

Made In B.C. – Volume II

A History of Postsecondary Education in British Columbia

***B.C.'s Faith-Based
Postsecondary
Institutions***



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April 2009**

The little paper that keeps growing

I had a great deal of fun in 2007 using some of my professional development time to assemble a short history of public postsecondary education in British Columbia. My colleagues' interest in the topic was greater than I had anticipated, encouraging me to write a more comprehensive report than I had planned.

Interest was such that I found myself leading a small session in the autumn of 2008 for the BC Council of Post Secondary Library Directors, a group that I enjoyed meeting. A few days after the session, the director from Trinity Western University, Ted Goshulak, sent me a couple of books about TWU. I was pleased to receive them because I already suspected that another faith-based institution, Regent College in Vancouver, was perhaps BC's most remarkable postsecondary success. Would Trinity Western's story be equally fascinating?

The short answer was yes. Now I was hooked. I wanted to know the stories of the other faith-based institutions, how they developed and where they fit in the province's current postsecondary landscape. In the ensuing months, I poked around as time permitted on websites, searched library databases and catalogues, spoke with people, and circulated drafts for review. A surprisingly rich set of historical information was available. I have drawn heavily on this documentation, summarizing it to focus on organizations rather than on people in leadership roles.

This paper is the outcome of another rewarding period of study, made possible by a variety of individuals over the years who have cared deeply about their institutions and who have documented their stories.

The passion for tidiness is the historian's occupational disease.

- Arthur M. Schlesinger, Jr.

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Contents

Summary

Introduction	1
North American Context	1
Academic and Professional Credentials	2
UBC Theological Precinct	2
Legislation	3
Timeline	4
Institutions	6
Comprehensive Curriculum	6
Corpus Christi College	6
Notre Dame University	7
Redeemer Pacific College	8
Trinity Western University	9
Undergraduate Theological Education	14
Christ for the Nations Bible College	14
Columbia Bible College	15
Pacific Life Bible College	17
LIFE Bible College	
Pacific Bible College	
Summit Pacific College	18
BC Bible Institute	
Western Pentecostal Bible College	
Vancouver Bible Institute	19
Vancouver Bible Training School	
Graduate Theological Education and Seminaries	20
Associated Canadian Theological Schools	20
Ambrose Seminary	
Canadian Baptist Seminary	
Canadian Pentecostal Seminary	
Mennonite Brethren Biblical Seminary	
Northwest Baptist Seminary	
Trinity Western Seminary	
Carey Theological College	22
Regent College	24
St. Mark's College	26
Vancouver School of Theology	28
Anglican Theological College	
Union College	
Other and Multiple Functions	31
Canadian Graduate School of Ministry	31
Burrard Bible Institute	
Okanagan Bible College	
Capernwray Harbour Bible School	31

Columbian College	32
Naramata Centre	32
Okanagan College (Summerland)	33
Pastoral Institute of British Columbia	34
Prince George College	34
St. Andrew's Hall	35
Seminary of Christ the King	36
Sorrento Centre	36
Discussion	37
Students	37
Education of the Laity	37
Diversity	37
Status of Women	38
Character Formation	38
Programming	38
Curriculum	38
Credential Level	39
Distributed Education	39
Liberal Education and Academic Standards	39
Quality Assurance	40
Institutions	41
Location	41
Institutional Survival	41
Predecessor Institutions, Mergers and Partnerships	41
Institutional Presence by Faith Tradition	42
Relationship with Public Institutions	43
Miscellaneous	43
Government Policy	43
Finance	44
International Perspectives	45
Conclusion	46
Bibliography	

Summary

This report traces the development of faith-based postsecondary institutions in British Columbia that offer programs of a duration equivalent to at least one semester of full-time study. The institutions have a distinct identity and are not simply branches of some other organization. The programs they offer are not restricted to religion, but all bring an explicitly religious perspective to their curriculum. Approximately 4,000 undergraduate students and 2,000 graduate students are now enrolled in these institutions.

Religious organizations have a long history of establishing postsecondary institutions, although this trend has been less evident in BC than in a number of other jurisdictions in North America and Europe. During the horse and buggy era, to the end of World War I, BC's first postsecondary institution, the faith-based Columbian Methodist College, was established in New Westminster in 1881. Okanagan College followed in 1907, and the Vancouver Bible Training School in 1918. After operating for years or decades, all three eventually closed. Only the predecessor schools of what is now the Vancouver School of Theology have endured since this time.

Except for the merger of several small schools associated with the Anglican and United churches, and which eventually became the Vancouver School Theology, only one new institution was established in the 1920s, namely LIFE Bible College in 1928 (which also eventually merged into another institution.)

Despite the hardships of the Great Depression of the 1930s and the early World War II years, the opening of the Seminary of Christ the King in 1931 was followed by Northwest Baptist Bible College in 1934. The late thirties saw the establishment in the Fraser Valley of two Mennonite schools that merged in 1971 to form Columbia Bible Institute. The predecessor of the Pentecostal Summit Pacific College started in Victoria in 1941.

The 1950s and 1960s saw institutions established that related closely with the university world, either as liberal arts schools (Trinity Western University and the defunct Notre Dame University) or as institutions in close proximity to the University of British Columbia (St. Mark's College in 1956, St. Andrew's Hall in 1957, and Carey Theological College in 1959.)

The two institutions established during the social upheaval of the 1960s, Trinity Western University in 1962 and Regent College in 1968, have thrived. Given their sizes and academic reputations, these are perhaps the two most noteworthy of BC's faith-based institutions. One, Trinity Western, offers mainly undergraduate programs in a wide variety of fields other than religion. The other, Regent College, offers only theological programs at the graduate level, but targeted mostly to the laity rather than to students seeking to become clergy.

Institutional mergers were prominent in the 1970s and 1980s. The 1971 mergers that established the Vancouver School of Theology and Columbia Bible College had roots dating back to 1908 and 1936 respectively. The six seminaries of the Associated Canadian Theological Schools have one predecessor school dating back to 1934. New institutions included Capernwray Harbour Bible School in 1979 and Christ for the Nations Bible College in 1989, neither of which is connected with BC's other postsecondary institutions.

The three institutions established in the past decade have relied to varying extents on curriculum and support from partner institutions. Students at Corpus Christi College (1999) may take courses and participate in student life at UBC. The Catholic students at Redeemer Pacific College (1999) take most of their courses at the Protestant Trinity Western University. The Canadian Graduate School of Ministry (2008) depends on curriculum and faculty from California.

The institutions have concentrated in Greater Vancouver, generally within an hour's drive of the airport. Not all have survived, however, and of those that have endured, mergers and partnerships are part of the survival strategy for institutions that do not receive subsidies from the public purse. Although evangelical Protestants are not a large constituency in BC, it is the evangelical Protestant institutions that have thrived.

Curriculum is not restricted to religion, but incorporates the humanities, social sciences and, increasingly, subjects beyond the Arts. Interdisciplinary and integrative perspectives are important in some programs, and a number of institutions are strongly international in character. This paper did not analyze enrolment trends, but it seems that enrolment has grown considerably at the baccalaureate and graduate level, not so much at the first and second year level, and in the education of the laity.

The emphasis on academics, scholarship and critical thinking varies considerably, but institutions seem to be forthright as to their mission and where they stand on these topics. Some fine examples of high quality education are evident and all institutions are very interested in the development of the whole person, spiritually, emotionally, and (to varying extents) academically.

Pretest

1. British Columbia's first postsecondary institution was faith-based, preceding the secular University of British Columbia. What was it?

Hint: It existed for about 50 years. It was not located in that upstart, and initially rather inconsequential, city of Vancouver.

2. What institution began by attracting established scholars from Oxford, Manchester and Liverpool to help implement the unorthodox notion of providing graduate-level theological education to the laity?
3. What institution attracted the Canadian prime minister, John Diefenbaker, and the UBC President, Norman (Larry) MacKenzie, to its groundbreaking but which was boycotted by some of its denominational clergy?
4. What institution managed to make money on preparing its campus site by serving as a dumping ground for fill from nearby highway construction?

Answers

1. *Columbian College, New Westminster, 1881*
2. *Regent College*
3. *Carey Theological College*
4. *Trinity Western University*

Introduction

About 4,000 undergraduates and 2,000 graduate students were enrolled in 2008 in British Columbia's faith-based institutions. These are not large numbers, yet many of the students, especially in graduate studies, will take on (or continue in) leadership roles after completing their studies. By way of comparison, British Columbia's public institutions currently enroll about 1,000 law students, 1,000 students in medical school, and 1,000 medical residents – professions that also supply a disproportionate number of society's leaders and opinion shapers.

Some of BC's faith-based institutions teach religion exclusively, while others offer a variety of subjects, mostly commonly in the humanities and social sciences. Although some institutions may occasionally receive small amounts of direct and indirect government funding, the vast majority of their finances come from private sources. They exist because students and their families, their employees and their donors believe faith-based education is important – so important that they are willing to experience what is often considerable financial hardship to support this type of education¹.

A commitment and tenacity in the face of an indifferent society is what makes the stories of these institutions so fascinating. Not all of the institutions survived, and even some of the survivors have had more than the normal share of heartache and struggle, but plenty of examples of unpredictable successes and a generosity of spirit and mind emerge from their collective history. They may hold worldviews that transcend the here and now, but there is something heartwarmingly human about their origins and development.

The scope of this paper is limited to institutions that exist as separate organizational units, i.e. they are not simply branches of some other organization, and which offer programs that are equivalent to at least one semester of full-time study.

North American Context

Faith-based institutions have historically been a smaller component of postsecondary education in British Columbia than in many other jurisdictions in North America. The religious origins of Harvard and Yale are well known. Today, in nearby Seattle, Seattle Pacific University, Seattle University and Pacific Lutheran University all serve particular religious constituencies by offering a wide array of undergraduate and graduate courses in the professions as well as in the arts and sciences.

In Canada, the Maritimes have several universities, including St. Francis Xavier and Acadia, with religious origins. Laval and McMaster in central Canada, and Brandon University and Mount Royal College on the prairies, are other examples of postsecondary institutions that were supported by church denominations. In BC, in contrast, faith-based institutions have developed largely on a

At one time, for instance, Larry [UBC President MacKenzie] entertained thoughts of a building on the campus to house all the student chaplains – Catholic, Protestant and Jewish....But nothing came of it. Nothing could come of it till the strongly secular university could bring itself to recognize the legitimacy of religious studies as an integral part of university life. That took time.

The relationship with UBC [came to be] easy, friendly and flexible; but both sides recognized the separateness of the two.

*- William Taylor
Principal, Vancouver School
of Theology, 1948 - 1971*

¹ Of course, some students also enroll because their institution has a monopoly on training for certain occupations, to find a spouse, or to avoid the secular world. Motivations can be multiple.

separate track, with very few points of convergence or overlap with the public postsecondary system.

BC's public institutions are rigorous in their approach to secular education, often resistant to the notion that any kind of religious studies, even the most academically oriented discipline, is appropriate for their curricula. (Religious studies do exist in some public institutions, but not in all institutions and are sometimes subsumed within other disciplines.) Government also takes a hands-off approach to faith-based institutions, authorizing them but having little other interaction with them. Compared to a number of other jurisdictions in North America, and depending on one's perspective, faith-based institutions in BC are either marginalized or very independent.

Academic and Professional Credentials

The range of credentials in religion, especially at the master's level, is considerable, all the more so given the small number of students receiving them. Rather than attempting to enumerate the specifics of each one, it suffices to say that theological graduate degrees can be classified on three dimensions:

- Academic or professional

An academic degree, analogous to a Master of Arts in Education, is intended to prepare students for scholarly work, generally in theology in a university setting. A professional degree, analogous to a Master of Education, is intended to prepare practitioners to perform particular occupations. The Master of Divinity (MDiv) is common professional degree, increasingly followed by another professional degree, the Doctor of Ministry (DMin).

- Designed for the laity or the clergy

A program designed for the lay person, such as the Master of Christian Studies, will not cover denominational distinctives and the church operational matters that a program designed for clergy, such as the Master of Pastoral Ministry, might include.

- Whether related prior education is required for entry

Some master's degrees resemble an MBA in that most any undergraduate degree is acceptable for admission. (Students with a closely related undergraduate degree may be given advanced standing in the master's program.) Other programs, such as the academic Master of Theology, may require prior postsecondary education in a related field, sometimes an MDiv.

Nomenclature for clergy-preparation programs has shifted towards the term "master", although baccalaureate programs that require prior postsecondary education still exist. A seminary is a theological school whose primary mission is to prepare clergy; the term "divinity school" has not been used in British Columbia.

UBC Theological Precinct

A number of references are made throughout this paper to the theological precinct of the University of British Columbia.

UBC was chartered in 1908 as a secular university, but provision was made for affiliated theological colleges to be accommodated on the Point Grey campus. The university could not sell its land, but it could generally lease it for up to 99 years and up to 999 years for certain educational bodies. In 1925, soon after it relocated to Point Grey from Fairview in Vancouver, UBC designated areas for leasing to five major denominations: Anglican, Catholic, United Church, Presbyterian and Baptist (setting aside the issue of shifting groupings of Baptist churches into several denominations.) At various times in the ensuing decades, UBC encouraged the denominations to provide student housing and inquired as to their plans for educational facilities.

