

ORIGINS OF ATLANTIC SCHOOL OF THEOLOGY

by

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of the requirements for the degree of
Master of Arts in Atlantic Canada Studies

Faculty of Arts
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ABSTRACT

Carol A. Goodine
ORIGINS OF ATLANTIC SCHOOL OF THEOLOGY
September, 1993

Atlantic School of Theology, an ecumenical school of theology and Christian ministry, founded in 1971 in Halifax, Nova Scotia is a unique institution in North America, if not in all the world. Founding parties were The Divinity Faculty of the University of King's College (Anglican Church of Canada), Holy Heart Theological Institute (The Roman Catholic Episcopal Corporation of Halifax) and Pine Hill Divinity Hall (United Church of Canada). Its origins were part of a particular response to local, national and international conditions.

In order to understand the origins of this institution and its uniqueness, it was necessary to examine early ecumenical endeavors in Halifax, including their societal roots and to trace the development of theological education in the three institutions including Holy Heart Seminary. It was also critical in understanding the origins of AST to examine the planning process for the school including both individual and institutional motivations.

By 1970 each institution was experiencing varying crises. Holy Heart Seminary had closed, the Divinity Faculty of King's was experiencing a shortage of

professors and students, and Pine Hill's Principal of twenty-five years was retiring. A group of individuals building on early ecumenical cooperation took a determined approach to these crises. Through planning, dialogue, deliberate action and compromise over an intensive six-month period, the Atlantic School of Theology came into existence consummating a history of challenge and adaptation to change as well as ecumenical cooperation in each of the three traditions.

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To my colleagues, professors and friends at AST thank you for being there and believing in me. To all the archivists I had the pleasure to work with I extend my sincere appreciation for your time and effort as I searched for my material--Sister Frances Xavier Walsh, Father William Bishop, Carolyn Earle, Pat Chalmers. To Alice Harrison I extend my thanks for your support as Librarian but also for your friendship and your warm hospitality. I wish to thank as well those individuals who consented to be interviewed.

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INTRODUCTION

Halifax in the 1960s was the site of three denominational theological schools which were in various stages of crisis. The crisis was precipitated in part by a decline in enrollment due to the social revolution of the time. Many young people spurred on by the civil rights struggle in the United States considered the church out of date and out of touch with secular society.¹ New vocations were becoming increasingly scarce. There was an ever increasing problem with obtaining adequate financing for the three institutions. Furthermore, there was a shortage of qualified professors.² Although the response to the crisis assumed a coordinated effort, at times reservations on the part of individuals of particular denominations impeded the effort.

In the Maritimes a group of individuals took a determined approach to the task of maintaining a high standard of theological education. On March 11, 1969, at Holy Heart Seminary in Halifax, a group of representatives of Pine Hill Divinity Hall, King's College Divinity School and Holy Heart Seminary met to discuss the impending closure of Holy Heart and the

effect it would have on theological education in the Maritimes. They also met to consider further options for theological education in the region. Such a meeting could hardly have been envisaged ten years earlier. However, just as society was undergoing vast changes, so too were the churches.

Ecumenical cooperation in the area of theological education had been evident in Halifax for a number of years. Cooperation between King's and Pine Hill had existed as early as 1941. The Roman Catholic involvement in such ecumenical endeavors, however, was a fairly new occurrence, brought about by church renewal as promulgated by Vatican II.

The ecumenical approach to theological education was being advanced by the American Association of Theological Schools and the World Council of Churches, and in Canada by the administrations of the Anglican and United Churches. The Vatican II Decree on Priestly Formation also explored new and different approaches to theological education.³ Various reasons were put forward for cooperation, including the necessity to save money, share faculty and books, and create theological schools better suited to prepare ministers and priests for the changing world.⁴ Also, the United and Anglican Churches of Canada were involved in a series of union negotiations and at

this stage they were progressing well towards what some expected to be imminent union.⁵

Given all of these societal and ecclesiastical changes, and the expected closure of Holy Heart Seminary, individuals from the three institutions in Halifax set about creating their own amalgamation. What these brave individuals were about to undertake was--and still remains, as far as one can ascertain--a unique enterprise in North America, if not in all the world. It was to be an amalgamation not only of Protestant theological schools, but an amalgamation including both Protestant and Roman Catholic institutions. Several developments, including the retirement of the Principal of Pine Hill, Clarence Nicholson, set the stage for a formal planning procedure for a new school.

The three institutions all had lengthy histories of activity in theological education. The Roman Catholic institution, Holy Heart Seminary, had been established in Halifax in 1895 to prepare young men for the priesthood. Pine Hill Divinity Hall of the United Church of Canada was the successor of Presbyterian Church Divinity Hall founded in Pictou in 1820; in 1925, it had become the training centre for prospective ministers of the United Church of Canada in the Maritime Provinces. The University of King's College was established at Windsor,

Nova Scotia in 1789 and moved to Halifax in 1923 where it entered an association with Dalhousie University. A Divinity Professor had been first hired in 1807. In one sense, the origins of the new joint theological school can be found in the individual histories of these three schools.

The entity created by the merger of the three institutions in 1971, was, and is, the Atlantic School of Theology, an ecumenical graduate theological school, founded to train the clergy and lay people of the Anglican, Roman Catholic and United Churches of the Maritime provinces.

It is the purpose of this thesis to explore the creation of the Atlantic School of Theology (AST). In the quest for the origins of the school it is necessary to investigate the development of theological education in each of the three institutions to find out what led them to consider this new school, with particular emphasis on the 1960's and 1970's. In tracing the three paths, it is inevitable that at times they will converge. It should become apparent, nevertheless, that there were distinct elements in each institution that brought it to become part of this new enterprise. Included in the investigation of the three institutions will be an exploration of the various thrusts for change in

theological education that had occurred and were still occurring when AST was founded.

Finally, an exploration of the actual formal planning process is essential in order more fully to understand the motivations of individuals and groups in the creation of the school and why it took the final form it did.

As AST is a unique Maritime institution approaching the twenty-fifth anniversary of its founding in 1996, and is the major centre for theological education in the Maritimes it is important to understand why such a center was created in Halifax and if possible, how its creation relates to the history of the Maritimes.

There is little published documentation available on the origins of AST. A class paper presented by Dale Chisholm at AST on March 16, 1986, entitled "A Sturdy Image," gives a brief account of a number of the events that led up to the formation of AST. However, as the paper uses mainly published sources, it does not cover all the negotiation process, nor does it give several of the individual and group motivations for the inception of AST. While attempting to place the events in the framework of Maritime religious history, the paper does not consider the wider historical and theological framework. The paper is a pioneering venture into the

quest for the origins of AST, but there are many questions left unanswered.

Several short newspaper and magazine articles have been published in recent years about AST. **The Novascotian**, on October 20, 1984, devoted its cover story, "Busy in God's World," to the development of AST and its President at that time, Dr. Russell Hatton. The writer, Ruth Tolmie, attributed the emergence of AST to the ecumenical movement of the 1960's and the growing importance of social and behavioral sciences. She did not expand her hypothesis of AST's emergence or consider the planning process. Another article, by Sue Macleod, "Teaching the clergy the ecumenical way," appeared in the July 1987 edition of **Atlantic Insight**. This article focused on concurrent developments at AST and briefly mentioned its founding.

Several histories of the original three institutions have been published. Holy Heart Seminary was the subject of an anniversary publication in 1945, giving a factual and pictorial presentation of the first fifty years of the seminary. Mention was also made of Holy Heart Seminary in **The Catholic Diocesan Directory**, 1935. Once again, this was a factual and not a critical analysis of the early years of Holy Heart Seminary. J. Brian Hanington, in **Every Popish Person**, 1984, made scattered

and brief mention of both Holy Heart Seminary and AST, giving the reader glimpses of the creation of these institutions but once again little critical analysis or attempt to place them in a wider context.

In respect to Pine Hill Divinity Hall, in 1970, an historical account for 1820-1970 was written by E. Arthur Betts former Librarian and Professor at Pine Hill, which provided basic historical information on which one can base further research. John Corston's **Twenty Years at Pine Hill Divinity Hall**, published in 1982, provided a more personal glimpse of activities at Pine Hill during the author's time as professor there. It did give instances of early ecumenical cooperation and a brief account of the founding of AST.

The University of King's College has been the subject of several histories. **King's College**, published in 1865, was written by Thomas B. Akins, the Commissioner of Public Records. It gave basic historical data for the period 1789-1850. **The University of King's College, 1790-1890**, published in 1890, written by Henry Youle Hind gave a factual account of the history of that time. **King's College: A Chronicle, 1789-1939**, by F.W. Vroom, Archdeacon of Nova Scotia and Emeritus Dean of Divinity at King's College, published in 1941 was once again a factual account of the history of King's. **All The King's**

Men, The Story of A Colonial University, published in 1972, was written by Mark DeWolf and George Flie. It contained a brief factual and pictorial account of King's history, dealing mainly with the 1789-1939 time period. It did contain information about ecumenical cooperation between King's and Pine Hill during World War II.

Several social and religious movements were foundational elements in the growth of ecumenical cooperation in Halifax and were thus indirectly related to the origins of AST.⁶ These include early ecumenical encounters primarily through voluntary agencies (1818-1886), the social gospel movement, and the development of a worldwide ecumenical movement. The motives of those involved in these ecumenical encounters were complex. For some, ecumenical cooperation was expected to reunite the divided Body of Christ. For others ecumenical cooperation was an end in itself. Working together on Christian and secular endeavors was a way for these Christians to put their faith into action. They did not consider organic unity--that all denominations should become one--to be necessary. As well, not all Christians within the various denominations favoured ecumenical cooperation. Many considered their denomination as the "only true" one and strenuously avoided any contact with other denominations. This, in fact, was the official

stance of the Roman Catholic Church until Vatican II. However, individual Roman Catholics even in the early years did follow their own consciences and interact with members of other denominations.

The complexity of the motives of the individuals is related in part to the tenuous relationship between the Church and the world and the changing patterns in theological understanding that occurred as a result of this changing relationship. The Age of Enlightenment which arose in Europe during the 18th century was an era of

great intellectual awareness and activity, characterized by questioning of authority, creative interest in political and cultural matters, and emphasis on the experimental method in science.

This "critical spirit" which arose from the Enlightenment took root in the Victorian era and extended its influence to religion through revolutions in thought by philosophers such as those of the Scottish Common Sense School. Followers of this tradition maintained that the mind was naturally ordered "in such a way that certain ideas (would) carry conviction to any rational, unprejudiced person."⁸ The mind by itself would understand the truths; therefore, it was not necessary to question nature or its principles. For Christians these

inherent truths were moral obligations, belief in God and belief in immortality.⁹

The study of philosophy dominated Canadian education as it had Scottish education as Scottish-trained professors and immigrants strove to perpetuate their culture in the New Land. In Canada this mental and moral philosophy "came to be used to enforce the arguments for Christian orthodoxy," whereas in Scotland it was used in a more liberal manner.¹⁰ Future clergy came under the influence of this Common Sense Philosophy in their college education and carried it forth with them to their parishes. The church members were thus influenced by this moral thought and it prompted them to community action in order to "moralize" the individual.

Conflict, however, existed between the new critical thought and morality. Education was seen as the way to moderate and "discipline" critical thought. The Common Sense Philosophy provided the balance between science and religion while maintaining the moral principles of society. One trained under these theories would contend "that his conclusions accorded with the best empirical science of his day."¹¹ As one gathered information from the experiences of everyday life and followed his philosophical training "he would set forth his own convictions only after they had been tested by....an

appeal to his own inner nature....¹² Nathaniel Burwash, chancellor and president of Victoria College, 1887-1913, rose to the challenge of science and biblical criticism by proclaiming that one used intuition to deduce the truths observed in science and in religion and he did not see them in conflict.¹³ The moral laws within the self would ultimately prevail once one observed these new things. The Church responded to the challenge of science as Common Sense School members of the different denominations sought to "moralize" the individual.

The concern for moral living took root in the Evangelical movement of the 18th and 19th Centuries. The term "evangelical" was assumed by Methodists, Baptists, Presbyterians, Anglicans and Congregationalists in varying degrees.¹⁴ These people shared a common belief in individual salvation by way of an experience of "repentance and conversion" and used the Scriptures as their authority. Evangelicals differed in regard to emphasis and details but shared a common heritage, an emphasis on conversion and a holy life guided by the Holy Spirit.¹⁵ Grant states that: "there was general agreement....both that Christian faith was credible only when expressed in moral living and that moral living was possible only through sanctions provided by Christian faith."¹⁶

Evangelicalism by the 19th century had become a "well-organized movement."¹⁷ Individual conversion was cultivated as the immediate aim. The long-term goal was the Christianization of society.¹⁸ The vision, however, offered little solace to the dispossessed. The final solution to the problems of the poor was a future eschatological one: "a happy death or resigning oneself to untoward circumstances."¹⁹ Working-class religious education took place at the Sunday schools. Gradually these were used as tools by evangelicals.²⁰

Missionary societies, Bible societies and temperance societies were also used for evangelization purposes. Sectarianism was frowned upon as all denominations were expected to be united in this major effort of conversion.²¹ Denominational cooperation was considered necessary to Christianize the globe. The evangelization movement was narrow in its moral stance yet open in its ecumenical approach. This again points to the complexity of the topic at hand. Grant also points out that groups such as the Disciples of Christ and the Mormons rejected this style of evangelicalism.²² Early voluntary organizations arose during this period of Evangelization and under the influence of the Common Sense School of Philosophy.

Dale Chisholm, in "A Sturdy Image," states that AST arose out of a history of sectarian conflict.²³ It can be argued, however, that AST was a consequence not primarily of sectarian conflict but was symptomatic of a tradition of ecumenical cooperation that has deep historical roots in Halifax. In Halifax, for example, the Ladies' Benevolent Society in 1818 provided food, fuel and clothing to women of all denominations and continued to do so for over 45 years. In their annual reports the number of Catholics, Anglicans and Baptists they served was recorded. For example, in 1844, the society provided relief to 34 Roman Catholics, 29 Anglicans, 7 Baptists, 3 Presbyterians, and 3 Methodists.²⁴

Early social action endeavors in Halifax reveal generally a non-sectarian and voluntary focus. Early denominational interaction was evident in 1772 in Halifax between Anglican priest Dr. Breynton and Catholic priest, Father Bailly, although this appears to have been purely on a personal level as Bailly was placed under the care of Breynton by Lieutenant-Governor Francklin. It was rumoured that a Roman Catholic Mass was celebrated at the Anglican church of St. Paul's by Father Bailly but this could not be substantiated.²⁵

The actions of the Ladies Benevolent Society although voluntary were of an ecumenical nature and part of the

aforementioned quest for a "moral" society. The Halifax Poor Man's Friend Society, founded in Halifax on February 17, 1820, is another example of an early voluntary relief-giving organization. Eighteenth century voluntary organizations, still in operation in the nineteenth century, such as the Nova Scotia Bible Society, the Micmac Missionary Society and the Protestant Alliance, also provided an opportunity for ecumenical cooperation among Protestants.

By the 1850's, and with increasing frequency during the 1860's and 1870's, Halifax was the locus of action of groups of social reformers who were interested in saving individual souls. These social reformers came from all sectors of society, from the elite to the working class.²⁶ Activist lay people, as well as trained religious, shared the common temperance banner.²⁷ Catholic social action in Halifax was carried out by such groups as the Sisters of Charity who arrived, in 1849 and established Catholic orphanages, hospitals and houses of refuge. Protestant denominational involvement in these crusades was evident with the appointment of G.N. Gordon, a Presbyterian theological student as Halifax's first city missionary in 1852. The mission, an interdenominational one, had evangelization as its purpose; however, with exposure to the "ills" of the

street the missionaries soon called for a reform of the underclass. Fingard maintains that the mission was "an effective publicist," that it "performed an important lobbying function," and "spawned, promoted or inspired a number of the specialist institutions...."²⁸ And indeed a series of institutions was established to bring about this reformation of individuals. In 1852 ragged schools for slum children were established. In 1868 a House of Refuge for Penitent Women was established in Halifax. Its First Annual Report stated that useful work such as spinning and weaving was necessary for the inmates in order to qualify them to work in the country. The women were to be reclaimed in order to prevent an increase in new victims. The report also urged Christian women to visit the prisoners at Rockhead in order to "render that institution more conducive to the moral and religious improvements of its inmates..."²⁹

In 1875 a Women's Home for Prostitutes, the Grove for the Inebriates, and the Infant's Home for unwanted babies were established. All of these institutions were Protestant in denomination. In 1886 the Sisters of Charity opened a parallel organization to the Infant's Home, the Home of the Guardian Angel. Other institutions for the care of delinquent boys were established: for Protestants in 1863 with the Industrial School and for

Catholics in 1885 with St. Patrick's Industrial School. In 1867 the Anglican Church of Halifax established a similar house for girls: St. Paul's Alms House of Industry for Girls.

Two poor relief agencies were established in Halifax: the St. Vincent de Paul Society, a Catholic organization, (1853), and the Association for Improving the Condition of the Poor, (AICP), a Protestant organization established in 1866. Ecumenical tolerance was exhibited in the St. Vincent de Paul's expression of appreciation of the work of the AICP and the AICP did not discriminate in its relief of the Catholic poor.³⁰

Co-operation between Protestants and Catholics in Halifax during this time period occurred primarily in conjunction with the schools and the Visiting Dispensary. "The public school system had accommodated separate schools within one common administrative structure."³¹ The Visiting Dispensary maintained a non-denominational focus. It operated upon the principle that the illness and disease of the poor was not sectarian but were inevitable due to the fallen state of humankind.³²

Early social action in Halifax was thus characterized primarily by parallel social action movements on the part of Protestants and Catholics. All shared the view that the customs and life of the underclass were unacceptable

and that individuals must be saved in order to save society as a whole. This led to mutual tolerance and some cooperation. In their quest for salvation of the individual these early reformers believed the poor were in their present state because of their own actions and not because of any actions of the state or community. The early history of ecumenical cooperation in Halifax reveals the common goal of salvation and uplifting of the individuals of the underclass towards a Christian world.

The rise of the social gospel, a movement of progressive individuals seeking to reform society, was diverse in its goals and origins. Some have seen it as a conservative movement, directed at ameliorating the abuses of modern capitalism but leaving power relations undisturbed, but as Ernest Forbes points out the use of the terms conservative or radical must be applied cautiously as conservatives were as emphatic in their quest for a new social order as radicals were to theirs. Some social gospelers demanded a new socio-economic system while others sought to reform society within the capitalist system.³³

The urbanization and rise of the working class that accompanied the development of industrial capitalism led to a shift in focus of the religious moralists from the poor to the working class. As well, closer contact with

the poor through voluntary agencies in the 1880's and 1890's created "a more sympathetic view of the situation of the poor."³⁴ Some reformers realized that it was not the individual's fault that she/he was poor or ill. The culprit was instead identified as commercial interests and was expanded in some cases to the capitalist system itself.³⁵ More long-term solutions were being sought and the attention of certain reformers shifted from salvation of the individual to the salvation of society. As Grant stated: "a fair number of writers in the religious press were prepared to move beyond band-aid remedies and expressions of solidarity to a search for long-term solutions."³⁶

Previous successes in evangelization and country wide building programs on the part of the various denominations gave the Christian denominations confidence that their ideals could be realized. This new form of Christian social action became "increasingly collectivized under the impulses of industrialism and urbanism."³⁷

Wider actions and thoughts of Americans, Europeans, and British influenced the Canadian social gospel. Further influences included: "reform Darwinism, Biblical criticism, and a new positive view of the state."³⁸ Social gospelers maintained that society was moving

towards a new social order, a cooperative enterprise modeled on the Gospel of Jesus Christ. The preachers became like prophets of the Old Testament, criticizing the new industrial era and its injustices, and in many cases calling for a radical change in society.³⁹

These actions were similar to actions of secular reformers motivated by the Victorian's quest for regeneration and a perfect society. Victorians were concerned with the perceived moral degeneration of society caused by industrial capitalism, the rise of the working class and urbanization. Victorian reformers wished to regenerate the moral society and perfect it. Sin was no longer associated with the individual--it was society that was ill and needed reforming. Social gospelers sought legislative reform as a means of reconstructing society.

In the Maritimes the social gospel manifested itself in a large Prohibition movement. Drink was seen as a major evil of society and various types of social ills were attributed to it. Social gospelers felt that by eliminating drink the ills of society such as disease, crime and social injustice would be eradicated.⁴⁰ In Halifax, a Catholic Total Abstinence and Benevolent Society founded by John Higginbotham on February 2, 1857,

"in order to make a strong and united effort against the soul-destroying vice of intemperance."⁴¹

After 1900, additional denominational groups such as the Church of England Temperance Association and the Roman Catholic League of the Cross were in evidence.⁴² The various temperance groups eventually amalgamated to form the Nova Scotia Temperance Alliance to seek legislative changes to enforce prohibition.

Another organization established to deal with intemperance and other social ills was the Social Service Council of Nova Scotia. This council "included representatives of all the major churches, the farmers' associations, organized labour and boards of trade."⁴³ The interaction of the various denominations in the fight against intemperance and later in the fight for moral reform legislation brought individuals of the various denominations in closer contact. Although temperance organizations were non-denominational in the early phase of social action, eventually Christians of all major denominations joined in the fight for Prohibition legislation.

The Prohibition movement was not the only focus of social gospelers. Major denominations (except Catholic) joined together in 1907 to form the Moral and Social Reform Council of Canada, renamed the Social Service

Council of Canada in 1914. The aim of this group was to promote social service by legislative and educational means. Christian denominations such as the Presbyterians, Methodists and Anglicans each had their own social service councils. Individual churches also held meetings to discuss the economic and social problems of the new age.

The Anglican Church in Halifax was host to the Canadian Church Congress in 1910, at which the subjects of worker abuse, social Darwinism and socialism were discussed. Although no definite conclusion was drawn, and only a minority of Anglicans were concerned with making definite changes in society, E.A. Pulker maintains there was a recognition that "economic conditions were often a factor behind the more obvious social evils."⁴⁴ Indeed Halifax Anglicans became influential in this quest for social reform through the Anglican Church's larger social action body, the Council for Social Service. Canon C. W. Vernon, a graduate of the University of King's College, Windsor, Editor of the diocesan paper and Organizing Secretary of the Nova Scotian Diocesan Mission Board became General Secretary of the Council for Social Service.

The Roman Catholic church although not part of the inter-denominational bodies previously mentioned did have

its own social gospel reformers. It was particularly influenced by Leo XIII and Social Catholicism. In 1891 Leo XIII promulgated his encyclical *Rerum Novarum* concerning the conditions of the working class. This encyclical was interpreted variously by conservative and radical groups. It was important because it provided an opening for more progressively minded Catholics to join in the social gospel reform of the time. Social Catholicism became most evident in Nova Scotia in the Antigonish Movement of the 1930's. No information has surfaced as yet to give evidence of this level of social concern being expressed in Halifax during the social gospel era.

The quest for a Christian society was carried into cultural life as reformers sought to control the morals of society. Concern over reaching the working class and retaining the young members of their congregations caused the creation of church sponsored activities. These were helpful as well in controlling the increased leisure time which it was felt needed to be monitored so it would not be used in an inappropriate manner.⁴⁵

It can be argued that the Social Gospel Movement provided an avenue for greater communication among the various religious denominations in Halifax. Cooperation in the fight against intemperance led to increased

cooperative action in attacking the larger social problems of society and pushing for legislative reforms such as old age pensions. These Christian social reformers were influenced by past evangelization attempts, newer worldwide movements and the Victorian quest for a regeneration of society. Eventually the Social Gospel failed to achieve its dream of social reform as it wrestled with the horrors of the World War I and the ensuing Depression; its utopian view of restructuring society had failed. In their quest for a new society, the religious reformers allied themselves with the state to obtain legislative reforms such as old age pensions and began a process of state intervention into the lives of working class people that still continues today.

Worldwide ecumenical efforts also had their effect on Halifax. The first organized effort toward worldwide ecumenism occurred at a conference held in Edinburgh in 1910. Different denominations came together to discuss mutual problems and differences in relation to missions. The International Missionary Council was formed in 1925. This mission branch of the ecumenical movement was followed by a social and ethical concerns branch in 1925 when a Life and Work Conference was held in Stockholm.

The major concerns of this conference were the

social problems resulting from World War I. Issues such as capitalism, social rights, and Bolshevism were discussed.⁴⁶ The third branch of the ecumenical movement, the doctrinal debate, was initiated at the Faith and Order Conference held in 1927 in Lausanne, Switzerland. At 1937 ecumenical conferences at Oxford and Edinburgh the formation of a World Council of Churches was proposed but outbreak of war postponed its development until 1948 when the three branches were incorporated into the World Council of Churches. Dr. C. M. Nicholson, Principal of Pine Hill at that time, was asked to attend the founding meeting of the World Council of Churches in Amsterdam.⁴⁷ Prior to the establishment of the WCC, however, Canadian churches established the Canadian Council of Churches in 1944.

The Roman Catholics were refused permission by the papacy to attend the early ecumenical meetings as the Roman Catholic church maintained it already had the unity that the other groups were striving for and that these groups were trying to reach unity by too easy a compromise by accepting the lowest common denominator. By 1939, however, Pius XII in his encyclical *Summi pontificatus* was more positive about the ecumenical movement and "acknowledged the good will of the Protestants."⁴⁸ Father Paul Couturier in the 1930's

introduced the Octave of Prayer for Christian Unity and separated Christians began to pray for reunion and for one another.

Vatican II opened a new era for the Roman Catholic church in ecumenical dialogue. The insular view of the Catholic Church as the true church changed to the Church as the People of God. The attitude had changed from one of preservation to one of unity.

For reunion to take place, the document (The Decree on Ecumenism) stated, there must be willingness to learn from one another, to become mutually enriched by each other's treasures, and to grow together.⁴⁹

Vatican II opened the way for shared prayer and worship, joint cooperation and collaboration on scholarly issues, common use of buildings and facilities, shared Bible study groups, cooperation in social issues, and cooperative theological ventures such as Atlantic School of Theology.⁵⁰ Archbishop James Hayes of Halifax became directly involved in the ecumenical movement and encouraged his diocese to do the same.

