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NEWSLETTER

FALL 2021

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A partner in the Montreal School of Theology and affiliated with the School of Religious Studies, McGill University. Also in partnership with the Institut de Théologie pour la Francophonie and L'Université Laval.

Talking to Alumni

BY PRINCIPAL ROLAND DE VRIES



It's going to take a while, I have come to realize.

I was appointed Principal by the 2021 General Assembly and have decided that a good first step in the role would be to reach out for a conversation with the college's alumni. The community of The Presbyterian College is not only its present students, staff and faculty—rather, we are also meaningfully a community inclusive of past graduates of the college. Across time and space, you might say.

What is the point of making these connections (mostly in the form of telephone calls at this point)? Well, to no end other than to hear something of the lives, experiences, and ministries of alumni. Also, to share a bit about myself and the life of the college today.

If we include those who have been granted the Doctor of Divinity (honoris causa) the total number of grads alive today is in the neighbourhood of 300. So yes, it's going to take me a while! In any case, I decided to begin with those who graduated furthest in the past, so my initial conversations have been with those who graduated in the 1950s and the 60s.

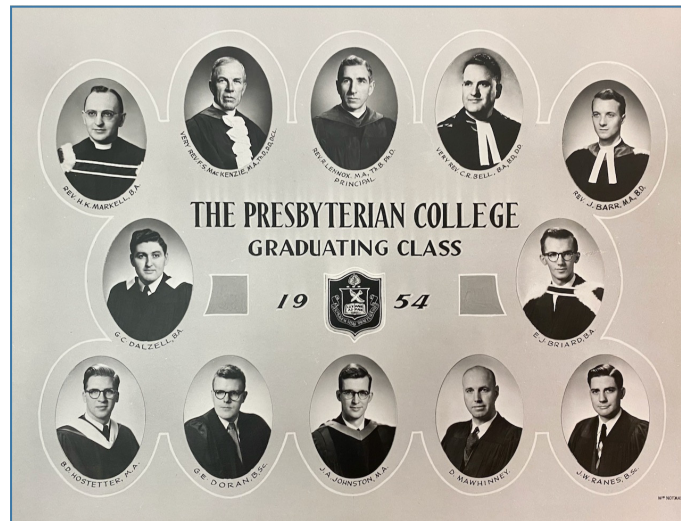
These have been rich and friendly conversations, and a few things have struck me through them. Some highlights:

A love of Montreal. Many of the graduates of the College expressed their enjoyment of Montreal while they were here, and the special place it has in their

hearts. Most of these former students came from other contexts and then, after their time here, moved on to other places in the country. But their three (or four, or five!) years here in Montreal clearly touched them. It is a reminder of what a beautiful and liveable place Montreal is, where friendships and memories have been formed and continue to be formed.

Still reading and thinking. The grads I've spoken with are in their 70s or 80s or 90s, and among them there is a continuing keenness to explore questions of theology and faith. Contemporary questions like anti-black racism and current forms of liberalism or fundamentalism are among the current questions they continue to read about and explore. The college's commitment to life-long learning is so clearly expressed in our alumni.

Transparency about their own struggles. Sometimes these are struggles with faith that alumni have worked through, or continue to work through. But for many there are also struggles with their own physical health, and with the loss of dear loved ones, whether spouses or children. This wrestling with faith and wrestling with loss often go together. As a genuine community across many decades, we are invited to pray for one another, particularly in the challenges we face in our lives, that Christ will surround each one with his grace.



Key figures from the College. As alumni think back on their college years, it is fellow students or faculty members who come most quickly to their minds. Among faculty members who have been mentioned, two stand out for special mention. The first is Dr. Ritchie Bell, who had an evident impact on the lives and ministries of many—a person whose outgoing personality and recognizable, strong voice were hard to miss. The second is Dr. Joseph McLelland, whose provocations and theological insights have been formative and hard to forget for many. To be part of a college community is to carry such memories, and to have been shaped by them.