The provincial government also set aside land to be used as an endowment for UBC. The University Endowment Land lies between UBC and the City of Vancouver. The area is unincorporated and is administered directly by the provincial government, not by UBC. Regent College, and the Lutheran Campus Centre across the street from Regent College, are located on the Endowment Land, i.e. they are adjacent to the UBC campus but not part of it.

Legislation

Many faith-based institutions in BC were established under the provincial *Society Act*, legislation designed for not-for-profit organizations which permits, but does not require, incorporation. The awarding of degree credentials, however, has been restricted by other legislation. The result has been that any faith-based institution that sought to award bachelor or master's degrees has required additional legislative authority to do so.

BC has kept private postsecondary legislation separate from the college and university legislation governing public institutions. The practice has been to confer degree-granting authority to individual institutions through specific acts introduced as private member's bills. Over the years, such legislation has included:

1955	St. Andrew's Hall Act
1956	St. Mark's College Act
1959	Carey Hall Act
1959	Northwest Baptist Theological College Act
1966	Seminary of Christ the King Act
1967	Summit Pacific College Act
1968	Regent College Bible College Act
1968	Vancouver Bible Institute Enabling Act
1969	Trinity Western University Act
1985	Pacific Life Bible College Act
1987	Columbia Bible College Act
1988	Life Bible College Act
1992	Vancouver School of Theology Act
2003	Canadian Pentecostal Seminary Act
2006	Christ for the Nations Bible College Act

The above may not be a complete list, and some of the listed acts had predecessor legislation.

With their own legislation and no funding from government, these private institutions do not fall within the purview of the government department/ministry responsible for public institutions.

When public or private institutions, or their affiliated fund-raising foundations, seek to register as a charity to enable them to grant tax receipts, they do so under the auspices of the federal Canada Revenue Agency. Whereas the provincial registrar for societies charges the public a fee to search its data base, the Canada Revenue Agency makes a fair amount of information about each registered organization available on the internet for free.

Timeline

- 1881 Columbian College (closed in 1936)
-
- 1907 Okanagan College (closed in 1915)
- 1908 Westminster Hall (merged into Union College in 1927)
- 1910 Latimer Hall (merged into Anglican Theological College in 1920)
-
- 1912 Ryerson College (merged into Union College in 1927)
- 1912 St. Mark's Hall (merged into Anglican Theological College in 1920)
- 1918 Vancouver Bible Training School (renamed Vancouver Bible Institute in 1950. Closed in 1977)
-
- 1920 Anglican Theological College (merger of existing institutions. Merged into Vancouver School of Theology in 1971)
- 1927 Union College (merger of existing institutions. Merged into Vancouver School of Theology in 1971)
- 1928 LIFE Bible College (merged into Pacific Life Bible College in 1997)
-
- 1931 Seminary of Christ the King
- 1934 Northwest Baptist Bible College (renamed Northwest Baptist Theological College in 1959. Joined Associated Canadian Theological Schools in 1989)
- 1936 South Abbotsford Mennonite Brethren Bible School (renamed Bethel Bible School in 1943 and then Mennonite Brethren Bible Institute in 1955. Merged into Columbia Bible Institute in 1971.)
- 1939 Bethel Bible Institute (merged into Columbia Bible Institute in 1971)
-
- 1941 BC Bible Institute (renamed Western Pentecostal Bible College in 1967 and Summit Pacific College in 2003)
- 1948 Naramata Centre
-
- 1950 Notre Dame University (closed in 1977)
- 1956 St. Mark's College
- 1957 St. Andrew's Hall

-
- 1960 Carey Hall (renamed Carey Theological College in 1991)
- 1962 Prince George College (renamed O'Grady Catholic High School. Closed in 2001)
- 1962 Trinity Junior College (renamed Trinity Western College in 1971 and then Trinity Western University in 1985)
- 1963 Sorrento Centre
- 1964 Burrard Bible Institute (renamed Okanagan Bible Institute in 1974. Closed in 1995)
- 1968 Regent College
- 1969 Vancouver Pastoral Institute
-
- 1970 Columbia Bible Institute (merger of existing institutions. Renamed Columbia Bible College in 1985)
- 1971 Vancouver School of Theology (merger of existing institutions)
- 1972 Pacific Bible College (merged into Pacific Life Bible College in 1997)
- 1979 Capernwray Harbour Bible School
-
- 1987 Associated Canadian Theological Schools (ACTS)
- 1987 Trinity Western Seminary (part of ACTS)
- 1987 Canadian Baptist Seminary (part of ACTS)
- 1989 Christ for the Nations Bible College
-
- 1996 Canadian Pentecostal Seminary West (renamed Canadian Pentecostal Seminary in 2004 when it joined ACTS)
- 1997 Pacific Life Bible College (merger of existing institutions)
- 1999 Corpus Christi College
- 1999 Redeemer Pacific College
- 1999 Mennonite Brethren Bible Seminary (part of ACTS)
- 1999 Ambrose Seminary (part of ACTS)
-
- 2008 Canadian Graduate School of Ministry

Institutions

Comprehensive Curriculum

Some 50 to 60 years ago, two faith-based institutions began to offer first and second year courses in subjects other than religion. Both evolved into universities, but only one endured, expanding its range of offerings and adding graduate studies. The other institution eventually failed.

A generation passed and only in the last decade have two other institutions picked up the liberal arts torch.

Corpus Christi College

UBC Campus, Vancouver, 1999

Founded a decade ago, Corpus Christi is a two-year liberal arts college that hopes eventually to become a fully-accredited university in the Catholic liberal arts tradition. It is located in the facilities of St. Mark's College, with which it shares a principal, in the theological precinct of the UBC campus. Although not admitted to UBC, Corpus Christi students are eligible to take courses at UBC through ACCESS studies and to use UBC's student services, including membership in the UBC student union. The college itself offers courses in arts, business and the social sciences.

The concept of Corpus Christi began independently in 1996. Only in conversation with Vancouver's Archbishop was it decided to affiliate with the Basilians at St. Mark's College. A number of those involved in the decision-making were concerned whether the particular model for Corpus Christi, successful in the USA, would succeed in Canada.

Non-Catholic members of the Corpus Christi community are required to respect the Catholic character of the college, while the college in turn respects their religious liberty. For example, some Religious Studies courses are available, but students are not required to take them.

Admission requirements are closer to those of BC's universities than those of the province's public colleges. Along with another private faith-based institution, Trinity Western University, Corpus Christi participates in the province's postsecondary course transfer system, coordinated by the BC Council on Admissions and Transfer, to facilitate student transfer into Years 2 and 3 at the province's public institutions. Corpus Christi received accreditation from BC's Private Post Secondary Education Commission in 2001.

Corpus Christi is first and foremost a student-centred college where instructors understand the value of teaching in a smaller, seminar-style setting.

But Corpus Christi is not just about helping you realize your academic potential. Students at Corpus Christi College are active in community service throughout the city....We are home to a dynamic faith community....it is a community dedicated to providing you with the best start to your university education.

- Corpus Christi website

The college also offers a Running Start program, common in Washington State, whereby high school students can take courses for university credit prior to high school graduation. A Bridge Program for international students involves non-credit academic English skills courses in conjunction with university transfer (credit) courses.

About 170 part-time and full-time students enrolled in 2008. (Enrolment includes UBC students who take a course at Corpus Christi.) Full-time tuition fees for domestic students are about \$6,000 per year. On-campus residences are not available, but students are encouraged to apply to live in nearby Carey Hall and St. Andrew's Hall.

Notre Dame University

Nelson, 1950 – 1977

When the Roman Catholic diocese of Nelson opened Notre Dame University College in September, 1950 with twelve students, the college was located in a former bakery building. It affiliated as a junior college in 1951 with Gonzaga University, the Jesuit university in Spokane, Washington. Four years after opening, in 1954, it moved to a two-block site on a bench overlooking downtown Nelson. Eventually the campus came to consist of eight major buildings.

With a couple of hundred students and additional facilities, Notre Dame affiliated in 1963 with St. Francis Xavier University in Nova Scotia. It then began offering third and fourth year courses. Also that year, the *Notre Dame University of Nelson Act* chartered the institution as a university, the province's first private institution with the authority to grant BA degrees. The institution became known as Notre Dame University of Nelson.

Enrolment peaked at close to 2,000 students (775 full-time equivalent students) in 1970/71, including foreign students. Programs were offered in a variety of academic disciplines, namely Arts, Science, Fine Arts, Health Records Administration, Secretarial Arts and Elementary Education. It seems to have been the first Canadian university to have offered athletic scholarships and its faculty was the first in English-speaking Canada to unionize.

The student body had a strong international and multicultural flavour. During the hippy era of the 1960s and 1970s, the slightly counterculture ethos, reflective of the region of the province in which it was located, overrode the university's Catholic atmosphere.

Tuition fees were modest, more comparable to those of public institutions than to private institutions. The provincial government provided a grant of \$309,000 to NDU in 1967/68. This grant rose annually, reaching \$1.8 million in 1975/76. Student tuition revenue declined over the period from \$370,000 to \$260,000, and enrolment dropped 200 – 300 FTE during that time.

Although the university attracted a fair number of students, it encountered financial difficulties. The Universities Council of BC described the university as over-staffed and underutilized in a 1976 report on the university. With 44 percent of all courses offered in 1976 enrolling less than five students per course, the Council claimed that Education was the only program with a viable class size. It noted that while NDU was under-enrolled and expensive, nearby Selkirk College's technical and vocational division was critically overcrowded.

NDU Library

I remember when it was built way back 40 years ago in 1966...I remember and actually saw the president of the University, Father Aquinas Thomas, fall from the roof and break his arm. I saw the books being loaded into the building by a brigade of students...30,000 of them which became the core of the collection. Over the years it grew to some 70,000 volumes. When the universities closed (there were two closures), the library became a burden to the city. It agonized over what to do with the books.

*- Arthur Bartsch, 2006
Academic Director, Nelson
University Centre*

After several years of discussion, Notre Dame's board of directors sold the facilities in 1977 to the provincial government for a nominal sum on the understanding that the province would continue to operate it as a postsecondary educational institution.

The campus reopened in 1979 as the David Thompson University Centre, operated jointly by the University of Victoria and Selkirk College. Despite local support for the Centre, the government closed the Centre in 1984 as part of a budgetary restraint program.

Redeemer Pacific College

Langley, 1999

For the first time ever, a Catholic moon is orbiting a Protestant Earth.

Through an ecumenical partnership, students of Redeemer Pacific College take courses both at RPC and Trinity Western University towards a degree in one of the 40 or so programs offered by TWU. Students receive an authentically Catholic education while at the same time pursuing an undergraduate degree from an evangelical Protestant university.

Redeemer Pacific's origins lie with a single student, Thomas Hamel. After selling his business of 20 years, Hamel, a Roman Catholic, enrolled in Trinity Western University en route to the Franciscan University of Steubenville, Ohio, where he was planning to study to become a Catholic school teacher. Hamel found the classes at TWU to be of a "really great academic caliber. I started to kind of fall in love with Trinity Western, and I wasn't sure I wanted to leave."

The Catholic population at Trinity Western seemed more numerous and active than that at any comparable evangelical university. So in 1995 when Hamel presented the idea of Trinity Western academically overseeing a Catholic college, he found a receptive audience at TWU. The result of the negotiations that followed was the creation of Redeemer Pacific College, with capital funding in part from the Catholic Archdiocese of Vancouver and advised by the Franciscan University of Steubenville.

The College is an independent Catholic institution that has the support of the Archbishop, but no archdiocesan funding for its ongoing operations. It relies on tuition and on donations from individuals and organizations such as the Knights of Columbus.

Eight students enrolled when Redeemer opened in 1999, rising to 40 students in its third year and 60 in 2006. Courses are offered in such disciplines as Art, English, Latin, Philosophy and Religious Studies.

Regardless of their majors, RPC students take courses in philosophy and theology at Redeemer Pacific College from faculty who have pledged an oath of fidelity to the Magisterium of the Catholic Church. The Christus Magister Foundation is an arm of the Franciscan University of Steubenville that assists new Catholic institutions of higher education to become "vibrant, faith-filled centers of learning and practice."

On December 17th, 1997, I had a visit with Guy Saffold [TWU] in which he explained that RPC would need its own campus (we previously had discussed a lease of offices and classrooms). Our current location, just outside TWU's gates, was the only nearby property not in the Agricultural Land Reserve. The owner would not sell and the RPC "project" appeared finished, since we needed close proximity for our students to take courses at both institutions. However, the owner died in a fiery car crash a mile away from the TWU campus the following spring. Archbishop Exner [Vancouver] purchased the property for RPC from the deceased owner's family, the TWU/RPC agreement was signed on January 18th, 1999, and the College opened in the fall of 1999.

I'd done some fairly extensive reading on the state of Catholic colleges and universities—most of which (in the US at least) had become very liberal and secularized during the 1960's. I wanted a Catholic College like Steubenville: an institution that, under the presidency of Father Michael Scanlan, was one of the first of a new breed of Catholic schools to buck the liberal, secularizing trend in Catholic higher education.

