Renaissance-Reformation Studies Group, and the impressive record of our graduate students in obtaining fellowships.

Students and teachers belong together, and we enjoyed an exciting mix during the 1975-85 period. Our historic role of providing theological education for Anglican and Reformed ordinands had recently changed substantively when we moved with the times, our three-year B.D reduced to a two-year B.Th. as part of the College M.Div. programme. This involved me in more dealings with the Colleges, congenial but trying since ecumenism is an easy theory but a difficult practice. The other undergraduate stream, B.A. in Religious Studies, continued to grow through its major and honours programme but more signally through its electives. The attraction these have for students in arts and sciences belies the "secularism" thesis of modernity.

Graduate enrolment was the most newsworthy item, as our growth taxed our resources to the limits. Happily, the increased size of undergraduate classes allowed us to appoint Teaching Assistants in every subject. We carved out a T.A. room on the third floor, where doctoral students discussed, cavorted, typed thesis drafts and sorted copies of ARC in more or less direct proportion to the importance of these activities. The institution of the Doktorklub (named after a more famous Berlin group of which Karl Marx was member) provided an excellent forum for researchers and thesis writers. Both undergraduate and graduate societies were formed, with excellent feedback to staff. I've always enjoyed the mix of students, the various "streams"--theologues and non-theologues, undergrads and grads, Christians and other faiths, believers and seekers, stoics and cynics (with

a few epicureans). I believe this provides the ideal context (the best of both worlds) for theology and the academic study of religion. Both are called to face the real world--religious pluralism as context for doing theology, and confessional presence for doing religious studies.

As to staff, I marvel at the general equanimity of our life together. Diverse as we are in personality and commitment and research habits and teaching methods, we have been able to follow Samuel Johnson's recommendation to "keep your friendships in good repair". The original faculty grouping of six chairs changed somewhat (some have grown into chesterfields). Curriculum shifts have left the biblical areas still basic (texts and languages), with Church History and Christian Theology expanding as team efforts. The other two areas--History of Religion and Philosophy of Religion--are designated as "university" rather than subject to joint decision by the theological colleges. They showed most change during the decade. Three full-time positions in World Religions were agreed upon as our aim, with texts and language basic. The Institute of Islamic Studies was part of our Faculty, providing a fine complement to this area. The other university chair had been--while J.S. Thompson occupied it--both Psychology and Philosophy of Religion. My own occupancy has quietly dropped the first dimension, which grew separately into a cognate field. As Ethics also developed a life of its own, these three--Philosophy, Psychology and Ethics--became the graduate research area of Religion and Culture. Unfortunately budget cuts prevented our replacement of Professor Monroe Peaston when he retired from the Psychology area.

Budget cuts. Sinister in sound and in reality. The brief bright hour of increased financial support began to wane along with my deanship (despite lack of overt connection). While attention to public relations and fund-raising was increasing during past decades, today it is a major claim on Dean Runnalls' time and energy. The irony is that budget shortfalls mean less available human and physical resources to develop alternative funding. We all know the problems facing office and library staff. More computers and better telephones will not solve the problem of less funding for staff, books and bursaries. What is to happen in the coming decade is less clear than for any other period in our history, I reckon. In comparison with current agenda for student, teacher, staff in library and office and physical plant, my decade seems like a time of peace and

prosperity. Yet we shall weather this period of stress, proving once more the classical notion that every time has its own nature and charm--"O tempus! O mores!"

DOING MORE WITH LESS

Donna R. Runnalls

For at least the last ten years government funding for the university system in Quebec has been declining when inflation is factored into the grants. Thus for Joe McLelland, for Robert Culley, who was Acting Dean during the academic year 1985-86, and for myself since June 1986, one of the greatest problems for the Dean has been to answer the question: what can now be cut from the budget? When such is the reality of everyday life, it is hard to reflect on the larger issues of theological education and religious studies in higher education in Canada today and the role that the Faculty may have to play in promoting these.

During the 60s the Faculty experienced low enrolments in Divinity and concern about this was one of the factors leading to the change both in the curriculum (the development of the BA and the graduate programs in Religious Studies) and in the name of the Faculty. During the 80s we have been experiencing a continuation of this trend: enrolment in the B.Th. program has been slowly declining, the graduate program has been steady and the enrolment in B.A. courses has been rapidly expanding. The students in the B.A. courses have an enthusiasm and curiosity about religion that is not to be found in many of the candidates for ministry. What is wrong?