Diverse Vocations. Not all graduates were or remained pastors. There was vocational wrestling over this change in direction and call in their lives. But there was also a clear sense that God indeed calls women and men to diverse paths of service—that is, not only pastors are called. This is a gift to the church, I think, since these women and men help us to resist continuing clericalism and to affirm the everyday vocations of those who populate the pews. These have been rich and beautiful conversations, and I very much look forward to continuing them—to deepening my own place within this community of ours, The Presbyterian College, Montreal.

Student Profiles

PREPARED BY DR. LUCILLE MARR

KIMBERLY ANN RICHARDSON

Kimberly Ann Richardson started her Master of Divinity degree at the college this past September. She applied for the MDiv from Mascouche, a suburb of Montreal, where since Fall 2020 she had been teaching English with Odyssey,

an official language program. Having grown up on a farm in rural Alberta, with her German-English-Ukrainian roots she came to The Presbyterian College, Montreal with the unlikely vision for ministry in Quebec. Kimberly recalls that she has felt from a young age that God was calling her to deeper mission. Many encouragers along the

way, not least her parents Heidi and Ron Richardson, and older sisters Kristen and Amber, confirmed that call. From a young age, her parents encouraged her to develop both her mind and her hands in furthering the Kingdom of God. With her sharp intellect, and as a persistent pursuer of truth, Heidi Richardson taught Kimberly the value of critical



thinking in faith. Ron Richardson was a lay leader in their local evangelical church and taught Kimberly the importance of leadership in and out of the church. Her fascination with languages had been fostered since childhood with the encouragement of her older sister Amber. The best way to understand a culture, she says, is to learn their language; a French exchange program in Trois Rivières would prepare her to enter into the culture of her adopted province of Quebec.

Reading the Bible, times of prayer alone and with prayer partners, and worship, all “fanned the flames of my faith,” as she puts it. Kimberly’s experience with Intervarsity, when she was studying at University of Alberta, and Youth with a Mission (YWAM) during her time in Toowoomba, Australia, brought her to experience God in a more intimate way. Recently, the leadership team at Strathcona Baptist Church, which she attended while a student at the University of Alberta, crystallized and affirmed her gift of facilitating worship through preaching.

A history degree from University of Alberta helped develop her intellectual interests, but in Kimberly’s mind a serious shortcoming was its lack of the practical experience so often modelled by her dad and mom. As she explored

how she might use her gifts in a more pragmatic way, she discovered that certain leaders she admired, for instance the well-known Presbyterian pastor Timothy Keller, held the Master of Divinity degree. Living in Mascouche during a pandemic provided for a great deal of solitary time in which to think and pray. Where did God want her to be? In her role as assistant English teacher, it became clear to her that she was living and working in a province that was in many ways estranged from the religion of their past. Their difficult history had resulted in many feeling far from God.

As she discerned where God was leading, Kimberly embraced the idea of ministry as a positive means of meeting people’s spiritual need. We wish her God’s blessing as she continues to follow her call to be “a light house” as a friend put it, by further developing her potential in God’s mission.

WILSON EYONG

In July 2019 Wilson Egbareng Eyong flew to Montreal from his home in Ireland on the invitation of organizers of the Anglo-Cameroon Cultural Festival. Well-known among expat Cameroonians as a king, charismatic leader and teacher of traditional ways, Sese Kou Wilson Eyong III of Barah, came as guest of honor to the North America-wide convention held in LaSalle that year.

The Rev’d Sampson Afoakwah, Ghanaian pastor of Montreal West Presbyterian Church, also attended the event with Cameroonian parishioners. He noted a challenging question that Wilson was evidently wrestling with as he spoke in LaSalle: Can I serve both tradition and God. It’s a question they began to explore together, with the telephone diminishing the distance between

Montreal and Ireland. Fifteen months later, in the middle of a world-wide pandemic, Wilson Eyong made a move and began MDiv studies at The Presbyterian College, Montreal.