- Thomas Hamel, Founder

Trinity Western University

Langley, 1962

Founding

The initial prospects for what is now Trinity Western University were less than auspicious. In fact, they were downright dismal and the institution owes its existence in no small measure to some incorrect information.

The Evangelical Free Church is a small denomination in British Columbia. In the late fifties, it had only about 1000 adult members in the province (and 2000 across the country.) Very few of its pastors in BC were university educated. The BC churches were affiliated with the American denomination, headquartered in Illinois, and thus connected to the financially challenged Trinity College and Seminary² in Chicago.

In 1958, when half a dozen men in BC and Washington were envisioning a college in the region, the local churches were experiencing more than the normal portion of strife and struggle. Nevertheless, the national denomination struck an exploratory committee to do a needs assessment for a junior college somewhere in the Pacific Northwest or on the Canadian prairies. Only two of the six committee members were Canadian.

The promise of a donation of land in the Fraser Valley, a promise that was subsequently broken, caught the attention of denominational leaders. In 1960, a mid-career missionary to Japan who was then doing doctoral work in Greek Classics at the University of Minnesota was recruited as president to launch the new **Trinity Junior College**. He reported that he had only visited Canada twice and that his feelings about taking on the role were decidedly mixed.

² Subsequently Trinity College and Trinity Evangelical Divinity School in Deerfield, Illinois.

Upon arriving in BC, the president, Calvin Hanson, learned that while Canadians at the national meetings supported the proposed college, local reaction to the college concept was distinctly chilly and promised donations were not materializing. Furthermore, he discovered that the term “college” in Canada at that time had more of a high school connotation than the American university connotation. The outlook was bleak.

And then the tide turned. Upon receiving a lowball offer from the Evangelical Free Church of America to purchase land adjacent to the planned new freeway through Langley, the vendor recognized the college representative as the person who had hired him, a teenage immigrant from Russia, in the hungry thirties. He sold the 150 acres for Trinity at below market value.

The first dormitories were salvaged from the construction camp for the Cheakamus hydro-electric project north of Squamish. After entering negotiations to sell the camp, the company recognized a family name and ended up donating the materials as a tribute to the uncle of the college representative who, along with others in his extended family, had worked for the corporation.

An article in the denominational newsletter caught the imagination of an Illinois businessman who mortgaged his businesses to ensure an adequate library collection, and then a library building, for this faraway college. Only at the urging of others some years later was his anonymous support made public.

Another act of providence in Trinity’s early days was the release of BC’s Macdonald Report, the seminal plan for BC postsecondary education by the University of British Columbia’s new president that led to the formation of Simon Fraser University, the University of Victoria, BC’s two-year community college system, and an Academic Board that could function somewhat like an accrediting body for two-year institutions.

Macdonald wrote sympathetically about private institutions and specifically mentioned the one year old Trinity Junior College. His report established a friendly academic climate for Trinity to develop credit transfer arrangements into third year elsewhere for its students. Trinity, in turn, worked hard to maintain high academic standards, choosing to err on the side of toughness when in doubt.

Development

In exchange for low salaries and no pension plan until 1971, the first faculty were given the opportunity to hone their practical skills in such areas as housing painting and skunk shooting. With more than a modicum of used furnishings and equipment, Trinity did open on schedule in September 1962 with 17 students and seven faculty.

Enrolment grew steadily to 335 students after a decade and 2,000 students in 1997. The pace picked up such that there were 3,000 students in 2001 and 4,000 at present. Of the 2,700 undergraduates enrolled in 2008, close to 70 percent were Canadian, 20 percent American and 10 percent from other countries.

Over forty undergraduate majors are now offered in Arts, Science, Business, Education and Health. 16 graduate and post-baccalaureate programs are also available. Aviation and various institutes round out TWU’s offerings.

A significant building program has accompanied the enrolment growth and curriculum diversification. An extension campus in Ottawa, the Laurentian Leadership Centre, was acquired in 1997 and provides a residential internship experience for two dozen upper level students near Parliament Hill. An extension campus in Bellingham, Washington opened in 2007 with

programming that includes a two-year degree completion program for adults. A third extension campus was proposed in 2008 as part of a billion dollar private development in Richmond, BC.

Qualitative change has accompanied Trinity's quantitative growth. As might be expected, some of the qualitative changes concern the internal atmosphere of the institution. Several of the changes, however, involve public policy and the ways in which a secular society interacts with a faith-based institution.

Trinity Junior College had been incorporated under BC's *Societies Act*. A few years after opening, the institution sought an academic charter, one which would require a special act of the legislature in 1969. Then in 1971, the *Trinity Junior College Act* was amended to remove the term "junior", paving the way for what was now termed **Trinity Western College** to become a four-year institution.

Further amendment of TWC's legislation in 1979 to allow it to grant baccalaureate degrees received considerable hostile reaction in the press. Many observers were skeptical that a confessionally-based college could offer a legitimate liberal arts program. Nevertheless, TWC began offering four-year bachelor's programs in 1979.

After graduating two classes, Trinity Western applied for membership in the Association of Universities and Colleges of Canada. It readily met every criterion for membership, but AUCC's reviewers were concerned that TWC's faith statement for faculty and biblical presuppositions might stand in the way of academic freedom. After considerable discussion within Canadian academia, TWC was assessed as not doctrinaire in its approach and was accepted into regular membership in 1984.

Membership in the AUCC helped pave the way for another legislative change, establishing the institution as **Trinity Western University** in 1985, a precedent which discomfited some of the public postsecondary institutions in the province. TWU could now offer graduate programs, the first such non-theological program being launched in 1993 in Counseling Psychology. All graduate offerings to date have been at the master's level, with no doctoral programs.

Protracted friction between secular and religious world views emerged in 1995 when TWU applied to the BC College of Teachers, the provincial licensing agency for school teachers, for accreditation of its entire teacher training program. (Trinity Western's education students had previously had to complete their fifth and final year under the auspices of Simon Fraser University.) The College of Teachers turned the application down, not due to the quality of the TWU program but due rather to concerns that Trinity Western graduates might seek to indoctrinate children with particular viewpoints regarding homosexuality. A protracted and highly publicized set of legal challenges ensued, culminating in 2001 with the Supreme Court of Canada ruling in TWU's favour.

See also the entry for Redeemer Pacific College and the Associated Canadian Theological Schools

Educational Philosophy

Trinity Western has downplayed separate Biblical studies or majors in favour of infusing a Christian world view throughout the curriculum. Its purpose is not to prepare full-time workers in religious occupations but rather to infuse a religious perspective throughout the full range of occupations.

Admission to Trinity Western is not contingent upon being a Christian, nor agreeing with perspectives presented in classes. Students are, however, expected to behave according to

particular standards of conduct which frown upon alcohol, smoking and gambling. Chapel attendance has been voluntary from the start.

TWU views its mission as more than just the academic development of its students, embracing instead a comprehensive philosophy of student development. It focuses explicitly on fostering leadership skills and qualities. Consistent with this whole person approach, it requires its first year students either to live on campus (which now has 1000 beds) or with a parent or relative if living off-campus. A couple of human kinetics courses are core requirements in its undergraduate programs, incorporating physical fitness as a part of a well-rounded education.

Can God Use a Lie?

Then, wonder of wonders, an exciting word reached the ears of those early perpetrators of such a dream, a word that was later confirmed in face to face confrontation. One of the local men owned a valuable farm in the Fraser Valley of British Columbia. He said he would sell the farm and give the entire proceeds to help the new college get started.

What's more, he was no country bumpkin but a strikingly handsome and obviously very able businessman, very suave....Today, depending on your circumstances; \$25,000 may or may not seem like a large amount of money. But in 1958 it was a very substantial amount....

As it turned out, the college never did receive the \$25,000 or anything like that amount from this individual. What happened to the farm, I have not been able to learn. While he did invest his time and energies in helping to found the college, in spite of continued prodding, nothing was ever seen of the money.

Why the promise was never carried out has never been explained....Was he just overly flamboyant and this led him to make a rash promise which he never could fulfill, perhaps too proud to admit it?

In any case, whatever the motive, God did use that empty promise! Humanly speaking, God used a "lie" to excite the interest of denominational leaders in founding a college in British Columbia.

Faculty

More amazing still, we did not actually seek faculty people as much as they sought us out!

From the first year the norm of Trinity Western College would be a Master's degree or higher...For a two-year college program in 1962 this was setting our sights pretty high.

Academic credentials, however, were only one factor...we would be most concerned to build a faculty of men and women truly committed to excellence in the teaching of their discipline but equally committed to a personal interest in the student as an individual. This, of course, would entail the giving of themselves even outside the classroom.

One further demand upon the faculty....would be to teach every course from the perspective of the Christian world and life view. That is, there would be the integration of knowledge and faith....

One of the factors we were concerned about from the very beginning....was the importance of involving Canadians. The initial administrators were without exception from the United States.

*- Calvin Hanson
First President of TWU*

Undergraduate Theological Education

Christ for the Nations Bible College

Surrey, 1989

The parent organization of Christ for the Nations Bible College is an American organization, Christ for the Nations. Based in Dallas, Texas and founded in 1948 to build churches, provide literature and assist with relief efforts around the world, the organization began planning Bible schools in 1970. There are now over 40 associated Bible schools, located mainly in Africa, Asia and Latin America. British Columbia has the only Canadian school, one which now operates independently of its founders.

Christ for the Nations was established in Canada in 1978 as a missionary agency. Its Bible school in Surrey opened in 1989 using church facilities and offering diploma-level programs in practical, hands-on ministry training.

Operating costs are partly funded through tuition fees and partly by around 300 donors and alumni. The college does not charge higher tuition fees for international students, believing that everyone should be able to afford the program. These international students are encouraged to return to their home countries to act as leaders in their communities upon completion of their studies

The *Christ for the Nations Bible College Act* of 2006 gave the not-for-profit society the authority to grant theology degrees. A side benefit was that its students could now qualify for student financial assistance. The College had approximately 75 students and 14 faculty in that year.

Christ For The Nations co-founders, Gordon and Freda Lindsay, participated in the spiritual renewal that swept across North America following World War II. In ensuing years, the Lindsay's ministry expanded throughout the world with missions projects including church building in third-world countries, and massive literature distribution.

In 1970, Gordon had a dream to build an inter-denominational Bible school. He envisioned thousands of believers, filled with the Spirit and the character of Christ, going out from the college to all parts of the world. The school would have an emphasis on practical ministry training. Since that time 44 affiliate schools have been opened around the world.

The Canadian school opened in 1989. Tens of thousands of students from all over the world have graduated from CFN schools, and are in full-time or volunteer ministry around the globe.

- Christ for the Nations Bible College website

Columbia Bible College

Abbotsford, 1970 (with roots back to 1936)

1930s

An urgency for instruction arose because the Mennonites' aging leaders had received most of their schooling overseas, prior to emigration to Canada. Some training was available in the prairie provinces, but the influx into British Columbia was recent.

Within the Mennonite community there was also concern about ethical and moral behavior of their young people. Unless they offered an alternative, the leaders feared that their youth would soon lose their ethnic identity and culture....They realized that during those hard times, young people had to find gainful employment in order to survive, but they also "recognized the importance of striving for higher ideals and goals." An additional fear was "the spirit of materialism, a tendency in society to collect material things."

Quality educational standards were held in high esteem by the Mennonites of Ukraine prior to their abrupt exodus to Canada.

- Hilda Born, 1992

The predecessors of Columbia Bible College (no connection to Columbian College) were grassroots initiatives of local churches in the late thirties that came together to form a single educational institution in 1970. The two original Mennonite groups, the BC Mennonite Brethren and the BC Conference of Mennonite Churches, continue to jointly own and operate the school.

- Mennonite Brethren stream

The **South Abbotsford Mennonite Brethren Bible School** began in a church building in 1936 with 22 students. Classes were held in the winter months, interrupted for two years during World War II.

In 1943, a building was moved to the church site and the school was renamed the **Bethel Bible School**, enrolling 34 students. The introduction of a high school program led to Bethel's temporary relocation to a nearby site in 1945. (Some documents seem to refer to the school at this time as **Bethany**.) The following year, the high school, known as the Mennonite Educational Institute, moved to a new building in Clearbrook and Bethel returned to its South Abbotsford site.

In 1948, the first students graduated from a four-year program. They were deemed qualified by the denomination to either become clergy or to serve as lay helpers.

Bethel's supporting churches, operating under the Bible School Society, purchased Columbia's current site in Clearbrook in 1955 and erected a building. The name changed yet again to **Mennonite Brethren Bible Institute**. By the early sixties, enrolment had grown to 100 students and the first dormitory was built in 1962. Several additional facilities were built in the following decade. Enrolment reached 135 in 1969.

A number of smaller Bible schools in the Fraser Valley and elsewhere closed in the 1950s and 1960s, with their students moving to the Mennonite Brethren Bible Institute, partly in a consolidation effort and partly because it was the closest similar institution:

<u>School</u>	<u>Year Established</u>
Elim (in Yarrow)	1930
Coghlan (in Aldergrove)	1939
Sardis	1938
Black Creek (on Vancouver Island)	1942
Bethel	1945
Chilliwack	1947

- Conference of Mennonites stream

Paralleling these developments was another church-based Bible school started in Aldergrove in 1939 by the Conference of Mennonites. The 22 students at the **Bethel Bible Institute** (distinct from the Bethel Bible School mentioned above) paid no tuition, and the three instructors received no pay.