In Atlantic Canada, the first organized ecumenical gathering was held at Mount Allison University in 1951 under the auspices of the Canadian Council of Churches. Conferences were held at Mount Allison in 1953 and at the University of King's College, Halifax, in 1955. Following the conference at King's in 1955, Canon H. L. Puxley,

President of King's, moved that the Atlantic Ecumenical Council be formed.⁵¹

Ecumenical dialogue also occurred in the 1950's when professors from Acadia, King's, and Pine Hill met approximately eight times a year to present papers and for discussions. These early dialogues formed the basis of the Faith and Order Commission of the Halifax-Dartmouth Council of Churches. In 1961 H. L. Puxley was instrumental in forming the Halifax-Dartmouth Council of Churches. The objectives of the organization were: to give expression of fundamental unity; to provide an agency for conference, consultation and common planning; and to work with the Canadian Council of Churches and the Canadian Catholic Conference. Initial membership included Anglicans, Baptists, Lutherans, Disciples of Christ, Presbyterians, Salvation Army, and United Church. The Roman Catholics officially joined the Council in 1970. The Council was composed of four commissions: Faith and Order; Missions and Evangelism; Christian Education; and Social Relations.⁵² The Faith and Order Commission was at its inception composed of clergy and/or professors and only in recent years have lay people been involved. The first available notation of Roman Catholic involvement was at a meeting held on April 6, 1965. On

February 6, 1967 Father Hoffman presented a paper at the Faith and Order meeting.⁵³

Halifax was the site of a unique ecumenical cooperative venture in 1917 which came about as a result of the physical destruction caused by the Halifax Explosion. During the explosion, the churches in the North End of Halifax were extensively damaged. Janet Kitz argues that a by-product of the explosion was religious tolerance as people of different faiths were brought together in temporary shelters on the Exhibition Grounds, the Commons and the Garrison Grounds. Grove Presbyterian Church and Kaye Street Methodist Church congregations united in a "temporary building at the corner of Young and Gottingen Streets" on March 17, 1918.⁵⁴ The united congregations used this building for nearly three years; "for a short time Anglicans and Catholics attended service there, waiting for their own churches to be rebuilt."⁵⁵ This shared wartime disaster experience assisted ecumenical communication between the denominations.

The individuals, clergy, professors, and students involved in the ecumenical efforts in Halifax prior to 1971 through the various social and religious movements, as well as the shared disaster experience, laid a solid

foundation of ecumenical cooperation on which Atlantic School of Theology could be built.

The creation of parallel institutions for relief, health care and education by the individual denominations, the cooperation concerning the Visiting Dispensary and the schools administration, provided denominations with a common purpose to redeem the underclass in the name of Jesus Christ. They also provided opportunity for seminal ecumenical contact. The poor were not religiously discriminated against as organizations did not differentiate between denominations when providing relief. Building on this early cooperation, the Social Gospel Movement provided further opportunities for discussion and work between the various religious denominations. Prohibition and the quest for reform legislation brought both Protestants and Catholics together. The desire for social reform saw the creation of local, provincial, denominational and national councils of social service.

What had began as minor ecumenical contact in the early 1800s in Halifax had developed by the 1970s into greater cooperation--including the field of theological education. Changing philosophies of theology, the rise of biblical criticism, scientific analysis, and sociology coupled with political events

such as the world wars and economic depressions all affected the type and amount of ecumenical contact that occurred. For some, denominationalism was considered to be the road to Christianization of the world; for others, organic union was the only answer. Nevertheless, with a solid foundation of many years of ecumenical cooperation the trust was built sufficiently to commence negotiations for a new ecumenical graduate school of theology in Halifax.

Having established a firm foundation of ecumenical cooperation in Halifax, this thesis will trace the developments in each of the three founding institutions as each one sought to meet particular crises in the education of its clergy. It will also trace the developments in the central administrations of these institutions as they sought answers to their problems. This thesis will consider worldwide changes in theological education that affected the various denominations. Finally, it will consider the formal planning process, and will continue to relate the founding of the Atlantic School of Theology to its Maritime roots. These paths will be followed in order to uncover the origins of the creation of this particular aspect of Maritime culture as a result of the Church of God being active in the world.

ENDNOTES

¹ John Webster Grant, **The Church in the Canadian Era.** (Burlington: Welch Publishing Company Inc., 1988) 195.

² Rev. C. Raymond, Rev. E. Roche, et al. Report of a Project on Resources for Theological Education in Canada. 1969, 3. The unpublished report lists several forces that had shaped theological colleges over the past decade, including: "rapid change in civil society and ferment in the church--principal factors;" the ecumenical impact and the need to upgrade academic standards and teaching methods; and the emergence of the pastoral aspect of theological education.

³ Alexander Carter, "Priestly Formation," **The Documents of Vatican II**, ed. Walter M. Abbott (New Jersey: Association Press/New Century Publishers, Inc., 1966) 434-457.

⁴ Rev. C. Raymond, Rev. E. Roche, et al. Report of A Project on Resources for Theological Education in Canada. 1969, 3.

⁵ This matter will be more fully discussed in Chapter two.

⁶ Ecumenical cooperation can be defined as cooperation between the lay people and/or the clergy of the various Christian denominations in order to promote social, political or church purposes. Carol A. Goodine, "Ecumenical Building Blocks for Atlantic School of Theology," paper presented to ACS 660, SMU, April 3, 1990.

⁷ Leon L. Bram, ed. **Funk & Wagnalls New Encyclopedia.** Vol. 9 (New York: Funk & Wagnalls, Inc., 1975) 96.

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Chapter 1

HOLY HEART SEMINARY TO ATLANTIC SCHOOL OF THEOLOGY: REASONS FOR CHANGE IN ROMAN CATHOLIC THEOLOGICAL EDUCATION IN THE ATLANTIC PROVINCES 1895 TO 1970

One of the three founding parties of Atlantic School of Theology was The Roman Catholic Episcopal Corporation of Halifax through its institution, Holy Heart Theological Institute. The Institute was set up after the closure of Holy Heart Seminary in 1970 "to carry on the Seminary's name and to provide resources to strengthen and develop Christian education in the diocese...."¹

Holy Heart Seminary was established in 1895 by the Congregation of Jesus and Mary (the Eudists), at the request of Archbishop Cornelius O'Brien, for the purpose of providing theological education to candidates preparing for the priesthood in the Maritime region.² The Council of Trent in 1563 had initiated legislation for the erection of seminaries in every diocese for the purpose of training clerics. Holy Heart Seminary continued the education of priests in the Maritime Region for the next seventy-five years, closing in 1970. On May 4, 1970 Archbishop James Hayes announced the founding of

Holy Heart Theological Institute "to coordinate all present and future theological education programs of the Roman Catholic Archdiocese of Halifax." ³

It will be the purpose of this chapter to trace the developments of this particular founding party from the early beginnings of Roman Catholic theological education in 1875 to 1970, with particular emphasis on the years 1965 to 1970. A major question one must ask is: What led Holy Heart Seminary to its closure after 75 years of theological education in the Maritime provinces and provided the impetus for the venture in ecumenical theological education?

A survey of the newspapers at the time of Holy Heart's closure leads one to ascertain that the closing was initiated due to financial difficulties, to a decline in enrollment and to "a general uncertainty as to the appropriate form of training required for priests in the current age of the church."⁴ These were indeed relevant elements contributing towards the decline, but they must be explored in light of the social revolution of the 1960's, Vatican II, and the financial basis of Holy Heart Seminary. Seminary education was in a state of crisis worldwide and at Holy Heart pushes for changes were occurring from seminarians and faculty. The faculty

shortage at Holy Heart is an additional factor which must be explored.

From 1895 to 1914, the Eudist Fathers gave ecclesiastical education both to their own scholastics and to the seminarians of Halifax and neighboring dioceses.⁵ After 1914 the Eudist Fathers sent their own scholastics elsewhere and from 1914 to its closure, Holy Heart Seminary assumed the education of the diocesan clergy of the Maritime Provinces, and occasionally those of Newfoundland.

Holy Heart Seminary served as an interdiocesan or regional seminary without an official agreement designating it as such.⁶ The Eudist Fathers assumed financial responsibility of the seminary when it opened in 1895. In actuality, the Council of Trent had given "rather minute directions,....about how to raise revenue for the seminary's support..."⁷ It appears from the aforementioned Points for an Agreement that the Eudists, up until 1965, had assumed a large percentage of the financial responsibility of Holy Heart.

A deficit was evident as early as 1919.⁸ In 1920 the Archbishop of Halifax, at the suggestion of the Apostolic Delegate, allowed a collection to be taken up in the churches of the archdiocese, but considered this collection to be an act of charity and made no commitment

for future collections.⁹ Donations of such items as a sprinkler system and donations towards the building of the Sisters' convent had been given by the churches, but the Eudists considered these donations as acts of charity and not as making a commitment to finance the institution.¹⁰ The Bishops of the Dioceses did not consider Holy Heart Seminary--and indeed, it never received official sanction to be--a regional or interdiocesan seminary, and thus they were not obligated to support it financially.

The Eudists continued to arrange financing for Holy Heart Seminary with the help of government grants, donations, mass stipends, and the seminarians' tuition fees (which were provided by the dioceses) until 1965. Deficits were acknowledged as early as early as 1919, and in 1947 the deficit of \$13,000 was absorbed by the Eudists.¹¹

It appears from all the available documentation that the Eudists dealt with the deficit as best they could until 1965. On October 18, 1965 a letter was sent to the Bishop by Leger Comeau, C.J.M., Rector of Holy Heart stating that just as other educational institutions were in a financial crisis so was Holy Heart and the deficit for the year 1964-65 was evaluated at \$47,326.37.¹² However, as the Eudists did not actually receive the

salaries which must be entered into the official accounts to be submitted to the government, the actual deficit for 1964-65 was \$19,151.08. This deficit was assumed by the Eudists out of capital funds. In the aforementioned letter, Father Comeau stated several reasons for the acute financial crisis: the high cost of living in Halifax, the increase in salaries of non-Eudist professors and lay personnel in the teaching and administration of the seminary, and the decrease in the number of seminarians to 65.¹³

The Bishops of the Maritime Provinces, at their meeting held in Rome on November 17, 1965, agreed to cover the existing deficit of \$20,000.¹⁴ This decision was brought about in part because of the requirement of Vatican II that a regional or inter-diocesan seminary be established whenever a diocese could not provide its own. The Bishops also contended that as the seminary was bilingual it could be a means of establishing "friendship and understanding between Acadian and English speaking priests."¹⁵ Financial statements prepared by B. Fernand Nadeau for the years ending June 30, 1966, June 30, 1968, and June 30, 1969 show official deficits of \$89,669.63 for 1966, \$95,519.56, for 1968, and \$77,995.07 for 1969.

Having established that the Seminary did have a sizable deficit, it is now necessary to examine the

reasons why this situation occurred. There is no doubt that the rising costs of maintenance of the vast seminary complex accounted for some of the deficit. However, more importantly, it should be noted that the number of Eudists available as professors had decreased and more money was needed to pay for lay instructors and diocesan priests who were acting as professors. As late as in 1964/65, there were 8 full time professors at Holy Heart and all were Eudists. However, in 1969/70 there were 15 faculty (combined full and part time) but only three were Eudists.¹⁶

The reason for the declining number of Eudists as professors can be correlated to the decline in the number of seminarians. Too few were entering seminaries and subsequently becoming professors. The enrollment at Holy Heart Seminary in 1960/61 was 70.¹⁷ In 1965/66 the enrollment had dropped to 66.¹⁸ However, by 1969/70 Holy Heart's enrollment had plummeted to 23.¹⁹ The loss of seminarians, of course, meant the loss in revenue to the Seminary.

The question of why young men were not entering the seminary was not one confined to Holy Heart, but was a much larger crisis. A review of literature published during the mid-60's reveals that the seminary was in a state of crisis in many parts of North America. John

Webster Grant has entitled this era, the "Decade of Ferment".²⁰ Indeed, society was in a transition period and much unrest was manifest because of the transition. Change was the element of the day and the Church was not in isolation. Grant maintains that, "realization that Christendom was dead, even in Canada, dawned with surprising suddenness in the 1960's--at some time during 1965, for many people."²¹ It was a time for questioning and criticism and many Christians rejected their faith. Except for conservative evangelicals, recruiting for church work fell sharply and, in addition, ministers, priests and religious left their positions in rising numbers.²² The anti-establishment trend of the sixties coupled with the growing attitude of questioning and criticism led to a marked decrease in vocations to the priesthood and thus Holy Heart as well as many other seminaries experienced a drastic reduction in the number of students.

A premiere event that affected the seminary and also contributed to a decrease in the number of candidates to the priesthood was Vatican II.²³ The second Vatican Council opened on October 11, 1962 and ended in early December 1965. Pope John XXIII, Angelo Roncalli, called for an end to the antithemas and the creation of a new era in the Church. He wished the Church to experience an

aggiornamento, an updating that would put her in contact with the contemporary world--that would give her a new self-awareness.²⁴

Reforms in the Roman Catholic Church had occurred earlier, such as Pius XII's "public though guarded approval of modern methods of Biblical study."²⁵ **Divino Afflante Spiritu** was signed by Pius XII September 30, 1943. The focus of this papal document was to encourage an up to date and scientific approach to Biblical study.²⁶ An encyclical of Leo XIII, **Rerum Novarum**, in 1891, was one of social reform which was followed in 1931 by Pius XI's **Quadragesimo Anno** regarding the reconstruction of social order.

In respect to ecumenism, in 1952 a Catholic International Conference for Ecumenical Questions was founded. And in June 1960, John XXIII announced that a Secretariat for Unity would be established.²⁷ Thus, it could be argued that Vatican II in many instances was a continuation of reforms already begun both by preceding pontiffs and by Catholics throughout the world.

The question that arises consequently is, what factors of Vatican II would cause a decrease in the number of seminarians at Holy Heart Seminary? Vatican II brought many changes to Holy Heart Seminary. It is not the purpose of this essay to make a study of all the

changes brought about by Vatican II nor to make a study of the various decrees. It is important, nevertheless, to point out those decrees which most affected the operation of Holy Heart and also affected its interaction with the community of Halifax. The Constitution on the Sacred Liturgy, the Decree on Priestly Formation, the Decree on Ecumenism, the Decree on the Ministry and Life of the Priests all contributed to major changes at the Seminary. It was, however, the Constitution on the Church and the Pastoral Constitution on the Church in the Modern World that were the two key documents from which "flow all other documents," including those stated previously.²⁸ The Constitution on the Church examined the nature, the mystery and the mission of the church in the light of the Gospel and Spirit of Jesus Christ while the Church in the Modern World considered the church "in her concrete and historical character in her continued incarnation in the world and in time."²⁹ The changes which came to Holy Heart Seminary as a result of these documents were in keeping with the realization that "to be in the world is of the very nature of the Church...(and)...to live in the world and to be an instrument there of Christ is the very nature of priesthood."³⁰ In order to train the priest for this new role, adaptation and reform occurred.

Father Martin Currie, a seminarian at Holy Heart from 1964 to 68, in a personal interview, spoke of the vast changes that occurred while he was at Holy Heart Seminary. He stated that when he entered the Seminary in the fall of 1964 the system was fairly rigid. The moral theology, dogmatic theology and canon law books were all written in Latin. The cassock was obligatory every day. Meals were eaten in silence, and he was only allowed to leave the Seminary on Thursday afternoons and had to wear a clerical collar and hat.³¹

The next year, however, with Vatican documents being signed, changes began occurring. Father Currie maintains that it was a time of transition and it was both a wonderful time and a difficult time for students, professors and priests. They were not sure how drastic or how quick the changes should be made. Many of the changes, however, were welcomed. The discipline was slackened and there was more talk of the spirit of community and of individual freedom. In the classroom, many textbooks were changed and the educational approach changed as well. Instead of just having the one textbook per course the seminarians were now required to do additional reading on other authors and other themes. Many of the books were now in English. The style of some classes changed from the lecture format to the seminar

format. The seminarians were being encouraged to question and once they began reading a variety of authors Father Currie maintains they began to discover everything was not as it had always seemed. With Vatican II the other authors were now considered to have credibility. The manuals of scholastic logic had previously been used to provide priests a version of Roman Catholic doctrine that was highly systematized.³² Now theological dialogue and the awareness of secular academic disciplines as well as other denominations and other religions was encouraged.³³

The entire makeup of student population at the seminary was also changing. By 1967 most students at Holy Heart were not seminarians.³⁴ That year saw an enrollment of 53 seminarians while 10 lay men and women, 60 Sisters, and 20 priests were also enrolled.³⁵ Women were at Holy Heart not only as students, but also as librarians, receptionists, secretaries--and there was one woman professor, Miss Diane Dwyer.³⁶

With all the changes that occurred in the seminary the seminarians found it difficult at times. The major change to saying Mass in English while being a welcome change at the same time created problems. The Archdiocese of Halifax hired an elocutionist to teach the priests of the diocese how to say Mass in English.³⁷ The

seminarians who for three years of their four-year program had been studying with the intention of saying Mass in Latin and with the different focus of the role of the priest in the Church in mind had to change their focus not just in relation to the language but also to the new role of the priest as one not separate from society but one involved with the whole People of God.

The Church with Vatican II became a Church of the people in the world. Many of those who might have entered the seminary began to question their motives in the light of the new role of the priest. "The more a seminarian defines the priest's role in secular terms, the more he is apt to reject celibacy and intend to marry..."³⁸

Also as the lay people became more involved in the Church, prospective seminarians perhaps felt they too could become involved in the Church in these lay activities that were opened up with Vatican II and could be a good servant of God without becoming a priest. Seminarians began to question the structure of the institution itself and their relationship to it. Vatican II attempted to diminish the hierarchical approach to ministry, and the priest and the People of God were now considered at least in theory to be equals. For some of those contemplating a vocation to the priesthood, this

loss of status may have caused them to reconsider entering the seminary.

As the enrollment figures point out, Holy Heart did have a drastic decline in the number of seminarians following 1965 for many of reasons stated above. Indeed, it was not just the prospective seminarian that was involved in contemplation of this new approach, as the question of seminary reform was also widespread. In 1966, *The National Catholic Educational Association Bulletin* published a series of articles on Curriculum Renewal.³⁹ By 1968 an Institute on Seminary Renewal had been held in Toronto.⁴⁰ Evidence in several documents found at the Archives of the Archdiocese of Halifax points to the push for seminary reform on behalf of the students, faculty, and administration.⁴¹

The time of Vatican II was a difficult time for many but according to Father Barry Wheaton, Professor at Holy Heart, it was also a time of euphoria.⁴² Vatican II had not only brought changes to theological education and priestly formation, it had also brought changes to the Church's approach to Ecumenism. Holy Heart Seminary as early as 1964 began cooperating with the United Church and the Anglican Church as seminarians attended ecumenical workshops.⁴³ Other ecumenical advances were being made in Halifax as Archbishop James Hayes, at that

time Rector of Saint Mary's Basilica, developed an ecumenical study group for Protestant and Catholic clergy, "to pray, study, discuss, and debate theological matters of common relevance."⁴⁴ These early ecumenical instances did not, of course, contribute to the closure of Holy Heart Seminary. They are, however relevant to the path that Roman Catholic theological education took.

In examining the evidence thus far it does become clear that the major factor in Holy Heart's demise was the critical financial situation which was brought about by the decline in enrollment and the shortage of available Eudist professors, which was a direct result of the turmoil of the sixties and anti-establishment attitudes as well as the change in focus of Vatican II and the different role that seminarians would assume when they became priests. It can be concluded that the Eudists would have had more capital allowance to fall back on in times of financial crises if the dioceses had contributed to the deficits at an earlier time. Nevertheless, with the drastic drop in enrollment caused by the changing focus of Vatican II and the anti-establishment attitudes of the sixties it would appear even for the Eudists and the Bishops of the Atlantic Provinces alternative arrangements were necessary. The expense of upkeep for

the large seminary complex was too great for both the Eudists and the Bishops.

It appears from the evidence available that in 1967 the first step was made by Holy Heart Seminary in the quest to maintain a high level of theological education by obtaining a part time professor from Saint Mary's University for dogmatic theology.⁴⁵ At a meeting of the Bishops of the Atlantic Provinces on November 20, 1968 no mention was made of any crisis situation at Holy Heart although the question of deficit was discussed. By February, 1969, however, a point had been reached where the future of Holy Heart Seminary was being discussed very seriously. At a meeting held in Halifax on February 24, 1969:

The questions of finance and a shortage of qualified faculty were discussed at length together with the proposal that the Seminary might enter into some kind of ecumenical cooperation with Pine Hill Divinity Hall (United Church) and King's College Divinity Faculty (Anglican).⁴⁶

It appears that the crisis had finally reached its peak at Holy Heart due to the lack of available professors, the extremely small number of seminarians, and the failure to maintain an adequate level of theological education.⁴⁷ On February 25, 1969 faculty and student representatives met with a committee of Atlantic Bishops

regarding the future of Holy Heart Seminary. The students response was favourable in regard to a continuation of the Seminary with ecumenical cooperation. "They envisaged three separate houses for Catholic, Anglican and United Church students with common courses in some subjects."⁴⁸ The report presented by the students at this meeting is very articulate and far-sighted in its approach to theological education. The students saw an amalgamated ecumenical centre as one that would be positive for the Atlantic area and could "adequately train personnel to meet the needs of the Atlantic Church."⁴⁹ The students definitely felt that a seminary was needed in the Atlantic area and that it could be construed as an effort of the Church to "assist in overcoming existing problems in this area."⁵⁰

Following the February 24th meeting, Father Leger Comeau arranged for representatives of Pine Hill, and King's to meet with Holy Heart representatives on March 11, 1969. The crisis situation of Holy Heart was discussed along with the possible option of closing Holy Heart. This was greeted with dismay by the representatives of King's College and Pine Hill. They stated that indeed this was not just a crisis just for Holy Heart but was also one for theological education in the Maritimes.⁵¹ This meeting, like that of the students,

was one of far-sightedness and a genuine concern for the future of theological education in the Maritimes. Those present foresaw a possible cessation of all seminary training in the Maritimes in their denominations due to pressures for centralization and felt that the ministry required for the Church in the Maritimes could not "be satisfied by sending students to more highly urbanized areas with different problems."⁵² As well, the representatives expressed fears that candidates for the ministry sent elsewhere to be educated might not return and an exodus of qualified people could occur. The representatives of Pine Hill and King's College made it very clear that short of compromising their own traditions they would be willing to do virtually anything to help Holy Heart survive and also assist in improving "our common service to the Christian community of the area."⁵³

The report went on in detail to enumerate the various advantages and disadvantages to such an undertaking and concluded that a proposal should be set forward for the establishment of a "Professional School for Educating the Ministry."⁵⁴ This decision would not have seemed out of the ordinary to these representatives as joint faculty gatherings, as well as the joint student

gatherings had been occurring for a number of years and a genuine spirit of fellowship had developed among them.⁵⁵

At the meeting of the Atlantic Bishops held on March 20, 1969 a discussion was held regarding the merits of entering into such an ecumenical relationship for theological education. In response to Archbishop Skinner who asked if another positive solution besides ecumenical cooperation could be found to retain Holy Heart

Father Comeau replied that Holy Heart Seminary could be retained as it is but only at great cost. Desirable or necessary services could not be provided for such small numbers of students. He also said that qualified Professors might be attracted to an ecumenical project but not to a small group. In answer to Bishop Hayes, Fathers Comeau and Wheaton felt that an ecumenical project of this type is the coming thing in theological education. They saw it as a means of revitalizing the Church in the Atlantic Provinces.⁵⁶

It is important to point out that ecumenical ventures in theological education had by March of 1969 already been considered in Toronto.⁵⁷ The meeting concluded with a decision to consult the priests of each diocese and submit to them three resolutions: to continue Holy Heart and have the dioceses assume the deficit; to have Holy Heart enter into an ecumenical entity; to close Holy Heart and send the seminarians elsewhere. The Halifax Priests' Senate met on March 27, 1969 and passed a motion

to consider a new seminary building, possibly at Saint Mary's with possible theological education cooperation being considered with Pine Hill and King's.⁵⁸

On March 20, 1969 President Henry J. Labelle, of Saint Mary's University had written to the Atlantic Bishops and Eudists with an offer to have an Eastern Canadian Institute of Theology erected on Saint Mary's campus which could have housing and place of instruction for candidates to the priesthood. Labelle concluded that the Nova Scotia Grants Committee would probably welcome the centralization of the three seminaries of Holy Heart, Pine Hill and King's and might possibly provide financing for an academic building. It was the intention of Labelle that the buildings could occupy space on the former Stanfield property at the foot of Robie Street.⁵⁹ At the Bishops Meeting of March 20, 1969 no decision was made on this proposal.

On April 17, 1969, the Roman Catholic Bishops of the Atlantic Provinces met in Ottawa to discuss further the proposal of ecumenical theological cooperation. Formal approval was given at this meeting to the project of theological cooperation that had arisen as a result of dialogue with the Theology Faculties of Holy Heart, Pine Hill and King's. The Bishops foresaw courses in Roman Catholic systematic theology being taught by visiting

Professors from the Jesuit Theology faculty at Regis College, Toronto. The initial fields of ecumenical cooperation were expected to be Sacred Scripture and Pastoral Training.⁶⁰ Archbishop James Hayes added a personal note to this letter stating that he was "very pleased with the decisions that have been taken," and felt "that the future of theology education and ecumenical activity" was "along the lines that this project will open up."⁶¹

On May 4, 1969 a meeting was held at Holy Heart Seminary concerning the operation of the Seminary for 1969/70. It was announced that a committee of the three theology faculties had been formed and would begin meeting May 8, 1969 to set up a curriculum to be put in place for September, 1969. Discussion followed concerning the need for a new residence in the event this project succeeded and mention was made of selling the Seminary to Saint Mary's University. Bishop Hayes did not think they could sell the building to Saint Mary's at this point in the year but it might be possible by September of 1970. This meeting concluded that the Eudists would operate the Seminary for another year and a council composed of Bishops, professors and students would meet each month to help with the administration.