This is a time when society at large and the university have moved toward a growing emphasis on multiculturalism and religious pluralism. This Faculty has responded to this in a variety of ways: Gregory Baum has joined the Faculty, Arvind Sharma has come from Australia to teach Hinduism, for the first time we have a permanent staff member, Richard Hayes, teaching Indian Buddhism, Father Anthony Gabriel of St. George's Orthodox Church is teaching a B.A. course on Orthodox Mysticism and Contemporary Literature. While this has been happening, however, many theological students reflect a retreat into denominationalism. There seems to be little response to the challenge to interpret the gospel for a pluralistic society. One reason for this may be that students experience their years of theological studies as very heavy. Despite the fact that during this century all of the academic disciplines of theology have expanded their knowledge base, the basic program in theological education has remained

three years in length. In the McGill system what used to be three years of academic study is now done in two, with the third given over to the In-Ministry Year. The consequence is that students have little time to work at integrating their academic study with their concept of pastoral ministry. Those of us in biblical studies are often asked why, when students have been taught both Old and New Testments using the historical-critical method, once they start to preach they treat the text as though, for example, the Pentateuch was written by Moses. Underlying this particular problem is a perceived challenge to the authority of scripture made by historical criticism, but many students do not have the time to work it through while they are at McGill.

How can theological students be encouraged to meet the intellectual challenge of the 90s? Both those engaged in theological education and those funding it must face this question. If they do not, the churches will be poorly served in the next decades. One possible solution would be to add a year to the basic program. This would be difficult at McGill because of government restrictions on the time needed to complete degrees. Perhaps more emphasis should be placed on the structured graduate degree in academic theology, particularly the S.T.M., as an important framework for the continuing education of clergy.

Those funding theological education may well claim that they do not have the resources to improve the quality of basic theological education. As a society we are now reaping the consequences of the underfunding of higher education in Canada during the last decade; many are expressing concern about the decline in the quality of teaching within the school system, the decrease in the number of students wishing to study science, the growth in the rate of illiteracy. How can we expect that theological education will be any different in the face of frozen or decreasing resources?

Each year during the past decade we have done more with less, and, despite increased work-load for all members of the Faculty, we have managed to maintain the high quality of the McGill B.Th. Now there is a distinct possibility that the Quebec Government will redress the underfunding situation of the provincial university system. If this happens and the Faculty receives additional monies what will they be used for? It is not difficult to conclude that the areas of greatest need like the

B.A. program have the most legitimate claim on new funding. Without more active financial participation by those concerned for quality theological education how can the claims for support of this program be vigorously defended? Recently we have done more with less, but we now cannot do more with nothing.

MONTREAL REVISITED

Monroe Peaston

I first arrived from New Zealand in 1963 to take up an appointment as Assistant Professor of Pastoral Psychology at McGill's Faculty of Divinity. In the following year I was appointed Principal of the Montreal Diocesan Theological College. In terms of the area I represented, I was committed to promoting the understanding of psychology as it relates to the study of religion and to developing the use of psychology as it bears on the practice of ministry. By reason of the positions I held, I was required to support and enhance, as best I could, the work of the Faculty on one side of University Street and to further the work of the Affiliated Colleges on the other. As I look back I am encouraged to see evidence of some notable progress in both assignments, though I must not be understood to say, as did Aeneas before Queen Dido, magna pars fui (I played a considerable part in it myself). Change came slowly and only after very careful debate on the part of all concerned.

I am happy to reflect that although a fair amount of work lay before me, life in Montreal was not all work and no play. Did we not enjoy that remarkable and exciting centennial celebration known as Expo '67, when two transformed islands in the St. Lawrence became the scene of an international World's Fair? And nearly a decade later were not we Montrealers privileged to be hosts to the 1976 Olympic Games? In between these two spectacular events (and before and after) I enjoyed excursions to the Laurentians and the Townships, outings along the Lakeshore, evenings in Old Montreal, visits to Oka, and a lot of walking on Mount Royal.

At the time of my arrival number 3520 University Street was Divinity Hall, the name originally given to a building elsewhere which housed the co-operative endeavours of the Theological Colleges affiliated with McGill. Later, the same name was applied to the University's Faculty of Divinity. Adjacent to Divinity Hall was the building which was then, and I suppose still is, home for the Schools of Social Work and Nursing. At the time of which I speak it also provided a residence for the United Theological College, whose Principal occupied an apartment on the top floor. When the United College was obliged to vacate

the building to make more room for the two expanding Schools, it found a temporary abode in the Diocesan College across the street. Those of us who were involved in this experiment wondered if the two colleges could achieve their goals by means of a common life under the same roof. Had we not recently learned the ecumenical principle that Christian denominations should NOT attempt to do separately what they can do together? In time, it became apparent that, in our case, the principle could not apply. Both Colleges needed their own buildings as a means of preserving their own identity, and as a way of maintaining their own distinctive ethos. But, like any other family, we all learned a great deal from our experiences of shared living.