Around 1945, the Conference purchased four acres adjacent to a church in Abbotsford and built a women's dormitory. Enrolment increased to 61 students in 1951 and a men's dormitory was added. A teachers' residence, an unusual feature in BC postsecondary education, opened in 1964.

Enrolment at the Institute dropped in the sixties and the facilities needed improvement. The Conference Mennonites decided in the late sixties to close the Institute and to merge it with the Mennonite Brethren Bible Institute in nearby Clearbrook.

The merged institute, opening in 1970 under the *Societies Act*, was named the **Columbia Bible Institute** and enrolled about 200 students. Hilda Born wrote twenty years later that:

Some considered it almost miraculous that two denominations with differing baptismal practices could agree to share a church teaching situation. Although their doctrinal statements were similar, their emphasis had originally veered in opposite directions. Formerly, the MB's were active evangelists who immersed their baptismal candidates, while the COM's sprinkled their catechists and were noted for their charitable good works. These differences had often caused distress at inter-denominational marriages.

Maturity

The seventies were a period of growth and campus development at Columbia. A third year was added to the curriculum in 1975. Two years later, an apartment complex was sold and five acres of land adjacent to the campus were purchased for use as an athletics field and for future campus development.

The most recent facilities were an athletics centre in 2001, featuring two full size courts and seating 1200, and a student centre in 2004.

The name of the institute changed to **Columbia Bible College** in the autumn of 1985. The *Columbia Bible College Act* of 1987 gave Columbia the authority to grant theological degrees.

Today, about 40 percent of the 500 students have a Mennonite background. Two thirds are from British Columbia and about 10 percent from the USA and overseas. The gender balance is very close to 50/50.

The four-year Bachelor of Arts prepares students for full-time Christian work, with majors in Biblical studies, caregiving and counseling, intercultural studies, outdoor leadership, worship arts and youth work. Similar disciplines are offered at the diploma level, but the certificate programs offer additional fields such as Early Childhood Education and Educational Assistant.

The Outdoor Leadership program, offering credentials ranging from certificates to the baccalaureate, provides a rigorous training in adventure tourism, including various guiding certifications, that is far removed from the stereotype of a Bible college (not to mention from the controversy in the early 1960s when conservative Mennonites questioned the wisdom of hiring a sports coach at Mennonite Brethren Bible Institute.)

Pacific Life Bible College

Surrey, 1997

Pacific Life Bible College was formed when two prior colleges merged in 1997:

- LIFE Bible College, 1928

When LIFE was founded in 1928 to serve Foursquare churches, it operated out of various church basements and other facilities in Vancouver, Surrey and Burnaby. Lacking student dormitories, it decentralized its programs through a global network of affiliated church institutes. It sought, however, to develop campus residences and programs for young adults.

The Life Bible College Act of 1988 provided for the president of the Foursquare Gospel Church of Canada to serve as chair of the board of directors.

- Pacific Bible College

Pacific Bible College grew out of an inner-city ministry of the Open Bible Chapel in Vancouver. It began operations under the *Societies Act* in October of 1972 with 35 students and seven teachers, using a church basement as classrooms and old houses as dormitories. When its Vancouver facilities were expropriated in 1978, the college moved in 1979 into the Surrey facilities of the defunct Vancouver Bible Institute. (The Bible Fellowship, an 800-member independent congregation, had acquired the Vancouver Bible Institute property for its operations and built a 1300 seat multipurpose auditorium/gymnasium. These facilities housed the 50 students of Pacific Bible College.)

The *Pacific Bible College Act* of 1985 was followed by the *Pacific Bible College Amendment Act* of 2005 to change the name to Pacific Life Bible College.

Pacific Life currently serves 130 undergraduate students on its 42 acre campus. The one, two and four year programs range from a certificate in Biblical Studies through such Associate of Arts degrees as Youth Ministry to two baccalaureate programs, including a Bachelor of Theology. Bachelor's programs require graduation from a high school academic program. All programs require the applicant to be "a born-again Christian, give evidence of a consistent Christian life, and be actively involved in a local church fellowship for at least the full year preceding application."

We first suggest giving nine months to building a foundation for the rest of your life through LifeLaunch. You'll have the chance to not only learn life-changing Bible principles, but to put them into practice and apply them within a strong and supportive Christian community.

Of course, you may already have a clear sense of God's purpose for your life; perhaps you're called to be a church leader, such as a youth worker, worship leader, pastor or missionary. If so, Pacific Life Bible College offers the ideal way to prepare yourself for ministry.

- Pacific Life website

Summit Pacific College

Abbotsford, 1941

In 1941, the BC district of the Pentecostal Assemblies of Canada viewed the establishment of a college as an urgent priority to stem the drain of capable students who studied out of province and then accepted positions outside BC. The **BC Bible Institute** opened in the church facilities of the Glad Tidings Tabernacle in Victoria that autumn. It was patterned after, and drew staff from, the denominational college in Winnipeg. Eleven students enrolled initially, but the numbers jumped to around 80 after the World War II.

As the college grew, it sought its own campus facilities, moving in 1951 to a residential campus in North Vancouver.

With around 90 students, the name was changed in 1962 to the **Western Pentecostal Bible College**, but it was not until 1967 that the *Western Pentecostal Bible College Act* chartered the institution as theological college with the power to provide instruction, and to grant degrees, only in theology, religious education and sacred music.

A search for a larger site in the mid sixties, culminated in 1971 with the purchase of acreage on Sumas Mountain in Abbotsford. Construction began in 1973 with occupancy coming in the fall of 1974. The three original buildings were augmented by two others in the late seventies. The original residence and auditorium have since been replaced.

The college's name was changed through the *Summit Pacific College Act* of 2003, with the new name in use by 2004.

A popular program at Summit Pacific has been a one year certificate, historically emphasizing overseas missionary work but augmented recently with a leadership track. With a systematic upgrading of its academics, the college received full accreditation in 1980 from the American Association of Bible Colleges. It awarded its first degree in 1982.

A couple of years after I graduated, a major Baptist seminary in BC closed. It stunned everyone and made me grateful that President Richards was the financial mind behind Summit. Fred F's office used to be across from Prez Richards' office. Fred often told our class how hard Dr. Richards worked on behalf of the school and students.*

*- Andrea Lesko (alumna)
Blog, November 2006*

** Northwest Baptist relocated from Vancouver to ACTS at Trinity Western University and subsequently closed its undergraduate program.*

Limited by legislation in the fields of instruction it can offer, Summit Pacific has arranged for Trinity Western University faculty to deliver a BA in General Studies on Summit Pacific's campus. Summit Pacific's own BA in Religion provides a variety of majors, including counseling and music.

Enrolment currently stands at about 300 students, up from 250 in the early eighties.

Vancouver Bible Institute

Surrey, 1918 - 1977

The **Vancouver Bible Training School** opened in 1918 on Hastings Street, but within a year or two it had moved to rented space on West Broadway near Cambie Street. It then moved to its own building at West 10th Avenue and Fir Street in 1923. Total enrolment rarely exceeded 100 but it was influential in British Columbia. It was incorporated as a society in 1925.

The first principal, Walter Ellis who served until 1944, sought to keep the school free of the narrowness that he believed characterized Bible schools in North America. Designed to educate the laity in two and three year diploma programs, it had lower entrance standards than seminaries, accepted women and allowed for part-time study. Evening classes were emphasized. A broad range of part-time faculty came from a variety of Protestant denominations.

Enrolment surged after World War II, only to be followed by a sharp decline after the school was renamed the **Vancouver Bible Institute** in 1950. (The institute's association with mainline Protestantism was a hindrance when competing for evangelical students with the Prairie Bible schools.) In 1956, the interdenominational board transferred ownership to the Baptist General Conference, which relocated the institute to the suburbs of Surrey. Enrolment grew to about 125 students and the *Vancouver Bible Institute Enabling Act* of 1968 allowed for the granting of degrees in theology and religious education.

The college faced a number of challenges. Historian Robert Burkinshaw reports that "heavy debts incurred during an ambitious building program and an unwillingness on the part of the liberal-arts-oriented American parent body to continue operating a Bible college resulted in its closure."

As part of its closure in 1976/77, the institute's library was acquired by Trinity Western University. Pacific Bible College moved into its facilities in 1979.

Graduate Theological Education and Seminaries

Associated Canadian Theological Schools

Langley, 1987

The Associated Canadian Theological Schools are a partnership of six seminaries that collectively comprise the graduate school of theological studies at Trinity Western University. Now enrolling over 500 students, degrees are offered jointly by TWU and each of the seminaries. ACTS students take the same core courses, supplemented by additional courses that teach their denomination's distinctive. All courses are open to any ACTS student.

ACTS was launched in 1987 with three partner seminaries, two of which were Baptist (yet another Baptist denomination, the Baptist Union of Western Canada, was already involved with Carey Theological College):

- Trinity Western Seminary, 1987

This seminary is the denominational seminary for the Evangelical Free Church of Canada, the parent church of Trinity Western University.

- Canadian Baptist Seminary, 1987

Following 90 years of association with an American conference, the Baptist General Conference of Canada was formed in 1981. Canadian Baptist Seminary was later established as the conference's graduate educational arm. It opened using the charter of the former Vancouver Bible College.

- Northwest Baptist Seminary, 1934

This seminary serves the Fellowship of Evangelical Baptists in western Canada. Its roots lie in the Western Baptist Bible College that operated in Calgary from 1934 to 1939. It re-opened in 1945 in Port Coquitlam, BC under the name **Northwest Baptist Bible College**. Located in a renovated old hotel, the college enrolled 20 to 25 students annually.

In 1958, Northwest moved again, this time to southeast Marine Drive in Vancouver. It became **Northwest Baptist Theological College** in 1959 when provincial legislation authorized it to grant all theological degrees. The graduate division officially became a seminary in 1976.

Northwest Baptist College and Seminary moved to Langley in 1989. A decade later, the undergraduate division closed and Northwest now continues as a seminary.

The addition of three more seminaries brought the total to six denominations in the ACTS consortium. Two of the three new members were BC extensions of out-of-province institutions.

- Mennonite Brethren Biblical Seminary, 1999

This Mennonite seminary opened in 1955 in Fresno, California. Twenty years later, in 1975, Canadian churches were given equal representation on its board of directors.

The ACTS seminary is an extension of the California seminary and provides a church-based program of theological education and leadership training. It serves around 60 students annually.

- Ambrose Seminary, 1999

What is now known as Ambrose Seminary, one of two off-campus sites of Ambrose University College in Calgary, joined the ACTS consortium in 1999 under the name **Canadian Theological Seminary (CTS)**. CTS had been established in 1970 in Saskatchewan as the **Canadian Theological College**, the graduate school associated with the Canadian Bible College (CBC) of The Christian and Missionary Alliance. The Bible college had operated under two previous names since its founding in 1941 in Regina.

The Canadian Bible College had acquired a Nazarene lineage in 2003. Alberta's Alliance University College was created that year when Canadian Nazarene University College (which had operated under four previous names in three cities in two prairie provinces since its formation in 1921) joined with the Canadian Bible College. The Nazarene school had moved from Winnipeg to Calgary in 1995 to take advantage of Alberta legislation enabling Christian university colleges to offer programs in the Arts and Sciences. CBC/CTS had made a similar move from Saskatchewan in 2000. Since the 1960s, the two schools had been affiliated with the University of Manitoba and the University of Regina respectively.

Soon after Canadian Theological Seminary had joined the ACTS consortium in BC, CTS – Toronto was established in 2000. What had started in 1999 as CTS – Langley became known as Ambrose Seminary in 2007 when Calgary's Alliance University College was renamed Ambrose University College.

- Canadian Pentecostal Seminary, 2004

Although its name is national in scope, the Canadian Pentecostal Seminary serves western Canada, with Master's Pentecostal Seminary mandated to serve eastern Canada.

Its precursor organization under the *Society Act*, Canadian Pentecostal Seminary West had worked in conjunction with Trinity Western University since 1996. Degrees were conferred by TWU until the seminary received its own degree conferring authority under the *Canadian Pentecostal Seminary Act*. With the ability to grant degrees in its own name, the seminary moved from affiliate status with ACTS into full partnership. This occurred after a careful review to confirm that its theology was sufficiently consistent with that of the other partners.

Carey Theological College

UBC Campus, Vancouver, 1959

Carey Hall

The story that follows is a political story as well as a spiritual one. Carey Hall, as she grew and developed, had to struggle for her existence against forces in the Baptist Union, at Regent College and finally at the University of British Columbia. Struggle is perhaps too harsh a word: Carey knew there were political forces and stratagems that sought to limit her development – even shut her down – and this story exposes some of those political elements and machinations that Carey was often not aware of.

*- Don Anderson
Baptist pastor and historian*

Carey's relationship with its denomination was often strained and its development for the first three or four decades might be described as plodding and marginalized. It is only in the last decade that Carey has come into its own and flourished.

Carey Hall was the creation of the BC Convention Baptist denomination, with the Baptist Union of Western Canada hovering in the background. (Two other streams of Baptists have seminaries within the Associated Canadian Theological Schools in Langley.)