On September 1, 1969 it was publicly announced that a united faculty for ministerial education would be created in Halifax.⁶² At that time a provisional common timetable and curriculum were put into place. "Students and professors from the three theological schools are now being exchanged freely..."⁶³ It is clear from this article that those involved saw this development as a step towards the final goal of establishing a federation of theological schools as "was started in two cities in the United States two years ago, and nine theological institutions in Toronto had accepted similar plans this fall."⁶⁴ A Schedule of Courses for First Year Theology for the Fall Semester, 1969 found in the Holy Heart Seminary Project File at the Archives of the Archdiocese of Halifax shows clearly the integration that occurred with coordinated classes being held at the three locations. On November 27, 1969 at a Joint Faculty Meeting common examination evaluation standards were adopted.

Holy Heart Seminary continued to operate as part of this ecumenical group. It becomes apparent, however, from the available documentation that by January, 1970 decisions were being made regarding the future role of the Eudists in the operation of the Seminary itself. In a letter of January 23, 1970 from Archbishop Hayes to

Atlantic Bishops Power, Burke and MacNeil, the fact that a different contract was being negotiated between the Eudist Fathers and the Diocese of Halifax became evident. Also mentioned was a paper prepared by the seminarians in regard to the future of the seminary.⁶⁵ In the seminarians' Draft of the Brief on Education Towards Ministerial Priesthood discussion ensued regarding the changing role of the priesthood in light of Vatican II. They also suggested that the former St. Mary's Convent building on Barrington Street be purchased and be renovated to house a Catholic Theological Centre for the purpose of educating the general public, for housing a library and rooms for study and seminars as well as providing apartments for theological students on the upper floors.⁶⁶

A Seminary Faculty meeting was held on January 26, 1970 and a request was made to Archbishop Hayes by the Rector, Leger Comeau, that several points be added to the agenda for the upcoming Board of Regents meeting, included among them discussion on the future of the Seminary.⁶⁷

At the Board of Regents meeting held in February 1970, a final draft of the aforementioned seminarians' brief was presented as well as a report by the Academic Committee of Holy Heart Seminary. From these reports it

is evident that both students and faculty saw the need for further changes, not only in the life of the seminary, but in the curriculum as well. Arising from the Academic Committee's report, discussion ensued as to the possibility of further affiliation of Holy Heart with Laval. Holy Heart had affiliated with Laval University in 1964 for the purpose of obtaining Pontifical Degrees in theology. Holy Heart Seminary had had its own University Charter since its inception to grant degrees in philosophy and theology.⁶⁸ It was concluded, however, that further affiliation with Laval would not be possible due to changing academic requirements of Laval, and as Laval's Dean of Theology had not answered letters from Holy Heart.⁶⁹

The end result of the meetings and submission of the various reports was made known in a letter from Archbishop Hayes to the Bishops on March 3, 1970. After seventy-five years of educating candidates for the priesthood in the Maritime region, Holy Heart Seminary was to be closed. The reasons for the closure were as stated earlier: financial crisis due to the drop in enrollment, and the uncertainty regarding the future of priestly education. However, the Board of Regents recommended that the Holy Heart Seminary Corporation be continued and that the ecumenical project undertaken be

carried on in the hope of eventually establishing a theological institute. A recommendation was made as well to approach the Institute of Pastoral Training to utilize their resources in the field of pastoral education. In order to maintain the right to offer degrees, it was recommended that Holy Heart Seminary Corporation be continued as a legal entity. Immediate plans were being made to send present students to other seminaries to complete their courses. On March 11, 1970 it was announced to the public that Holy Heart would close its doors at the end of the current academic year. According to the Mail-Star, Father Comeau stated that the six-acre property on Quinpool Road would be sold.⁷⁰

Before the official end of the seminary year, it was announced by Archbishop James Hayes of Halifax that Holy Heart Theological Institute would be formed to coordinate the theological education programs of the Archdiocese of Halifax. The Institute would take residence in the old St. Mary's Convent Building on Barrington Street and Rev. Lloyd Robertson was appointed administrative director of the Institute. The ecumenical program with Pine Hill and King's would be continued by the Institute as well as cooperation with the Institute of Pastoral Training.⁷¹ The library of Holy Heart Seminary with approximately 15,000 volumes was transferred to the Theological

Institute with the exception of a rare book collection which was sent to Charlesbourg, Quebec, and a number of items of Acadian interest which were sent to College Ste. Anne. At one point in the negotiations with the Eudists mention was made that the library was to be taken out of the area. However, the local Eudists were in agreement that the volumes should be left in Halifax and eventually this was the decision that was made.⁷²

From the beginning of Roman Catholic theological education at Holy Heart Seminary, the institution had experienced financial problems and the Eudists in their quest to provide for the seminarians assumed the deficit out of their capital funds and with the support of donations until 1965. With the advent of Vatican II and also with the turmoil of the sixties, the seminary experienced changes that would eventually lead to its closure. The renewals of Vatican II brought not only physical changes to the seminary but also intellectual ones as the Eudists engaged the seminary in a process of renewal and update. The Eudists sought ways to maintain their high standard of theological education by having professors from Saint Mary's and Regis College teach courses. They also hired diocesan priests when their own supply of professors diminished due to the lack of vocations. Eventually, however, due to the high cost of

maintaining these new faculty and the increasing maintenance costs on their large property, with a drastic decrease in enrollment for the reasons discussed earlier plus the critical evaluation of seminary education, Holy Heart was forced to close. Vatican II's decree on ecumenism, however, had opened the way for ecumenical cooperation in theological education with other denominations. The cooperation with Pine Hill and King's College which began under Holy Heart Seminary continued under Holy Heart Theological Institute and the Institute continued to work towards a coordinated ecumenical school of theology. It cannot be said that Roman Catholic theological education in the Maritimes has led a passive existence. Both the students and faculty, particularly with the attitude of criticism, questioning, and openness of Vatican II, have been active participants in the change, renewal and eventual direction of theological education in the Atlantic region. That theological education has been shaped in part by the needs of the Maritime region has become apparent by the submissions of the faculties and the students. Because the Church of God is active in the world, the theological education of her priests becomes a function of the world. For seventy-five years Holy Heart Seminary educated candidates for

the priesthood and adapted to change under the guidance of the Holy Spirit.

After the formation of Holy Heart Theological Institute, some of its faculty members--Father Lloyd Robertson, Father Barry Wheaton and Father Tom Mabey, along with Archbishop James Hayes and others--continued the ecumenical cooperation with Pine Hill and Kings. This paved the way for their eventual involvement in the planning process including committees and task forces for Atlantic School of Theology.

ENDNOTES

- 1 Atlantic School of Theology 1992-1993 Calendar, 5,6.
- 2 "Holy Heart Seminary, Changing with Times." (The Archdiocesan Bulletin. Vol. 4. No. 15, December 17, 1967). In 1893 Archbishop O'Brien had contacted Father Ange LeDore, the Superior General of the Eudists and asked the Community to establish an institution for the education of those young men studying for the priesthood.
- 3 The Chronicle-Herald, May 5, 1970.
- 4 The Mail-Star, March 11, 1970.
- 5 Congregation of Jesus and Mary. Points for An Agreement to be entered into by the Bishops and the Eudist Fathers. March, 1965, 1. Others give the date as 1912 when the Eudist seminarians were sent elsewhere to study. (Archdiocesan Bulletin, December 17, 1967)
- 6 Congregation of Jesus and Mary, Points for an Agreement, 2.
- 7 Ellis, John Tracy, **Essays in Seminary Education** (Fides Publishers, Inc., Montreal: 1967) 40. From time to time since the Council of Trent various directives from Rome have been sent with the aim of "strengthening the work of the seminary." However, the general norms had not been changed in over 400 years. It would be Vatican II that would cause these changes with its new degrees. See Abbott, 433-436.
- 8 Congregation of Jesus and Mary, Points for an Agreement, 2.
- 9 Congregation of Jesus and Mary, Points for an Agreement, 2.
- 10 Congregation of Jesus and Mary, Points for an Agreement, 2.
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- 26 P. G. Duncker, P.P. "Biblical Criticism" **The Catholic Biblical Quarterly** (Vol. 25, 1963) 22,23.
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- 28 Carter, "Priestly Formation," **The Documents of Vatican II** 434.
- 29 Carter, "Priestly Formation," **The Documents of Vatican II** 434.
- 30 Carter, "Priestly Formation," **The Documents of Vatican II** 435.

- 31 Martin Currie, Interview, St. Vincent de Paul Church, Cole Harbour, N.S. October 11, 1989.
- 32 Martin Currie, Interview, October 11, 1989.
- 33 Grant, **The Church in the Canadian Era** 189.
- 34 "Holy Heart Seminary Changing with Times" **The Archdiocesan Bulletin** (Vol. 4. No. 15, December 17, 1967).
- 35 "Holy Heart Seminary Changing with Times."
- 36 "Holy Heart Seminary Changing with Times."
- 37 Brian Hanington, **Every Popish Person** (Halifax: Archdiocese of Halifax, 1984) 40.
- 38 Raymond H. Potvin and Antanas Suziedelis, "Seminarians of the Sixties," **National Catholic Educational Bulletin** (August, 1969) 48.
- 39 **The National Catholic Educational Association Bulletin**. (August, 1966. 63,1.)
- 40 Elliott B. Allen, CSB, "The Roman Catholic Seminary: Changing Perspectives in Theological Education," **Canadian Journal of Theology**. (Vol XIV, 1968) 160.
- 41 Several documents can be found at the Archives of the Archdiocese of Halifax including: undated report, Seminaries of Theology--General, Holy Heart Seminary Project File; 1969, Wheaton, Brief to the Bishops of the Atlantic Provinces; 1970, Students of Holy Heart Seminary, Brief on Renewal in the Education Towards Ministerial Priesthood.
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- 43 University of King's College. Minutes of a Meeting of the Board of Governors, May 12, 1964.
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Chapter 2

EDUCATING THE ANGLICAN CLERGY IN NOVA SCOTIA FROM KING'S COLLEGE DIVINITY SCHOOL TO ATLANTIC SCHOOL OF THEOLOGY

A second founding party of Atlantic School of Theology was the Anglican Church of Canada--Dioceses of Nova Scotia and Fredericton--through its institution, the University of King's College, which included King's College Divinity School. The move to the Atlantic School of Theology was a climax to a long history of adaptation to change and adversity which King's and the Anglican Church of the Atlantic Provinces experienced in order to have their clergy educated.

It will be the purpose of this chapter to trace the education of the Anglican clergy in Nova Scotia from 1789 to 1970, giving specific emphasis to the period of the 1960's and the changes that led King's College Divinity School to become part of Atlantic School of Theology. Particular attention will be paid to five main concerns: the establishment of tradition at King's and the institution's attempts to maintain this tradition over the years; the fluctuating financial concerns at King's and the drop in enrollment at the Divinity School; the

push for change in theological education in the sixties outside the Anglican Church of Canada as well as internally; the ecumenical climate at King's with particular emphasis on the faculty and students; and the Anglican response to church union negotiations with the United Church of Canada.

The tradition of King's College in including seminary education in its curriculum was evident from the early beginnings of the institution. Following the American Revolution and the influx of 35,000 Loyalists to the Maritimes, five loyal clergymen wrote to Sir Guy Carleton concerning problems acquiring education for their sons; education in Great Britain was too expensive, and education in United States colleges carried the threat of "dis-loyal" interests. They felt the need to establish a seminary where the "true religion" could be taught--the Church of England tradition.¹

Bishop Charles Inglis was the force that led to the establishment of King's College and the choice of Windsor as the site for the new college. It was considered to be an ideal central location and it was far enough away from the port of Halifax that "distractions" of the city would not affect the students.² By 1789 land was purchased and the legislature passed an Act for the "permanent establishment and effectual support of a College at

Windsor." The College was also granted L400 a year for maintenance by the provincial government.³ A further L500 was given to purchase a site.⁴ Plagued by lack of skilled stone masons to "dress the stone blocks and raise the walls above the second floor....the decision was made to complete the building with wood" on the Windsor site.⁵

The early King's was also beleaguered by staffing problems. For example, Bishop Inglis had to resort to ordaining his nephew, Archibald Inglis and appointing him interim President.⁶ Some parents even removed their children because of the discouraging reports about the professors and the College.⁷

By 1802, King George III had granted King's College a Royal Charter. Prior to that time King's had maintained an "academy" status and could not grant degrees. The Governors appointed under the Charter adopted Statutes in 1803 which contained a resolution requiring all students to sign the Thirty-Nine Articles of Religion of the Church of England upon entrance to the college.⁸ Governors Flowers, Wentworth and Croke "were the most determined to make King's exclusively for Anglicans."⁹ The students who attended the college before the 1803 Statutes, had been mainly Church of Scotland or Anglican; however, a few Methodists, Baptists and Presbyterians also attended the early King's.¹⁰ Bishop Inglis was not

in agreement with the Governors in regard to the resolution and secured a compromise that signing of the Articles would become a requirement for graduation instead of entrance. Bishop Inglis wished the College to be "the nursery for a native clergy" and hoped that dissenters entering the college might eventually become Anglicans.¹¹ The Governors, however, circulated the Statutes unrevised and for many years the general public was unaware of the revision. Even with Inglis' compromise, the College was now virtually closed to dissenters; although they could attend they could not receive a degree. This exclusive approach to education was not uncommon at this time. Brian Cuthbertson maintains that "belief in sectarian control of education was as firmly entrenched in the United States--and of course in England--as in Nova Scotia....(and) the colleges had as their primary purpose the education of candidates for the ministry...."¹².

At King's College in Windsor, traditions were in the process of being made. Close communication was encouraged due to the actual construction of the college. Formal meal was held in the Commons Hall at 3:00 p.m. with formal dress. The Oxford model of education was in evidence with Classics, Hebrew, Math, Theology, Science, and Natural History being the courses taught.

Originally, Bishop Inglis intended that King's would not be a formal seminary, but would be "a nursery for a native clergy,"¹³ and the only religious instruction in the 18th and early 19th centuries consisted of attending liturgy and reading a list of books prescribed by Bishop Inglis.¹⁴ The President was to be an Anglican clergyman. The professors, however, could be of any Protestant denomination as long as they did not teach any doctrine that was "repugnant to the British Constitution."¹⁵ Bishop Inglis originally wanted prospective clergy to study theology in England but this proved impossible due to distance and expense.¹⁶ The first mention of an actual Professor of Divinity came in 1807, with the appointment of Charles Porter as President and Professor of Divinity. During his tenure as President, John Dart not only took on this post of Professor of Divinity, but also created "a divinity school with both a programme and student body separate from the traditional arts degree curriculum."¹⁷ The divinity school was to provide "theological instruction, and a diploma, to individuals wishing to enter the priesthood without taking a B.A."¹⁸

Financial concerns at the early King's became particularly evident with the withdrawal of provincial government grants in 1881. According to Henry Roper

King's endowment had initially been very successful when a money-raising scheme was instituted in 1854. This scheme included the selling of "nomination" certificates for tuition fees. "Eighty nominations were sold, raising \$32,000."¹⁹ As the years progressed, however, tuition fees were raised and those with "nomination" certificates did not have to pay the increase. This led to a decrease in the initial endowment. "By the 1880's the amount lost to the college through the nomination scheme far exceeded the sum raised in 1854."²⁰ The lack of funds led to the inability of King's to broaden its curriculum.²¹

The early college at Windsor had experienced financial problems as well as changes in professors and curriculum and yet maintained elements of its tradition despite these changes. February 5, 1920, however, proved to be a fateful day for King's College that would bring further adversity and change to King's and a challenge to the maintenance of its tradition.

It was a cold snowy winter day when fire broke out in the central building at the college. Frozen water hydrants caused many delays and the central building was destroyed. The College, nevertheless, carried on in temporary quarters and the Board of Governors decided to rebuild on the old location. On May 12, 1921 Lieutenant-Governor Grant laid the cornerstone for the new college

and optimism abounded as enrolment increased and a financial campaign was mounted.

The financial campaign was not successful but the Governors not yet ready to face defeat, appealed to the Carnegie Corporation of New York for assistance.²² The Carnegie Corporation, however, was curious as to the many appeals it had received from the Maritime region with respect to education and decided to send a Commission to investigate education in this area. In April of 1922, the Commission recommended a University of the Maritime Provinces to be located in Halifax.

Due to the severe financial situation at King's, brought about in large part because of their failed endowment scheme and the loss of government grants, the Board of Governors decided to accept the Carnegie offer of \$600,000 to move to Halifax with the stipulation that the college would raise \$400,000 itself for new buildings. The move became a reality, although four extensions were needed on the time limit for raising the \$400,000.²³ Those who were devoted to King's although disappointed by the move to Halifax chose to accept it and carry on King's traditions in the new location.²⁴

King's College was established at Halifax and its degree-conferring power was held in abeyance in favor of Dalhousie University, except for Theology--the Divinity

School would continue. The Arts and Science faculties of King's were combined with those of Dalhousie.²⁵ King's was now part of a non-sectarian institution. Carnegie Fund income was set aside for King's staff salaries and endowments; enrolment and residence administration were under King's control.²⁶ On September 1, 1923 the Terms of Association with Dalhousie were signed. Eventually the residences were constructed in a similar manner to those in Windsor. Formal meals were continued. The University Alumni Association established in 1846 and the Alexandra Society established in 1902 to provide funds for the Divinity School also continued. King's had once again faced adversity and change and adapted to the move to Halifax and further financial problems while maintaining many of its traditions including the right to educate its clergy.

The College had initially been established to educate all citizens of Nova Scotia and in the early years before the resolution requiring signing of the 39 Articles of Religion of the Church of England as previously stated, different denominations--albeit in small numbers--attended the college. With the signing of the Agreement with Dalhousie in 1923, King's became associated more directly with people of other denominations.²⁷ Lord Dalhousie had established Dalhousie University for "all

occupations and sects"....he made it plain that it was intended ...for those would-be students excluded from King's College on the basis of religious toleration."²⁸

By World War II, actual denominational cooperation between King's College Divinity School and Pine Hill Divinity Hall was evident with shared classes and residences due to the appropriation of King's by the Royal Canadian Navy as an Officers' Training Establishment. It appears that some contact between the two seminaries continued after the war for by 1958 both seminaries were involved with Acadia in the founding of the Institute of Pastoral Care, and members of the faculty of both institutions attended interfaith discussions groups and the Faith and Order Commission in Halifax. Other ecumenical contact apparently occurred in respect to actual classes as Raymond Cunningham, in his unpublished autobiography states that while attending Pine Hill Divinity Hall after World War II, he had as an Old Testament Professor the wife of a professor at King's College.²⁹

The 1960's ushered in another era of financial crisis and change to King's and to the Anglican Church, which would severely challenge King's traditions and the institution's ability to adapt to change. The turbulent sixties brought with them financial crises and an

eventual drop in enrolment. The sixties era also included changes in the focus of theological education--not just locally, but also nationally and internationally--and greater ecumenical cooperation on the part of faculty and students at King's. In addition, the resumption of formal talks on union between the Anglican Church of Canada and the United Church of Canada occurred.

Financial problems at King's College as a whole were noted in the **Diocesan Synod Journal** of 1962 as it was stated that King's was starting its second campaign for financial support in the past eight years. Previous to that time no appeal for funds had been made since the move to Halifax from Windsor in 1923.³⁰ By 1964 enrolment in the Divinity School had dropped to 23 (it had risen to 29 in 1962 from 20 in 1960) and finances at the university as a whole had reached such a state that President, H. D. Smith, in his address at encaenia warned Anglicans that they had better wake up as they were in danger of losing King's.³¹ Bishop W.W. Davis stated that King's had a long history of overcoming financial problems in order to offer young people a good education and called on the Church--both people and parishes to support the university. The 1964 **Diocesan Synod Journal** cites the immediate debt as \$350,000 with approximately

\$1,100,000 outstanding on the three new buildings.³² By 1965 greater cooperation between universities was suggested by the Diocesan Synod in order to avoid overlapping or duplication and to improve finances.³³

The Bladen Commission on Financing Higher Education in Canada published its report in 1966 and its recommendations proved to be a saving factor financially for King's. In 1966/67 the per capita grants per student were doubled and the financial picture was much brighter for King's. Nevertheless, the University Grants Committee of Nova Scotia urged Dalhousie and King's to work out a closer relationship to avoid overlapping and wastage of resources.³⁴ Concern was expressed by faculty and students at King's that "the historic place of our Divinity School must be preserved."³⁵

By 1968/69 the Divinity School had nine full-time theological students and three full-time Divinity Professors. The financial crisis for the university as a whole had been solved, but declining enrolment in the study of theology was a serious concern and one "shared by practically all (theological) colleges and seminaries in Canada."³⁶ Enrolment concerns at King's were coupled with lack of availability of adequate Divinity faculty. In 1969, R. E. Reeve transferred to Bishop's College and a replacement could not be found. In addition, in 1970

C.W.F. Stone died and another faculty position was vacant. Fred Krieger was eventually hired in August, 1970. Together with the Dean of Divinity, John Hibbitts and Professor Rodney Stokoe he constituted the divinity faculty at King's prior to formal negotiations for the formation of Atlantic School of Theology.

During this time of drop in enrollment and financial crisis at King's, theological education as a whole was occasioning much criticism--internationally, nationally and locally not just in the Anglican Church of Canada but in most major denominations. Theological education as a whole was undergoing major changes. As early as 1956 the American Association of Theological Schools in the United States and Canada, with the support of \$65,000 from the Carnegie Corporation of New York, commissioned H. Richard Niebuhr to do a study of theological education in the United States and Canada.³⁷ The World Council of Churches at the New Delhi Assembly in 1961 (attended by the President of King's, H.L. Puxley) called for an ecumenical inquiry on the training of the ministry (proposed as early as 1954) and this was established in 1964 as a Study on Patterns of Ministry and Theological Education with Steven Mackie as Executive Secretary. The purpose of the study was to explore the theological education of ministers taking into account the role of

the ordained ministry and in relation to recent and future variations in the work of ministers.³⁸ As a result of the study Mackie concluded that the churches must regard the current questioning of the traditional patterns of ministry and theological education as one of the many ways in which God was speaking to the Church. Secondly, he concluded that theological education had to be discussed in relation to both clergy and laity.³⁹ The focus of theological education was changing from just education for the clergy to education for the laity as well. The report pointed out also that changes in society necessitated changes in the education of clergy. Theological education needed a practical element. In this new era, theological education needed to be ecumenical. The study realized that vested interests could make any change quite difficult but still maintained that theological education could be conducted on an ecumenical basis. The report recommended that theological education be conducted in a university where there were more adequate educational resources and standards and where theological education could achieve a certain independence from church control in order to obtain open inquiry and not dogmatics.⁴⁰

The World Council of Churches study gave two models for cooperation in theological education. The first model

the WCC proposed was the union or integrated college where a merger of colleges occurs but specific contributions of the various participating denominations are emphasized. The second model, the federal or federated college, would see separate schools come together to share educational resources while maintaining their separate identities.⁴¹ Federated ecumenical schools were evident in Canada before 1945 and theological education had been studied by Dillenberger and Handy in 1959 and by Charles R. Feilding in 1966.⁴²

The General Synod of the Anglican Church of Canada, aware of the worldwide reflection on theological education, and concerned with the economic viability of maintaining ten Anglican theological colleges (although in actuality only nine colleges were in active operation) requested that a study be undertaken in this regard. Due to financial difficulties the commission was not appointed until the Autumn of 1967. The General Synod of 1967 stated:

That this general Synod directs the Committee on Theological Education to inaugurate enquiry of each of the theological colleges recognized by General Synod as to its standards, needs, and value to the Church as a training college for candidates for Holy Orders, and other ministers of the Church; and in particular to undertake a thorough study of the economic and academic efficiency of maintaining ten colleges for this purpose' and to report their findings to the next meeting of General Synod.⁴³

Recommendations from **Theological Education for the 70's**, the report published by the General Synod of the Anglican Church of Canada focused on making the seminary more relevant to the society of the 1970's and thus making the priest's role more relevant in the changing society. It was felt the seminary needed to acquaint the priest with Canadian life and promote dialogue with the "secular city."⁴⁴ The members of the committee stated that Anglican theological education must shift focus from the "conventional, traditional, respectable" to a "new image of modern Anglicanism, with an ecumenical concern and orientation."⁴⁵ The report did not condemn the traditional approach to theological education, but did emphasize that new directions would add greatly to the quality of theological education and consequently to the ministry.⁴⁶ The report also stated that the seminaries had a unique role in society:

theirs is the job of helping men and women first to know Christ, and then to understand and to interpret to others.... what this knowledge can contribute to a society....of nurturing the knowledge of Christ...through the encounter with society....⁴⁷

In order to meet this goal it was felt that the seminary's curriculum had to be reshaped to give human communications a central emphasis, to provide the

clinical-pastoral experience, and to promote theological perspectives for secular careers and situations.⁴⁸

To assist in the transformation of the seminary curriculum the report recommended a change in methodology of theological education. New styles of communication and methodology included: a modification of the lecture system with suggested readings being available beforehand; a wider use of the group method such as seminar, debate; an increase in the use of independent study; less accent on formal grading procedures and terminal formal examinations; education in sensitivity communication and group dynamics; more use of the weekend or week-long institute; the creation of institutes of clinical-pastoral training (which had been evident in Halifax as early as 1958 with the creation of the Institute for Pastoral Training); and the reshaping of chapel services to provide more communication of life and love.⁴⁹

The General Synod report also called for continuing education for the clergy in order that they might have "continuing insight into modern society; continuing assistance in renewing their own sense of personal wholeness and of dialogue with God; and continuing renewal of the grasp of theological doctrines"⁵⁰

The Report proposed an ecumenical cluster for the Atlantic provinces: "an Atlantic School of Theological Studies,"⁵¹ which could possibly be centred at Dalhousie and use the faculty of King's, Pine Hill, Saint Mary's and perhaps Acadia to conduct the theology courses. The Committee envisioned that as the cluster took concrete form the buildings at King's could be used as the central "base of operation." In calling for this Atlantic school, the committee recognized "an urgent need in the Atlantic provinces for a strong and diversified program of lay training, and for continuing education for clergy of all denominations."⁵² It was felt that the facilities at Pine Hill could possibly be used for "ecumenical activities in the areas of lay training and continuing education."⁵³ It should be noted that nowhere in the report does the General Synod Committee recommend the "union" model of theological schools but rather seems to focus on the ecumenical cluster or federation model.