Wilson has lived in exile for two decades. One of five children in the family of Frida and Raymond Taku Eyong, he was born in Besongabang, South West region of Cameroon. He grew up in a Presbyterian church and in a family which carried the traditional royal line. His father’s close engagement with activist politics (seeking independence without creating war) strongly influenced Wilson in his youth. He was also the child chosen from among older siblings and cousins as the one who would carry the royal line.

Trained in Presbyterian schools, Wilson aspired to become a military doctor, but lost his place when he had no bribe to pay. He became painfully aware of living in a corrupt political system, where injustice was just too big. Where, especially, was the justice in the deaths of countless young men in civil conflicts? By 1999, when a French white man was killed, and the French government asked for answers, Wilson was framed.

Fleeing to Nigeria, he left his wife Esther and their seven-month-old son



behind. After two months in hiding, Amnesty International and the Red Cross flew him as an asylum seeker to Dublin. His family thought he was dead. Arriving in the bitter cold that December day, with only a T-shirt, light pants, socks and sandals, he would later tell his family that he felt like “a fish in a freezer.” “I’d rather die in Cameroon than be here,” was his heart’s cry.

Over time, Wilson made a life in Ireland. With the support of the Nigerian community there, and the local Presbyterian church, Esther and their son Wilson joined him—their family grew to five. He graduated from the Waterford Institute of Technology and made a career as a social worker, holding a significant role in management. Ten years into his exile, on January 2010, Wilson stepped up to the throne and

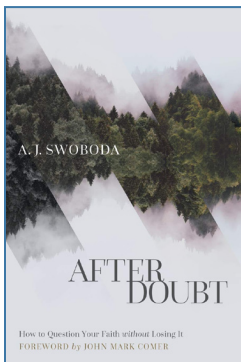
was crowned tribal king. Paradoxically, his sojourn in Ireland had diminished his interest in traditional roles. Yet he faithfully fulfilled his obligations by flying to France, Holland, Germany, to teach ex-pat Cameroonian communities traditional ways.

In 2015, in a moment of crisis in a hotel in Germany, Wilson felt the Lord “giving him integrity,” as he put it. Truly feeling the presence of the Spirit of God in that room, every aspect of his life came under question. The adulation of large crowds, which he had loved, felt empty. “Are you really happy?” he asked himself. That summer he confided in his Pastor that he felt the Lord calling him: “I want to be like you,” he revealed. He and Esther were well situated financially and, with his wife’s eventual support, he continued on the path to

which he felt called by beginning to train towards ministry. In 2018 he was licensed as an accredited preacher in his church and confirmed by his pastor and congregation.

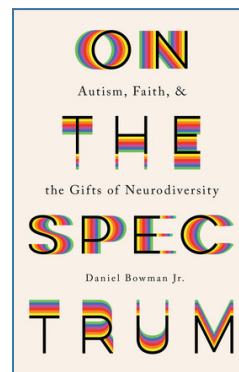
The questions and yearning that the Rev. Sampson Afoakwah heard at the Cameroonian Cultural festival that July 2019 day provided for another step in Wilson Egbearing Eyong’s calling. His pursuit of the Master of Divinity at The Presbyterian College, Montreal, confirms his heart’s cry: “Go, go, go back to Canada.” This step is one more on his journey as he continues to balance the responsibilities of royalty in exile, family in Ireland and Cameroon, with MDiv studies as he continues to discern God’s call in his life.

New Books in the Library



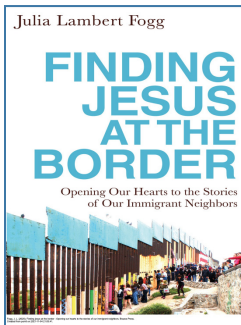
One of the striking features of the Presbyterian confession *Living Faith*, is that it includes a section on doubt—certainly uncommon in a confession of faith. But wrestling with doubt is certainly a part of faith, and always has been. In the present context of the church, we can say, questioning and wrestling with faith are seen as a necessary expression of honesty.