In the early 1950s, UBC pressured church groups that had been designated for leases on its campus to start constructing student housing, even if they had no intention of immediately building a theological college. In 1957, the Convention Baptists formally requested UBC set aside a tract of land for a "UBC Baptist Educational Centre." Plans called for a single

story building housing an undergraduate men's dormitory, small library, common room, chapel, offices and counseling facilities. When this facility opened in 1960, the intent was for half the beds to be allocated to Baptists and the remainder to students from a wide variety of backgrounds.

In order to access land on the UBC campus, Carey had to incorporate as a theological college under the *Carey Hall Act* of 1959. Bearing in mind several failed denominational colleges across Canada earlier in the century, the act's reference to a college caused deep suspicion and division among some Baptists who had supported a residence at UBC but not an educational operation.

It was another 15 years, around 1975, that planning began for educational programming at Carey Hall. Predictably, some constituencies were alarmed at the prospect of a theological college, primarily for financial reasons. Carey thus contemplated something more modest in scope than a full seminary, something focussing on internships and field training experiences for theological students from other institutions, along with some adult education and in-service programs.

With a number of Regent College graduates finding their way into jobs at Baptist Union churches, even though Regent provided no training in the distinctive aspects of Baptist churches, Carey began exploring prospects for partnering with nearby Regent College. By 1979, Carey agreed to provide faculty and courses for about one third of the MDiv degree (clergy preparation degree), focusing on counseling, preaching, administration and field education, with Regent providing the more academic courses in theology.

Carey principal Ernie Runions described relations with Regent College as ranging from "amiable to strained depending on both Baptist and Regent political winds." The first cost-sharing agreement for the Regent-Carey MDiv was not finalized until four years after the program began, and just one year before the five-year review period. This elevated the stress not only between the two institutions but also within the institutions as business people on their boards looked for clearly defined plans from academics who were struggling with an explosion of students and with

establishing a program that would meet accreditation standards. (By 1981, the Regent-Carey group was among the largest theological programs in Canada.)

The sharing of a library, and the associated costs, was another longstanding stress between Carey and Regent. Nevertheless, in 2004, Carey, Regent and the Vancouver School of Theology were able to implement an integrated library system.

The Carey residence went co-educational in 1984. At the same time, it expanded its educational space, adding two classrooms and some office space.

Maturity

Beginning in the late eighties, Carey became involved in significant extension work in Kenya that set the precedent for subsequent changes back in Canada. Looking to bring Third World knowledge back to Canada, as well as to bring western knowledge to Kenya, the African experiences helped Carey develop distributed education and refine its thinking about alternative educational methodologies, such as church-based cohort programs.

Carey Hall bifurcated in 1991, with Carey Theological College referring to its educational activities and Carey Hall Residences referring to its housing for students. (A third division, the William Carey Institute focusing on non-professional, non-degree continuing education and lay leadership programs, emerged in 2006.) Carey's relationship with the prairie constituencies of the Baptist Union of Western Canada were tenuous in the nineties, and the Baptist Union itself was going through stormy times.

The first evidence to the broader postsecondary community of Carey's changing orientation was the introduction of the DMin degree, a professional rather than academic doctorate, and Carey's affiliation with UBC in 1999.

Internally, Carey's constituencies struggled with the traditional, academic orientation of Regent's MDiv. These constituencies were moving towards embracing practical theology and its relationship with the local church, and were very concerned about enhancing accessibility. In the late nineties, Carey began planning a Master of Pastoral Ministry, MPM, degree to balance the more scholarly MDiv track at Regent College. The MPM program started in 2004, designed for students who could relocate for extended periods and laddering closely with other certificate and diploma programs. Flexibility and individual planning of electives were central.

Following the introduction of the MPM and a \$1 million grant that Regent received from the Lily Foundation to enhance its MDiv program, Carey's participation in Regent's MDiv was reduced in 2005 to providing five electives for a Baptist track, paralleling Regent's Anglican Studies program.

By 2004, Carey had about 45 students in each of the MPM and DMin programs, 100 students in Kenyan projects, and 175 students in church-based programs for CMin and DipMin certificate and diploma programs. That academic year, it had an unduplicated headcount of 750 students in 58 credit courses. Tracks for Chinese students, offered in Chinese, were also under development.

A new five-storey Carey Centre opened in 2005. It had taken the better part of a decade to navigate the project through university and municipal bureaucracies. It entailed demolishing the original residence in 2002 and developing market townhouses on the parcel of land adjacent to the academic building.

Carey received approval in 2009 from the Association of Theological Schools for a 72 credit hour Master of Divinity that is described as practical and accessible for employed clergy who are unable to relocate to a full residential program.

Despite sharing a library, the paths of Regent College and Carey Theological College had now diverged. Carey had established a niche in distance education, rather than academy-based education. It clearly saw its role in meeting the needs of churches, rather than focusing on the needs of individuals and on scholarship. It had committed to professional education rather than academic education.

Regent College

University Endowment Lands, Vancouver, 1968

A denomination well-known for a strong streak of anti-intellectualism, the Christian Brethren, founded a graduate school...with a faculty among the most distinguished in North American evangelicalism.

*- John Stackhouse
Regent College faculty*

Regent College was the first graduate school of theology in North America committed to the education of the laity as its central focus. Although founded on the historic evangelical faith, its curriculum is edgy, academic freedom is valued, and its ethos is artistic and “world-embracing.” In terms of academic reputational rankings, it is in the same league as the divinity schools at Yale and Harvard.

Established largely with funding from donors in Vancouver and Victoria, the local business people who were envisioning a new type of theological

institution quickly established a network of prominent religious contacts across Canada, the United States and Britain.

Thoughts about the new theological venture in Vancouver assumed identifiable shape in 1964. Within a year, the concept of not distinguishing between clergy and laity, and of offering a one year program for those planning careers in other fields and a three year program for those planning full-time ministry (but not as ordained clergy) had been articulated. The name Regent was chosen largely because it was neutral, not sounding Biblical or theological, although it also had the strong connotation of stewardship and caring for what belongs to others.

The 1968 charter in the *Regent College Act* referred to a Brethren school of theology, the denomination in which the planning had begun, but the institution was intended to be transdenominational from the beginning.

Only a summer school with seven courses was offered in 1969, held at St. Andrew’s Hall and attracting fifty-six students. Additional evening lectures were provided around Vancouver. The 1970 summer school attracted 100 students and was held at Carey Hall.

Year-round offerings, consisting of the one year diploma for a handful of students, began in September 1970 in space at Union College (now the Vancouver School of Theology.) The first affiliation agreement with Union College was for a three year period.

The full-time program started in 1970 with six students admitted. It was a considerable step of faith. One was from Manitoba, another from Alberta, another from England and one from Italy. How would they come to be on the west coast of Canada? I find it bizarre.

One week before classes started, two of these students were killed in a car accident, plus the president’s secretary. The first public event of Regent College was a funeral. You can’t be a reader of the Bible and conclude that you lead from a position of strength.

*- Rod Wilson, 2004
President, Regent College*

Enrolment grew and soon Regent was looking for different facilities. After a preliminary inquiry as to the possibilities of a joint building on the Carey Hall site, Regent was able in 1974 to purchase two fraternity houses on the University Endowment Lands across the street from UBC's health sciences precinct. One house was used as a residence and the other was converted to offices and classrooms, with occupancy in the 1975/76 academic year.

The mid 1970s were a formative period in Regent's development, despite its identity rooted in the Brethren ethos of avoiding structured and exclusive hierarchies. With growth and success, tensions emerged about the emphasis to be placed on scholarship relative to practical service and training. Discussions about perhaps broadening offerings to include professional (ministerial) students alongside the laity were challenging. Tensions within faculty about leadership style had also emerged.

Regent sought to be closely affiliated with a secular university because it saw universities as central in a technological society. The election of Regent principal James Houston's friend and fellow geographer, Kenneth Hare, as UBC president resulted in special arrangements and privileges for Regent students and staff, including use of the UBC library. Formal affiliation with UBC came in 1973, albeit after a two hour debate in the UBC Senate, but the relationship with UBC stagnated and did not flourish as originally envisioned.

Maturity

When Regent was ready to demolish the fraternity houses and build a permanent facility, future BC lieutenant-governor, David Lam, pledged \$1 million towards the new building. He used his connections with provincial cabinet ministers to cut through the red tape of getting permission from the provincial government for Regent to proceed on the University Endowment Land site.

Located at the main entrance to the UBC campus, design guidelines for the new building specified that the vista into UBC be protected. The library became a contender as the busiest theological library in North America. When the library expanded in 2005, the facility was built underground in order to maintain the public square and UBC vista.

In 1977, faculty member Ward Gasque left Regent College to become the first president of New College Berkeley (in California.) Although not formally linked to Regent College and having developed along its own track, New College was nevertheless heavily influenced by the Regent College philosophy.

The professional MDiv program was introduced in 1978 to complement the lay oriented Master of Christian Studies. This development was mildly controversial, but its presence is now more or less accepted. Denomination-specific programs are offered for Baptist and Anglican students (see also the section on Carey Theological College.) The academically-oriented Master of Theology program started in 1982.

Today, nearly 700 students (350 full-time equivalents) students enroll in credit courses annually at Regent College. About 40% are Canadian, 40% are American, and the remainder come from around the globe, especially South East Asia (Hong Kong, Singapore and Malaysia.) The April 2008 convocation had 195 graduates.

The Chinese Studies Program recruits promising doctoral students, usually not Christian, from leading Mainland Chinese universities to do part of their doctoral programs at Regent College. The joint program in Christian/Religious Studies was established in 1996 and over 100 doctoral students have participated date. As of 2007, Regent had agreements with ten Chinese universities to jointly train PhD students with special interests in Christian studies.

...that such an institution was created not by educators or theologians, but by laypersons. Yet, Regent College immediately attracted the attention of the world's leading evangelical theologians and secured an Oxford don as its first principal. Indeed, as one of the early board members and founders later remarked, "We were just amateurs. If we really knew what we were doing, we might not have gotten off the ground."

Regent College's founding was marked by several apparent paradoxes: a Plymouth Brethren heritage, its Vancouver location, and the Oxford ties of its founding principal, none of which appears logical when taken at face value. In order to discover and, if possible, explain the enigmas, the following organizing question was advanced: "If Regent College is the answer, what was (were) the question(s)?"

*- Kenneth Botton
PhD dissertation on Regent College*

St. Mark's College

UBC Campus, Vancouver, 1956

The Catholic church's original thinking in the early 1950s was to build an arts college in British Columbia, but by 1955 the vision had shifted to establishing a theological college. The *St. Mark's College Act* was enacted in 1956 to enable the granting of graduate degrees in theology. The act provided for the college to be governed by a Board of Management that could be entrusted to a recognized Roman Catholic teaching clerical order.

New buildings on the UBC campus were constructed using funds raised by Catholics of Vancouver, with a men's residence, chapel, library, Newman Centre for social gatherings and educational events opening in September 1958.

St. Mark's has had periods of vibrancy and relative dormancy. In the late sixties, the College was virtually only a residence, a liability rather than an asset of the Congregation of St. Basil. Four years ago, it had only a handful of part-time students; now it has close to 100 and some courses are also being offered in Victoria. A continuing education diploma was recently introduced for people not looking for graduate credentials.

The Basilians left St. Mark's in 2005 due to a diminishing clergy base to staff their facilities around the world.

The college has run out of space and is renting rooms from the nearby Vancouver School of Theology. Although no commitments have been made, some preliminary planning has occurred for men's and women's dormitories and for quadrupling educational space to over 100,000 square feet.

See also Corpus Christi College.

Corpus Christi would not be here if it wasn't for the Basilians and St. Mark's. On the other hand, St. Mark's has been revived and inspired by the new energy brought by Corpus Christi.

*- David Sylvester, 2005
Corpus Christi President*

Father Henry Carr and St. Mark's College

In the nineteen thirties, even though religious denominations at UBC were, as a result of the University Act of 1908, allowed to teach only their own ministerial candidates and forbidden by law from participating in the work of any of the university faculties, the Archdiocese of Vancouver hoped to establish a Catholic college on the UBC campus. And as the community of priests to which I belong, the Basilian Fathers, had successfully established Catholic colleges on provincial campuses in other Canadian cities, the Archbishop of Vancouver (William Duke) sent out an invitation to our Superior General, Father Henry Carr, to explore the possibility of doing the same in Vancouver.

Father Carr promptly paid several visits to Vancouver, but his initial request was refused by the University, and no real progress was made until the late forties after Norman MacKenzie had become president of UBC. MacKenzie had known Father Carr at the University of Toronto and respected his achievement as president of St. Michael's College and co-founder, with Etienne Gilson, of the Pontifical Institute of Mediaeval Studies there.

How was he [Carr] to found single-handedly a college in what was then thought a distant city where Catholics were a distinct minority, on a campus that, almost to a man, didn't want him, in a Department of Philosophy that attempted to thwart his every purpose? As it turned out, it was the Department of Classics that came to his aid. Colonel Harry Logan, Head of the Department, offered him, with what Father Carr later called "unfailing and understanding kindness," a lecturer's appointment teaching Cicero, Juvenal and Beginner's Greek.