Lectures and papers, tests and examinations were, of course, the Faculty's main methods of teaching and assessment. But in what sort of garb should Faculty members come before their classes? Some, following the British tradition, wore academic gowns, others did not. Newcomers like me (there were four of us to replace the four staff departures of 1963-64) were not quite sure how to proceed. I remember asking a class what they thought about this custom, only to receive from one student a quite unforgettable answer. "Gowns!" he exclaimed, "it all depends on how much distance you want to put between yourself and us!" It soon became obvious that members of Faculty did not wish to put all that much distance between themselves and their classes. We all lectured gownless!

Three major changes took place during my time at McGill, though there were many lesser ones, like the inauguration of the Doktorklub, the first publication of ARC and the transfer of the Diocesan collection of books to the care of the Faculty Library.

A change in nomenclature with respect to the first theological degree marked the first significant development. From being the post-graduate B.D. it became the undergraduate B.Th. This change involved a radical overhaul of the Faculty's curriculum and a far-reaching review of our objectives. For several years the small enrolment for the B.D. degree had been a matter for growing concern. I can remember that one year incoming students to the B.D. programme numbered precisely four! Essential as it was to provide the best possible theological preparation for ordination candidates (and thus continue the co-operative venture begun by the Theological Colleges in 1912), it

became increasingly clear that an opportunity should be provided for students, both inside and outside the Faculty, to study the great religious traditions of the world and to participate in the basic disciplines of Christian theology apart altogether from a commitment to ordination. So in 1970 we became the Faculty of Religious Studies, and two years later, in keeping with that revision, Divinity Hall became the William and Henry Birks Building. In this way we were able to preserve to posterity the name of a Montreal family whose interest, concern and munificence have conferred on the Faculty incalculable benefits. I believe these changes did more than any other single thing to integrate the Faculty more fully into the life and work of McGill as a whole. We could now be seen to be devoted to the academic study of Religion and of Christian Theology. That seemed far more appropriate for a University Faculty as compared with the rightly church-centered aims of a seminary.

A second notable development took place as the life of the Faculty became enriched through a greatly enlarged graduate programme. Increasing numbers of graduate students chose to study for higher degrees in the Faculty. This led us to organize our work in four areas labelled: Bible; History and Theology; Religion and Culture; Comparative Study. Anyone listening to the representatives of these areas addressing the assembled students at the beginning of the academic year could not fail to notice the high level of salesmanship that some members of Faculty achieved. I thought I did a pretty good job myself on behalf of Religion and Culture! This development received further support when it was decided that, for administrative purposes, the Institute of Islamic Studies should be considered as part of the Faculty. The Institute (the brainchild of a former Faculty member) had always operated as an entirely autonomous department with its own Director, Staff and Library. The Institute's closer association with the Faculty meant that their combined resources (Staff and Libraries) provided opportunities for graduate studies at considerable depth as well as over a broad range. Both the Institute and the Faculty are rightly proud of the calibre and achievements of their graduate students.

The third important change took place on the other side of University Street. Like their peers in the Faculties of Medicine, Law and Education our ministerial students were obliged to combine the rigour of academic discipline in their appropriate fields of study with some on-the-spot training in the practice of

their profession. The principle governing such practical training is that the student should perform the skill required under the direction of a supervisor. As a New York physician once remarked to me when we were fellow-trainees in the art of Marriage and Family therapy, "we medicals learn according to the rule: see one, do one, teach one under the eye of the boss!" In the B.D. era two hours on two afternoons per week (Tuesdays and Thursdays), together with parochial assignments at the weekend were all that could be allowed to provide the basics for ministerial praxis. It has to be admitted that this arrangement did nothing to enhance the reputation of practical training. The unspoken assessment of the Colleges and their programmes was that they were inferior and third-rate. It was a happy day for practical training when the Professional or In-ministry year following graduation in the Faculty was instituted. The three Colleges collaborated to form the Montreal Institute for Ministry (M.I.M.) with its own Director and Staff. This body was able to offer a programme in homiletics, Christian education, counselling, spirituality and clinical pastoral education (with workshops in these and related fields) far superior in quality and effectiveness to anything that had been possible in "the ancient regime". With their community life and corporate worship the Colleges have always played a unique part in the formation of ministers as distinct from their academic preparation. Through their co-operation in M.I.M. (now modified somewhat, so I understand) they have also developed a fine tool for their practical training.