Swoboda has written this book to help us understand that it is possible to raise hard questions about elements of the Christian tradition and our faith, and doing so without walking away (we know that many have walked away). He traces the path from construction, through deconstruction, and into reconstruction, accenting honesty, trust, emotional engagement, and repentance (for being wrong!). In our historical moment, it is perhaps especially helpful to hear the voice of someone who takes doubt seriously, but not seriously enough to suggest it must have the last word.—A.J. Swoboda, *After Doubt: How to Question Your Faith without Losing It* (Brazos Press, 2021)



Early in his book/memoir, Daniel Bowman writes: “I and my fellow autistic writers can speak for ourselves.” Having come to realize, as an adult, that he is autistic (a discovery that helped explain himself to himself), Bowman goes on to define himself as an autistic writer. In this book he is helping his readers to understand something of his experience, and of the gifts that neurodiverse people

bring to our understanding and experience of life and faith. He describes the book as follows: “Most of the essays in this collection touch directly on autism, while others enact my autistic experience more subtly through reflections on family and identity; the relationship between art and Christian faith; teaching, learning, and living in community; books and storytelling; and ordinary life in Middle America. This, too—this scope of the everyday—is critical.” It is a gift to hear Bowman’s voice and read his words.—Daniel Bowman Jr., *On the Spectrum: Autism, Faith, and the Gifts of Neurodiversity* (Brazos Press, 2021)



The beauty of this book lies in two things, especially: (i) That the author incorporates her own experiences and narrative into the discussion of borders, migration, and the treatment of refugees, and (ii) That these questions and issues and lives are explored through reference to specific scriptural passages. The author also makes sensitive use of other people's stories—those of

undocumented persons or migrant workers, for example—in sharing how the church is called to respond with love and compassion and justice to those who have left or been forced from their home. As the historian Justo González says of this book: “[It is] a beautifully written, well-researched, painfully moving book that invites all believers to read Scripture in a new way. Reading this book involves pain, hope, and challenge. Any church community that reads it prayerfully will never be the same again!”—Julia Lambert Fogg, *Finding Jesus at the Border: Opening Our Hearts to the Stories of Our Immigrant Neighbors* (Brazos Press, 2020)



Many of us are skeptical of apologetics these days—we wonder whether it is possible to defend Christian faith from its cultured despisers. Or we worry we are giving something up if we defend our faith on terms set by the world. Rebecca McLaughlin offers an apologetics of sorts as she answers some of the hard questions posed by the world—without pretending that answering these questions will bring

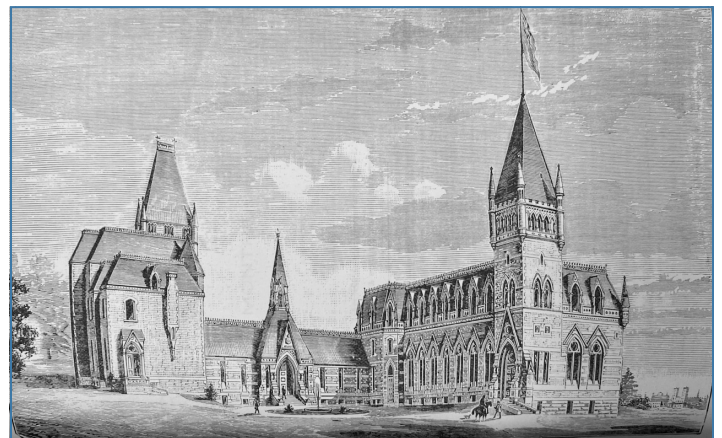
anyone to faith. But she is wise enough to know that finding answers to these questions may often be part of a person's journey to encounter with the risen Jesus, who loves them. At the outset of the book she writes: “If I give smug, simplistic answers, I have failed.” Certainly in this she has succeeded, for her writing is careful, considered, and open-hearted.—Rebecca McLaughlin, *Confronting Christianity: 12 Questions for the World's Largest Religion* (Crossway, 2019).