It was a humble enough position and it meant teaching subjects that Father Carr had not taught for some forty years. But there was more humbling to come: after his very first class Father Carr was told by a regretful President MacKenzie that the previous evening the Senate of the University, not at all pleased that a Catholic priest was going to be lecturing on campus, insisted that Father Carr could not do so as long as he wore clerical dress....

His cause was soon taken up the UBC students....It wasn't long before Father Carr was teaching again in the collar he had worn the classroom for over fifty years.

When the second semester came, President MacKenzie honoured him with a special luncheon at the Faculty Club, introducing him as "one of the very greatest teachers in Canada." And within a decade UBC had set up a Department of Religious Studies. As Colonel Logan put it: "The UBC faculty and Senate arrived at a rational interpretation of the clause in the University Act of 1908," and added: "One cannot but realise the importance of the role [Father Carr] played in the acceptance by the university of the concept that religion must be included within the area of curricular studies."

*- Father Owen Lee
First PhD candidate, UBC Faculty of Arts*

Vancouver School of Theology

UBC Campus, Vancouver, 1971 (with roots back to 1908)

If the history of the Vancouver School of Theology were to be encapsulated in a single word, “merger” might be a good choice. VST was a merger of Anglican and United Church seminaries, with those seminaries themselves having been formed from various denominational schools.

- United Church stream

VST’s predecessors date back to 1908 when the Presbyterian **Westminster Hall**, Vancouver’s first formal theological college, began classes at the University of British Columbia’s predecessor, McGill University College. It incorporated the following year and later moved to its own building on Barclay Street in Vancouver.

Westminster’s delivery model was to offer courses only in the summer so that students could work full-time in mission churches throughout BC. When they came to Vancouver to take courses, students from theological colleges in other parts of the country substituted in the mission churches for their field experience.

Ryerson College, an offshoot of the Methodist Columbian College in New Westminster, received its charter in 1912 but did not begin offering courses until 1923, using the facilities of Westminster Hall. There had been open discussions of joint studies with other denominations and thus Ryerson never had its own building.

A third strand was **Congregational College of British Columbia**, an incorporated institution that never held any classes.

Following the formation of the United Church of Canada in 1925 from Methodist, Congregational and some Presbyterian churches, Westminster Hall, Ryerson College and Congregational College merged in 1927 to form **Union College of British Columbia** and moved into the Iona “castle” on the campus of UBC.

During the early thirties, Union enrolled about three dozen students in Arts and Theology, plus some students in post graduate courses and twenty or so involved in extra-mural work. The Royal Canadian Air Force used most of Union’s residential space during World War II.

The late forties were a tough period for Union College. The academic faculty consisted of two instructors, an administrator and a part-time librarian. Only one student graduated in each of 1948 and 1949. The new principal described the property as giving the impression that it was uncared for.

During this immediate postwar period, there were divisions within Union College and United Church congregations supported various factions. The rumor was that the denomination was willing to close the college. However, the college got back on its feet in the early fifties and made such changes as abandoning extension correspondence courses in favour of a summer school program wherein students and visiting scholars could intermingle. The late fifties brought a major financial campaign.

- Anglican Stream

The predecessors of **Anglican Theological College** date back to 1910 when a grant from an Anglican conference in London, England was provided for the establishment of a theological school in British Columbia. The moderately high church **St. Mark’s Hall** (no

relation to St. Mark's College) opened in 1912 on Davie Street in Vancouver and became incorporated the following year.

Latimer Hall, originally Bishop Latimer College, opened in Vancouver in 1910 and was incorporated in 1911. It was low church and had a two-fold purpose: to train missionaries to the native peoples of BC and to prepare clergy. It was theologically more conservative than St. Mark's, but the two institutions gradually came to cooperate more. In 1920, it merged with St. Mark's Hall, partly in response to financial exigencies, to form The Anglican Theological College of BC, housed in the former Latimer building on Haro Street.

In 1927, Anglican Theological College moved into the Chancellor Building at UBC.

Located adjacent to each other, Anglican Theological College and Union College cooperated in offering courses and access to materials throughout the 1960s. A consultant, Charles Taylor, noted in 1969 that ATC and Union College enrolled only 40 students between them, about half the number of non-theological students who were housed at ATC. He viewed the administrations of these two small schools to be cumbersome and ineffective. While he saw strengths such as the location of the colleges and their good facilities, an ecumenical outlook, and faculty familiar with new development in educational theory and methods, he also observed that:

In at least one of the colleges, the "image" is poor; there is evidence of dissatisfied alumni (no data has been received as to how congregations regard recent graduates), disaffected students, uninterested prospective students (reflected in low enrolments) and past coolness towards the Colleges on the part of many at UBC.

He also asked, but did not answer, about the appropriateness of maintaining an undergraduate residence for students not studying theology or religion as these residents were not integrated in the life of the colleges.

The two schools merged in 1971 to form the **Vancouver School of Theology**, at a time when the national churches were also considering a merger (which never did materialize.) As described in the section on **St. Andrew's Hall**, arrangements were made in 1984 for Presbyterians to study at VST.

VST's 2005 report about teaching and learning at VST is consistent with its history of trying new approaches to delivering a quality theological education, e.g. in the 1980s it took advantage of the provincially-sponsored Learning Network to offer courses to lay people throughout the province. It introduced week long intensive courses and experiential learning during that decade. The DMin program used hybrid courses, with one week periods of intensive study and an online component.

Vancouver School of Theology Act, 1992

This act sets out a reform of an institution that had become outdated in terms of its mode of governance. You had a school of 250 students that was governed by an unelected body of 60 senators -- one senator for every four students....It will no longer require 16 meetings a year by the board of governors; they'll only be required to meet three times a year. ..No longer will the school have to hold an extraordinary general meeting that has no powers to do anything.

This act shows what happens when men and women consult with each other and come up with a new system of governance that somehow manages to keep all the different and distinctive parts of their society happy. So it's with great pleasure that I sponsor this bill.

- MLA Mike Farnsworth

The Native Ministries MDiv program started in 1989 and is offered by extension to prepare clergy over a five to six year period in the communities where they live. It takes native traditions and

contexts seriously. Delivery methods include print, cassettes, online, regional communities of learning, two-week courses at VST and the occasional intensive course off-campus.

VST has enrolled more females than males since at least the 1980s. As early as 1992, it noted that 60% of its students were age 35 and over.

With a 999 year lease on ten acres, the school decided to sublease some of this land for private housing. Since 2000, VST has redeveloped part of its property for market housing and condominiums. The resulting funds were intended to allow VST to retire its debt, build a new student residence and consolidate the School in the refurbished Iona Building (The former Anglican Chancellor Building was demolished in 2006, at which time the all of VST's operations became based in the Iona building, the former home of Union College.)

It is encouraging that the new curriculum has moved to having more required feminist reading within the core curriculum. However, this seems to be on the initiative of only some of the faculty, in some courses, not evenly over the entire curriculum in all divisions.

We discovered that the perception of the School is that it is no longer at the forefront, in terms of content or methodology. This perception has consequences for our ability to recruit students.

We heard widespread and deep frustration with hiring processes, management practices, and administrative procedures which were seen in some instances as unjust and unethical.

*- Feminist Dimension Task Force,
Vancouver School of Theology, 1997*

Other and Multiple Functions

Some institutions have changed dramatically over time, or fulfill several functions such as providing both undergraduate and graduate programs, and do not fit neatly into one of the foregoing categories. Other institutions no longer exist. Yet others provide only non-credit study. Rather than forcing square pegs into round holes, they have simply been grouped together in this catch-all section of the report.

Canadian Graduate School of Ministry

Kelowna, 2008

Although discontinuous and representing very different phases of development, the predecessors of the Canadian Graduate School of Ministry stretch back to 1964 in Vancouver.

People connected with the Canadian Sunday School Mission and the Winnipeg Bible College established the **Burrard Bible Institute** near Port Moody in 1964. Attracting a disproportionate share of students from smaller and interior towns, the school relocated to Kelowna in 1974 and was renamed the **Okanagan Bible Institute**.

The *Okanagan Bible College Act* of 1983 authorized the granting of degrees and renamed the institute as the **Okanagan Bible College**. At its peak enrolment in the eighties, Okanagan Bible Institute had almost 200 students, based in the former Knox High School. Numbers fell, though, and the school closed in 1995 after several years of decline.

In 2008, the **Canadian Graduate School of Ministry** opened as the graduate division of Okanagan Bible College (there being no undergraduate division.) Instruction will be provided by faculty from the California Graduate School of Theology, an institution which has informal links with Robert Schuller's Crystal Cathedral in Los Angeles. Students in professional masters and doctoral programs will be required to spend two weeks in residence annually in the two-year programs.

Capernwray Harbour Bible School

Thetis Island, 1979

Imagine the pastoral scenery of a modest English manor transplanted to the sloping shores of BC's Gulf Islands and you have the ambience of the Capernwray Bible School and Conference Centre. The 99 acres were first settled in 1886 and passed through a couple of owners who farmed the land. The Marine Medical Mission then purchased the property in 1953. The name changed in 1972 to the North American Indian Mission, with the goal of offering technical training to First Nations people, but the plans did not endure. The property shifted in 1979 to a young couple with a vision for extending the English Capernwray Hall Bible School to Canada.

In the Winter of 1979, on Friday, January 13th, sent by God, a "young couple came along". Charlie and Marlene Fordham arrived on the property with their two children, Christopher and Jessica and soon formed a Board of Directors, signing a "lease to purchase" the 99 acres. With less than \$100 in pocket and absolutely no promise of support from anyone, they determined not to go out "begging" for support for something that God was going to do!

- Capernwray website

The English short term Bible school had opened in 1949 and is today part of a network of 25 such Capernwray Bible school and retreat centres in 19 countries. The network operates under the name of Torchbearers International.

In 1979, BC's Capernwray Harbour Bible Centre opened its doors to 77 students. A one-year Bible school now runs from September to May for about 130 residential students from around the world. In the summer months, Capernwray Harbour is host to more than 3,000 guests for various kinds of retreats and conferences

Capernwray is explicit that it emphasizes personal growth through living in community and experiential learning rather than academic achievement in Bible studies. While some written assignments and extensive journaling are required, grades are not assigned for the classroom components of the curriculum. Rather, the focus is on relationship building and practical application.

Students pay about \$9,000 for the eight month academic year, a figure that includes room, board and tuition and which is tax deductible for Canadians. School is viewed as a full-time commitment with no outside employment, although each student contributes about an hour a day by way of food service and property maintenance chores. Dormitory housing is cluster-style in cottages and lodges.

Columbian College

New Westminster, 1881 – 1936

British Columbia's first postsecondary institution, Columbian College in New Westminster, consisted of a College of Arts and Theology that opened in 1881 in the school room of the Methodist Church. It was incorporated in 1893 as Columbian Methodist College.

The theological department became incorporated as **Ryerson College** in 1912. Because of World War I, however, it took until 1923 for Ryerson to begin offering its own courses, at which time it moved to Vancouver. Columbian continued to operate as a residential secondary school and general arts institution until 1936.

Columbian College has no connection with the Columbia Bible College. Information about Ryerson College is reported under the Vancouver School of Theology.

Naramata Centre

Naramata (north of Penticton), 1948

The United Church in BC and Alberta established the Naramata Centre after World War II as the **Christian Leadership Training School**. A retreat and conference centre, the society offers spiritually-based courses and workshops that resemble continuing education courses.

Throughout its existence, the Naramata Centre has offered a Winter Session Program for between 12 and 20 full-time, residential students. Although the length and style of learning have changed over the years, Winter Session has been a core program. The program consists of experiential and theoretical non-credit learning about group dynamics, leadership development and Christian

spirituality for students living in an intentional community. The current version of the program is 14 weeks in duration.

Okanagan College

Summerland, 1907 – 1915

Following their withdrawal in 1879 from American affiliations, BC Baptist churches discussed academic postsecondary education for over a decade. Ideas about a university scheme, the Canada Pacific University, were for something smaller in scale than other Baptist universities in Canada, namely Acadia in Nova Scotia and McMaster in Ontario. Finally, a donation of land in Summerland in 1906 led to the construction in 1907 of the first building of what was named Okanagan College (no relation to the present day Okanagan College in Kelowna.)

The college opened in 1907 with 22 students, growing to 72 by year end. A ladies' residence and a gymnasium were then built, but soon the fledgling institution was struggling financially. With 104 students in 1911, a 1913 church report warned that due to the "increasingly heavy burden of debt, that but for the over-ruling of a Divine Providence, we must have reached the limit of endurance and have broken under tremendous strain." The College at that time was little more than a high school supplemented with some commercial and music courses at the postsecondary level.

1914 marked the beginning of the end. The college ceased enrolling students in 1915, and by 1919, part of the main building was leased to the Summerland school board. The gymnasium was rented for the winter for sports and the third building remained vacant.

The closure of Okanagan College was one of several Baptist early educational failures in western Canada that help explain the development of Carey Theological College. Writes Baptist historian and pastor, Donald Anderson, "...these Western Baptists had not a clue about what they were doing. This was educational opportunism without educational policy. After all, the [Baptist] Union accepted donations of land or money for colleges without stopping to consider either the need or the future financial obligations..."