The Faculty and the Affiliated Colleges together provide some quite remarkable (indeed we may say, unique) resources both for the academic study of religion and for ministerial training, including, of course a fine grounding in the main disciplines of Christian theology. They operate on a great campus and within a bilingual culture whose history blends the Catholic and Protestant traditions of the Western Church. A fortieth anniversary gives us as good an opportunity as any for saying that we are proud of what we are and of what we have achieved. We have every reason to look forward with confidence and hope.

FROM COMPARATIVE RELIGION TO RELIGIOUS STUDIES

R.W. Stevenson

When I joined the Faculty as a student in Fall, 1958 it was beginning its second decade as the Faculty of Divinity. Wilfred Cantwell Smith was the Birks Professor of Comparative Religion and founding Director of the Institute of Islamic Studies. Charles Adams had just joined the Institute and began then, as he still does, to teach world religions and methodology part time in the Faculty. Robert H.L. Slater, who was the Faculty's professor of Systematic Theology and also had expertise in Buddhism, had just left to become the first Director of the Centre for the Study of World Religions at Harvard.

Offerings in Comparative Religion were rather slim at the time: two half courses in the Faculty's B.D. programme, a couple of courses for Arts students (I can remember they existed but did not find them in the 1958-59 announcement recently), and several graduate courses involving Islam, Christianity, Buddhism and Methodology.

I had 'phoned Wilfred Cantwell Smith earlier that year to ask his advice about abandoning a nine-year business career for an academic one in Comparative Religion, specialization Hinduism, ... perhaps starting with an M.A. at McGill? Smith's first advice was, "Don't do it." He gave as good reasons a lack of appropriate B.A. training, financial difficulties, and my age. I suspect that, although he was too nice to say it, Smith was also dubious about the intellectual abilities of someone who was hinting broadly that he already had the problems of religious diversity pretty well solved.

After further discussion it was agreed that I should submit an application--for the B.D., Smith told me, as I was not qualified for the M.A. and would also have to learn something about my own religion before I could start making comparisons.

This priority is reflected in our B.Th. programme to this day and was only phased out in our B.A. course offerings around 1975. I came to see its merits but at the time it rankled. After all, had I not read two or three books on Hinduism? And

had I not been an Anglican choirboy for so long that I knew all the services by heart and the bass and treble parts for the hymns and psalms? In addition the B.D., a three-year, second degree with thesis, was specifically designed for candidates for the ministry. I protested that I was not intending to be ordained, but Smith assured me that, if accepted, I could be exempted from any ordinands' training and fill in with extra work in Comparative Religion.

It would have been financially advantageous to go for ordination. The churches covered tuition fees and some other expenses for their candidates. There was even a year's scholarship available if one was willing to consider ministry seriously. There was nothing for beginners in Comparative Religion; and even at higher levels it was difficult. In 1961 the Canada Council initially refused to send me application forms; there was no category for the academic study of religion and the promotion of religion was definitely excluded (by the next year this had changed). Was there a future at all in Comparative Religion? Some thought not. "You're not going to be ordained?" exclaimed a family friend. "Why not? At least you could always get a job." Even so, I applied, was accepted and spent three busy years as the only non-ordinand among some 40-50 students.

What was the Faculty like at that time? True to its name, it was much more Divinity oriented. The students were mainly Anglican and United (Presbyterian College was to join the affiliation in 1969) with a smattering of other denominations. Junior Common Room discussions centred more on questions of the Christian faith and ministry than on Comparative Religion, but we got on well together. There was a certain amount of interdenominational rivalry, most but not all of it good-natured. I observed it with interest as this was my first experience at something more than the lay level of the problems of inter-religious understanding.

All of the professors were themselves ordained; many of them opened the first lecture of the day with prayer; there were more frequent and regular chapel services -- with better attendance. Relations between Faculty and students were more formal and distant. One noticed this in different ways. Professors still wore black gowns, a practice that had been dying out in Arts at McGill ten years earlier; the back row of seats in chapel was for

their use, although not all of them sat there; they tended to call students by their surnames, perhaps prefixed with a Mr. or Miss. By and large, Faculty kept to their common room and the students to theirs, although coffee was available to all and sundry at 11:00 a.m. in the Junior Common Room; and student membership on Faculty Council and Committees was, with rare exceptions, a thing of the future. There were occasional group efforts at fraternization but the Christmas and end-of-year parties (at which the serving of beer or wine was never even considered) were the regular and fairly successful get-togethers. It was possible of course to get to know individual professors better, especially those in one's field. Several faculty members made a practice of entertaining their students in their homes, something more difficult to do now when so many faculty live in the suburbs.