The Committee acknowledged that unlike in the United Church of Canada, there was no national Board of Colleges for the Anglican Church and that "none of the 'Anglican' seminaries really is controlled by the national Church herself."⁵⁴ As such, the committee was quite aware that the colleges did not have to adopt the recommendations if

they did not choose to. Nevertheless, it hoped they would.

Concern over the training of divinity students was expressed at the Diocesan Synod in 1965 with the Bishop stating that considerable variation in opinion regarding theological education was being expressed in Church Newspapers and related books.⁵⁵ The Report of the Committee on the Bishop's Charge expressed concern that the Church's theological tradition be maintained in the face of changes in the meaning and value of traditional modes of theology and in relation to ecumenical endeavors. In this regard they resolved that a special committee be established to "discuss the aims and methods of theological education and report their findings to Synod."⁵⁶

In respect to theological education in general, the Diocesan Committee, noting the increasing provision for the study of religion in Canadian universities, recommended extension courses be made available to all who were not full-time university students and that clergy and laity have the opportunity for post-graduate theological studies. The Committee suggested that these could be attained by undertaking further cooperation and pooling of resources by the theological schools in the Maritimes.⁵⁷

The second focus of the Diocesan report on theological education was the professional ministries. Stating that improvement of theological colleges was of utmost importance and that this should involve a reduction in the number of colleges, the committee recommended ongoing discussions with Baptists, Roman Catholics, and members of the United Church of the Atlantic Provinces with the initial goal being the pooling of resources. The establishment of a post-graduate theological faculty in the Maritimes that could be accredited by the American Association of Theological Schools was the long-term goal recommendation of the committee. Emphasis was put, however, on the maintenance of the autonomy of King's within this new association, to ensure that the Anglican tradition would be maintained.⁵⁸

The Diocesan report recommended a broad and flexible curriculum to meet the needs of the Church and the talents of the individual candidates. No longer should the curriculum be just "parish-orientated" as the clergy were now serving in a wide variety of new "specialist" roles such as hospital chaplains and thus needed broader training. This new type of training would call for a larger institution because a small college could not provide the diversification of training necessary.⁵⁹ In

conjunction with this diversification of training, it was acknowledged by the Diocesan Committee that theological education needed to continue to dialogue with the modern world in order "to achieve an integration of the theoretical and practical...."-60

Finally, the Diocesan Committee stressed the need for refresher courses, sabbaticals, and special courses to provide a wide base of continuing education for the clergy. They felt that the development of team ministries would make this type of education more accessible to the clergy as one priest could fill in while the other took leave.⁶¹

Theological education was therefore being studied internationally, nationally and locally. The recommendations of the various reports, studies and consultations appear to be similar. The need for theological education for the whole church was stressed with the contention that it should be ecumenical if at all possible and that it should contain a practical element such as pastoral training. All three reports called for a change in curriculum to keep pace with the changing world. Included in this was a recommendation for a common basic curriculum with specialized courses. In regard to theological education for women, the international report made no distinction between

theological education for males and females. Mackie pointed out that "Since many churches now ordain women, women students take their places beside men in their own right."⁶² As the Anglican Church in Canada did not begin ordaining women until the 1970's, the General Synod Report does acknowledge the purpose of theological colleges to "help men and women know Christ".⁶³

The three reports also contend that seminaries should be fewer and larger and that attention should be paid to the "cluster" plan. It is interesting to note that although the World Council of Churches report calls for either union or federation groups, neither the General Synod Report nor the Diocesan Synod Report recommend the union model. In 1970 the General Synod of the Anglican Church of Canada appointed the Venerable D.P. Watney, National Consultant on Theological Education for the Anglican Church. He was to cooperate with representatives of other Churches and theological colleges with the goal of developing the ecumenical dimension in theological education as extensively and quickly as possible, including dialogue with Roman Catholics.⁶⁴

While the various committees were preparing their reports, King's College Divinity School was responding to changes in theological education on a practical level.

John Hibbitts, Dean of Divinity was active on the committees for theological education both at the local and national level and had attended meetings in Canada and the United States in this regard. At King's as was stated previously, ecumenical cooperation in theological education had occurred during World War II. And since that time ecumenical cooperation in theological education had accelerated in an attempt to provide the best theological education available for King's students to meet the changing times. Professor Rodney Stokoe of King's was appointed by the Nova Scotia Government as part-time Chaplain for the Nova Scotia Hospital after being nominated by the Halifax Ministerial Association in 1961. His work would entail ministering to all Anglicans and Protestants.⁶⁵ In 1964 King's and Pine Hill discussed the possible appointment of a University Chaplain to serve all students regardless of religion.

The 1965 **Diocesan Synod Journal** stated that, in the 1965/66 academic year, academic contact with Pine Hill would begin with the sharing of classes.⁶⁶ By 1967 they were sharing professors for the study of Hebrew and Pastoralia and this was extended in 1968 to include a shared course on Sects and Comparative Religion. That year, as well, the Maritime School of Social Work made two classes available to King's students and the one on

sociological perspectives was given by Roman Catholic, Colin Campbell. Classes in 1968 at King's were also shared by Saint Mary's University students, several of them pre-divinity students living at Bishop Burke House.

The 1969 **Diocesan Synod Journal** reported that formal meetings of the academic staff of King's, Pine Hill and Holy Heart had taken place (1968/69) with the purpose of working out better integration of theological education in terms of timetable arrangements. The intended goal was a "core curriculum."⁶⁷ For the first time, in 1969, joint courses at King's (in the area of Scripture) included students from Holy Heart Seminary. Seven courses were shared with Pine Hill and students were taking courses on an exchange basis with Saint Mary's University. By using the ecumenical approach to theological education, the scope and range of theological courses was greatly enlarged for King's students. The Divinity Council reported that, "never had the students had such a variety of course offerings and this was proving to be very stimulating both to students and teachers."⁶⁸ By the time **Theological Education for the 70's** was published in 1969, King's would be cited as a fascinating example of ecumenical co-operation with the offering of courses on an inter-seminary basis. While the report does state that a certain feeling of distrust

for and uneasiness about the experiment of ecumenical classes was occurring, it nevertheless appears that several members of the King's student theological society had a more positive attitude.⁶⁹ They passed a motion at their January 23, 1970 meeting inviting students of Holy Heart Seminary to reside at King's.⁷⁰ It appears they were not uneasy about the ecumenical classes or a possible threat to their traditions. The Divinity School Report of April 28, 1970 states that weekly meetings of representatives of the three seminaries and Saint Mary's University were being held to further coordinate theological education for clergy, students and laity of the area. These weekly meetings would develop, by the fall of 1970, into the formal negotiations for the development of Atlantic School of Theology.

It was not only the faculties of the three seminaries that engaged in cooperation. The students, as early as 1959 were attending joint meetings and conferences. In 1958 the divinity students of King's established the Archbishop Geoffrey Fisher Theological Society with the Chair being G. R. Hatton, Senior Divinity Student. Students from this society attended national interdenominational conferences as early as 1958. Students from King's attending a Student Christian Movement conference in Toronto, in December, 1960 stated

that all denominations and faiths had attended and that fellowship and discussion were excellent but that there were few Anglicans in attendance.⁷¹ In October, 1961 a joint conference for university chaplains and students was held at the University of New Brunswick, Fredericton. Students from Acadia, Dalhousie, King's, Mount Allison and UNB attended. Six theological students from King's were involved in a Clinical Pastoral Education course sponsored by the Institute of Pastoral Care in 1963 along with members of the Baptists and United churches.

Vatican II opened the way for seminarians from Holy Heart to become involved in these student ecumenical endeavors. The Decree on Ecumenism promoted open discussion and cooperation among people of different denominations as the Roman Catholic Church shed her "ghetto" mentality and became open to all Christians as the People of God. In 1963 a three day workshop on media communication was attended by students of Pine Hill, Holy Heart and Kings. The 1964 Diocesan Synod Journal reports that theological students of King's and Pine Hill met together for fellowship and informal discussions.⁷² Further student-inspired and student-conducted meetings were held in the following years. In 1965 students of King's were able to share some of their traditions as they conducted an ecumenical service at King's Chapel.⁷³

The Halifax Theological Students Committee reported to the Diocesan Synod for the first time in 1966, citing increased ecumenical activity among the three schools, and Acadia when available. The group's aim was to foster fellowship.⁷⁴

By 1970, student gatherings had included retreats, ecumenical advances, informal and formal discussions, panels and, shared services, at each of the three seminaries. Acadia students would appear when it was possible and some gatherings were also held there.

The increasing ecumenical cooperation between the separate faculties and students was taking place not just due to changes in the focus of theological education, drops in enrollment and professors, but also due to the changes brought about by Vatican II and the new focus of ecumenism with Roman Catholics. Serious negotiations were taking place between the Anglican Church of Canada and the United Church of Canada in respect to church union. Organic union of churches was not new to Canada as the Presbyterian Churches had united in 1875 to form the Presbyterian Church in Canada and the Methodists in 1884 to form the Methodist Church, Canada.⁷⁵ As early as 1881 Anglicans in Canada were involved in church union discussions. At the Lambeth Conference of 1888 Anglicans expressed the willingness to "enter into relations with

every church that wished to discuss the matter of establishing closer connections of 'intercommunion' with her, in one form or another."⁷⁶ This was a response to the growing awareness of the divisions within the body of Christ. However, Anglicans were not involved in the United Church of Canada union dialogue prior to 1925 as they demanded that subscription to the historic episcopacy be a pre-condition to their participation and the other three churches would not agree.⁷⁷ Actual negotiations began between the Anglican Church of Canada and the United Church of Canada in 1943. They were prompted by the Anglican Church of Canada's fiftieth anniversary and "convinced General Synod to strike a union committee and to invite all Christian churches to join them in union discussions."⁷⁸ Little was achieved between 1943 and 1962 although negotiations were taking place.⁷⁹ In 1962, however, the United Church of Canada General Council renewed the mandate of its committee on union to negotiate organic union and in 1963 the House of Bishops and the Executive Council of the Anglican Church of Canada called for the committee on church union to prepare a plan of unity.⁸⁰

The CBC held an hour long "teach in" on union dialogue on October 5, 1966. Ecumenism was the watchword of the day. The divided and changing world of the sixties

it was maintained, needed the sign of visible unity.⁸¹ As well, the Lambeth Conference of 1968 called for the Anglican Church to empty herself of all false pride and promote unity.⁸²

On the Diocesan level, communication between the United Church and Anglican Church was evident at the 1964 Diocesan Synod when fraternal greetings were extended from the 40th Maritime Conference of the United Church to the Diocese.⁸³ Members of the Anglican Church from Nova Scotia were involved in the union discussions and study groups. They included faculty members from King's, Professor Reeve, Bishop W.W. Davis, and a King's Board of Governor member, Eric Balcolm.

Despite the appearance of renewed acceptance of negotiations for union, the Diocesan Synod of 1968 nevertheless pointed out several negative themes discussed in relation to the union. Bishop W.W. Davis stated that "someone" had compared the General Commission and its six Special Commissions which had been set up to facilitate union negotiations to "six aircraft on an important mission, finding themselves the target for anti-aircraft fire from at least three separate bases."⁸⁴ The reasons given for firing at the aircraft were: firstly, that the planes were being piloted by a group of ecumaniacs who would not stop without establishing union

whether the church members desired it or not; secondly, that the crews of the planes were so old and unprogressive that no union could be achieved unless they were removed and replaced by youthful pilots; and thirdly, that Church union was only a "smoke screen" to take Christians away from the actual job of the Church and that union discussions should be ended. Bishop W. W. Davis and Eric Balcolm reported that those attending meetings were able to express all the points of view of the two Churches. It was agreed by the churches as well that the rank and file of both churches in all parts of Canada must understand what is taking place in these discussions and become involved.⁸⁵

At the 1969 Diocesan Synod major anxieties concerning union were discussed including the fear of change, the fear of impairing relations with other churches and the fear of division. In spite of these fears being raised, by 1971 the General Synod was requesting that the first draft of the Plan of Union be carefully studied at all levels of church life with care and frankness. As well by 1971 a jointly-sponsored hymn book had been published.⁸⁶

It appears, therefore, that church union discussions during the sixties were fairly animated and although division was present, the ecumenical dialogue continued

in the hope of uniting the fractured body of Christ in one organic union. In January of 1971, shortly before AST was founded, union talks were in a positive state.

Members of the General Synod of the Anglican Church of Canada and the General Council of the United Church of Canada held a joint meeting to consider the first draft of the Plan of Union. The joint union study groups also held a joint communion service.⁸⁷ The Church union talks coincided with the establishment of ecumenical cluster groups for the purpose of theological education.

King's College Divinity School, prior to formal negotiations to establish Atlantic School of Theology which began in September of 1970, had actively sought solutions to the different problems it had encountered since its inception in 1789. Despite financial difficulties, a move to Halifax, an association with a non-sectarian university, a drop in divinity enrollment, overtures from the University Grants Committee, and a shortage of professors, King's maintained many elements of its tradition as well as its links with the Anglican Church of Canada. King's was involved in ecumenical interaction when it moved to Halifax and promoted the same among its faculty and students. The Diocese of Nova Scotia also encouraged ecumenical encounters and dialogue, and individual members were active in Church

Union negotiations with the United Church of Canada. With these factors and the support of the General Synod of the Anglican Church of Canada for an ecumenical college at Halifax and the concern to provide the best possible theological education for the Anglican clergy available, the way was clear for King's to enter into the negotiation process to form the Atlantic School of Theology.

ENDNOTES

- 1 Mark Dewolfe and George Flie, **All the King's Men** (Halifax: The Alumni Association of the University of King's College, 1972) 6.
- 2 Dewolfe and Flie, **All the King's Men** 8.
- 3 Dewolfe and Flie, **All the King's Men** 8. Henry Roper states that government support for King's continued until 1881 when a total withdrawal of funding for all higher education in the province was dropped by the provincial government. This support did not begin again until 1963. see Henry Roper, "The Nova Scotia University Scene in the Late Nineteenth Century," **The Idea of the University, 1789-1989**, Kathleen Jaeger, ed. (Halifax: UKC Institute for Advanced Study Conference Publication #3, 1990), 20, 21.
- 4 Brian Cuthbertson, **The First Bishop, A Biography of Charles Inglis** (Halifax: Waegwoltic Press, 1987) 142.
- 5 Dewolfe and Flie, **All the King's Men** 8.
- 6 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 140. The President of King's had to be an ordained Anglican clergyman. Also, there were problems obtaining a Mathematics professor. (153)
- 7 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 153.
- 8 Dewolfe and Flie, **All the King's Men** 12.
- 9 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 165.
- 10 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 142.
- 11 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 166.
- 12 Cuthbertson, **The First Bishop, A Biography of Charles Inglis** 164.
- 13 Cuthbertson, **The First Bishop, A Biography of Charles Inglis**, preface 2.

- 14 Wayne Hankey, "Theology at King's College in the 18th Century" Paper presented at King's, April 26, 1987, 3.
- 15 Cuthbertson, *The First Bishop, A Biography of Charles Inglis* 137.
- 16 Hankey, "Theology at King's College in the 18th Century" 3.
- 17 Henry Roper, "The Nova Scotia University Scene in the Late Nineteenth Century," (*The Idea of the University, 1789-1989*, Kathleen Jaeger, ed. Halifax: UKC Institute for Advanced Study Conference Publication #3, 1990) 23.
- 18 Roper, "The Nova Scotia University Scene in the Late Nineteenth Century" 28.
- 19 Roper, "The Nova Scotia University Scene in the Late Nineteenth Century" 21.
- 20 Roper, "The Nova Scotia University Scene in the Late Nineteenth Century" 22.
- 21 Roper, "The Nova Scotia University Scene in the Late Nineteenth Century" 22.
- 22 MacNutt, W.S. "The Universities of the Maritimes--A Glance Backward" *Dalhousie Review* (53, 1973-74) 443.
- 23 MacNutt, W.S. "The Universities of the Maritimes--A Glance Backward" 446.
- 24 Dewolfe and Flie, *All the King's Men* 46. "It is the spirit that matters and when we go to Halifax, our ideals must go with us and be kept alive, and shed their influence upon the larger environment."
- 25 This was not the first time a union between King's and Dalhousie was attempted. Attempts were made in 1824 and again in 1876. (Roper, 19,20.)
- 26 Dewolfe and Flie, *All the King's Men* 50.

27 The Presbyterians gave up higher education at their Pictou Academy and pledged their support for Dalhousie 18 years after the inception of Dalhousie. Pictou Academy's Principal Dr. McCulloch became President of Dalhousie. It is not surprising, therefore, that ecumenical cooperation would eventually ensue between the Presbyterians and the Anglicans. See Gerald T. Rimmington. "The Founding of Universities in Nova Scotia," in *Dalhousie Review* (46, 1966) 325.

28 Gerald T. Rimmington. "The Founding of Universities in Nova Scotia" *Dalhousie Review* (46, 1966) 324.

29 Raymond Cunningham. Unpublished autobiography. (This autobiography was printed for only the family and thus only three copies are in existence and are not available for public use).

30 *Diocesan Synod Journal* (DSJ) (1962) 80.

31 *DSJ* (1964) 52.

32 *DSJ* (1964) 151.

33 *DSJ* (1965) 62.

34 H.D. Smith, "The Future of King's: A Few Pertinent Observations" *Tidings from King's* (Vol VII, No.9, Winter, 1969). In November of 1968 the Chair of the University Grants Committee made it clear that the payment of grants to Kings would hinge on it becoming a College of Dalhousie.

35 *DSJ* (1967) 69.

36 *DSJ* (1968) 136.

37 H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Row, 1956) 2.

38 Steven G. Mackie, *Patterns of Ministry* (London: Collins, 1969) 10.

39 Mackie, *Patterns of Ministry* 11.

40 Mackie, *Patterns of Ministry* 91, 92.

41 Mackie, *Patterns of Ministry* 100.

42 David S. Schuller, "The Toronto Graduate School of Theological Studies: A Descriptive-Evaluative Study," **Theological Education** (Summer, 1968, Supplement 1) 47. Theological studies were conducted by Professors John Dillenberger and Robert T. Handy in regard to graduate theological study in Toronto in 1959. Anglican Professor, Charles R. Feilding of Toronto was also requested to undertake a study of theological education in the U.S. and Canada by the American Association of Theological Schools in the mid-sixties.

43 Anglican Church of Canada (ACC), **Theological Education for the 70's** (Toronto: Church House, 1969) 48.

- 44 ACC, **Theological Education for the 70's** 12.
- 45 ACC, **Theological Education for the 70's** 14.
- 46 ACC, **Theological Education for the 70's** 14.
- 47 ACC, **Theological Education for the 70's** 15.
- 48 ACC, **Theological Education for the 70's** 15.
- 49 ACC, **Theological Education for the 70's** 25-27.
- 50 ACC, **Theological Education for the 70's** 30.
- 51 ACC, **Theological Education for the 70's** 40.
- 52 ACC, **Theological Education for the 70's** 41.
- 53 ACC, **Theological Education for the 70's** 42.
- 54 ACC, **Theological Education for the 70's** 33.
- 55 DSJ, (1965) 82.
- 56 DSJ, (1965) 83.
- 57 DSJ, (1968) 186.
- 58 DSJ, (1968) 187.
- 59 DSJ, (1968) 187.
- 60 DSJ, (1968) 187, 188.
- 61 DSJ, (1968) 188.

- 62 Mackie, **Patterns of Ministry**, 136.
- 63 ACC, **Theological Education for the Seventies**,
23.
- 64 **General Synod Journal (GSJ)**, 1971, 173.
- 65 **DSJ**, (1962) 157.
- 66 John Hibbitts. Submission to the Committee on the Future Role of the Divinity Faculty at King's College. March 23, 1971. ADA. Hibbitts states that when he assumed office in 1963 King's was not co-operating with any other church related institution (except IPT). He mentions that in the Fall of 1963 work with Pine Hill began.
- 67 **DSJ**, (1969) 130, 131.
- 68 University of King's College. Divinity Council Minutes. October 18, 1969.
- 69 ACC, **Theological Education for the Seventies**
39.
- 70 King's Student Theological Society Minutes. January 23, 1970.
- 71 Archbishop Geoffrey Fisher Theological Society Minutes. February 7, 1961.
- 72 **DSJ**, (1964) 154.
- 73 **DSJ**, (1966) 217.
- 74 **DSJ**, (1966) 217.
- 75 R.C. Chalmers, "The Unionist Tradition in the Canadian Churches 1875-1925. Paper presented at the American Society of Church History, April 18-19, 1975, Knox College, Toronto, 1.
- 76 William H. van de Pol, **Anglicanism in Ecumenical Perspective** (Pittsburgh: Duquesne University Press, 1965) 138.
- 77 Douglas F. Campbell, "The Anglican and United Churches in church union dialogue, 1943-75," **Studies in Religion** (Summer, 1988) 303.

78 Campbell, "The Anglican and United Churches in church union dialogue, 1943-75" 304.

79 Campbell, "The Anglican and United Churches in church union dialogue" 304. In 1946 parallel ministries were discussed: that each church confer ordination on the other church's clergy as a first step toward union, but this was rejected. In 1957 it was proposed that available clergy of either church in remote areas serve both denominations but "the House of Bishops replied that the pastoral care of Anglicans must remain in the hands of Anglican priests," (305). In 1959 a League of Prayer for Unity was established. (305).

80 Campbell, "The Anglican and United Churches in church union dialogue, 1943-75" 325.

81 GSJ, (1967) 302,304.

82 GSJ, (1969) 210.

83 DSJ, (1964) 185.

84 DSJ, (1968) 66.

85 DSJ, (1968) 66.

86 DSJ, (1968) 66. It is important to add that according to Robert Kaill, "Ecumenism, Clergy Influence and Liberalism: An Investigation into Sources of Lay Support for Church Union **Canadian Review of Sociology and Anthropology** (8, 1971) 143, "Two concurrent and philosophically opposed interpretations of ecumenism have persisted since the inception of the ecumenical movement. One favoring denominational cooperation while the other committed to organic union." It is these two philosophies that are articulated in the Diocesan Synod Journals with respect to Church Union negotiations.

87 United Church of Canada 24th General Council Record of Proceedings January 25th-February 2nd, 1971, 46.

Chapter 3

FROM PINE HILL DIVINITY HALL TO ATLANTIC SCHOOL OF THEOLOGY: CHANGES IN THEOLOGICAL EDUCATION OF THE UNITED CHURCH OF CANADA IN THE ATLANTIC PROVINCES

The United Church of Canada was the third founding party of Atlantic School of Theology through its institution Pine Hill Divinity Hall. Pine Hill had not reached as severe a financial or enrollment crisis as Holy Heart. There was, however, a push by the national church for consolidation of resources, including the possible amalgamation and closure of some United Church colleges, in order to reduce overall costs. There was also concern over the effectiveness of theological education for the present era. On the part of Pine Hill, concern centred particularly on ministry in the Atlantic provinces.¹

Unlike King's College Divinity School, Pine Hill was not suffering a shortage of professors at the time. It was felt by Pine Hill that sufficient faculty had been available in past years and could be found in the future.² In fact, with a view to broadening the practical side of its curriculum, Pine Hill had appointed Rev. Gordon Nodwell as professor of Christian Education and Supervisor of Field Work in 1968.³

Pine Hill, as a divinity college of the United Church of Canada, followed the philosophy of the United Church--"that to maintain competing denominations was to deny the natural unity of the body of Christ."⁴ This mandate to be a "uniting" church gave official approval to the various ecumenical endeavors which not only Pine Hill became involved in, but also her professors and students, including union negotiations with the Anglican Church of Canada. Professors, students, and alumni of Pine Hill were also involved in the search for new curriculum and changing theological education to meet the needs of the 1960's. Furthermore, students were involved in ecumenical encounters with individuals from Holy Heart, King's and Acadia.

Ultimately, the resignation of Principal Clarence Nicholson in April of 1970, to be effective beginning the academic year 1971, provided the impetus for Pine Hill to search for a new Principal and in so doing formally examine their identity in light of new theological education developments and ecumenism.

Pine Hill Divinity Hall was no stranger to ecumenical encounters as it was itself a product of a complex set of denominational unions. In 1817, the union of two branches of the Church of Scotland led to the creation of the Synod of the Presbyterian Church of Nova Scotia and

the appointment of Thomas McCulloch as Professor of Divinity. In 1820 he instructed twelve theological students at Pictou Academy where he was President. When Thomas McCulloch left Pictou in 1838 to become President of Dalhousie he took the "Divinity Hall" with him, conducting classes in his home on Argyle Street until his death in 1843.⁵ After that time classes were held at West River and subsequently at Truro. The formation of the Synod of the Presbyterian Church of the Lower Provinces in 1860, a result of further unions of Presbyterians, brought the "Divinity Hall" back to Halifax where it united with the Free Church College on Gerrish Street. It was called the Presbyterian College.⁶ The Gerrish Street Hall continued as a theological college for the United Presbyterian Church until 1878 when the college Board purchased the Albro property on the North West Arm in Halifax. Its unofficial name soon became Pine Hill. It continued as the theological college for the Presbyterian Church in the Atlantic Provinces until 1925 when the United Church of Canada was formed.

The church union movement to found the United Church of Canada which led to Pine Hill becoming a United Church divinity school, was influenced by social gospel elements, by the awareness of division of the Body of Christ, and by a concern for a national church. The

various Presbyterian churches across Canada united in 1875 to form the Presbyterian Church in Canada and the Methodists united in 1884 to form the Methodist Church of Canada. At the General Conference of the Methodist Church in Winnipeg, September 18, 1902, the first definite proposal for union among Methodists, Presbyterians and Congregationalists was announced. Discussions ensued on a Basis of Union. The Baptists and Anglicans were invited to attend but did not take part in these early negotiations.⁷ J.W. Grant maintains that, "the typical unionist was an advocate of prohibition, overseas missions, advanced Sunday school methods, the involvement of the church in social betterment, and the promotion of good citizenship among new Canadians."⁸

From 1904 to 1910 the three negotiating churches were involved in the preparation of the Basis of Union. Actual union was not achieved until 1925 due to conflicts particularly with dissenting Presbyterians. This division resulted from conflicting philosophies regarding the nature of ecumenism and church union. One group maintained that total organic union was not necessary and aimed at increasing the level of communication among denominations. Denominationalism was seen in a positive light as it "provided a guarantee of religious liberty because the competition which it fostered meant that no

one group could ever achieve a monopoly over religious belief or practice."⁹ The Presbyterian opposition to union wished to maintain the historic Presbyterian church.¹⁰ The second group were committed to a total organic union. N. Keith Clifford maintains that these two different responses of ecumenism and denominationalism were "complementary responses to the threats of pluralism and secularization."¹¹ Church union, besides being delayed by the opposition of approximately one-third of the Presbyterian congregations, was also delayed due to the outbreak of World War I.