From the Archives

In 1881, the Presbyterian College Journal was established. It shared news of recent graduates, advertisements for menswear, theological lectures, and community events. Going back to the early volumes of the journal, we find content that surprises, challenges, frustrates, or makes us scratch our heads. In its way it is all instructive. Here are a few excerpts from those early years of what has become, today, our Newsletter.

“True Heroism” from February 1881

A few months ago small-pox broke out among the shanty men of the Mattawa District, Ontario. The people were naturally alarmed lest the contagion of the malignant disease should be carried from house to house. The missionary, the Rev. S. J. Taylor, B.A., graduate of '79 [1879], procured a canvas tent which he set up in an isolated part of the woods and remained alone in it, in order to have the fullest freedom in visiting small-pox patients. We feel sure that this heroic and self-denying conduct has been rewarded by the confidence and esteem of all. Mr. Taylor, it will be remembered, was a distinguished student in modern languages, and learned French so perfectly that at the close of his college course he entered upon the work of French evangelization in this field where he has since continued.



“Contributions Françaises” from April 1881

Un très grande lacune se fait sentir dans notre journalisme canadien, je veux parler de l'absence de journaux rédigés dans nos deux langues officielles, l'anglais et le français. Pourquoi les journalistes s'obstinent-ils à séparer ce que la loi, l'usage, et l'utilité publique s'accordent à joindre? Ils se privent ainsi d'un élément de succès qui aurait assuré une existence longue et prospère à bien des feuilles de l'arbre du journalisme qui se sont fanées et flétries prématurément. Le jeune et entreprenant rédacteur du P.C. Journal ne voulant pas qu'un pareil sort soit celui de la feuille qu'il rédige, desire combler la lacune que je

viens de signaler. Il es vrai qu'il n'aura pas le mérite d'avoir pris l'initiative dans cette entreprise,—cet honneur revient au *Witness*—mais il aura celui de la continuer, puisque le *Witness* n'a pu la conduire à bonne fin. D'ailleurs n'est-il pas naturel que le français et l'anglais se viennent donner la main dans un journal destiné à représenter un college où les étudiants français et anglais sont en grand nombre, et où l'on entend tour à tour dans les salles d'étude les accents vigoureux de la langue de Milton et de celle de Bossuet?...



**“Trifles: On Attitudes in preaching” by
Principal MacVicar, from January 1882**

Attitudes in preaching are sometimes grotesque. *There is the boxing attitude.* I knew a minister who regularly receded in the pulpit and then came forward, left side first, with fists clenched, and arms in the position of those of a trained pugilist, and, at the same time, screamed violently as if rushing into some deadly fray. Surely not the very best way to declaring the gospel of peace.

There is the *balancing attitude*, which consists in a swinging from side to side as if walking on the deck of a rolling ship. This is the opposite of the *bracing attitude*, in which one supports himself by grasping the corners of the reading-desk, and holding on with grim determination as if the whole concern were about to fly to pieces.

There is also the *sinking and rising attitude*. This is managed by bending and straightening the knee joints alternately and at

the same time extending both arms at full length in sympathy with this musical motion; or, I have seen it done by gradually rising on tiptoe and then suddenly sinking. I have seen a man preach with his hands in his pockets, certainly not the most graceful or energetic position.

There is, finally, the *attitude of the hod-man* [a bricklayer's labourer, who carries bricks on the shoulder] who plants his feet apart and rounds up his back for the burden; and the *stargazer's attitude*, which is assumed by looking in the ceiling instead of faces of the people.

Eighteen years ago I saw in Britain a distinguished preacher, with his eyes wide open in prayer, vigorously gesticulating with his arms as if determined to carry his point before a jury. But what, you might say, is the *right attitude*? In prayer it should certainly be devout and reverent, whether standing or kneeling, and all eccentric movements as well as rhetorical flourishes are wholly out of place.

In preaching, the chest should be erect and the lungs well filled so as to secure readiness of utterance and distinct articulation, the head not inclining backward or forward, much less to the right of the left, in token of superior wisdom.