The academic work was challenging and true, to his word, Smith saw to it that I got as much as I could handle in Comparative Religion. Sometimes it was more than enough: in one seminar on Faith in Islam the discussion regularly broke into passionate argument in Arabic leaving me mystified. Writing a thesis under Smith's supervision was an education all by itself. Six years of university essays and nine years of business reports failed to prepare me for the standards of scholarly investigation and reporting that he set for himself and worked for in others. By the time I was handing in my first drafts Smith, not content to ask probing questions, had read the basic texts on the subject, which was not in his field. When he returned the draft of my first chapter I found that every one of my quotations and footnotes had been checked for location, context, and accuracy to the last full stop. Then we got down to discussing what I had been trying to say. Where and how he found the time to take this care and trouble I do not know.

All went well and in 1961 I moved to Harvard for an A.M. in Sanskrit and Indian Studies. We lived at the Centre for the Study of World Religions. It brings together people from various religious traditions and from all over the world. To live there is to participate in a continuing seminar on the study of religion. One can do all the necessary academic work and also experience how one's friends and neighbours, members of different religious communities, think about and live out their beliefs and practices in their everyday lives.

This approach to interpreting and understanding religion is very congenial to Wilfred Smith. It is reflected in his founding and organization of the Institute of Islamic Studies, and it was logical that when Robert Slater retired as Director of the Centre at Harvard in 1964 Smith should agree to succeed him.

This brought about a change in my plans and I transferred into the Harvard doctoral programme rather than returning to Montreal. In the Spring of 1966, as I completed the Harvard courses and comprehensives, I was delighted to be invited by Eric Jay to return to McGill as a Lecturer in Comparative Religion. Someone suggested that, with a thesis still to be done, I should not take the job if I could avoid it. Like most graduate students I have known in similar situations, I ignored the suggestion and I certainly will not advertise here how long it took me to finish that thesis. My wife and I returned happily "home" with our children.

Significant changes had begun during the 5 years of my absence, in the Faculty and on the religion scene across the country. As colleagues, my former teachers and tormentors turned out to be a thoroughly decent and helpful lot. They had stopped wearing gowns--well, except perhaps in chapel. Among students the last of the grey flannels and skirts and sweaters were giving way to the hairy blue jean and would not be seen again for nearly twenty years.

A shift in our enrolment patterns was taking place. Theology enrolments were down, but increasing numbers of Arts students were coming to religion courses. Six of our courses, in Hinduism and Buddhism, Islam, Judaism, Old and New Testament, Philosophy of Religion, were now listed in the Arts calendar. On the national scene a similar movement was taking place. In the late 1950s and early 1960s several new university departments and programmes in religion had been founded. As enrolments increased in the 1960s and early 1970s new and better qualified staff were being added, and a wider variety of courses introduced. The field of religious studies was already so large and well established by 1966 that in the Spring of that year a substantial number of religion academics met in Sherbrooke, Québec to found the Canadian Society for the Study of Religion.

McGill kept pace with the national trends. Enrolment in religion courses tripled from 171 to 522 between 1960 and 1971; full and part time staff teaching these courses increased from 7

to 12. We introduced the B.A. Major in Religious Studies in 1970. At the same time the name of the Faculty was changed to Religious Studies to reflect the broadened scope of its teaching. In 1973 a new, two-year M.A., with thesis, was approved for Religious Studies, followed the next year by the Honours B.A. McGill's membership in the Shastri Indo-Canadian Institute began in 1968 and has provided extraordinary benefits in building up our library collection on religion in India and encouraging research in that country.

In the meantime, while enrolment in our B.A. major and honours programmes has rarely exceeded 30, the numbers of courses we offer has increased steadily, and the enrolment in those courses has shot up especially in the last two or three years (e.g. over 1,100 in 1987-88). This year some thirty-three courses are being offered from a list of sixty available on Buddhism, Christianity, Hinduism, Islam and Judaism, the scriptural languages of those traditions, as well as religion and ethics, psychology, sociology and women. Enrolment in several of our current fall term courses is over a hundred and one is over three hundred -- our Birks Building classrooms cannot hold them.