In Halifax, however, union took on a concrete, if temporary, form earlier than the formal union of 1925, due to the physical destruction caused by the Halifax Explosion of 1917 when the congregations of the various churches in North End Halifax shared temporary facilities. In Halifax, the shared wartime disaster experience hastened church union and aided ecumenical communication between other denominations. Wartime shared experiences of armed forces chaplains and the enlisted also brought the realization to many individuals of the commonalities of their religions and provided a basis for reopening the lines of communication following the war.

World War I also saw ecumenical encounters at Pine Hill as part of the structure was used for a convalescent

hospital. Staff and patients were members of various denominations. Students camped in cubicles in the library and classes were held at the Maritime Business College.¹²

Theological education for the Methodist Church of Canada in the Atlantic Provinces prior to union was conducted at Mount Allison University. Theological education had been provided since the inception of Mount Allison Wesleyan College in 1858 and in 1875 a Department of Theology within the University was organized.¹³ With the advent of church union, however, the decision was made to merge the Department of Theology of Mount Allison University with Pine Hill. This was agreed to on 30 December 1925 and formally endorsed by Mount Allison and Pine Hill the following February with approval by the General Council of the United Church being later in the year.¹⁴ Pine Hill, therefore, became the theological college for the new United Church of Canada in the Maritime Provinces in 1925.¹⁵

On November 18, 1926 a circular letter was sent to all graduates of the Presbyterian College throughout Canada requesting suggested names for the new theological school. Several names were considered including Union Theological Seminary but on motion by Hamilton Wigle, seconded by G.W. Dickson, the college was named Pine Hill Divinity Hall.¹⁶

Origins of ecumenical encounters between Pine Hill and King's College Divinity School lie in the early association of Presbyterian College with Dalhousie University since the time of Thomas McCulloch. In 1885 the Senate of Presbyterian College had arranged an amalgamated course with Dalhousie.¹⁷ There is evidence as well that the Board of the Presbyterian College made an annual contribution to the Chair of Mathematics at Dalhousie.¹⁸ Due to King's association with Dalhousie as of 1923, it was not long before the Anglican professors and students at King's and the United Church professors and students at Pine Hill were engaging in conversation and cooperation. This cooperation became formalized when King's was requisitioned by the Navy in World War II. The August 20, 1941 Minutes of the Local Board of Governors of Pine Hill Divinity Hall state that twenty-five to thirty-five King's students would require accommodation. The students were to pay \$8.50 for registration fees and \$8.50 a week for board and lodging. In addition, King's would pay Pine Hill \$500.00 for upkeep of residence and also \$500.00 for use of chapels, class rooms for divinity lectures, rooms for the Haliburton or other clubs, and the right of King's students to attend any Pine Hill theological classes,

especially Greek and Hebrew which were university credits.

Pine Hill and King's shared residences and classes until June of 1945. During this time theological education was being reviewed by a Special Committee on Colleges of the United Church of Canada. While Pine Hill was considering further cooperation with King's whereby one Professor in Old Testament might serve both institutions, the Committee was suggesting changes to United Church Colleges and the possible closure of Pine Hill. The April 23, 1942 Minutes of the Board of Governors of Pine Hill Divinity Hall state that the Board was not in agreement with the changes as "the geographical situation makes co-operation difficult with Central Canada," and that "there are good prospects for developing a larger measure of cooperation with the theological Faculty of King's."

The Annual Report of Pine Hill Divinity Hall to the Maritime Conference of 1945 cites the return of the faculty and students of King's College to their own school. It also states that "our Board of Governors would welcome inter-denominational co-operation in theological education in the Maritimes...." It can be argued thus far that the "uniting" mandate of the United Church coupled with the ecumenical theological education

experience and opportunities of Pine Hill and King's provided an impetus for the Pine Hill Board to take an early proactive stance towards ecumenical theological education.

Indeed, ecumenical encounters continued between Pine Hill and King's, particularly through the Institute of Pastoral Care. The first of its kind in Canada, it was incorporated under an Act of the Nova Scotia legislature in 1958 to bring

Into co-operative effort Acadia University, Pine Hill Divinity Hall, The University of King's College, Presbyterian College, and The Faculty of Medicine, Dalhousie University, 'to promote, by every possible means, co-operation between the church and social agencies in ministering to the needs of individuals.'¹⁹

The main purpose of the institute was to train pastors and theological students for clinical pastoral work. Supervised pastoral education was a response to the need for increased competency in ministering to people, particularly those in mental hospitals. As well it can be argued that this was a response of the clergy to the rise of specialization and the social sciences and the quest by the provincial government for a more formal health ministry. Just as doctors were working "towards a closer relationship with the state in matters of public policy and reform of bureaucracy..."²⁰, so too were the clergy concerned with their profession attaining this

closer relationship with the state in order to provide better chaplains to the hospitals.

The first course in Clinical Training was offered by Charles Taylor in the summer of 1952 at the Victoria General Hospital through Andover Newton Theological School of Boston and Acadia University. Four Baptist divinity students attended as "psychology interns."²¹ The program became ecumenical for the first time in 1954. Although the Roman Catholics did not become official members of the Institute until the 1970's, Roman Catholic observers, including Father James Hayes, were evident in 1957.²² Pine Hill also developed a relationship with the Baptists at Acadia through an exchange of lecturers beginning in the early 1950's. Students and faculty of Pine Hill, Acadia and King's attended joint seminars and ecumenical undertakings in the early 1960's and in 1963 they were joined in these endeavors by Holy Heart Seminary.²³

It was not until 1965, however, that Pine Hill and King's renewed co-operation in academic courses.²⁴ The United Church, like the Anglican Church, was caught up in the thrust to change theological education to meet the changing times. The sharing of classes provided a wider variety of course options to the students and thus improved theological education.

Harold Vaughan, Secretary of the Board of Colleges and Secondary Schools of the United Church of Canada began a comprehensive study of theological education in 1961. His visits to numerous theological schools in Canada, the United States and Great Britain led to a published report, *Theological Education in the United Church of Canada*, in 1967, stating recommendations for change in the theological schools of the United Church. Widespread uncertainty, Vaughan contended, was evident among the clergy due to the rapid and radical rate of change occurring in society, the indifference of a growing segment of society to organized religion, the declining authority of the clergy due to the increase of higher education among lay people, the supplanting by other helping professions of the minister's traditional roles such as counselling, the changes in the area of theological thought which caused lay people to trust their own thoughts and science and discard God. Vaughan called for a revamping of curriculum to help train the clergy for its new role in society including such specialized areas such as university chaplains, prison chaplains, hospital chaplains.²⁵

At a meeting of the United Church Board of Colleges in April, 1967, Harold Vaughan set forth several proposals for changes at Pine Hill. He felt that the

second year of theological study should be entirely practical in nature which would include some supervision as well as work in local churches. The first and third years, Harold Vaughan proposed would then be confined to biblical and theological subjects.²⁶

Vaughan's published report also recommended that post graduate study and continuing education should not only be the property of future seminary professors, but should be available to other clergy, particularly with the rise of the new areas of specialization.²⁷ Vaughan also contended that the number of United Church theological colleges in Canada should be reduced and that they should become interdenominational. The large number of theological colleges was considered wasteful. The colleges were judged to have small student bodies with inadequate faculties and incomplete facilities for the task of the new role of theological education.²⁸

Enrollment and finances at Pine Hill Divinity Hall were not in as crucial a state as some of the other United Church colleges. Pine Hill's enrollment in the 1960's had not dropped as drastically as that of King's College or Holy Heart Seminary but it was on the decline. In 1963/64 the total enrollment at Pine Hill was 62 and by 1969/70 it was 41. Endowments in 1969/70 at Pine Hill were \$939,031 while mortgage loan debts were \$291,769.

The mortgage loan debts were up from 1963/64 due to physical expansions with the building of the new chapel and teaching centre, but the endowments were also up.²⁹ Nevertheless, with the need for an expanded curriculum to meet the requirements of the ministers in the changing society and the enrollment dropping below the requisite number of 60 students, Vaughan's call for interdenominational schools was a valid one. Indeed, Pine Hill was already involved with King's and Holy Heart in joint curriculum ventures in order to expand their curriculum and sustain a well-rounded theological program.

Vaughan recommended five ecumenical centres at Halifax, Montreal, Toronto, Saskatoon and Vancouver.³⁰ At the Annual Meeting of the Board of Colleges of the United Church of Canada the Board passed Harold Vaughan's recommendations that the Church move towards a series of Ecumenical Centres of Theological Education and training for Ministry and undertake studies in this regard beginning with a National Consultation on Theological Education.³¹

It should be noted that while Vaughan was carrying on his own study of theological education in the United Church the Board of Colleges was also conducting studies. In the mid-sixties the Board created a Commission to

Study Theological Education in the Prairie Provinces and as a result of that report decided to extend the Commission's mandate to a study of Theological Education of the Four Colleges in Eastern Canada.³²

At Pine Hill, interest was evident among the faculty in looking at changes in theological education. The National Consultation on Theological Education was held at McMaster University in June of 1968. Gordon MacDermid, professor at Pine Hill attended on behalf of the faculty.³³ A second consultation was held September, 1969 which Gordon MacDermid also attended. MacDermid reported on the major points of discussion of the consultation in 1969. Learning through involvement and reflection, the question of internship, person centered education, the seminary as a missionary community and the distinction between professional and academic education were discussed.³⁴

Interest in looking at changes in theological education was also evident on the part of students at Pine Hill. At a class meeting held on December 12, 1968, students requested calendar and curriculum changes, including the possibility of a third year thesis.³⁵

The Commission to Study Theological Education in Eastern Canada prepared a "Terms of Reference for Pine Hill Divinity Hall" in 1966. The answers to the

questions asked by the Commission reveal concern on the part of Pine Hill that theological education remain in the Atlantic area. Pine Hill emphasized three features in respect to the Atlantic area. They mentioned the different social problems that the Ministers encounter as a result of the slow rate of economic growth of the area as the rural society becomes more urban. "That the area is immediately influenced by the great social changes of other areas but often finds that the economic means to most suitably promote these changes are absent."³⁶ Pine Hill also stated that in the Atlantic area the church is more central to the lives of the people. They also emphasized that Ministers preparing to work in the Atlantic area must be trained to meet the needs of the Acadian culture.³⁷

Pine Hill's answers to the various questions posed also reflect concern for training in rural ministry but also acquaintance with the Industrial Society, and that theological education should use the seminar approach to teaching.³⁸ Pine Hill recommended that thought should be given to establishing an ecumenical Faculty of Theology in conjunction with Dalhousie University and that consultations should include Mount Allison University as Pine Hill includes its old Department of Theology.³⁹ With the future of King's College in a tenuous position

as to whether it would remain an entity or be merged into Dalhousie University, Pine Hill considered it possible that King's might become more closely associated with Pine Hill, particularly if the church union negotiations between the Anglican Church and the United Church were consummated. In respect to the Baptists, the report stated that recently strains had appeared and that the Baptists would set up their own divinity school in Wolfville.⁴⁰ At the time of the report, Pine Hill did not consider cooperation in the area of theological education with the Roman Catholics of Holy Heart Seminary feasible although "a friendly spirit" had developed in recent years.⁴¹ Pine Hill concluded that they served an area of Canada that could not be served as well by an amalgamated central college.⁴² It appears that once again Pine Hill is arguing against any proposed closure of its facility because it felt that a central Canadian college could not meet the needs of the Atlantic area.

In order to meet some of the needs of ministers to cope with the changes in society in the Atlantic region, Pine Hill offered Summer Schools beginning in 1965. Roman Catholic Archbishop, James Hayes, gave two lectures at the Summer School in 1965. It was not the first time a Roman Catholic had lectured at Pine Hill. In 1936 M. M. Coady had lectured on the cooperative work being carried

out in Eastern Nova Scotia among farmers and fishermen.⁴³ C. M. Nicholson was hopeful that the summer school would eventually become a real joint one between Anglicans, Lutherans and United Church people but was unsure of attendance by the Baptists.⁴⁴ By 1966 Lutherans were a part of the Summer Schools, encouraged by the "welcome-mat attitude of Pine Hill".⁴⁵

Keeping up with the need for change, Pine Hill undertook a major revision of its curriculum in 1967. A number of electives were offered including Sociology, Social Work and Hospital Clinical Training.⁴⁶ As well, the number of required hours for attending lectures was reduced to fifteen per week in order to allow the students more time for research and study.⁴⁷ Concern with academic standards and curriculum was not new to Pine Hill. As early as in 1939 the Senate had authorized the Principal to make application to become a member of the American Association of Theological Schools and obtain information on matriculation standards.⁴⁸ The Senate in 1939 also expressed concern that the curriculum should be updated to "fit the needs of the day."⁴⁹ Pine Hill did eventually become an Associate member of the AATS and in 1961 Harold Vaughan recommended that Pine Hill become a full member.⁵⁰ Thus, in respect to theological change, Pine Hill was kept advised not only

by the United Church Board of Colleges, but also by the American Association of Theological Schools and its publications such as the report on theological education it commissioned Charles Feilding to do, published in the *Canadian Journal of Theology* in 1966 which paralleled many of the recommendations of Harold Vaughan.⁵¹

Solutions to the future of theological education for the Atlantic Provinces had also been examined by Pine Hill Alumni Edward Aitken, United Church Minister, Gordon MacDermid, Pine Hill Professor and Donald MacDougall, Chaplain at Dalhousie. On their own initiative, the three ministers upon reflecting on their experience in the field in respect to their theological training, decided they should investigate theological education with a view to determining how to make it more relevant. While they considered their education at Pine Hill academically effective, they also felt the need for more practical elements in the curriculum.⁵² Working throughout the summer of 1969, using their own experience as ministers, and a vast variety of resources, they prepared a report in the fall of 1969 entitled "Some Recommendations on the Future of Theological Education at Pine Hill."⁵³ They desired Pine Hill "to be a bold, creative and aggressive force in the Church and

community: in its concern for a viable theological education for Ministers and other Church leaders....⁵⁴

After preparing the report, they contacted Harold Vaughan for funding to bring together a selected group of alumni, as well as the faculty, to discuss theological education at Pine Hill. Harold Vaughan granted them two thousand dollars which they used to hold a meeting to which one hundred graduates of Pine Hill were invited to attend. Eighty attended the meeting. Principal, Dr. Nicholson, welcomed those gathered in Classroom 4 of Pine Hill for the meeting, although he did not stay for the discussion.⁵⁵ At the meeting, according to J. B. Corston, "some adverse criticisms of the Pine Hill curriculum were aired....the senior professors listened and were ready to admit change was needed but unwilling to compromise academic standards."⁵⁶ The younger professors, however, supported the changes and urged their adoption.⁵⁷ At the meeting, as well, some adverse criticism was leveled at the three for preparing the report without "official" endorsement.⁵⁸ Some of those gathered wanted less distance between the students and the faculty. They wanted the courses to be more pastorally applicable.⁵⁹ Others at the meeting requested changes in respect to the skills being taught and felt

they should be applicable to the practising minister; for example, church administration.⁶⁰

On September 28, 1970 the three presented their report to an Executive Meeting of the Alumni Association of Pine Hill. They highlighted the need for interdisciplinary training, the trend toward specialization, relations with other denominations and other educational institutions in the area. They suggested an ecumenical School of Theology at Dalhousie University with Pine Hill Divinity Hall becoming a College of Dalhousie. It is important to note that the model for theological education put forward by Ed Aitken, Gordon MacDermid and Don MacDougall was the union model.⁶¹ It was moved by Don MacDougall that a conference on theological education be planned for February, 1971. Representatives of the Anglicans, Baptists, Presbyterians, Roman Catholics and Alumni were to be invited. To be discussed were the current situation of theological education, the needs of ministry, and what can be done to shape theological needs.⁶²

Cooperation in theological education had advanced between King's and Pine Hill to such an extent that by 1968 seven or eight courses were shared.⁶³ During the 1968/69 school year, academic meetings were held between the faculties of King's, Holy Heart Seminary and Pine

Hill with a view to integrating programs.⁶⁴ These meetings resulted in a combined curriculum of the three schools. As C. M. Nicholson reported to the Division of Ministry and Education of the United Church of Canada in 1970: "We take one another's classes, we share one another's coffee break's, and in some courses, notably Church History and Systematic Theology, there has been a refreshing experience in 'team teaching'.⁶⁵

An ecumenical "first" occurred at an Ecumenical Advance of October 24, 25 and 26, 1968 planned by students of Pine Hill, King's, Holy Heart and Acadia. On Thursday evening Anglican, Canon French spoke to the group about "the Church and the World." Discussion groups and information talks concerning religion, radicalism and revolution took place and "our thoughts turned frequently to the Ecumenical Movement and our own part in it. A great desire to draw closer to one another was expressed many times....⁶⁶

On Friday evening, Leger Comeau, rector of Holy Heart Seminary presided over a Folk Mass where he gave a homily addressed to all Christians expressing sadness about the division of the Body of Christ because of the Church's regulations which do not permit Intercommunion. At the time for communion much sadness filled the chapel and Rodney Stokoe describes it as a painful and saddening

experience..."Instead of leaving Mass at peace, and in joy, we all left with feeling of pain, and grief."⁶⁷ After much discussion and consultation with Father Comeau, certain members of the committee decided to hold another Mass on Saturday morning. "No one would be refused Communion, but no one had to take it, either...There was then a mixed reaction to the announcement; some felt joy, some felt angry, some felt pushed into a situation for which they were not ready."⁶⁸ Concern for one another was expressed as the discussion continued the next morning and yet many individuals felt they were being "called by no other than Christ Himself to undertake this thing."⁶⁹

As the liturgy progressed toward the Eucharist, we were caught up again in the miracle of presence of the Spirit. We were full of the knowledge that God was among us; that we were urged on by a Force not our own....When the moment of Communion actually came, few of us hesitated; most of us went forward....⁷⁰

John Corston states: "It was like another Pentecost, rich with promise of greater unity yet to be."⁷¹ Others, however, felt that doctrinal differences should have been settled first.⁷²

Ecumenical advances had been held for a number of years in connection with the Atlantic Students Ecumenical Community. In 1969 it was felt that "recent developments of shared classes among the theological colleges here has

put us....in the happy position of being beyond the need of such an Advance as we had planned."⁷³ The Advance for 1969 was therefore canceled.

The students of Pine Hill were also involved in a proposal to negotiate with Holy Heart and alternatively with the Anglican Diocesan Centre to combine their respective bookstores with due to the possibility of the phasing out of the Pine Hill bookstore.⁷⁴

It would be remiss not to mention as well the vast ecumenical work of the Professors at Pine Hill, both in the Ecumenical Movement at large and in the union negotiations with the Anglican Church of Canada. This ecumenical contact did lead to a greater spirit of cooperation and interaction between the various denominations and is part of the foundation of the cooperation and dialogue at Pine Hill which bore fruit in the early shared curriculums with King's and Holy Heart and ultimately with the negotiations for Atlantic School of Theology. Pine Hill faculty members such as J. W. Falconer, R. C. Chalmers, C. M. Nicholson, and J. B. Corston were all involved with various committees of the World Council of Churches.⁷⁵

Indeed, since his appointment as Principal of Pine Hill Divinity Hall in 1946, and throughout his twenty-five years as Principal, C. M. Nicholson was greatly

involved in many ecumenical endeavors. In 1947 he attended the inaugural meeting of the World Council of Churches in Amsterdam and was a delegate to the World Council in Geneva that summer. He was a member of the Central Committee of the World Council of Churches for six years and also a member of the Faith and Order Commission.⁷⁶ Dr. Nicholson's views on ecumenical cooperation and dialogue influenced students and professors at Pine Hill for twenty-five years.

Dr. R. C. Chalmers was involved with the Anglican-United Church union negotiations and wrote a handbook interpreting the Anglican/United Church Plan of Union.⁷⁷ Dr. J. B. Corston was a consultant member of the Hymn Book Committee which produced a joint Anglican-United Church Hymnbook in 1970. He was also the Chairman of a Committee of the General Council of the United Church of Canada which studied the possible place of bishops in the United Church.⁷⁸

Pine Hill Divinity Hall in the late 1960's was at an exciting crossroads. The vision of the United Church of Canada to be a protagonist of union provided a basis for Pine Hill to become involved in many ecumenical ventures, including its ongoing union negotiations with the Anglican Church of Canada.⁷⁹ It also provided a basis for the involvement of members of Pine Hill's faculty in

the World Council of Churches. Cooperation between King's and Pine Hill had advanced greatly over the years and with the changes of Vatican II, Holy Heart could also now be involved in ecumenical encounters.

Although Pine Hill was not experiencing a major drop in enrollment, a crisis in finances or a shortage in professors, concern over the need for adequate theological education for the United Church students of the Atlantic Provinces was evident. Concern was also evident in respect to the possible amalgamation of certain United Church theological colleges. The 1960's brought many elements of change to society and thus further changes to theological education in addition to ecumenical involvement, according to John Corston

In the 1960's winds of change were blowing across college campuses. Protest marches, crusades, revolt against "the establishment", the rejection of educational traditions, the demand for self-expression in new curricular experimentation --- became familiar and disturbing aspects of many areas of college life. Pine Hill did not escape these trends.⁸⁰

This tradition of union, of ecumenical cooperation and concern over the quality of theological education led to the joint curriculum of the three schools in 1968. Recommendations by Harold Vaughan and the Board of Colleges for the creation of ecumenical training centres provided formal permission for Pine Hill to undertake the

next step of helping create an ecumenical theological school.

As early as March, 1969 the three schools were considering the establishment of an ecumenical theological school. At a meeting of the joint faculties held at Holy Heart Seminary on March 11, 1969 various options and sites for the new joint school were considered. "...what (was) now being suggested (was) an entirely new approach, namely the amalgamation of the three institutions into one entity with three traditional elements."⁸¹ Attending this meeting on behalf of Pine Hill were Principal Nicholson, Professor Corston and Professor Hardie. The idea of the union model of theological education for the three schools was being discussed in this faculty group as well as the independent group of ministers which included Ed Aitken.

The resignation of Principal C.M. Nicholson in April of 1970 proved to be a catalyst that encouraged members of Pine Hill to seek not only a new Principal but to continue to look for a new future for the school. A Special Committee to consider a successor as Principal and to study the general question of the place and role of Pine Hill Divinity Hall in future years was formed. The Committee appointed by the Board of Governors of Pine Hill included Chief Justice Gordon S. Cowan, member of

the World Council of Churches as Chair, L. H. Cragg, R. M. MacDonald, G. W. Dennis, Harold Vaughan, and Frances MacLellan. On May 29, 1970 the Special Committee met at Sackville, New Brunswick during the Maritime Conference of the UCC. The Executive accepted the recommendation that Harold Vaughan of the United Church, Douglas Watney of the Anglican Church and Edmund Roche of the Roman Catholic church travel to Halifax to study the feasibility of creating a common curriculum and school of theology at Halifax with the possibility of a university relationship.⁸²

At an Executive Meeting of the Board of Governors of Pine Hill held on June 11, 1970 Harold Vaughan stated that the Commission of Eastern and Western Theological Colleges of the United Church of Canada had resolved that Pine Hill should continue as a theological college of the United Church and seek to develop an ecumenical program with the seminaries of the Anglicans, Roman Catholics and Baptists of the area. The Executive passed a motion unanimously that representatives of the United Church, Anglican Church and Roman Catholic Church be "requested to study the feasibility of creating a common curriculum and a school of theology at Halifax with the possibility of a university relationship."⁸³ Subsequent Special Committee meetings were held in the Fall of 1970 and the

contents of these reports deal with the negotiation process to form Atlantic School of Theology. It was decided eventually to postpone any decision as to the appointment of a principal.⁸⁴

The 1969/70 academic year saw the "initiation of the first phase of a united faculty of ministerial education."⁸⁵ At that time the three colleges retained their constitutional and degree granting autonomy and there were no plans for further affiliation. A provisional common curriculum and time-table was put into effect in the areas of Sacred Scripture and Pastoral Theology only.⁸⁶ Those involved at this time considered the eventual goal to be "a federation of the theological schools in which their individuality and their relations with their respective church communions are maintained."⁸⁷ A joint committee composed of six members, two from each institution, was set up to guide "the formation of a united faculty of ministerial education..."⁸⁸

As the United Church of Canada and Pine Hill sought to update their theological education to meet the needs of the new society as well as reduce finances, amalgamation and ecumenical cooperation ensued. Concern for updated curriculum and continuing education for the clergy and lay people caused a restructuring of

theological education at Pine Hill and more involvement in ecumenical theological education. Active involvement of the Principal, many of the faculty, students, board members and alumni of Pine Hill, provided a solid basis to enter upon a new ecumenical enterprise.

ENDNOTES

¹ Neil Semple, **The United Church of Canada: The First Sixty Years Living and Risking** (Toronto: United Church of Canada, 1985) 5. Regarding the question concerning amalgamation of colleges, the "Terms of Reference for Pine Hill" 7, states: "we believe that....Pine Hill serves an area of the nation that could not so-well be served from a distance." This echoes the same concern expressed in 1942 when amalgamations of United Church colleges were also considered. Pine Hill stated: "there are good prospects for developing a larger measure of cooperation with the Theological Faculty at King's." April 23, 1942 Minutes of Board of Governors of PHDH.

² United Church of Canada: Commission to Study Theological Education in Eastern Canada, "Terms of Reference for Pine Hill Divinity Hall" 1966, 4.

³ Pine Hill Divinity Hall, Report of the Senate, May 1, 1968.

⁴ Semple, **The United Church of Canada: The First Sixty Years Living and Risking** 2.

⁵ E. Arthur Betts, **Pine Hill Divinity Hall** (Truro: Executive Print, 1970) 19.

⁶ Betts, **Pine Hill Divinity Hall** 19.