While in some respects it may seem desirable to locate an educational institution, such as ours will be, at some populous centre, there are usually disadvantages in such cases that outweigh the gains. The excitement, the feverish unrest, the atmosphere of soulless commercialism that belongs to the city, are not among the most favourable conditions for true education.

For the highest purpose of education is not to make men sharp and shrewd to gain advantages over their fellow-men and to get themselves much of this world's goods at the expense of their neighbours, but to make men larger of soul, true and generous, refined and spiritual in character.

....It must be more than a school amply furnished from an intellectual point of view. It must be an institution endowed with a great moral and spiritual regenerating power. It must, also, be a centre of missionary activity.

*- Baptist Education Board, 1907
Reporting on Okanagan College*

Pastoral Institute of British Columbia

Vancouver, 1965

The Pastoral Institute of British Columbia was an organization that might have developed into a small institution, but which operated for only a little less than two decades.

In the 1960s, chaplains in hospitals were funded by various denominations. The establishment in 1965 of the Canadian Council for Supervised Pastoral Education, now the Canadian Association for Pastoral Practice and Education, provided a venue for chaplaincy and parish ministry students to receive supervised internships of varying durations in clinical settings by certified supervisors.

In 1964, the United Church chaplain at Vancouver General Hospital, Murray Thompson, spearheaded an effort to strengthen and expand supervised pastoral education. Despite affiliations with the predecessors of the Vancouver School of Theology and supervision by experienced chaplains, the Pastoral Institute initially faced some resistance from hospitals to having pastoral students working with patients and their families. The challenges were gradually resolved and hospital education began in 1965.

The Pastoral Institute of British Columbia was privately funded from such sources as the United and Anglican churches. Although based at St. George's Anglican Church in Vancouver, student supervisors had offices in a variety of locales, and it appears that educational sites included the UBC hospital, Vancouver General Hospital, St. Paul's hospital, the Cancer Agency, some Vancouver Island hospitals, and the provincial psychiatric hospital, Riverview.

The Institute entered bankruptcy in 1981/82 and was dissolved. By the late eighties, some hospital-funded chaplaincy positions were operating, such as what is now Vancouver General Hospital's Department of Spiritual Care and Multifaith Services, and internships continue today under the auspices of the multifaith Canadian Association for Pastoral Practice and Education. Pastoral caregivers/counselors are currently exploring the possibility of becoming a self-governing, regulated profession along the lines of doctors, nurses and other health care professionals.

Prince George College

Prince George, 1962- 2001

In 1960, the Bishop of the Diocese of Prince George considered established a classical postsecondary college but decided instead to concentrate on secondary schooling. (This was much the same time as the public vocational school, which evolved into the College of New Caledonia, was getting started.) Prince George College, later known as O'Grady Catholic High School, opened in 1962 with a Grade 13 enrolment of sixteen students.

The BC secondary school system removed Grade 13 from the curriculum within a few years and the "college" no longer offered college-level courses. O'Grady School closed in 2001 due to low enrolment.

St. Andrew's Hall

UBC Campus, Vancouver, 1957

The story of St. Andrew's Hall is that of an unfulfilled dream with a consolation prize.

In 1925, the Congregationalist, Methodist and part of the Presbyterian churches merged to form the United Church of Canada. Westminster Hall, the Presbyterian theological college in Vancouver, was part of the merger. Two years later, in 1927, what remained of the BC Synod of the Presbyterian church declared its determination to found another theological college. However, provincial legislation providing a charter did not come until 1955 with the *St. Andrew's Hall Act*.

With a long term lease from UBC in the theological precinct of UBC's campus, St. Andrew's Hall hired a dean and opened a 40 bed men's dormitory and chapel in 1957. The dean was given voice within denominational committees and assemblies by being appointed chaplain to the Presbyterians at UBC.

Resources were never adequate to activate the degree-granting charter of St. Andrew's Hall, so arrangements were made in 1984 for Presbyterian students graduating from the Vancouver School of Theology to be eligible for ordination (i.e. to become "licenced" for full-time ministry as clergy) within the denomination. VST became St. Andrew's agent in conferring degrees to Presbyterian students and the dean of St. Andrew's was given a cross academic appointment to teach at VST.

In 1995, St. Andrew's opened 93 co-educational housing units ranging from quads to townhouses. The original dormitory and chapel were demolished in 2005 as part of an overall plan to redevelop the site. A 99 year leasehold on a portion of the property was sold for market housing development, with the funds raised to seed new construction.

St. Andrew's continues to provide chaplaincy services to UBC students and continuing education programs.

New Dean at the New Hall

At that time the university [UBC] was welcoming any support it could get for "spiritual values," and it also sorely needed more and better housing for students. From there [UBC's president's office] we went to meet the principals of the two theological colleges. They were gracious and helpful. I liked them. Their colleges worked closely together and, on paper, our Hall was someday to become another theological college.

One day during registration week...a freshman bounced in wearing a distinctive white and green initiation beanie. Woe betide him if any sophomore were to catch him hatless...the judge bellowed at him like a drill sergeant, "TAKE OFF YOUR HAT TO THE DEAN!" That eager young flower suddenly drooped in the withering blast – and so did I.

*- John Ross
First dean of St. Andrew's Hall*

Seminary of Christ the King

Mission, 1931

Not many postsecondary institutions can survive, as did the Seminary of Christ the King in the early seventies, a couple of years with no students. However, the seminary is a special type of institution, one which is able to have its students rise at 6:00 a.m. and maintain nightly silence from 9:00 p.m. until breakfast.

The seminary is both a residential high school for boys and a degree-granting arts and theological college that prepares men for the priesthood.

The Archbishop of Vancouver founded the Seminary of Christ the King in 1931 in Ladner, south of the Fraser River. He entrusted its operations in 1939 to a small group of Benedictine monks from Oregon as a training centre for both diocesan (local churches) and religious (orders) priesthood students. The following year, in 1940, the Benedictines moved the monastic and seminary communities to Deer Lake in Burnaby.

We don't expect that you are a saint and it is important that you don't think that everyone coming to the seminary is a saint - you are coming to grow, to grow into, by God's grace, a saint! And we will, by the grace of God, grow together.

Of highest importance to you is the prayerful realization that if you discern you are called to come to the seminary and you want to respond to that call then know that what you are entering into is not something you can turn your back on in the future without serious spiritual and human consequences.

*- Father Peter, 2006
Commitment letter to candidates*

The monastery was raised to abbatial status in 1953 under the title Westminster Abbey. Construction began on a new abbey, church and seminary on hilltop acreage outside Mission that has a commanding view of the Fraser Valley. With completion of the abbey church in 1982 and a coherent architectural design for all its buildings, Westminster Abbey houses one of the most picturesque postsecondary institutions in the province.

The *Seminary of Christ the King Act* of 1966 granted the seminary the right to confer Bachelor of Arts degrees as well as degrees in theology. The BA focuses on subjects in the humanities, such as philosophy, that are relevant to the study of theology. Both the Master of Divinity and the Bachelor of Theology normally require a bachelor's degree for admission, preferably in Arts.

The seminary's enrolment has always been small, numbering no more than a few dozen across the high school and the college. The past five years have seen something of an upswing in enrolment. About three dozen monks reside at the abbey.

Sorrento Centre

Sorrento (west of Salmon Arm), 1963

Primarily an Anglican retreat and conference centre, the Sorrento Centre has also offered full-time, non-credit residential programs of a semester's duration for a dozen or two students. The focus of the programs has varied and the curricula have been flexible, including both experiential and theoretical learning.

In the 1970s, the program encompassed group dynamics, leadership development, service (working at the Conference Centre for room and board), and Christianity. By 1999, the six month program sought to help 12 to 18 university graduates, as well as non-graduates, to learn the Christian faith along with interpersonal communications, computers, vocational enterprise and project management.

Discussion

Students

Education of the Laity

A minority of students in faith-based institutions are seeking preparation for full-time employment as clergy or in related occupations. The majority seem to have enrolled to experience a certain type of campus life, to study particular subjects (generally theology), or to study secular subjects from a specific faith-perspective.

Over the years, the level of programs offered for the laity has risen. Programs at the first and second year level have been supplemented by baccalaureate and master's programs designed for lay persons. The gulf between the laity and the clergy seems to be narrowing as attention and options for lay students grow.

Diversity

The trend over the past fifty years has been away from strictly denominational schools with like-minded faculty teaching homogeneous students and towards a greater diversity of religious perspectives – but within bounds. Tolerance and a willingness to seriously consider other religious perspectives has grown, and the propensity to focus on small differences in religious belief and practice has declined, but each institution has a distinct ethos that is unappealing to other faith communities.

If the institutions of past generations could be likened to a home that was frequented only by members of the nuclear family, then today's institutions are much more welcoming of the extended family. Not many neighbours, however, stop in for more than the occasional meal and visit.

Given the missions of these institutions, it is not clear how further diversity of beliefs might be accommodated without jeopardizing their core values and institutional identities – a tension that is very real in Catholic universities in the USA and elsewhere.

Status of Women

Consistent with general societal norms, faith-based institutions were male-dominated until at least the 1960s. Some have promoted specific gender roles since then, although this would appear to be decreasing, but institutions have generally encouraged women to continue their studies. The two most controversial topics concerning the status of women seem to have been the spousal relationship and the ordination of women as clergy. The trend has been increasingly liberal views on these two topics but examples of very conservative positions can still be found today.

As in the public system, women are now the majority of students at some institutions. Female participation in faculty and administrative positions is less common, but seems to be growing.

Character Formation

Despite their rhetoric about citizenship and except for strong socialization in the professions, public postsecondary institutions take relatively little interest in the character formation of their students. While faith-based institutions vary in their emphasis on academic rigour, almost all of them are ultimately more concerned about the development of their students as whole people than simply with their intellectual or occupational readiness.

While strongly committed to their disciplinary and faith perspectives, faculty are also interested in their students as people. Campus life and extracurricular activities tend to be vibrant. Many students study full-time, immersed and engaged in their institutions. Cohort programs for part-time students that promote community are common. Although sometimes critical of what seems to them like the relativism of social constructivist pedagogy, faculty are nevertheless increasingly using methods consistent with the progressive stream of educational thought.

The interest in personal well-being and a values-based approach to education has its downside. The pressure to conform by staying within sometimes unspoken, but nevertheless prescribed, limits remains real and varies across institutions. In some instances, the pressure is very strong.

Programming

Curriculum

Although not everywhere, there are plenty of examples of institutions where instructors seek to broaden students' perspectives and to consider multiple viewpoints, i.e. to foster liberal education which is nevertheless grounded in a particular worldview.

The humanities (not just religion and theology), along with some social sciences (e.g. psychology), human services (e.g. counseling), education and music dominate the curriculum. Management education appears in courses on leadership and on organizational behavior in the context of non-profit organizations. Fine Arts appear most frequently in the form of music programs.

Programs are offered at a variety of credential levels, ranging one and two year certificate and diploma programs through doctoral degrees.

Credential Level

Paralleling trends in public institutions, the number and range of undergraduate and graduate degree programs has grown. Students occasionally choose to complete double master's degrees, and the offering of the professional Doctor of Ministry is expanding. Despite professional doctoral offerings, academic doctoral programs are not a feature of the BC landscape.

Distributed Education

Although full-time, residential education is the predominant delivery model, institutions have embraced online and hybrid (some on-campus, some off-campus) delivery to serve particular student populations. Practices vary and I did not look very closely into this topic, but my impression is that the faith-based institutions are making as much or more use of alternative delivery methods as are BC's public institutions.

Liberal Education and Academic Standards

Education can and should be transformational for students. Sometimes this means profoundly extending and completing pre-existing worldviews, but sometimes it means changing worldviews. Faith-based institutions see their role as doing the former, especially given the homogeneity in religious beliefs in the students they admit. However, if they are truly providing a liberal education and helping students to think critically – which many institutions would claim to be one of their goals – then the institutions risk changing or shaking their students' faith. How frequently do these latter events occur?

I do not know the answer, although I suspect not very frequently. Nevertheless, there are anecdotes of such transformations, and parents and friends sometimes express concerns that a student's enrolment at a particular institution may change the student's faith. Certainly it seems that graduate programs introduce students to habits of the mind, such as concepts from the humanities and social sciences and learning to write good essays, that students sometimes managed to miss in their undergraduate education at secular institutions.

It is hard to know what the situation really is, but I have come to be cautious about assertions that less transformational learning or critical thinking occur in faith-based institutions than in public ones. Similarly, one needs to be cautious about sweeping generalizations as to the quality of scholarship in faith-base institutions because the variation appears to be considerable.

This is not Sunday School for older people. This will be hard work. You can be smart and be spiritual.

*- Rod Wilson, 2004
President, Regent College*

I suspect that the variation in academic standards comes less from the attributes of faculty than from how institutions perceive their missions and mandates. Some institutions see their function as providing academic education that advances knowledge, while others

emphasize practical training and the transmission of established knowledge. All see development of attitudes, emotions and relationships as important, but the balance the institution strives to keep between these characteristics and intellectual growth seems to vary considerably.