Gestures are worse than useless, unless naturally expressive of mental states, and, therefore, helpful in impressing on the hearers the thoughts which they accompany. For a full and racy account of many other grotesque attitudes and gestures, I refer you to two lectures, illustrated by woodcuts, in Mr. Spurgeon's second volume on Homiletics.

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e-Books on Demand: Meeting Student Information Needs

By JOANNA DUY, LIBRARIAN

How do we ensure that our students have access to the information they need as they embark on their journey into practical theology? Specifically, what resources do students in the third year of the M.Div. (In-Ministry Year) or in the Master of Practical Theology program, need to support their learning? Further complicating this question is the fact that students in these programs could be living in Montreal, while others may reside off-site in other parts of Canada, the United States, or even Europe. How do we ensure that we are providing equal access to needed resources?

Until now, the Rev. Dr. J. C. McLelland Library has purchased only print books and journals. But the Covid-19 pandemic helped to underscore the need for resources that could be accessed from anywhere. We need to equip our students with the tools they need for successful studies whether in Montreal or elsewhere. Even if students reside locally, there is an expectation that library resources in 2021 will be easily accessible from home.



ProQuest
Ebook Central™

To respond to this need, the Library has recently begun investing in electronic book acquisitions. Specifically, we have implemented a unique purchasing model, called Demand Driven Acquisition (DDA). Instead of buying a pre-selected package of thousands of e-books which may not quite fit our students' needs, the students themselves will trigger purchases of e-books.

We are particularly grateful to Mr. Don Walcot for a three-year pledge that will underwrite this new approach to borrowing. This generous gift will connect immediately and meaningfully with the work and lives of students as they conduct research, write papers, and craft sermons. Mr. Walcot is a former, long-time member of the Board of Governors, having served also as its Chair, and we are grateful for his continuing friendship and his commitment to our mission and ministry.

Here's how it works: our students are given access to the records of approximately 11,000 e-books—in the areas of religion and theology and from publishers known to be well-used by our community. As they browse these records, and stop to look at the content of the books, purchases are triggered based on factors such as whether they print or download a chapter, or spend more than five minutes looking at the full text. Once the purchase is triggered, the College owns the book for subsequent borrowers.

We look forward to seeing how this new e-book package—in conjunction with continued purchasing of print books and commentaries—is used by our students throughout the coming academic years.

New Doors

The College was pleased to receive an Enabling Accessibility grant from Employment and Social Development Canada. This grant has allowed us to install new doors in the entrance area and toward the library—these doors are the necessary and appropriate width for accessibility. In addition, automatic door openers will be installed, giving fuller accessibility to the main level of the administrative wing of the College. A small step in the right, accessible direction.



Ten Theological Disciplines for Pastors 2021

BY PROFESSOR KAREN PETERSEN FINCH

In a recent community lunch, Professor Finch shared these “tricks and tools for Christian leaders who want to be life-long theological learners,” based on the theological method of Bernard Lonergan.

Cultivate self-awareness: “What am I doing when I am doing theology?” We use this word constantly and we don’t always define the tasks that go into it, such as examining history, interpreting Scripture, probing theological differences to their roots, relating doctrines to other doctrines, etc. Everyone moves in and out of these tasks all the time in pastoral work. The key is to know what you are doing when, so that you can ask: “How do I do this particular theological task with excellence?”

Scripture plus One: Read the Bible daily, and I would encourage you to add one theologian, reading just 30 minutes at a time. You get to choose which one. At this moment, do you need to be reading Christian voices that are unknown to you, or going back to your roots? Both are of value.

Identify your hermeneutical tendencies: Do you tend to emphasize the continuity of the Testaments or the unity? Are there parts of Scripture you ignore and others that you overemphasize? What commentaries and sources do you trust, and why? Know your biases, so that you can outgrow them if you need to.

Sharpen your grasp of your church’s doctrine: Doctrine is not popular today and I am sorry for that. The history of Christian doctrine is simply the collection of the Christian community’s



judgments of truth and value. The theologians of the past had tough judgment calls to make in their context just as we do. Since the writer of Ecclesiastes was correct—there is nothing new under the sun—we can learn a great deal from their process of discernment regarding what is true and what is good.