There are several reasons, operating individually or together, for this ongoing interest and growth. Despite the decline in membership in institutions of the Judaeo-Christian traditions, university students have obviously maintained an interest in religion. This interest may be personal, for example in terms of faith or a search for values, or one's place as a woman in contemporary society. It may be academic, motivated by studies in history, art, literature, sociology. Some students merely want relief from a heavy load of science or business or nursing courses. The fact that the University has recently been publishing our course calendar jointly with that of several other faculties may have brought our courses to the attention of many more students. We must even consider the possibility that "religious studies" are in vogue at present and may undergo a slump when student enthusiasm shifts. It has happened before.

Certainly the variety and flexibility of our programme and offerings have contributed to our growth and should protect us against shifting winds of student interest. Where I was the one full time instructor in World Religions (specializing in Hinduism) in 1966, we now have three, two with specialist qualifications in Hinduism and one in Buddhism. Only our

undergraduate language courses now run the full year; the rest are half courses. Formerly it was not possible to take a specialized course in a religion outside the Judaeo-Christian tradition until one's final year. This was an effect of the thinking that one should learn about one's own tradition before studying another's. To me this thinking is still valid for students specializing in religion; but we now get students honouring or majoring in religious studies whose "own tradition" is Hindu, Buddhist or Muslim. Furthermore we increasingly encounter students who reject, rightly or wrongly, a) the supposition that they have a tradition of their own, i.e. have been brought up in the context of or adhere to any faith; or b) the implication that their interest in a course is closely involved with inter-religious understanding. This heterogeneity of academic and/or religious affiliations of the students has led us to offer more, specialized courses in lower years.

For our Religion Majors and Honours Max Müller's principle that the individual "...who knows one, knows none" still applies, although for the reasons given above our requirements for these programmes now insist on the study of "more than one tradition" rather than the preliminary study of "one's own."

You will notice that very little has been said about "Comparative Religion" in the last few pages. This still remains the official name in the Faculty for what has come generally to be called Religious Studies, but it is not much used now here or elsewhere on the academic scene. For one thing, many scholars and students would insist that they were doing history, psychology, sociology, phenomenology and so forth rather than comparison. Also the name fell into academic disfavour some decades ago because in the 19th and early 20th centuries exercises in Comparative Religion were too often devoted to establishing the superiority of Christianity. The name has never recovered but it is a useful one still to describe a part of the study of religion. I take it to mean the scholarly endeavour to formulate statements that are valid for two or more religious traditions and so to further understanding and mutual relations between traditions. Changing times and conditions may force new considerations upon Religious Studies in the next forty years but I doubt that the problem of forming a peaceful world community will yet be solved; and so I hope that the genuine practice of Comparative Religion will remain an integral part of Religious Studies at McGill. It is a valuable tool for international

understanding, too often overlooked in the rush to technological achievement.

Note: Information concerning religion courses and enrolment trends on the national scene around the years 1969-72 was obtained from Guide to Religious Studies in Canada. Compiled and edited by C.P. Anderson. Corporation for the Publication of Academic Studies in Religion in Canada, 1972.

THE "OLD" DAYS

Vince Goring

In 1948 the Faculty of Divinity in McGill University was born out of the co-operating Theological Colleges. I, having completed only one year of theology, 1947-48, was allowed to enter the new faculty at its birth, and take my remaining two years of study in that infant institution. I thus belonged to the first graduating class B.D. 1950. Someone is sure to wonder if I experienced any difference between first year at Divinity Hall, and second year in the new Faculty of Divinity. I must honestly answer, no. The big difference came in third year when we had to write a B.D. thesis, but more of that later.

I was (forgive me for writing this) a good student, with either A's or high B's. I was also a very argumentative student. I had entered theology with a science degree (Maths and Physics), three years experience in the Student Christian Movement, and a strong interest in the Society for a Catholic Commonwealth, and the Anglican Fellowship for Social Action. The latter I joined while I was in theology. Thus I took to theology the habits of analytical thinking, a well-developed socialist philosophy, and a strong interest in the social theology of the Anglican Church as exemplified in the "Maurice to Temple" tradition.

I had been raised in the Anglican Church, but from age nineteen to twenty-two when I entered McGill had joined the ranks of the lapsed. I had, however, never ceased to believe in God. In the home in which I was raised Science exerted a very strong influence, so I had never believed such fundamentalist propositions as the world being made in six days, or the human race beginning with Adam and Eve. Respect for the Bible was learnt from my experience as an undergraduate in the Student Christian Movement, and deepened by two first rate biblical scholars in theology. In fact it was the S.C.M. which led me back to church, and the vocational choice of the priesthood.

I give the above background because it shows what led me to study theology and what I took with me into that study. To be a Priest one had to jump through the hoop of theological studies. However I not only did it, but thoroughly enjoyed it. While those three years did not change the basic structure of thought I

had already formed, they did greatly enlarge and extend my knowledge, and broadened and deepened my vision. I cannot stress too strongly how fascinating I found my theological studies.