⁷ W.E. Mann, "The Canadian Church Union, 1925," in **Religion in Canadian Society**, Stewart Crysedale ed., et.al. (Toronto: MacMillan of Canada, 1976) 386.

⁸ J. W. Grant, **The Church in the Canadian Era**, (Burlington: Welch Publishing Company Inc., 1986) 110.

⁹ N. Keith Clifford, **The Resistance to Church Union in Canada, 1904-1939** (Vancouver: University of British Columbia Press, 1985) 6.

¹⁰ Clifford, **The Resistance to Church Union in Canada** 2.

¹¹ Clifford, **The Resistance to Church Union in Canada** 8.

¹² Betts, **Pine Hill Divinity Hall** 30.

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- 13 J. B. Corston, **Twenty Years at Pine Hill** (Halifax: Oxford Street Press, 1982) 2.
 - 14 John Reid, **Mount Allison University: A History, to 1963**, Vol I (Toronto: University of Toronto Press, 1984) 72.
 - 15 Reid, **Mount Allison University: A History to 1963**. The decision to join the two entities had both supporters and dissenters. Some felt by joining Mount Allison Theology Department and Pine Hill with the stipulation that church grants would be maintained for Mount Allison, its future would be secure. Others felt that by giving away the theology department, Mount Allison was "forfeiting the finest opportunity for building up a really great United Church in the Maritimes." Others at Dalhousie felt the merger was a political one designed to take former Presbyterian students away from Dalhousie.
 - 16 Minutes of Presbyterian College. January 28, 1927.
 - 17 Betts, **Pine Hill Divinity Hall** 25.
 - 18 Minutes of the Board of Presbyterian College, March 12, 1930.
 - 19 Institute of Pastoral Care Brochure, 1967.
 - 20 Colin Howell, "Reform and the Monopolistic Impulse: The Professionalization of Medicine in the Maritimes" *Acadiensis* (XI, 1 Autumn, 1981) 11.
 - 21 Sister Georgiana Hanigan, "Brochure of Beginnings." Unpublished booklet available at Institute of Pastoral Training, 1981, 7.
 - 22 Hanigan, "Brochure of Beginnings" 7.
 - 23 C.M. Nicholson, Statement on Pine Hill Divinity Hall, January, 1968, 3.
 - 24 Senate PHDH, March 30, 1966, 5. Ed Aitken states that while he was a student at Pine Hill and up until 1963 to his knowledge there were no shared classes or professors as there had been in the 1940's.

25 H. W. Vaughan, *Theological Education in the United Church of Canada* (Toronto: United Church of Canada, 1967) 8.

26 C.M. Nicholson to Professor Eldon R. Hay. April 28, 1969. ASTA. This was in keeping with the recommendations listed in his 1967 Report.

27 Vaughan, *Theological Education in the United Church of Canada* 26.

28 Vaughan, *Theological Education in the United Church of Canada* 33. According to Vaughan there was in excess of fifty theological colleges in Canada in 1967, 32. "To sustain a well-rounded Theological course...we would regard 60 students, i.e. at least 20 a year, as a minimum. A staff of ten teachers would be required." UCC: "Terms of Reference," 4.

29 *United Church of Canada Yearbook*, Volume II, 1964 to 1972. Enrollments 119, 157. Mortgage Loan Debts and Endowments 138, 172. The dedication of the chapel building and teaching centre took place on October 3, 1962. Corston, 22.

30 *United Church of Canada Yearbook*, Volume II, 22.

31 *United Church of Canada Yearbook*, Volume II, 36.

32 *United Church of Canada Yearbook*, 1966, 125.

33 Pine Hill Divinity Hall (PHDH) Faculty Minutes, April 30, 1968.

34 PHDH Faculty Minutes, January 30, 1970.

35 PHDH, Class Meeting Minutes, December 12, 1968 (Class of '70). PHDH 21 #77.

36 *United Church of Canada: "Terms of Reference for Pine Hill Divinity Hall"*, 1.

37 UCC: "Terms of Reference" 2.

38 UCC: "Terms of Reference" 5.

39 UCC: "Terms of Reference" 6.

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- 40 UCC: "Terms of Reference" 5.
- 41 UCC: "Terms of Reference" 5.
- 42 UCC: "Terms of Reference" 7.
- 43 PHDH, Minutes of the Senate, February 12, 1936.
- 44 C.M. Nicholson to Roy G. DeMarsh, January 18,
1967.
- 45 J.P. Strump to J.B. Corston, November 8, 1966.
- 46 **United Church of Canada Yearbook**, 1967, 122.
- 47 PHDH, Minutes of the Senate, March 29, 1967.
- 48 PHDH, Minutes of the Senate, October 12, 1939.
- 49 PHDH, Minutes of the Senate, October 12, 1939.
- 50 PHDH, Board of Governors, Executive Meeting,
September 20, 1961. Actually Pine Hill did not become a
full member of the AATS. It was not until AST was fully
incorporated that it was granted full member status.
- 51 Vaughan, **Theological Education in the United
Church of Canada** 33.
- 52 Ed Aitken, Interview, AST, June 9, 1993.
- 53 Ed Aitken, Interview, AST, 1993.
- 54 Ed Aitken, et al. "Some Recommendations on the
Future of Theological Education at Pine Hill," 1.
- 55 Ed Aitken, Interview, AST, 1993. Both Ed
Aitken and Gordon MacDermid contend that Principal
Nicholson was not pleased with their enterprise and their
critique of the current curriculum at Pine Hill.
Principal Nicholson had undertaken a curriculum review in
1967 and several changes were initiated. Also, while on
sabbatical in 1968 he had studied theological curriculums
at several colleges in England.
- 56 Corston, **Twenty Years at Pine Hill** 33.

57 Corston, *Twenty Years at Pine Hill* 33. It is clear that there is a disagreement between the younger and senior professors on staff at Pine Hill over this issue of curriculum change. Indeed Corston states: "The debated that day was destined to continue and reverberate within the faculty of the Atlantic School of Theology."

58 Ed Aitken, Interview, AST, 1993.

59 Padre Al Fowler, Interview, MCA, November 7, 1989.

60 Gordon MacDermid, Interview, AST, May 23, 1990.

61 Ed Aitken, Interview, AST, 1993.

62 PHDH, Alumni Executive Meeting, September 28, 1970.

63 *United Church of Canada Yearbook*, 1969, 151.

64 PHDH, Report of the Faculty, March 27, 1969

65 *United Church of Canada Yearbook*, 1970, 158.

66 Rodney Stokoe, Intercommunion 1.

67 Stokoe, Intercommunion 1.

68 Stokoe, Intercommunion 2.

69 Stokoe, Intercommunion 3.

70 Stokoe, Intercommunion 3.

71 Corston, *Twenty Years at Pine Hill* 35.

72 Stokoe, Intercommunion 4.

73 Advance Committee of Atlantic Students Ecumenical Community Meeting, 1969. PHDH 21 #77, MCA.

74 Pine Hill Theological Society Minutes of a Meeting, April 2, 1969. PHDH 21 #77, MCA. Besides these ecumenical endeavors, Pine Hill students were also involved in the operation of their own school. Students were members of Senate and Board of Governors and also worked with faculty members to plan and conduct chapel services. Betts, 44.

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- 75 Pine Hill Messenger, "Pine Hill and the Ecumenical Movement." 5/69.
- 76 Corston, Twenty Years at Pine Hill 16.
- 77 Corston, Twenty Years at Pine Hill 34.
- 78 Corston, Twenty Years at Pine Hill 34,35.
- 79 Students were also involved in the study of Church Union. A Committee was appointed by PHDH Theological Society to meet with student representatives of King's to examine Church Union. Minutes of Pine Hill Theological Society, November 4, 1969. PHDH 21 #77, MCA.
- 80 Corston, Twenty Years at Pine Hill 33.
- 81 Report of the Meeting of Representatives of Pine Hill Divinity College, King's College Divinity School, Holy Heart Seminary. March 11, 1969. Holy Heart Seminary.
- 82 PHDH, Report of the Special Committee, September 11, 1970.
- 83 PHDH, Board of Governors Executive Meeting, June 11, 1970.
- 84 PHDH, Special Committee, January 19, 1971.
- 85 Roman Catholic Archdiocese of Halifax. The Archdiocesan Bulletin. Vol. 6. No. 4, September 28, 1969.
- 86 Roman Catholic Archdiocese of Halifax. The Archdiocesan Bulletin. Vol. 6. No. 4, September 28, 1969.
- 87 Roman Catholic Archdiocese of Halifax. The Archdiocesan Bulletin. Vol. 6. No. 4, September 28, 1969.
- 88 Roman Catholic Archdiocese of Halifax. The Archdiocesan Bulletin. Vol. 6. NO. 4, September 28, 1969.

Chapter 4

THE PLANNING PROCESS TO FOUND ATLANTIC SCHOOL OF THEOLOGY: A MOVE FROM A STAGE OF ECUMENICAL COLLABORATION TO THE PROJECT STAGE AND CREATION OF AN ECUMENICAL THEOLOGICAL SCHOOL

The announcement of the impending closure of Holy Heart Seminary on March 3, 1970 and the subsequent announcement of the retirement of Principal Clarence Nicholson of Pine Hill in April of 1970 proved to be the catalysts for a far-reaching project in ecumenical theological education in the Atlantic region.¹ Meetings continued among the faculties concerning ecumenical theological education, as did sharing of curriculum. Also, a Special Committee was formed to consider the successor for the Principal of Pine Hill as well as the future role Pine Hill should take. A high level of involvement of various individuals of the three traditions was clear as well as a high level of interest in each other's theological education.

Many interchanges took place before and after the meeting of Pine Hill's Special Committee at the Maritime Conference of the United Church on May 28, 1970 which pushed forward the vision of an ecumenical school towards reality. Besides visits by the theological consultants of the three traditions, a consultant from the American

Association of Theological Schools, Dr. Milton Froyd, was appointed. On his advice, a Planning Committee was established comprising members of the three traditions. Five task forces were also set up to study different areas of the project. The Planning Committee met four times that fall and winter. January 15, 1971 was set as the deadline for the concluding work of the various task forces. During that time, several crisis points were reached, when the future of the joint venture came in question. By March 1971, however, concessions had been made and the agreement to found the Atlantic School of Theology was ready to be signed.

With the three theological institutions already in a joint relationship and the closure of Holy Heart imminent a search for a viable theological education alternative was uppermost in the minds of many individuals of the three institutions. Chief Justice Gordon Cowan, a member of the Pine Hill Board, who was much involved in ecumenical endeavors such as the World Council of Churches, took a key role in the planning process.² As early as March, 1970 he had written to Harold Vaughan, Secretary of the Division of Ministry and Education of the United Church of Canada, expressing concern about the closure of Holy Heart and what it would mean to theological education in this area. Harold Vaughan had

apparently been in Halifax earlier that month and had met with "people at King's College and also with the people at Holy Heart as well as having a telephone conversation with the Acting Principal at Acadia."³ Vaughan was, of course, acting on the 1967 recommendations of the Board of Colleges of the United Church that ecumenical centres of theological education and training for ministry be established "as rapidly as possible."⁴

The National Consultant on Theological Education for the Anglican Church of Canada, Douglas P. Watney, had recently visited Halifax.⁵ He also expressed concerns over the developments in theological education in Halifax and planned to meet with individuals at King's, Dalhousie, Saint Mary's and Holy Heart Theological Institute while on a visit in April 1970.⁶

By June of 1970, and following on Pine Hill's Special Committee's request to have the three national theological education consultants travel to Halifax, Dr. Harold Vaughan had written to Douglas P. Watney "suggesting that before the United Church moves towards the appointment of a successor to Dr. Nicholson at Pine Hill, the Anglicans, Roman Catholics, United Church, and the Baptists should explore with Dalhousie University the possibility for an Ecumenical School of Theology in Halifax."⁷ This was in keeping with the growth of

encounters in ecumenical theological education amongst the various denominations.

On his part, Gordon Cowan contacted members of the three institutions, as well as Acadia University, "setting forth a proposal for meetings re: theological education in this area."⁸ The meetings were suggested for September 23 and 24. Father Edmund Roche, Secretary of the Office of Theological Education of the Canadian Catholic Conference of Bishops, was to attend as an observer.⁹ Each institution nominated particular individuals to be part of the discussions. Barry Wheaton, Head of Graduate Studies at Holy Heart Theological Institute was nominated to represent Holy Heart.¹⁰

The stage was set for the meeting of the individuals of the various institutions and the three consultants, Douglas Watney, Edmund Roche and Harold Vaughan arrived in Halifax on September 22, 1970 for a two day visit. In the afternoon of September 22 they met with representatives of Dalhousie University and discussed the possible development of a Department of Religious Studies at Dalhousie. An important meeting in connection with possible involvement of the Baptists was held with three representatives of Acadia Divinity School and the

Maritime Baptist Convention on the evening of September

22. The Baptists wished to be kept

....informed about ecumenical developments, participation in the programme where possible at both under-graduate and post-ordination level of training, but cannot, because of the sensitivities of this constituency, be publicly associated with the establishment of a School of Theology.¹¹

On the following day three separate meetings were held at Holy Heart Theological Institute, King's College, and Pine Hill. At each institution the same procedure was followed: a tour of the premises and a general discussion with individuals about the possibilities of ecumenical theological education. At King's and Pine Hill, student representatives were included in the discussions. The three consultants found individuals at Holy Heart Theological Institute

....entirely open and congenial, indeed, enthusiastic about the possibility of an interdenominational School of Theology and would participate at every level open to them. Indeed, they expressed the hope that the resources of such a School would make possible the re-opening of their academic programme for the training of priests.¹²

At Pine Hill the focus of the meeting centered on the development of a curriculum that would meet the requirements of the various traditions and the need for a common calendar. As well, the library resources of the three institutions were examined.¹³

A general meeting of representatives of the three theological colleges and of Acadia, Saint Mary's, Dalhousie and Mount St. Vincent Universities was held on September 24, 1970. Clarence Nicholson attended the meeting and reported:

It was pointed out that representatives of the three Halifax schools were quite open to further investigation on the ways in which their responsibilities might be carried out in the future with a view to the possible development of an Atlantic center for theological education. The Baptist group expressed appreciation for the invitation to participate in these preliminary talks. They informed us they had no authority to undertake any conversation looking toward an amalgamation of schools but they would like to be kept informed.¹⁴

The three consultants also related previous experiences in developing ecumenical theological centers such as those in Vancouver and Toronto. "All these speakers suggested that the Halifax situation looked most promising."¹⁵

The outcome of this meeting, once the viability of an ecumenical venture was established, was the recommendation that the Principals of the three institutions contact their Boards for final authority to enter into negotiations.¹⁶ At one point in the meeting, Harold Vaughan telephoned Dr. Jesse Ziegler, the Executive Director of the American Association of Theological Schools to enquire about procedure, and Dr.

Ziegler recommended that the next step was to contact formally the American Association of Theological Schools to arrange for a consultant "to canvass the situation for them more intimately with a view to creating the constitution and organizational structure for a School of Theology in the Halifax area."¹⁷ Father Lloyd Robertson was appointed to act as chairman of the group and Bishop W.W. Davis moved that the group should invite such a consultant to Halifax. This was unanimously approved.¹⁸

Dr. Ziegler contacted Clarence Nicholson shortly after this series of meetings and recommended Dr. Milton Froyd as consultant. Froyd, a Baptist, was Provost of the Colgate-Rochester Theological Seminary and had been involved in a number of "experiences in working out cooperation between different theological schools."¹⁹ As Froyd was soon to take up a new position in California, Ziegler advised Clarence Nicholson that matters should proceed quickly. A formal invitation was extended to Froyd who then contacted Clarence Nicholson with a proposal for a meeting date.²⁰

In the meantime, the Joint Faculties continued their regular meetings. At a meeting held on October 16, 1970, the proposed arrival of the consultant on October 25 was announced. Froyd was to stay at Pine Hill during his visit. Other matters discussed included the publication

of a common timetable. Several problems were noted including the course numbering system, course prerequisites and course scheduling. It was decided that the assembled group were not able to issue a common calendar nor interested in doing so as yet.²¹

A request from the Chairman of the University Grants Committee, Dr. Arthur L. Murphy was also discussed. Murphy wished to have a report on the degree of cooperation and plans for development thereof among the theological institutions in Halifax.²² The University Grants Committee was exploring options for reducing university costs.²³ Father Barry Wheaton, on behalf of the faculty committee responded to Dr. Murphy's request enumerating the various ways in which the schools were cooperating and discussed the "move towards more and more community of purpose and results."²⁴

The committee also recognized the need for necessary groundwork in order to build further cooperation and curriculum revision. To this end, the members discussed at length their philosophy of theological education. A summary of the major points was included in the minutes of the October 16, 1970 meeting:

- The nature of the ministry as we see it must be thought through before we can work out a program of theological education.
- By ministry we must include the ministry of the laity. We must do more than train men for the ordained ministry.

- Continuing education should be included in our considerations.
- We can perhaps make a contribution to those now studying in secular universities.
- Our basic function of education for ministry--ordained ministry--was recalled.
- Education is not simply an intellectual pursuit.
- Some thought the distinction between intellectual and practical, academic and pastoral, intellectual achievement and character formation was often too strongly drawn.²⁵

Dr. Milton Froyd arrived on October 25, 1970, for the first of four visits he would make to Halifax during the planning process. He met with the Board of Governors of Pine Hill and other interested groups to survey the situation.²⁶ Froyd then left Halifax, planning to return fairly soon after making an interim report. He believed "that, now the movement has begun, we should try to maintain momentum."²⁷

November 16, 1970 saw the second visit of Milton Froyd to Halifax, this time with his report of November 10, 1970 entitled, A Proposal As To Procedure For The Halifax Project. His report focused on the problem of movement and time schedule in relation to purpose and goals. It also focused on certain major issues: clarifying the basic purpose, the immediate and long term educational task of the joint enterprise, the deployment of personnel in relation to the educational task, relations with university and other educational resources of the area, plant requirements for the joint operation, legal and financial matters, enrollment projections, and

continuing education. Froyd also enumerated several proposals and questions concerning the procedure: request for an initial meeting of representatives from the three participating institutions, how best to obtain participation and support from all who have a stake in the basic task, and how to implement this proposal.

At the suggestion of Dr. Froyd, a general planning committee consisting of members of the boards of governors, students, faculties, and constituencies of the three participating institutions was established.²⁸ The planning committee met at Pine Hill Divinity Hall on November 16, 1970 to discuss Froyd's interim report. The planning committee then set up five task-forces to deal with: (1) Basic Purpose with Gordon Nodwell as Chair; (2) Educational Task with Barry Wheaton as Chair; (3) Personnel with E.T. Marriott as Chair; (4) University Relations with Lloyd Robertson as Chair; (5) Legal and Financial Matters with Gordon Cowan as Chair.²⁹

With the establishment of the planning committee and the task forces, the process of establishing an ecumenical theological school had begun. Dr. Froyd arrived for his third visit to Halifax in early December of 1970 and after meeting with members of individual task forces on December 7, attended a School of Theology Planning Committee Meeting on 8 December. At that

meeting Father Barry Wheaton was elected as Chairman of the Planning Committee and Rev. Fred Krieger was elected as Secretary. It was agreed that the function of the Planning Committee would be to "move beyond generalities regarding cooperation to the specific task of designing a school of a particular shape."³⁰ Froyd urged the necessity of acting quickly particularly in respect to the shape of the school, in order to have the curriculum, faculty and facilities arranged for the Fall Term of 1971.³¹

In order to know which persons in each institution had the authority to act on the plans of the committee, the committee decided to examine the Report of the Task Force on Legal and Financial Matters. This report was drafted after a meeting on November 19, 1970 which included Chief Justice Cowan, Judge P.J. O'Hearn, Judge J. Elliott Hudson, Albert W. Driscoll, Robert Zinck and G. Raymond Smith. The committee reviewed the governing structure of each institution. They contended that Holy Heart Theological Institute was constituted by the Roman Catholic Bishops of the Atlantic Region after the closure of Holy Heart Seminary. The committee concluded that "it was probable that any agreement on behalf of the Institute would be made by His Grace Archbishop Hayes, Archbishop of Halifax, with the consent of the Bishops of

the Atlantic Region."³² In actual fact, Holy Heart Theological Institute was founded by the Archdiocese of Halifax to "coordinate all present and future theological education programs of the Roman Catholic Archdiocese of Halifax."³³ It was not constituted by the Bishops of the Atlantic Region as a whole. Therefore, Archbishop James Hayes had the sole power to approve or disapprove the project and did not have to take the proposal to the Bishops of the Atlantic Region for prior approval. The ecclesial structure in the Roman Catholic Church vests such power in the Archbishop. Unlike the United Church and the Anglican Church, the Roman Catholic Archbishop does not have to bring such matters to a Board of Governors for prior approval before making a final decision.

In respect to King's, the governing body was considered to be the Board of Governors of the University of King's College. It was felt that this body, made up of forty members including the Bishops of Nova Scotia and Fredericton dioceses, would be the ones to act on any recommendation of the Divinity Council. Pine Hill Divinity Hall had a Board of Governors of thirty people appointed by the General Council of the United Church of Canada. Pine Hill, as a corporation incorporated in 1930 by an Act of the Parliament of Canada, "had the power to

affiliate with any other institution carrying on theological....training within Canada, subject to the authorization of the General Council or the executive committee."³⁴

Once the authoritative bodies were established the task force recommended that an agreement among these three bodies would be necessary and that while initially each body would retain its own degree-granting powers, the ultimate aim would be for the new institution to be incorporated by an Act of the Legislature of the Province of Nova Scotia with the power to "educate and train students for the Christian ministry and further forms of Christian service."³⁵ In this type of structure, corporate and institutional identity would not be maintained.³⁶ In order to reach even the initial stage, general agreement was needed in the following areas: objectives and scope of the school, government of the school, staff of the school, location of the school, and equipment of the school.

Father Lloyd Robertson and his Task Force on Relation to Universities on December 8, put forward to the Planning Committee four suggested options in respect to the "relationship of seminary to university."³⁷ The four options considered were: stay as we are; federation of the existing schools (with no primary university

relationship); an integrated school of theology, independent of universities (union model); and an integrated professional school of a university.³⁸

The Planning Committee seemed to be in "wide agreement that (they) were tending toward Option Three: An Integrated School of Theology, independent of Universities. Some favored moving towards Option Four: Integrated Professional School of a University."³⁹ As with the early joint faculty meetings and the presentation of Ed Aitken and others, at this first formal meeting of the Planning Committee, the union or integrated model of theological education was once again the major focus for the Halifax Project.

Reasons for affiliating the theological school with a university arise from the concern of not having the theological school isolated from the "market-place." As Dean Hibbitts would later state: "...any theological institution separated by itself can easily tend to lose contact with the educational and social world."⁴⁰

Another development at this stage was the proposal for a library consultant by the Task Force on Education chaired by Barry Wheaton. It was moved by Principal Nicholson and seconded by Bishop Arnold that Dr. Ziegler of the AATS provide a library consultant when it could be arranged.⁴¹ Also, Professor Stokoe of King's and Bishop

Arnold sought recommendations on whom they might consult with regarding a new faculty appointment at King's. It was suggested that they consult with the Task Force on Personnel in this respect.⁴² Already it seems, there was movement and commitment to work within this new structure as the planning for the project continued. This is not surprising considering the rising tide of ecumenism that was current in society at that time and also the dedication and good will of the individuals involved in the whole process.⁴³

After the December 8th meeting, the next major development was the presentation by the Task Force on Legal and Financial Matters of a draft agreement to a Planning Committee Meeting held on December 21, 1970. One of the first major reservations was expressed at this meeting.

The Anglican representatives made the reservation that they could give no assurance that the proposed agreement, or any agreement, would be accepted by the Board of Governors of the University of King's College and, at this point, raised certain questions as to the relationship of the faculty of Divinity at King's to the University and as to a number of other considerations. It became apparent that, unless King's and the Anglican community were prepared to go ahead, there was little point in continuing discussions. It had been understood that the Anglicans had agreed in principle, in the early autumn, to the establishment of such a school.⁴⁴

It was recommended that the Executive of the Board of Governors of King's be contacted to see if they would recommend to the full Board the arrangement discussed by the Planning Committee which was embodied in the draft agreement, if it was acceptable to the Executive themselves.⁴⁵

A further problem that surfaced at the meeting of December 21, 1970 was the lack of office space available at Pine Hill for all the new faculty members. Also raised was the limitation on library space. It was stated that the library as it now stood could accommodate only 10,000 more books.⁴⁶ It seems clear that even at this point in the planning process it was evident that centralization of all facets of the schools was not possible at that time.

Upon receiving a report of the Planning Committee Meeting of December 21, Milton Froyd announced his intention to be in Halifax January 12 to January 15. The Planning Committee asked Froyd to meet with the executive of the Board of Governors of King's concerning their reservations, with each task force, and with the planning committee.⁴⁷ After reading the report of the meeting of December 21, Froyd concluded: "We now seem to be in a rather critical stage of our whole planning operation."⁴⁸

The various task forces continued their meetings and deliberations over the next two weeks and a third general Planning Committee meeting was held on 8 January, 1971 at Pine Hill. General concerns at that meeting were related to the need for a permanent curriculum committee, how large the new faculty should be and who should be included. A proposal was put forward to meet with representatives of Dalhousie University to "discuss the proposed department of religious studies there and the relation of the new school to that department."⁴⁹

Discussed as well were financial matters, particularly in respect to how the school should be funded. Three funding schemes were considered at this meeting. The first option was that each school would pay an initial \$20,000 and a further fixed sum for each student participating in the school. A second option was that Pine Hill would contribute one-half of operating expenses while Holy Heart and King's would each contribute one-quarter. The final option considered was that each institution would pay only according to the number of students it had participating in the school. Although no formal vote was taken, the favored option appeared to be the third one, with a minimum payment of \$5,000 being recommended.⁵⁰

On January 11, 1971 Dr. Froyd made his fourth visit to Halifax. This proved to be a fruitful visit and one which moved the project forward towards its completion, despite the appearance at one point that the entire project for the joint theological school might founder.⁵¹ The critical matter in question according to Gordon Cowan, revolved around King's fears that it would lose its identity. The University of King's College only granted degrees in Divinity, and out of a total of three hundred students in 1970/71 only twenty were enrolled in Divinity. It appears that there had been pressure from the University Grants Committee, and perhaps Dalhousie University to change the relationship between King's and Dalhousie, particularly since Arts and Science students at King's receive their degrees from Dalhousie. The University Grants Committee had been working on ways to streamline universities and eliminate duplication of services.⁵² Certain students, faculty members and professors of King's College felt they had to maintain a Divinity "presence" on the campus in order not to lose their identity in any possible merger with Dalhousie.⁵³ As with early King's, concern was being expressed over elements of King's tradition being maintained.