Be aware of the connection(s) between your personal history and your theology. “To understand a philosopher, know what he fears.” (Iris Murdoch) We know there was something in Calvin’s personal life that made him teach “humility, humility, humility” (his quick temper). In the same way, our fears, joys, wounds, etc. will have a shaping influence on the way we do theology. This is not always bad; it can be illuminating. The key is (once again) to be self-aware.

Be consciously Trinitarian. Theology is organic by nature, in that the position you take on one question affects the position you take on every question... If you keep your eye on the unity and distinction of the three Persons, you will bring health to your approach to every theological question.

Be consciously Christocentric. If like Paul, you resolve to “know nothing but Christ, and him crucified,” you will be

wise. This is not an alternative strategy from the one just above it since in Jesus Christ “all the fulness of God was pleased to dwell” (Colossians 1.19).

Try “and” instead of “or.” Personal conversion or social justice? Christology from above or from below? Justification *intra nos* or *extra nos*? Resist dichotomies and look for a higher viewpoint that affirms both concepts. Then the hard work begins of clarifying the relationships between them. But then you will have started from a place of wonder and creativity.

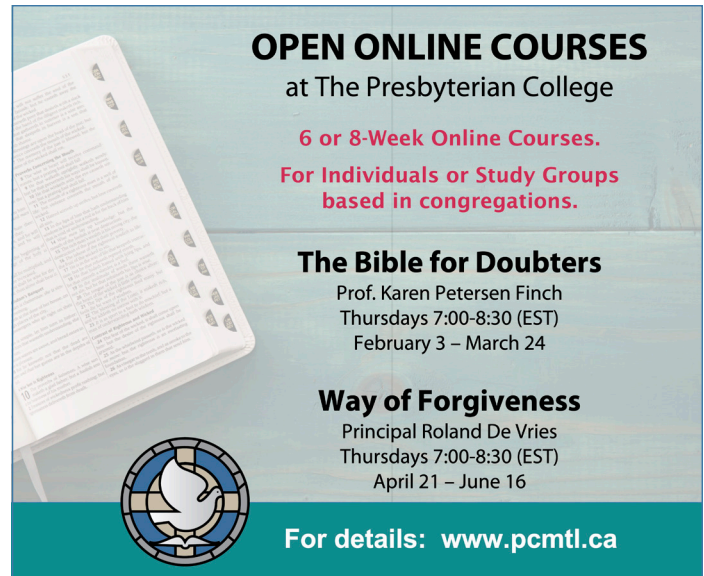
Monitor your lived theology. Is the theology that you live in congruence with the insights you speak? We teach primarily by modeling. If your lived theology and your taught theology do not correspond, people will see it. Therefore, theological accountability partnerships are a wise investment of time and energy.

Pray. Prayer is the heart of theology. In prayer we express everything we are and we receive everything that God is. Therefore we “know” the reality of God in prayer in a way that purely intellectual theology can only limp after. How fortunate we are to have access in Christ by the Spirit to the Father! **Amen.**

Open Online Courses

We look forward to a new program this coming Winter 2022, with the offer of Open Online Courses. These are non-credit courses, accessible for a wide audience. These are open to individuals and also to congregational study groups that may be interested in exploring the topic together. These will be hosted via Zoom and will be either 6 or 8 weeks in length. For congregational study groups, Zoom break-out groups will be available for local conversations.

These courses will explore key themes in the Christian tradition. We begin in Winter 2022 with an 8-week course exploring the Bible, and challenging texts that might make us doubt its trustworthiness. This is followed by a 6-week course on the theme of Forgiveness and Reconciliation. For more information on these courses, please reach out to us at reception@pcmtl.ca or rdevries@pcmtl.ca



OPEN ONLINE COURSES
at The Presbyterian College

6 or 8-Week Online Courses.
For Individuals or Study Groups
based in congregations.