Dr. W.A. Ferguson taught New Testament, and gave me a thorough grasp of New Testament criticism as it was practised in that era, as well as a comprehensive knowledge of the New Testament. We did not always see eye to eye on the implications of Jesus' teaching, but he was both a first rate scholar, and a true liberal. New Testament studies is still my favourite discipline.

Dr. R.B.Y. Scott engendered in me an almost equal enthusiasm for the Old Testament. He deepened and expanded my knowledge of the God of Abraham, Isaac, Jacob and the great prophets, and the kind of justice that God demanded in human society. It is to the S.C.M. and those two scholars that I owe my continuing and deepening interest in the Bible, and biblically based theology.

Systematic Theology was taught by Dr. R.H.L. Slater who was described by another student as the most unsystematic systematic theologian he had ever met. While that was true, "Slats" had a brilliant, open and inquiring mind. The student had to put it all together, but the material was there and presented in a fascinating way. This suited me very well. I was not asking anyone to give me a systematic theology, but only the raw materials out of which I would make my own.

The Professor of History was Dr. H.H. Walsh, and since I had taken no history at an undergraduate level, my introduction to the study of history at an adult level was in Dr. Walsh's courses. I found them so fascinating, instructive and knowledgeable, particularly in the way he related church history and secular history of the same period, that I fear that I have a permanent bias on the side of seeing secular history through the lens of sacred history--a bias of which the Marxist would thoroughly disapprove.

We studied Comparative Religion with Dr. W.A. Gifford and so missed Dr. W.C. Smith. I regret missing Dr. Smith but not my time with Dr. Gifford. He gave me a continuing interest in and basic knowledge of world religions, which have been a great help to me in my eight years in Japan, and subsequent encounters with other religions.

Dr. James Thompson came to McGill as Dean of the new Faculty in 1949, and our class's contact with him was a seminar on Philosophy of Religion. This was my first formal encounter with Philosophy, and I found it very interesting. That seminar was also my first experience of a Professor becoming so angry with me that he spent some ten minutes telling me how foolish I was, and then cutting the seminar short.

To understand the incident I must give the background. I entered McGill in 1944 when the Soviet Union was our great ally. In 1946 Churchill launched the phrase "The Iron Curtain", and in 1947 Truman initiated the Truman doctrine of counter revolution. Later came McCarthyism. The Western world and McGill were moving right, while a group of us were moving left. In Quebec Duplessis with the help of the Provincial Police as labour busting, red baiting, tapping telephones etc. Dr. Thompson had come to McGill to build up the new faculty, and here were this bunch of radical students causing trouble. (One of the more fascinating rumours that reached our ears, was that he had been informed by the Police that the Faculty of Divinity was the centre of communist activity in Montreal--something we knew, and I am sure he knew, to be utter nonsense.) It was a very worrisome situation.

Against this background, in our course, we had a seminar on Christianity and Marxism. In this the student dealt with the topic in a way which seemed mainly a defence of communism. The floodgates of anger opened. I, who was quite interested in discussing a philosophical point in that relationship, raised the question and immediately the anger turned in my direction. The point that interested me was as follows. Marxist Philosophy holds that the forces that move history have a materialistic base. Given that God created the universe, and sustains it with a certain independent existence, could one not produce a synthesis of Christianity and Marxism that did justice to both? I never did get that subject discussed. However I must say that Dr. Thompson bore no ill will. He was the second reader on my B.D. thesis, and was kind, helpful and appreciative in his comments.

The work on my B.D. thesis "The Kingdom of God in the intention of Jesus Christ" was a high point in my theological studies. It was, and I regret to say, still is, the most detailed, careful, systematic and comprehensive study I have ever

been able to make of one biblical theme. To finally write the thesis I had to skip all lectures and other activities for two weeks. When I announced this to the professors, they, of course, were not happy about it, but accepted it. I was grateful for this tolerance, and still look back to that period of total single-minded study with nostalgic joy.

I must comment on the ecumenical nature of the institution's effect on the student body. I wish I could say that the effect of studying in such a setting helped to break down the barriers between Anglican and United Church students. Unfortunately this was not so. I believe that the Professors did form close ecumenical bonds, and did come to respect other traditions more deeply. I would certainly suggest that the effects on the student body, though delayed, did in the long run lead to a deeper and firmer ecumenical spirit. And one must add that McGill's pioneering work showed the way for the widespread development in Canada of ecumenical theological institutions. But at the time, for the students, there was no breakthrough. The respect I had for other denominations, and my commitment to the ecumenical movement, really came from my S.C.M. experience. The students in both colleges were neither particularly understanding nor appreciative of other traditions, and I do not exempt myself from such narrow sectlike thoughts.