Dr. Froyd met with students, faculty and other representatives at King's College. A frank discussion was

held during a luncheon meeting on January 14. The King's representatives felt it would be unwise for them to move to Pine Hill. At this point it was agreed by those gathered that concessions would be made in order to move the project forward..

Froyd then met with the Executive of the Board of Governors of King's College, which included Anglican Bishops W.W. Davis and G.F. Arnold, on the evening of January 14. After a lengthy discussion of a report submitted by Rodney Stokoe, the two Anglican Bishops "recommended participation and support of the joint theological school. Previously, they had been prepared to take the view that they would put the proposal before the Executive of the Board of Governors, but not make a recommendation."⁵⁴ By formalizing their support for the new theological school, the Anglican bishops gave their official endorsement to the venture and helped move the project forward. Following this, the members of the Executive Committee passed the following resolution:

That subject to confirmation in the form of a legal opinion that no limitation exists to prevent the use of King's Divinity Endowment Funds to support the Joint Theological School, we recommend to the Board of Governors that we proceed towards the establishment of the Joint Theological School, due consideration being given to the submission made by the various King's constituencies, and further that a full report outlining the proposals be prepared for the Board of Governors by a sub-committee appointed by the Chair....⁵⁵

At the general Planning Committee meeting, held the next afternoon, Anglican Bishop G.F. Arnold circulated the above report including several provisions which King's felt should be considered and perhaps included in the agreement before they entered into any agreement for the proposed school. The provisions centering on an increase in the number of governors, student representation on the Board of Governors and on the Academic Senate were brought forward in motion and passed. The motion concerning the provision to maintain the continuing "divinity presence" of King's Faculty of Divinity at the University of King's College was discussed. Principal Nicholson stated that all parties were concerned about their own presence and identity just as King's was. When Father Wheaton asked if this provision might change in the future, Bishop Arnold replied that "he foresaw extreme difficulty in convincing the King's constituency of any move which would completely sever the Divinity Faculty from the University of King's College. After further discussion the motion passed.⁵⁶ A final motion for a provision concerning the appointment of faculty was amended and passed to allow each party to have the opportunity to have at least two full-time faculty members and that each "denominational component will necessarily meet from time to time to

manage and arrange its denominational responsibilities and concerns."⁵⁷

The Task Force on the Basic Purpose of the school reported at this meeting on the proposed name for the new school. It was suggested that it reflect the school's basic purpose--the training of people for ministry.

Various names were suggested: Atlantic School of Ministry; Atlantic Theological Seminary; Atlantic Ecumenical School of Theology. It was moved by Dr. Eric Balcom, seconded by Father Lloyd Robertson, that the name of the school be "The Atlaptic School of Theology." Motion passed.⁵⁸

At this meeting of January 15, 1971 after much discussion, it was moved by Justice Ohearn, seconded by Professor Stokoe, that the Planning Committee recommend to the several proposed parties the adoption of the revised draft agreement. This motion was passed.⁵⁹

At this point in the meeting, the discussion turned to what the next move of the Planning Committee should be. Dr. Froyd

observed that basic and important decisions had been made. There had been lots of noise; he promised and warned now of a period of silence. Voices have been heard; identities have been questioned, reviewed, re-thought. We have come through the stage of basic decisions with no casualties; no one was wounded. The really important work lies ahead. The question ahead of us is which identity will we press for, assume? The identity we are losing or the identity which is coming into being? There are still differences among us. But these differences can be, should be, dealt with openly, honestly,

and with vision.⁶⁰

Milton Froyd made his final report to the American Association of Theological Schools on January 19, 1971. It was entitled "Report to the AATS on the Proposed Union of Three Divinity Schools in Nova Scotia." He reported that the Planning Committee had recommended to the governing boards that the formation of the new school take effect July 1, 1971. The Agreement for the new school, he stated, "provides for a single governing board, and the combining of faculty, administration, educational program, admissions and budget into a joint operation."⁶¹ This Agreement would make the joint venture unique--not just in North America, but perhaps in the world.

Froyd further stated that, to begin with, the school would operate on the basis of the Agreement; later, perhaps after three or four years, it could become an incorporated entity. The Board of Governors would be fifteen in number, five from each institution. Originally there would be ten on the faculty: two from Holy Heart, three from King's, and five from Pine Hill. A combined student body of sixty was anticipated. The majority of the program would be centralized at the Pine Hill campus, however, it would be necessary to use some space at King's, particularly faculty offices.⁶²

Froyd reported that as the library facility was not sufficient to house all books, the process of integrating the libraries would have to be a gradual one. He also stated that, until the school was incorporated the degrees would be granted by each individual school as King's College would ultimately request. Froyd expressed concerns about establishing strong personnel policies, of helping students and faculty to the meaning of community in an ecumenical situation.

It will have to be a community where the aim will not be to eliminate difference but to affirm it, interact with it, and learn how creatively to respond to it...Differences do matter, they are important, and they have to be taken seriously.⁶³

Milton Froyd had finished his work as consultant, and it was now up to the Planning Committee to see that the Agreement was finalized and executed.

Dr. Clarence Nicholson then wrote to the various Board Members of Pine Hill, giving his thoughts on the proposed agreement and how it would affect theological education in the United Church. In respect to Pine Hill's involvement in the planning process, he stated that Mrs. W.T. Hayden, Chair of the Board, and D.F. Archibald had attended one meeting each. Chief Justice Gordon Cowan and Professors MacDermid and Nodwell had attended all meetings. Student representatives were Douglas Aikman and Robert Zinck while Rev. Don MacDougall

represented the Alumni. Paul Rackham was a lay representative. Principal Nicholson and G. Raymond Smith also attended.⁶⁴

Dr. Nicholson stated: "In my opinion the proposals for Halifax are in no way radical or drastic but represent a reasonable advance that may be extended or adjusted according to our experience."⁶⁵ He saw several advantages for the United Church. He felt that the tendency to duplicate courses would be eliminated as there would be one faculty and one course of study. Another advantage Nicholson considered was that the school could seek out outstanding teachers, regardless of denomination. He also felt that the AST would be attractive to students both in Atlantic Canada and beyond. Nicholson also contended that it would be easier to establish a form of affiliation with a university should we so desire.⁶⁶

Dr. Jesse Ziegler, Executive Director of the American Association of Theological Schools, arrived in Halifax in early February. He arranged a dinner meeting with representatives of the theological schools in Halifax and Wolfville at the Nova Scotian Hotel on February 8, 1971 to "explore some of the problems faced by theological schools, how such schools can be of assistance to each other, what the AATS can do to be of

greater assistance to the schools....⁻⁶⁷ In his reply to Dr. Ziegler concerning the proposed meeting, Archbishop James Hayes said

I am more convinced than ever of the value of our project for a theological school and I am certain that the American Association by the service it provides, will be able to render enormous assistance to us in organizing and carrying through our project.⁶⁸

Ziegler met with the Pine Hill Special Committee on February 10. At that meeting, Ed Aitken presented Dr. Ziegler with a copy of the report he and Gordon MacDermid and Don MacDougall had prepared in the fall of 1969, entitled "some Recommendations on the future of Theological Education at Pine Hill."⁶⁹ A discussion ensued as to how the proposed Atlantic School of Theology could continue to grow once it was established and how it could come to be associated with a university, such as Dalhousie.⁷⁰ It is obvious Pine Hill was still favoring an integrated school but with a university affiliation.

At this meeting of the Special Committee, it was agreed that the Agreement to establish the new School would be recommended to the Board of Governors of Pine Hill for approval. It was also agreed that the search for a new Principal of Pine Hill Divinity Hall would not be undertaken and that the current Registrar should be "asked to look after the interests of the United Church

students in theology, to review applications and deal with questions of admission, etc."⁷¹ This decision not to appoint a new principal was in keeping with a letter Chief Justice Gordon Cowan received from Rev. Frances P. MacLellan on February 8, 1971. She not only agreed with this decision but felt that "if someone could be found among the Sacred (sic) Heart faculty to fill this position (as Principal of the new ecumenical school)....this would be the best solution of all...."⁷²

With the final draft agreement in the hands of the three authoritative bodies, several meetings were held during February to consider approval of the agreement. Once again, however, reservations were expressed by members of King's over the draft agreement.

At a meeting of the Divinity School Council of King's held on February 17, 1971 the main business discussed was the proposed Atlantic School of Theology. Among those present at this meeting were Bishops Davis and Arnold as well as Archbishop A.H. O'Neil of Fredericton.⁷³ After a presentation by Bishop Davis on the background to the planning process to date, submissions were received from President Morgan, Dean Hibbitts (as read by Morgan), and Professor Stokoe. Glen Kent, President of the King's Theological Community, Reverend D. Price, Senior Divinity Student, and Reverend

J. Irvine, President of the King's Students' Union also gave presentations.

According to the Divinity Minutes, six major points arose from the various submissions. It was felt that "basically the Divinity students were in favour of the formation of A.S.T. but had some ambivalent feelings."⁷⁴ Along with the recommendation that King's retain its degree granting powers, it was felt that "the Divinity School 'presence' at King's should be defined."⁷⁵ It was considered important that an "ecumenical atmosphere" be available for King's Divinity Students. A further concern was that the theological education of King's students might be penalized by a small number of professors.⁷⁶

After a lengthy discussion following the presentations and a perusal of the draft agreement, a motion was passed by the Divinity Council that they forward their recommendation for approval of the Agreement to the Board of Governors of King's College with several changes.⁷⁷

Later that evening, Dr. Clarence Nicholson "received by telephone certain suggested changes in the draft agreement, including the request that the maintenance of the divinity presence at King's be provided for in the agreement."⁷⁸ This was in contradiction to the agreement

made in principle and to the former wishes of the Anglican representatives that this provision not be in the formal agreement. The Anglican representatives also requested that provision be made that each of the three parties might provide staff, buildings, facilities, etc.⁷⁹ Once again, the attempt to maintain elements of King's tradition had surfaced.

On February 18, 1971, the Board of Governors of King's College met in what proved to be an all day session to consider the draft agreement.⁸⁰ Several submissions were made.⁸¹ The President of King's, Dr. Graham Morgan read his submission, "A Report on the Implications for King's College of Association in the Proposed Atlantic School of Theology." Morgan explored the question of the "divinity presence" at King's. He felt that the Divinity Faculty and the students should remain an integral part of King's and that the establishment of an ecumenical school need not lead the students and faculty of King's to sever all connection with King's. He reported that "students and faculty alike feel that much is to be gained by a continued and actual association with a larger community (the College environment)."⁸² He gave several practical ways in which this association could be maintained. The divinity students could continue to live at King's. King's

library could retain its theological content with additions (with other members of AST having rights to use it). Anglican "denominational" training could be done at King's. The Chapel at King's could be used as a "center for Anglican witness." Faculty could retain their rights and privileges at King's as well as the students could retain their membership in their students' union.⁸³

Morgan also stated that although it can be argued "that the existence of the Divinity Faculty and its particular work has saved Kings from virtual extinction over the past few years," it was still important to recognize that the association in AST would provide "adequate theological and ministerial training" for Anglican students.⁸⁴

Morgan then read a submission from Dr. John Hibbitts, Dean of Divinity, regarding the proposed agreement, which had been sent to the Divinity Council. Hibbitts, although unable to attend the meeting because of poor health, voiced several objections to the proposed agreement as it presently stood. He felt that the agreement would harm not only King's but also the "ecumenical fellowship" currently in practice as well as, and more importantly for him, the association of King's with Dalhousie University.⁸⁵

Hibbitts expressed particular concern over clause 14 of the agreement which he felt would eventually lead to all degrees being given by the Atlantic School of Theology, not by King's. This, he submitted, would lead to a "complete separation of the Divinity School from the University of King's College, which has been in existence for over 180 years". Ultimately, he felt it would lead to the demise of the University of King's College.⁸⁶ Dr. Hibbitts argued that "in all other professional fields, social work, education....the movement is towards the university, not away from it."⁸⁷

An alternative was proposed by Dr. Hibbitts in order that the work of Chief Justice Cowan, Judge O'Hearn and the joint committee not be lost. He recommended "combining (of) the resources of the United and Roman Catholic Churches in this area in the proposed endeavor to form the Atlantic School of Theology," and that King's would co-operate fully with the school but as an independent body.⁸⁸ For the future, he envisioned a possible federation of theological schools, including King's, similar to the Toronto School of Theology.⁸⁹ It can be concluded that Hibbitts was not in favor of a union model but was supporting a federated model of theological education which for him would help maintain King's tradition with its Divinity School of 180 years

old and continue King's involvement in ecumenical theological education in Halifax.

Professor Rodney Stokoe presented a report, "The case for Partnership in the Establishment of an Ecumenical School of Theology and Ministry, herein Referred to as the AST," to the Board of Governors at this meeting. Rev. Stokoe was in favor of the proposed school. He argued that it could attract a wide variety of students; that the school could help develop the "profession" and thus attract more material support; that the faculty "would be sufficiently strong in numbers to (a) facilitate and promote greater professional interaction and growth-promoting exchange; and (b) divide out essential committee work so that the chance of individual professors being overloaded is reduced."⁹⁰

A students' submission was outlined by Rev. J. Irvine. The students of King's College stressed the need to safeguard the participation of the Divinity School in the social and academic life of King's. They mentioned such items as residence, use of chapel, and ecumenical outreach.

After the submission of the various reports, and much discussion, Bishop Davis emphasized

"that the parties would bring their strong and weak points to the new enterprise, to share in its growing fellowship and academic advantages; King's would retain its

degree-granting powers, while giving a due proportion of its government grants to the new school.⁹¹

Following Bishop Davis's remarks, much discussion ensued in respect to the proposed agreement. After several motions and amendments, the draft agreement as amended was approved. The vote was seventeen in favor of the motion, none against, and two abstentions.⁹² This was congruent with the recommendation of the Anglican bishops that the agreement be approved. It is obvious as well from the formal vote that most Board members concerned about the maintenance of King's tradition through the Divinity School were convinced their concerns were met through the revisions made in the agreement. The abstentions, nevertheless, point out that the decision was not unanimous and there were perhaps further matters to be considered. Yet, the work had been done and the vote was cast, King's College would enter into the agreement to found the new theological school and elements of its tradition would remain intact, at least for the present.

On the same day that the Board of Governors of King's College was meeting, the Board of Governors of Pine Hill also met to consider the draft agreement. Meeting only for the morning, the Board examined the draft agreement. It had in hand the recommendation from

the Special Committee that the agreement be approved, as well as the changes suggested by telephone by King's the evening before. A full discussion, which included a verbal submission by Dr. Clarence Nicholson as well as one by Arthur Carver, President of the Theological Society of Pine Hill took place.

Dr. Nicholson stated that

there was no future for small denominational theological schools, that there was need for growth in larger ecumenical schools where training would be deeper, broader and more effective. We must move ahead in faith. God will stir up His church, but we need to cooperate in faith.⁹³

Carver added that the benefits to be gained by associating with students and faculties of other denominations had already been experienced in the ongoing interactions among the three denominations. He felt that it would be even greater in the Atlantic School of Theology.⁹⁴

A motion to approve the draft agreement for the proposed establishment of the Atlantic School of Theology was passed unanimously.⁹⁵ The Vice-Chairman and Secretary were authorized to execute the agreement on behalf of Pine Hill Divinity Hall and the local Board was authorized to do all things necessary for the carrying into effect of the Agreement.⁹⁶ Pine Hill now had the

approval to enter into the Agreement to found the new school.

The consideration of the agreement on the part of the Roman Catholics did not involve as extended a process as that of King's or Pine Hill.⁹⁷ Father Lloyd Robertson, Director of Holy Heart Theological Institute, Father Barry Wheaton and Judge O'Hearn, were Roman Catholic representatives of the Planning Committee. Archbishop Hayes was kept informed by them and "backed Father Robertson all the way" throughout the process. "I saw it as a real opportunity, a significant exercise in ecumenical relations," said Archbishop Hayes.⁹⁸ Again, because of the ecclesial structure, Archbishop Hayes had the authority to act in these matters. Indeed, when Holy Heart Theological Institute was set up in May of 1970, Archbishop Hayes had hopes that the institute would interact with other theological educators

in long-range planning for the setting up of a joint theology faculty (and that) such a faculty would teach in a single ecumenical centre, incorporating the resources of various schools now operating separately.⁹⁹

Additional changes in the Agreement put forth by King's Board of Governors at their meeting on February 18, 1971 necessitated a joint meeting on February 26 to examine those changes.¹⁰⁰ Bishop Davis, Professor Stokoe, President Morgan, Clarence Nicholson, G. Raymond

Smith, Father Robertson, Father Wheaton, Father MacLean and Gordon Cowan attended. Discussion took place in respect to the government grants and what portion should be forwarded by each party to the new school. As well clause 14 in respect to each party retaining their own degree-granting powers at this time was considered. The United Church and Roman Catholic representatives were concerned that should the degree-granting powers be retained in perpetuity, the status of the new school could be weakened. Bishop Davis and Professor Stokoe advised the group that the retention of degree-granting powers had been suggested by "arts and science students on the Board of Governors. It was, apparently, intended to preserve the status and functions of the faculty of Divinity at King's and to preserve the degree-granting powers at King's."¹⁰¹ Consideration of this clause took some time and it was decided that a further meeting with King's executive was necessary.

After the meeting, Gordon Cowan telephoned Clarence Nicholson and Lloyd Robertson and suggested that they tell King's they would agree to the wording of the Agreement, particularly clause 14. This compromise was intended to show support for those members of King's who showed "faith in the new institution."¹⁰² Yet again, Cowan helped divert a crisis and move the process onward.

The meeting with King's executive could not be held until King's Board Finance Committee had studied the document. For a considerable time King's Board Finance Committee studied the draft agreement. Eventually the Finance Committee "arrived at a recommendation in favour of the proposed institution and the proposed agreement."¹⁰³ Because of the recommendation in favor of the agreement, the proposed meeting with the King's executive was no longer necessary. Instead, the critical point had passed and the final series of meetings to approve the agreement ensued.

Final meetings in respect to the draft agreement were held on the evening of March 24, 1971 at King's College.¹⁰⁴ The Executive of the Board of Governors of the University of King's College, the local Board of Pine Hill and representatives of Holy Heart representing the Roman Catholic Episcopal Corporation of Halifax held separate meetings at which they discussed the final form of the agreement. At 9:05 p.m. a joint meeting was held and it was agreed that

the Agreement with regard to the establishment and operation of the Atlantic School of Theology in the form presented....would be approved for execution on Monday, March 29, 1971, at 3 p.m. at the Anglican Diocesan Center at Halifax....¹⁰⁵

The Agreement Constituting Atlantic School of Theology was signed by representatives of the Roman

Catholic Episcopal Corporation of Halifax, the Board of Governors of the University of King's College, and the Board of Governors of Pine Hill Divinity Hall on March 29, 1971. The Atlantic School of Theology project stage was complete--the School had been founded. Principal signers of the Agreement were Archbishop James Hayes, Bishop William Davis, and Donald F. Archibald.¹⁰⁶

The first ecumenical theological institution of its kind in Nova Scotia, and perhaps in the world, would open its doors in September of 1971 with an integrated faculty, students and facilities. They would follow a common curriculum, with each denomination providing distinctive courses for their own students.¹⁰⁷ The uniqueness of this School was that it was not a federation of existing theological schools like the co-operative arrangements at Toronto and Vancouver; Atlantic School of Theology would be an entirely new institution.¹⁰⁸

Anticipated enrollment for the first academic year of AST was sixty students--thirty United Church students, twenty Anglicans and ten Roman Catholics. Although the Baptists had been in on the initial meetings and had been kept advised of developments, they were not a party to the final agreement. The working relationship of the four groups would be mainly through the Institute of

Pastoral Training.¹⁰⁹ In respect to the Anglican involvement, Archbishop A.H. O'Neil of Fredericton, responding to Bishop Davis's letter of March 27, 1971 about the founding of Atlantic School of Theology, stated:

As you know we are all enthusiastically in favor of co-operation and agree that the Atlantic School of Theology is an excellent arrangement....There is no reason why it should not, as you suggest, make a great contribution even if it is just a co-operative scheme and with King's continuing to have some identity and significance of its own.¹¹⁰

At this point, it seemed clear that the Anglican Diocese of Fredericton as well as that of Nova Scotia would be sending divinity students to Atlantic School of Theology.

Following the signing of the Agreement, each of the founding parties appointed five members to the Board of Governors of the Atlantic School of Theology. The Board of Governors set up a committee comprising Bishop G.F. Arnold, Rev. Barry Wheaton and Chief Justice Cowan to find a Principal for the School. On May 10, 1971 the committee recommended that Rev. Lloyd Robertson be appointed Principal of Atlantic School of Theology effective July 1, 1971.¹¹¹

Practical matters such as office space and curriculum were still being worked out at this time. A fully integrated joint curriculum would not be available for the fall term so a compromise one was reached.¹¹² In

respect to office space, Professor Hibbitts requested to the Board of Governors of AST that he use his office at King's along with conducting his classes in a seminar room at King's. It appears that Professor Corston and Professor Nodwell were content to use office space in their own homes.¹¹³ The library holdings at King's were to remain there and AST was to pay \$7,000 for the use of King's library for the 1971/72 academic year. This was ultimately reduced to \$2,000 due to less usage than expected.¹¹⁴

Ceremonies marking the official opening of the Atlantic School of Theology were held in the Cathedral Church of All Saints, Halifax on Thursday, September 16, 1971 at 7:30 where Father Lloyd Joseph Robertson was installed as the first Principal of Atlantic School of Theology.

The announcements of the closure of Holy Heart Seminary and the resignation of Principal Nicholson certainly proved pivotal in the events that transpired to form the new school. After an intensive six-month formal planning process with numerous meetings and several crisis points, the Planning Committee had completed its work: the new theological school had been designed and created. The involvement of key individuals such as Gordon Cowan and Milton Froyd gave a veritable momentum

to the planning process. The ongoing work of the various task forces and the background work of the joint faculties, as well as the ongoing ecumenical theological interaction, provided a solid basis for the planning process to accelerate to completion. The interests of the various individuals in each other's theological education and for the future of theological education in the Atlantic region took primacy over denominational concerns and compromise did occur. Concerns over the loss of identity of King's and to a lesser extent, Pine Hill were evident. Pressure from the University Grants Committee to create a financially viable institution was also evident.

There were many items still to be worked out. The school was a new federated entity, yet the stage had not yet been reached where it awarded its own degrees. Clarification of the type of relationship the new school would have with Dalhousie University had yet to be deliberated. What is clear, nevertheless, is that an ecumenical theological school to meet the needs of those studying for the ministry in the Atlantic region had been founded.

ENDNOTES

- 1 Meeting of the Executive of the Board of Governors of Pine Hill Divinity Hall, February 19, 1970. MCA. (PHDH--13, #28.) Nicholson's resignation was intimated to the Executive of The Board of Governors of Pine Hill Divinity Hall in February of 1970.
- 2 In talking with various members of the planning process, it has become clear that Gordon Cowan did play a pivotal role in the planning process. At meetings he would push for decisions quickly, and if no alternatives were put forth to proposals, he would go forward with the presented proposal. (Discussions with Fred Krieger, Ed Aitken, Gordon MacDermid, Emery Harris, Harold Graven, Lloyd Robertson, June/July, 1993.)
- 3 Rev. Harold Vaughan to His Honour Gordon Cowan, March 19, 1970.
- 4 Harold Vaughan. **Theological Education in The United Church of Canada.** (UCC: Toronto, 1967) 37.
- 5 Douglas P. Watney to Bishop W.W. Davis. March 4, 1970.
- 6 Douglas Watney to Bishop W.W. Davis. April 9, 1970.
- 7 Douglas P. Watney to Bishop W.W. Davis. June 11, 1970.
- 8 Lloyd J. Robertson to Chief Justice Gordon S. Cowan. August 26, 1970.
- 9 Lloyd J. Robertson to Chief Justice Gordon S. Cowan. August 26, 1970.
- 10 Lloyd Robertson to C.M. Nicholson. September 8, 1970.
- 11 Harold Vaughan. Summary -- Halifax Visit. September 22-24, 1970, 1.
- 12 Harold Vaughan. Summary -- Halifax Visit. September 22-24, 1970, 2.
- 13 Clarence Nicholson. Memorandum on Visit of Archdeacon Watney, Father Roach and Dr. Vaughan. September, 1970, 1.

14 Clarence Nicholson. Memorandum on Visit of Archdeacon Watney, Father Roach and Dr. Vaughan. September, 1970, 1.

15 Clarence Nicholson. Memorandum on Visit of Archdeacon Watney, Father Roach and Dr. Vaughan. September, 1970, 1.

16 Vaughan. Summary -- Halifax Visit, 2. "It is the opinion of the three of us who visited the School that the situation in Halifax is well developed in co-operation and the atmosphere entirely congenial for immediate steps to be take for the creating of such an interdenominational venture."

17 Vaughan. Summary--Halifax Visit, 2. Also, Nicholson to Cowan, October 13, 1970.

18 Nicholson. Memorandum on a Visit, 2.

19 C.M. Nicholson to Chief Justice G.S. Cowan, October 13, 1970, 2.

20 C.M. Nicholson to Chief Justice G.S. Cowan, October 13, 1970, 1.

21 Minutes of a Joint Meeting of the Theological Faculties of Holy Heart Theological Institute, King's College and Pine Hill Divinity Hall, held on 16 October, 1970 at Pine Hill, 1, 2.

22 Minutes of a Joint Meeting of the Theological Faculties of Holy Heart Theological Institute, King's College and Pine Hill Divinity Hall, held on 16 October, 1970 at Pine Hill, 2.