The Bible for Doubters
Prof. Karen Petersen Finch
Thursdays 7:00-8:30 (EST)
February 3 – March 24

Way of Forgiveness
Principal Roland De Vries
Thursdays 7:00-8:30 (EST)
April 21 – June 16

For details: www.pcmtl.ca

Gift of Life Insurance

A creative way to increase your gift and leave a substantial legacy to the College.

For a comparatively small cost, you can provide a large gift to The Presbyterian College, through the gift of life insurance. Many donors would like to make a significant contribution but may not have the financial resources for a large gift during their lifetime. A life insurance gift can be a creative way to make a meaningful gift that you didn't think was possible. You can make a gift of either a new or existing policy.

Benefits of Gifting Life Insurance

- **Satisfaction**—Knowledge that your legacy gift will support transformational mission and ministry far into the future.
- **Simplicity**—Policies are easily obtained through an insurance company or broker.
- **Doing What Seemed Impossible**—Depending on health and age, you create a substantial future gift with small or modest premium payments now.
- **Tax Benefits**—The final value of your policy will be far greater than the premiums you pay. Tax credits for those premiums could help offset your costs even more.

- **Peace of Mind**—A gift of life insurance does not reduce the size of your estate.

The Advantages of a Gift of Life Insurance

When the College is the owner and beneficiary of your policy, you can receive a charitable tax receipt for every dollar you pay in premiums.

Since gifts of life insurance flow directly to the College, outside the estate, your gift is not delayed while the estate is being settled and there are no deductions for probate or estate administration fees. A new insurance bequest for the College does not reduce the size of your estate. Policies are available through most insurance companies, or you can modify an existing policy to provide a charitable bequest.

For more information, be in touch with us at info@pcmtl.ca. You may also obtain more information via the website of the PCC, from which the above information is provided: <https://presbyterian.ca/plannedgiving/ways-of-giving-life-insurance/>

Principal Roland De Vries was grateful for the opportunity, this November, to travel to the Presbyteries of Pictou and Cape Breton. While there, he connected with alumni, congregations, and presbytery representatives.



Fishing Village of Gabarus, NS



Lobster Traps in Gabarus, NS



With Rev. Enjei Achab and Eliora



First Church, Pictou, NS



With Rev. A. MacDonald and C. McPherson



With Clayton Bartlett, Chair of Board



Lay Worship Leader Training, Sydney, NS



Juvenile Bald Eagle, Kellys Mountain



Union Church, Albert Bridge, NS

Support the Mission of The Presbyterian College

If you wish to make a one-time donation in support of the College, its students and its mission, you may do so by any of the payment options below. If you wish to make a multi-year pledge, or if you wish to discuss a possible Planned Gift, we would be grateful for a conversation and encourage you to be in touch with either of the following:

Rev. Dr. Roland De Vries, Principal: rdevries@pcmtl.ca | **Ms. Chitra Ramsurn, Administrator:** info@pcmtl.ca

Funding Areas at The Presbyterian College.*

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The Presbyterian College
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Thank you for your generosity!

Acknowledging Gifts In Honour and In Memory

The Presbyterian College has received many gifts which have been given *In Honour* of those who have celebrated anniversaries, birthdays, degrees or another significant milestones. Other gifts are *In Memory* of someone who passed away, and as a way of recognizing the importance of their life. Gifts were given *In Honour* or *In Memory* of the following:

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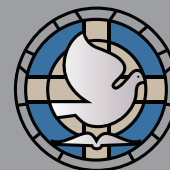
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* If you would like to give a gift *In Honour* or *In Memory*, please contact Tahra De Lallo for more information: tdelallo@pcmtl.ca. No matter how big or how small, *In Honour* and *In Memory* gifts recognize the gift of others and will be recognized not only here, but also in our newsletter annually. Please contact the Presbyterian College for more information.

This is a new program at The Presbyterian College. If we have omitted someone's name, our sincere apologies. Please contact our Development and Stewardship Officer, Tahra De Lallo at tdelallo@pcmtl.ca so we can make the necessary corrections.



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reception@pcmtl.ca



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