Quality Assurance

Although particular programs may be accredited, Canada does not have a national system of institutional accreditation for either public or private postsecondary institutions. By 2004, a neoliberal government in BC had closed the BC Private Post Secondary Education Commission and abandoned the institutional evaluation process for public institutions in favour of a more diffuse and market-oriented approach to educational quality assurance.

The provincial government subsequently introduced the *Degree Authorization Act* to control the introduction of new baccalaureate and graduate degrees but explicitly excluded degrees in theology from the purview of the Degree Quality Assessment Board. BC's faith-based institutions who have voluntarily sought accreditation have therefore had to look beyond provincial borders.

Four graduate institutions – ACTS, Carey Theological College, Regent College and VST – have been accredited by the Association of Theological Schools, an organization of 250 graduate schools in the USA and Canada that provide post-baccalaureate professional and academic degree programs.

Summit Pacific College and Columbia Bible College have been accredited by the Association for Biblical Higher Education, an organization recognized as a national accreditor by the US Department of Education and the Council for Higher Education Accreditation. Pacific Life College claims to agree with, and meet, most of the standards but says it has chosen not to pursue ABHE accreditation for such reasons as costs and their practice of employing instructors who do not always fit the academic mold of holding graduate degrees.

Corpus Christi College and St. Mark's College belong to the Association of Catholic Colleges and Universities of Canada. Membership criteria include appropriate resources, recognition by the competent civil authority, courses that meet acceptable provincial university standards, and policies pertaining to academic freedom and institutional autonomy.

Corpus Christi College had been accredited by the defunct BC Private Post Secondary Education Commission. It has carried on with the successor organization, resulting in the incongruous situation since 2004 of a liberal arts institution being accredited by the Private Career Training Institutions Agency of BC.

Trinity Western University is one of the 94 member institutions of the Association of Universities and Colleges of Canada, an organization that is sometimes viewed as the closest Canada has to national accreditation of public and private not-for-profit degree granting institutions. It therefore will have a say in whether some of BC's new public universities meet AUCC membership requirements.

Other indirect quality assurance processes include the affiliation agreements that UBC has with St. Mark's College, Regent College and VST. Corpus Christi College and Trinity Western University participate in BC's transfer system, the formal process by which courses at one institution are assessed for equivalency at other institutions to facilitate the movement of students among institutions.

The general pattern today is that BC's larger faith-based institutions participate in external quality assurance processes, although using a variety of external organizations.

Institutions

Location

In contrast with the Prairie provinces where some schools are located in small centres and are geographically dispersed, 95 percent of campus-based students in BC's faith-based institutions are concentrated within about 100 km in the Lower Mainland. Some of the sites were originally rural, but population growth has brought the suburbs ever closer to them.

Institutional Survival

Establishing a faith-based postsecondary institution in BC has been a risky venture right from the earliest days before World War I. Finances and enrolments have by no means been assured, and a number of institutions have closed over the years or merged beyond recognition. The formation of partnerships among institutions seems to have emerged, in part, as a risk reduction strategy.

Predecessor Institutions, Mergers and Partnerships

Several of today's institutions did not have a single, distinct origin but are the result of institutional mergers or, in a couple of instances, relied upon legislation inherited from closed institutions. These mergers often represented qualitative change and arose not simply from name changes.

The Vancouver School of Theology, Pacific Life Bible College, and Columbia Bible College are good examples of mergers. The Canadian Baptist Seminary and the Canadian Graduate School of Ministry resurrected the charters of defunct institutions to establish schools that were consistent with the original intent of the legislation but which were not envisaged when the legislation was enacted.

Although the Vancouver Bible Institute had no formal or direct linkage with Regent College, the ethos of the Institute seems to have influenced the vision of those who first sought to establish Regent College.

While some institutions have had minor name changes that make it easy to trace their development, such as from "institute" to "college" or from "hall" to "theological college", the continuity of a few institutions is less obvious, e.g. what started as the BC Bible Institute became Western Pentecostal Bible College before arriving at Summit Pacific College.

As the environment changes and institutions evolve, tensions about mission and vision sometimes arise in faith-based institutions as they do in other organizations. While some of BC's faith-based institutions have struggled internally, and several have ceased to exist, none have split (in contrast to the public postsecondary system where Langara

College, Kwantlen Polytechnic University and UBC – Okanagan are all offshoots of other institutions.) Rather, the pattern over the last century has been one of mergers and alliances.

Carey Theological College has partnered to varying extents over the years with Regent College. Trinity Western University is home to the Associated Canadian Theological School, enrolls students from Redeemer Pacific College and delivers instruction at Summit Pacific College. Trinity Western has partnered with Simon Fraser University for particular programs, but it is the University of British Columbia that is distinctive among the public institutions in its formal affiliations with faith-based institutions: St. Mark's College, Corpus Christi College, Vancouver School of Theology, Regent College, and Carey Theological College.

Regent College

There is less of a gap between the catalogue rhetoric and the reality of Regent than most places...but that's not anybody's choice. It sounds a little mystical and charismatic...God has been doing something remarkable here, and...there is no guarantee it will continue. There's all kinds of forces against it...the forces of institutionalization, and the very problems of success work against that sort of thing continuing.

Students who come back from earlier times are always asking if the place has changed, or how it has changed. I've been able to say to them that it hasn't changed all that much. It looks different, but what was unique and good about the place is still here. We've had some close calls, but we're still here.

*- Loren Wilkinson, 2003
Regent College faculty*

Institutional Presence by Faith Tradition

Mainline Protestant

Despite their historically large memberships across BC, Anglican, United, Presbyterian and Lutheran churches have established no more than a minor presence in BC's postsecondary system. Neither have they had more than a token presence in the elementary and secondary school systems, although their worldviews were influential in the public school system until at least the 1960s.

Evangelical Protestant

From no presence of consequence in 1970, the lower Mainland has emerged as a centre of evangelical theological education. Regent College, Carey Theological College, and the Associated Canadian Theological Schools annually enroll between 500 and 750 FTE students at the graduate level. Although not a theological school, Trinity Western University is evangelical Protestant in character.

None of the above institutions could be described as fundamentalist, although this might be an appropriate for some – not all – of the Bible colleges.

Roman Catholic

The Seminary of Christ the King has maintained a small Catholic presence since the 1930s, but it was really in the 1950s that Catholic postsecondary education was launched in BC with Notre Dame University and St. Mark's College. Despite a promising start, these two institutions either faltered or failed.

The late 1990s saw a renewed Catholic effort, albeit on a small scale, with the opening of Corpus Christi College and Redeemer Pacific College. Each provides liberal education in partnership with an adjacent university.

Other Faiths

Although faiths other than Christianity provide what might be viewed as continuing education for adults, none seem to provide credit postsecondary education in BC-based educational institutions. The multi-faith Pastoral Institute of BC was the closest to becoming a postsecondary institution that served students from other religions.

Relationship with Public Institutions

Apart from Trinity Western University and Corpus Christi College, both of which are members of BC's formal course transfer system, the faith-based and public sectors exist as two solitudes. Even students and faculty at UBC's affiliated theological colleges have relatively little interaction with the public university, despite the sharing of libraries, services and representation on Senate.

Learning acquired in some faith-based institutions is accorded little respect and no credit at public institutions. This, of course, is understandable and appropriate where no equivalencies exist, but faculty members in some disciplines at faith-based institutions – faculty who themselves may hold advanced degrees from secular institutions – are sometimes bewildered and aggrieved by this situation. The issue may hinge on the difference between education and indoctrination and a paucity of accessible, empirical evidence to support or refute perceptions that indoctrination is occurring in particular faith-based institutions.

Miscellaneous

Government Policy

Faith-based institutions are typically established either under the *Society Act* or through legislation introduced through private member's bills. The provincial educational bureaucracy usually has no involvement in overseeing either their creation or their ongoing operations (except as it may affect students' eligibility for financial aid. See the discussion about Finance.)

The current government is sympathetic to private and not-for-profit postsecondary education and has sought to facilitate their presence in British Columbia. Beyond that, provincial policy regarding faith-based institutions has been hard to discern and is mainly

inferred retroactively from actions taken or not taken. For the most part, the approach has been laissez-faire.

Other provincial legislation protects the use of the “degree” credential in an attempt to keep degree mills out of the province. Thus specific legislation is needed before a faith-based institution can award a bachelor’s or graduate degree in BC. Such legislation sometimes specifies that the degrees are restricted to theology or religion, but a few institutions (such as Trinity Western University and Seminary of Christ the King) have been authorized to grant degrees in other fields.

Government has avoided developing quality assurance mechanisms for faith-based institutions. Institutions are free to seek accreditation from national or international accrediting agencies if they so choose.

Finance

The provincial government does not fund BC’s faith-based institutions, unlike other provinces where some faith-based institutions receive operating grants from government. In Alberta, for example, the Lutheran Concordia University College currently receives about \$10 million annually. The Catholic King’s University College in Ontario receives \$14 million annually. The BC situation is also in contrast to BC’s independent elementary and secondary schools, the majority of which are faith-based and which in recent decades have received per-student grants that are 35 to 50 percent as large as public schools receive.

Tuition fees, followed by donations, are the main revenue sources for the annual operations of BC’s faith-based institutions. Unlike public institutions where tuition has typically funded 15 to 25 percent of the cost of credit instruction, two of the largest faith-based institutions, Trinity Western University and Regent College, each collect about two thirds of their revenues from tuition fees. (Whereas domestic students pay about \$4,500 for first year Arts at a public BC university, the cost at TWU is about \$18,000 before scholarships or other types of discounts.) Some government research grants are available on a competitive basis for those institutions that conduct research in addition to providing instruction.

Government has, however, provided operating grants to some BC faith-based institutions on a few occasions. Notre Dame University received grants for the better part of a decade, starting at around \$300,000 annually and rising to \$1.8 million. It seems that in the early eighties, and perhaps at other times, the government provided a small grant for allocation among UBC’s affiliated theological colleges.

BC residents at many faith-based institutions are currently eligible for government student financial aid on the same basis as students at public institutions (although this has not always been the case.) Such assistance also benefits institutions not only by enabling more students to enroll but also, in some instances, for higher tuition fees to be charged.

Donations

Faith-based institutions depend heavily on donations from individuals and organizations not only for capital projects but also to support core operations. Unlike BC’s public institutions where large gifts tend to come only after the institution has been established and proven itself, faith-based institutions often need large donations in order to get started. Sometimes the significant initial funding is local (e.g. Regent College),

sometimes from outside the province (e.g. Trinity Western University), and sometimes from denominational organizations (e.g. Columbia Bible College.)

Another difference from public institutions is that while faith-based institutions fundraise from alumni, they also look heavily to students' friends and acquaintances for donations. In particular, they look for donors who believe in the importance of the educational experience for students who they know or who may in the future serve organizations that are important to the donor.

This study did not consider whether anonymous donations play a bigger role in faith-based institutions than in public ones.

International Perspectives

Faith-based institutions are sometimes perceived as being isolated and inward looking, cutoff from the broader world. There is some basis for this perception, and yet it is by no means the whole story. In a number of respects, faith-based institutions have been less provincial and more internationally-focused than many of BC's public institutions.

The proportion of international students is high at some faith-based institutions, with up to 20 percent of the student body coming from beyond North America. Several, such as Redeemer Pacific College, Capernwray Harbour Bible School, and Christ for the Nations Bible College, have relied heavily for educational support from abroad. Faculty and administration look beyond BC for peer institutions, and students often leave the province to continue their studies, because there may be no local alternative.

Curriculum is sometimes developed elsewhere – often in the USA – and many programs in the “missions” field seek to prepare students to live and work overseas. The intercultural sensitivity of missionaries in the past may have been low, but today's curriculum in faith-based institutions is arguably as sensitive to non-western values and practices as most professional programs in public postsecondary institutions.

Much of the international influence on curriculum has been American, especially in evangelical institutions, but Regent College had a strong infusion of British thought in its early days and increasingly from east Asia today. Carey Theological College has been shaped to some extent by its Kenyan experiences. Catholic institutions are perhaps more sensitive to developments in Europe.

Conclusion

Faith-based institutions have had a small but early presence in British Columbia's postsecondary landscape. It was not until the 1950s and early 1960s, however, that they expanded beyond specific niches with the establishment of Notre Dame University (which did not survive) and what is now Trinity Western University. New theological institutions on the campus of the University of British Columbia brought another connection, albeit still small, with mainstream academia. Interestingly, these stronger connections with liberal education preceded the expansion of public universities and the establishment of BC's community college system that followed the Macdonald Report of 1962.

Another significant period began in the late 1960s and extended into the 1970s when several evangelical Protestant institutions (e.g. Regent College, Columbia Bible College and Trinity Western University) became firmly established and thrived. All of them are relatively outward looking today, doing more than simply passing on traditions to a new generation of the same faith community.

The sector is a volatile one. Some institutions have disappeared and others have merged. The challenges of surviving seem to encourage partnerships among institutions whose sponsoring denominations may be a little less ecumenical.

Baccalaureate and graduate education have become increasingly important, paralleling trends in the public postsecondary sector. Enrolment growth has come largely from the education of the laity, rather than from preparation of clergy. All institutions to date have been Christian, reflecting the history of the province until relatively recently.

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