23 David Bentley. **The Mail Star**. 16 November, 1968. "We May Have to Tell Universities to Streamline."

24 Rev. J. B. Wheaton to Dr. Arthur L. Murphy, October 20, 1970. Rev. Wheaton also referred to a letter from Father Lloyd Robertson to Dr. Murphy of October 2, 1970: "Over the past few years there has been a gradually increasing cooperation among the theological colleges in this area---Kings, Pine Hill and Holy Heart. As our press release indicates it is our hope that before too long there will be one school of theology in this region to provide for theological and clergy education. This current year there is considerable sharing of personnel, library and building resources, and student body. For example, Dr. Chalmers of Pine Hill teaches our first semester Masters course; Fathers O'Neill and Christensen of our staff, teach at Pine Hill' Father Wheaton, Head of Graduate Studies department, also heads the Religion Department at Mount St. Vincent; we have Kings and Pine Hill students in our course." Rev. J. B. Wheaton adds in his letter to Dr. Murphy, "Also, Rev. John Buckley, of Holy Heart staff, has begun teaching a course in Liturgy at King's following the death of Canon Stone."

25 Minutes of Joint Meeting, October 16, 1970, 2,3. Several other items were discussed as well but it is sufficient to point out that the matters being discussed were in effect the early groundwork for the formal project phase of the founding of AST.

26 Pine Hill Divinity Hall, Special Committee Report, December 23, 1970.

27 C.M. Nicholson to Father Barry Wheaton, October 28, 1970. Lloyd Robertson, in a recent interview said that Froyd's role was to help formulate the questions and in exploring the answers to the questions, what was possible--the shape of the school would become evident. Robertson also stated that uppermost in the minds of the members of the planning committee were the questions: "In what way is God directing us?" and "What is the best way here--for the people?".

28 Dr. Milton C. Froyd. Notes on Meeting with Planning Committee. Pine Hill Divinity Hall, Halifax, November 16, 1970. The committee was to include 2 from each governing board, 2 from each faculty, 1 from each senate or equivalent, 1 from each student body, 1 from each alumni association, 1 layperson.

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- 29** Dr. Milton C. Froyd. Notes on Meeting with Planning Committee. Pine Hill Divinity Hall, Halifax, November 16, 1970.
- 30** Minutes of School of Theology Planning Committee Meeting, December 8, 1970, Pine Hill Divinity Hall.
- 31** Minutes of School of Theology Planning Committee Meeting, December 8, 1970, Pine Hill Divinity Hall.
- 32** Gordon S. Cowan, Chair, Task Force #5, Legal and Financial Matters, Report, November 27, 1970, 1.
- 33** Jim Moore, "Form new theology institute in Halifax." *The Chronicle-Herald*. May 5, 1970.
- 34** Gordon S. Cowan, Chair, Task Force #5, Legal and Financial Matters, Report, November 27, 1970, 2.
- 35** Gordon S. Cowan, Chair, Task Force #5, Legal and Financial Matters, Report, November 27, 1970, 2. Yet again the federated model of theological school is being promoted.
- 36** Gordon S. Cowan, Chair, Task Force #5, Legal and Financial Matters, Report, November 27, 1970, 3.
- 37** Lloyd Robertson, Chair, Task Force #4, Relationship to University. Report. December 8, 1970.
- 38** Lloyd Robertson, Chair, Task Force #4, Relationship to University. Report. December 8, 1970.
- 39** Minutes of Planning Committee, December 8, 1970, 3.
- 40** John Hibbitts. A Submission on the Future Role of the Divinity Faculty to the Committee on the Future Role of the Divinity Faculty at King's College, Minutes, March 23, 1971. ADA.
- 41** John Hibbitts. A Submission on the Future Role of the Divinity Faculty to the Committee on the Future Role of the Divinity Faculty at King's College, Minutes, March 23, 1971, 2.

42 John Hibbitts. A Submission on the Future Role of the Divinity Faculty to the Committee on the Future Role of the Divinity Faculty at King's College, Minutes, March 23, 1971, 2,3.

43 Lloyd Robertson. Interview. July, 1993.

44 PHDH, Special Committee, December 23, 1970, 2.

45 PHDH, Special Committee, December 23, 1970, 2.

46 Minutes of the Planning Committee of 21 December, 1970, 3.

47 Minutes of the Planning Committee of 21 December, 1970, 5.

48 Milton C. Froyd to Father John Barry Wheaton. January 2, 1971.

49 PHDH, Report of Special Committee, January 19, 1971, 1.

50 PHDH, Report of Special Committee, January 19, 1971, 4. Actual cost figures for each scheme for each school are provided in the minutes of this meeting.

51 PHDH, Report of Special Committee, January 19, 1971, 2.

52 David Bentley. *The Mail Star*. 16 November, 1968. "We May Have to Tell Universities to Streamline." See also "The Future of King's: A Few Pertinent Observations," by Dr. H. D. Smith. *Tidings from Kings*. Vol. VII, No. 9 Winter, 1969. "The Grants Committee, holding the purse strings, admitted in November last that it was a virtual ultimatum, made by the government-appointed Committee, that there by a union between Dalhousie and King's. The initiative and proposals would have to come from King's, because we are the ones with the problem, and supposedly it is we who want the voice in saying what should be preserved of our long history and tradition."

53 PHDH, Report of Special Committee, January 19, 1971, 2. In an interview with Dr. Morgan, President of King's in 1970/71, he stated that Dr. Arthur Murphy, Chairman of the University Grants Committee had contacted him personally and asked him to push for a joint theological school. (get quote) Rev. Rodney Stokes of King's College presented a submission to the Board of Governors of King's College in February of 1969 entitled "The Dalhousie-King's Relationship" wherein he explored the growing issue of relationship between Dalhousie and King's. He called for a Professional School of Religious Ministry on the King's campus and the establishment of an autonomous King's College within the University of Dalhousie. "Recognition of 'the King's tradition' as worth cherishing and nourishing as an enrichment to Dalhousie campus life, mindful of the dangers inherent in simple enlargement of Dalhousie as of other human institutions, and mindful that the wind of fortune might have blown differently after co-habitation as equal partners began in 1923." This matter was more fully discussed at the Divinity School Council Meeting on February 17, 1971.

54 PHDH, Report of Special Committee, January 19, 1971, 2. For a detailed list of all matters discussed at this important meeting, see Minutes of the Executive Committee of the Board of Governors, University of King's College, January 14, 1971, PANS. One matter discussed was the effect on King's programme as a whole that a possible diminished participation of the Divinity School would have. This added new urgency to the search for a viable academic role for King's, a search which the President, Graham Morgan reported, was well in hand. Part of the end result of this searching for a new academic role for King's has been the implementation of the Foundation Year Program as well as the School of Journalism.

55 Report to Planning Committee of the Atlantic School of Theology. January 14, 1971, Executive Committee, University of King's College.

56 Minutes of the Planning Committee, 15 January, 1971, 2.

57 Minutes of the Planning Committee, 15 January, 1971, 2.

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- 58 Minutes of the Planning Committee, 15 January, 1971, 1.
- 59 Minutes of the Planning Committee, 15 January, 1971, 3.
- 60 Minutes of the Planning Committee, 15 January, 1971, 4.
- 61 Milton C. Froyd. Report to the AATS on the Proposed Union of Three Divinity Schools in Nova Scotia. January 19, 1971.
- 62 Milton C. Froyd. Report to the AATS on the Proposed Union of Three Divinity Schools in Nova Scotia. January 19, 1971, 2. "It was generally recognized that had there been room, there would have been wisdom in centralizing the operation on the Kings campus because of its strategic location in relation to Dalhousie university."
- 63 Milton C. Froyd. Report to the AATS on the Proposed Union of Three Divinity Schools in Nova Scotia. January 19, 1971, 5.
- 64 C. M. Nicholson to Board Members, PHDH, January 26, 1971.
- 65 C. M. Nicholson to Board Members, PHDH, January 26, 1971.
- 66 C. M. Nicholson to Board Members, PHDH, January 26, 1971.
- 67 Jesse H. Ziegler to Gordon S. Cowan. January 25, 1971.
- 68 James Hayes to Jesse Ziegler, February 9, 1971.
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- 69 PHDH, Special Committee Meeting, February 10, 1971.
- 70 PHDH, Minutes of Special Committee, February 10, 1971, 1.
- 71 PHDH, Minutes of Special Committee, February 10, 1971, 2.

72 Frances P. MacLellan to Gordon S. Cowan.
February 8, 1971.

73 Apparently Archbishop O'Neil had recently announced his decision to retire. Bishop Davis made comment during the meeting about "the tremendous contribution made by the Archbishop (O'Neil) to the Council's meetings because of his great concern and experience in education." Minutes of the Divinity School Council of the University of King's College, February 17, 1971. KCA.

74 Minutes of the Divinity School Council of the University of King's College, February 17, 1971. KCA.

75 Minutes of the Divinity School Council of the University of King's College, February 17, 1971. KCA.

76 Minutes of the Divinity School Council of the University of King's College, February 17, 1971. KCA.

77 Minutes of the Divinity School Council of the University of King's College, February 17, 1971. KCA.

78 Gordon S. Cowan to Milton C. Froyd, March 19, 1971.

79 Gordon S. Cowan to Milton C. Froyd, March 19, 1971, 2.

80 Cowan to Froyd, March 19, 1971.

81 These submissions were similar and in some instances identical to submissions which were made on February 17, 1971 to the Divinity School Council of King's College.

82 Graham Morgan. "A Report on the Implications for King's College of Association in the Proposed Atlantic School of Theology, February 12, 1971," presented to Board of Governors, University of King's College, February 18, 1971. (Actual report ADA, Minutes of Meeting PANS)

83 Graham Morgan. "A Report on the Implications for King's College of Association in the Proposed Atlantic School of Theology, February 12, 1971," presented to Board of Governors, University of King's College, February 18, 1971. (Actual report ADA, Minutes of Meeting PANS)

84 Graham Morgan. "A Report on the Implications for King's College of Association in the Proposed Atlantic School of Theology, February 12, 1971," presented to Board of Governors, University of King's College, February 18, 1971. (Actual report ADA, Minutes of Meeting PANS)

85 Dr. John Hibbitts. "A Submission to the Divinity Council and, if so, approved by it, to the Board of Governors, regarding the proposed agreement constituting the Atlantic School of Theology...", February 15, 1971 read at Board of Governors of King's meeting, February 18, 1971, 1.

86 Dr. John Hibbitts. "A Submission to the Divinity Council and, if so, approved by it, to the Board of Governors, regarding the proposed agreement constituting the Atlantic School of Theology...", February 15, 1971 read at Board of Governors of King's meeting, February 18, 1971, 1.

87 Dr. John Hibbitts. "A Submission to the Divinity Council and, if so, approved by it, to the Board of Governors, regarding the proposed agreement constituting the Atlantic School of Theology...", February 15, 1971 read at Board of Governors of King's meeting, February 18, 1971, 2. He raised other points related to the endowments of the University of King's College and his belief that this agreement could not "be entered into with any degree of success without the concurrence of both Dioceses in their Synods to this proposal." He also was concerned that legacies, such as the \$20,000 received by King's to establish the Archbishop Kingston Chair in the Divinity School would be lost if the proposed agreement was approved.

88 Dr. John Hibbitts. "A Submission to the Divinity Council and, if so, approved by it, to the Board of Governors, regarding the proposed agreement constituting the Atlantic School of Theology....," February 15, 1971 read at Board of Governors of King's meeting, February 18, 1971, 2. Hibbitts also contended that as Anglicans only represented thirteen percent of the population of Canada and probably six or seven percent in Nova Scotia, King's was "then far from essential to the success of....an ecumenical school of theology." Dr. Hibbitts was quick to point out though that he was "most desirous of continuing our ecumenical fellowship."

89 Dr. John Hibbitts. "A Submission to the Divinity Council and, if so, approved by it, to the Board of Governors, regarding the proposed agreement constituting the Atlantic School of Theology....," February 15, 1971 read at Board of Governors of King's meeting, February 18, 1971, 3.

90 Rodney Stokoe. "The Case for Partnership in the Establishment of an Ecumenical School of Theology and Ministry, herein referred to as the AST." presented to the Board of Governors, King's College, February 18, 1971. PANS. Rev. Stokoe also felt that the new ecumenical school had the possibility of becoming a full accredited member of the American Association of Theological Schools where none of the schools separately had the prospect of doing so.

91 Minutes of the Board of Governors of University of King's College, February 18, 1971.

92 Minutes of the Board of Governors of University of King's College, February 18, 1971.

93 Board of Governors of Pine Hill and Senior Advisory Committee Meeting, February 18, 1971.

94 Board of Governors of Pine Hill and Senior Advisory Committee Meeting, February 18, 1971.

95 No documented evidence as to opposition to entering into an agreement to found AST by members of Pine Hill Faculty or Alumni has been found to date. In a recent interview with Rev. Sandy MacLean (Bridgewater, July 21, 1993), he stated that there was some concern expressed by United Church clergy and lay people at the time about loss of identity for Pine Hill--focussing especially on loss of the land and buildings.

96 Rev. Sandy MacLean, Interview, Bridgewater United Church, July 21, 1993.

97 Lloyd Robertson. Interview. July, 1993. Father Robertson made it clear that Archbishop Hayes did have the final say in respect to approval on the part of Roman Catholics for his Diocese. Robertson stated that when he saw that the planning was quickly headed for a decision making process he told Hayes that "we would have to make up our mind (whether to enter into the project)."

98 *Angelos*. (Autumn, 1986) "Two founding fathers honored at AST," 11,12.

99 Jim Moore. "Form new theology institute in Halifax." *The Chronicle-Herald*. May 5, 1970.

100 Cowan to Froyd, March 19, 1971.

101 Cowan to Froyd, March 19, 1971, 4.

102 Cowan to Froyd, March 19, 1971, 4. Cowan also proposed that they "reserve the right to suggest a re-wording of clauses such as Clause 14 on any extension of the Agreement, or any drafting of any legislation."

103 Cowan to Froyd, March 19, 1971, 4.

104 Although not pivotal to the final set of meetings, it should be noted that on March 23, 1971 a meeting of the Committee on the Future Role of the Divinity Faculty at King's College was held at the request of President Morgan. Submissions were presented by Dean Hibbitts, Professor Krieger, and David Price and Peter Harris. Once again concern over maintaining King's tradition was evident. Dean Hibbitts again called for King's facilities to be used for classrooms and offices and for King's to continue to use and add to the theological section of their own library. He again expressed concern that as the Diocesan Synods of Nova Scotia and Fredericton had not been involved in the planning process less money might be forthcoming than in previous years for support of Anglican theological education. Minutes of the Committee on the Future Role of the Divinity Faculty at King's College. March 23, 1971.

105 Chief Justice Cowan to G. Raymond Smith. Memorandum, March 25, 1971.

106 Jim Moore. "Agreement signed to establish Atlantic School of Theology." **The Chronicle-Herald**. March 30, 1971.

107 Jim Moore. "Agreement signed to establish Atlantic School of Theology." **The Chronicle-Herald**. March 30, 1971.

108 Jim Moore. "Agreement signed to establish Atlantic School of Theology." **The Chronicle-Herald**. March 30, 1971.

109 Jim Moore. "Agreement signed to establish Atlantic School of Theology." **The Chronicle-Herald**. March 30, 1971.

110 A.H. O'Neil to W.W. Davis. April 2, 1971.

111 Report of Committee re Appointment of Principal. May 10, 1971.

112 Ed Aitken. Interview. June 9, 1993.

113 AST Minutes of Board of Governors. May 31, 1971.

114 AST Self-Study Report, 1975. 2-07 ASTA II was not until 1972, that a library consultant, R. Grant Bracewell, was hired and upon his recommendation the library of Holy Heart containing approximately 15,000 volumes was moved to AST.

CONCLUSION

The origins of the Atlantic School of Theology founded in Halifax in March of 1971 were complex and deep rooted. Spurred on by a financial crisis and a drop in enrollment brought about by the changes in society, the closure of Holy Heart Seminary, and the resignation of the Principal of Pine Hill, Clarence Nicholson, a group of individuals of the three founding institutions--Pine Hill Divinity Hall, King's College Divinity School and Holy Heart Theological Institute--set out to create a new entity. They succeeded!

Building on a solid foundation of ecumenical cooperation which generated mutual trust and respect--not just in the field of theological education but also in social endeavors in Halifax and involvement in ecumenical enterprises such as the World Council of Churches--the members of the Planning Committee with its five task forces worked diligently over a six month period to found this new theological school. With the assistance of AATS consultant, Milton Froyd, and upon the advice of the three theological education consultants of the three institutions: Harold Vaughan, Douglas Watney

and Edmund Roche, the project moved forward. Members of the Planning Committee, including its Chair Barry Wheaton and Chief Justice Gordon Cowan provided able leadership during the negotiation process.

The planning process was not without its challenges. The concern of particular individuals at the University of King's College to maintain its tradition in the form of a "divinity presence" at King's proved to be a stumbling block at times. However, compromise ensued and the Agreement was eventually signed to found this new institution which was unique in North America, if not the world.

All three institutions had endured a long history of challenges in order to educate their clergy. They did not passively wait for the closure of their institutions, but sought solutions and alternatives to their predicaments.

Financial problems were not a novel occurrence to Holy Heart Seminary. Over the years the Eudists had assumed the deficits out of their own capital funds. With Vatican II and the **Decrees on Priestly Formation**, and **Ecumenism**, other ecumenical options for theological education became available to the Roman Catholics. The changing times of the 1960's also prompted those at Holy Heart--both students and faculty--to examine their

program in the quest for renewal and update. In this quest for improved theological education, Holy Heart Seminary entered into joint classes with Pine Hill and King's. Roman Catholic Archbishop James Hayes, in keeping with the spirit of Vatican II, supported and was involved in these ecumenical ventures.¹

Holy Heart Seminary had closed in 1970 and the priests had been sent elsewhere for their theological education. At that time, there was hope expressed by the Roman Catholic Archdiocese of Halifax and their Archbishop James Hayes that an institution could eventually be formed to once more educate the priests in the Maritimes. In the meantime, Holy Heart Theological Institute had been founded to provide continuing education for the clergy and lay people of the Roman Catholic Church of the Archdiocese of Halifax.

King's College Divinity School with its shortage of professors and drop in enrollment was also looking for solutions to its theological education problems. It too had a long history of adaptation to change and adversity in order to maintain elements of its tradition and have the Anglican clergy educated for ministry. This included a move from Windsor to Halifax and a new association with Dalhousie University.

The University Grants Committee was in a process of streamlining university costs and had been looking at a closer association of King's and Dalhousie. King's ever mindful of preserving its tradition and concerned about any merger with Dalhousie, sought ways to maintain this tradition through continuing to grant the only degrees it could at that time--those in Divinity. Other particular ways in which King's could maintain its "divinity presence" were worked out through the Agreement. Support for King's involvement in this new enterprise was evident from the Anglican Bishops of the Diocese of Nova Scotia, W.W. Davis and G.F. Arnold, as well as the Archbishop of the Fredericton Diocese, A.H. O'Neil.

Pine Hill Divinity Hall, although not experiencing as major a crisis in finances or enrollment, was nevertheless concerned about maintaining a high level of theological education for its prospective ministers. The national church committee on theological education was in a process of restructuring its colleges in order to save finances and provide better theological education. One of the options considered was to enter into denominational cooperation in the field of theological education. Individuals within the United Church were also concerned over the adequacy of theological education. With a Special Committee of Pine Hill formed with Gordon

Cowan as Chair, after Clarence Nicholson's resignation, Pine Hill sought not only a new Principal, but more importantly a solid future for its school.

Initially it was hoped that Acadia Divinity College might become part of the new school. They were kept advised of the developments in the negotiation process but chose not to become part of the new school.² Ecumenical contact with the Atlantic Baptists would continue through the Institute of Pastoral Training.

The 1960's was an era of societal change and also change in theological education. The need to be educated to meet this change was paramount in various reports published by theological educators and consultants from the World Council of Churches, from the respective theological education committees of the Anglican and United churches and from those who prepared the Vatican II document on priestly formation. It was also present in reports presented by individuals--students, alumni and/or professors--at Holy Heart Seminary, King's College Divinity School and at Pine Hill as well as in the reports of the Nova Scotia Anglican Diocese theological education committee. In order to try to meet these needs, the individuals in Halifax proposed an entirely new school, an integrated school--not a federation of colleges as had been formed in Toronto.

Halifax had been the scene of intensifying ecumenical cooperation in the field of theological education--particularly accelerated with Vatican II and with the ongoing United and Anglican church union dialogue. Professors, students, other clergy had been involved to varying degrees in many ecumenical theological encounters. In 1965 King's and Pine Hill had begun sharing some classes. By 1968/69 a joint curriculum in particular areas was being shared by Pine Hill, King's and Holy Heart.

Respecting each other's traditions and keenly interested in the theological education being carried out in each denomination, two separate groups of individuals during 1969--one a group of individuals from the three faculties and another a group of Pine Hill Alumni--envisioned an integrated school as a solution to this crisis in theological education in the Maritime provinces.

Both groups expressed concerns that the theological education and pastoral needs of the Maritime provinces could best be met by forming a united college in Halifax and not by sending prospective clergy to other centres, such as Central Canada, for their education. Certainly, with the closure of Holy Heart Seminary, the option of a federation of colleges as in Toronto, was not a viable

one. Also, the two existing schools had a limited enrollment and a small number of professors which was not in keeping with the published studies on improving theological education. The advantages for this integrated school of theology as seen by the Task Force on the Relationship of a seminary to a university were several. They felt that combined operations, integrated curriculum, integrated staff under one plant would make the project more economically viable and could lead to the possible return of the Roman Catholic students to the Atlantic area.³

Atlantic School of Theology is an institution indigenous to the Maritimes. Its origins were part of a particular response to local, national and international conditions. To say that it was necessitated primarily by economic reasons out of a history of "sectarian chaos" as Dale Chisholm contended, would obscure the long history of ecumenical interaction in Halifax.⁴ Also obscured would be the effect the push for theological change had on the three institutions individually and on the final form AST took. AST was not formed in a vacuum and indeed building on early ecumenical encounters in Halifax, its formation had three stages. The first stage was one of getting to know one another through ecumenical interaction of professors in an interfaith discussion

group and students through workshops, retreats and the Institute of Pastoral Training. The second stage was one of ecumenical collaboration when actual classes of one institution were open to another and professors and students were exchanged. The third stage of the actual project and formal negotiations provided the final stimulus for the school.⁵

By focusing primarily on economic factors concealed as well are the motivations of the individuals and of the institutions as they progressed through the planning process. This obscures the concerns that led to comprise during the process, particularly the concerns on the part of King's. It also hides the role of the University Grants Committee (representing the Province of Nova Scotia) in the whole process. The fact that only the Roman Catholic Archdiocese of Halifax became one of the founding parties of AST instead of all the Atlantic Roman Catholic Dioceses is also obscured when only economic concerns are focussed on.⁶ Certainly, economic circumstances necessitated a search for a new identity, but political, social, religious, historical reasons as well as individual motivations were also part of that search for a new theological school.

It was a particular set of circumstances, and a particular group of people in a specific context and at a

particular time in history, that completed the planning process for the Halifax Project and founded AST. Its uniqueness lies in those particularities. Its uniqueness lies in its Maritime roots. It could be no other. A "breakthrough in ecumenical theological education in the Maritime area" had occurred.⁷

Through planning, dialogue, deliberate action and compromise over an intensive six-month period, the Atlantic School of Theology came into existence consummating a long history of challenge and adaptation to change in each of the three traditions. The brave individuals who stated that "they would be willing to do virtually anything, short of compromising the principles of their traditions...." in order to improve their "common service to the Christian community of the area...." had actualized their vision.⁸ Those individuals of the United Church of Canada, the Anglican Church of Canada and the Roman Catholic Church training for ministry in the Maritime region in order to proclaim the Gospel of Jesus Christ would not have to travel to Central Canada to be educated. The dream of contextualizing theological education for the Maritimes had been realized.

ENDNOTES

¹ For a brief outline of Archbishop Hayes' ecumenical involvements see "Archbishop's Anniversary" in *Archdiocesan Bulletin*, April 15, 1990.

² Opposition to entering into the new school on the part of the Baptists appears to have come from the Baptist Convention and not the Acadia Faculty. Indeed members of the faculty had lectured at Pine Hill and King's over the years and were present at the Founding Service. See Jim Moore, "New standards in ecumenism forecast," in the *Mail-Star*, July 3, 1971.

³ Minutes of Task Force #4, Relationship of Seminary to University, Four Suggested Options. January 8, 1971.

⁴ Dale Chisholm, "A Sturdy Image", 1986, 2.

⁵ Barry Wheaton presentation. (date 1972?) ASTA

⁶ These factors--the concerns at King's with the maintenance of tradition, as well as only the Archdiocese of Halifax signing the agreement, have had far reaching effects on AST. It was assumed by Cowan in November 1970 that Hayes would sign on behalf of the Atlantic Bishops. In fact, the majority of Roman Catholic students at AST to date have been from the Halifax diocese. As Colin Campbell stated in a *Mail-Star* article in October, 1981, "regrettably, my own church (Roman Catholic) has not supported the school. The Archdiocese of Halifax has sent most of its candidates to the school in the past 10 years. Most of the other dioceses in The Atlantic Provinces have sent none or a token few." Obviously, the assumption of Gordon Cowan and his committee in this respect was incorrect. Lloyd Robertson was not of the impression that candidates from other dioceses would come to AST. He hoped they would, particularly as Bishops Burke and Power attended the opening ceremonies for AST. But he knew of no formal agreement that they would.

⁷ Joint Meeting Report. March 11, 1969. Holy Heart Seminary.

⁸ Joint Meeting Report. March 11, 1969. Holy Heart Seminary.

ABBREVIATIONS

AAH	Archives of the Archdiocese of Halifax
AATS	American Association of Theological Schools
ADA	Anglican Diocesan Archives
AST	Atlantic School of Theology
ASTA	Atlantic School of Theology Archives
DSJ	Diocesan Synod Journal, Anglican Diocese of Nova Scotia
GSJ	General Synod Journal, Anglican Church of Canada
IPT	Institute of Pastoral Training
RCA	University of King's College Archives
PANS	Public Archives of Nova Scotia
PHDH	Pine Hill Divinity Hall
MCA	Maritime Conference Archives
WCC	World Council of Churches

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