I find it both amusing and tragic to look back on our reaction against such United Church types as Dr. G.G.D. Kilpatrick and Dr. George, as they sought to push some principles of Homiletics and Elocution into our solidly resisting Anglican minds. But I did learn, mark and inwardly digest. Their courses were valuable, and did lay the groundwork for what skills in preaching, reading the lessons, and leading in worship, I possess.

As I have sought to make clear I thoroughly enjoyed those three years of study, and learnt much that has affected my ministry ever since. I will always give thanks to God, for my time in theology and the Faculty who bore with me in that period.

COLLEGE REPORTS
MONTREAL DIOCESAN THEOLOGICAL COLLEGE

Anthony Capon
Principal

Apart from one experimental programme in Ceylon (now Sri Lanka), the cooperative effort which led to the formation in 1912 of the Joint Board of Theological Colleges Affiliated with McGill University is the oldest example of ecumenical theological education in the world.

This fact, well-known to those involved in the present cooperative structures, contributes a lot to our determination to work together to create and maintain a first-class centre of theological training. Those involved in our Colleges, and in the Faculty, represent many different traditions and points of view, and without a firm commitment to stick together we could easily fly apart. We have no intention of allowing this to happen.

Diocesan College's affiliation with McGill University dates from 1880, and the other two Colleges have a similar history. But it was when, in 1948, the Joint Faculty of the Colleges became the Faculty of Divinity of the University that a day-to-day intensive working relationship between the Colleges and the University began, a relationship which continues to this day.

We need each other! For the Colleges, affiliation with McGill University represents a guarantee of academic excellence for which we are grateful and of which we are proud. It opens up for our faculty and students' access to libraries and other facilities which we as individual Colleges could never provide. But I believe that the other side of the coin is that McGill F.R.S. needs the Colleges. The direct link with our three denominations, and the wide recruitment into the B.Th. and S.T.M. programmes which this makes possible, are factors without which the Faculty probably could not survive. So we stay together because we have to--but also, let me say, because we like each other!

But, of course, this theological adventure is far more than simply a pragmatic "arrangement of convenience". The encounter that takes place between our different traditions is a constant

challenge to us to think and re-think our own positions and our deep involvement in the environment of a major university forbids any loosening of standards or sloppiness of thought.

The result of all this is that in many ways our students have "the best of both worlds". They are members of a world-class University and mix with students of many other Christian traditions and even of other faiths (and none). At the same time they are members of a small College with a close-knit supportive community where faith is shared and prayer offered.

It must be honestly admitted that developing and maintaining a shared enterprise in an environment of such diversity is fraught with difficulty. In the last two or three years some of the difficulties have become acute as our differences of approach and goals have become painfully exposed. Much prayer, and much hard work, have gone into the resolution of the problems and the healing of the hurts. And a remarkable and I believe a beautiful thing has happened. We have discovered a new creativity and a significant enrichment of our life and learning, an enrichment which is reflected in the attitudes of students and in the comments of observers of the programme.

What does Diocesan College bring to the "mix"?

1. We offer a rich theological and ecclesiological pluralism within a broad Anglican framework. We are not an Anglican "party" college. Both students and faculty represent a wide spectrum of Anglican styles and opinions. We do not espouse one particular ideology or force students into a single mould.

2. At the same time, we take very seriously our tradition, and especially its emphasis on spirituality and liturgy. Every student is expected to form a rule of life which takes into account both private and corporate worship and prayer. From our perspective, this is the proper context in which preparation for ministry should take place.

3. Linked with this is a strong emphasis on personal and community growth in Christ. Ministry is not primarily the application of acquired skills but the sharing of Christ in a multiplicity of ways and contexts. "To know Christ and to make him known" is how this concern is often expressed. We seek to keep Christ central in everything we do.

4. We are convinced that we have a great deal to learn from our sister colleges and from the members of the F.R.S., and we have a keen vision of the enrichment which we can all bring to each other. A strong and enduring commitment to the ecumenical venture in the McGill "cluster" has high priority at Diocesan College. We try to give a lead in this, both at the institutional level and at student and faculty level. We are disappointed when we fall short of our ideals, but the potential for growth makes the effort worth while.

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P L A N T O A T T E N D !

THE ANNUAL BIRKS LECTURES
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ISSN 0229-2807