



NEWSLETTER

FALL 2022

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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.

The Post-Pandemic Pastor

BY PRINCIPAL ROLAND DE VRIES

For almost three years we have lived through a tumultuous time. The pandemic changed our behaviours, our relationships, our work, our bodies, our holidays, and our families. And it changed the church. We went online, we sang behind masks, we preached through Plexiglas, we video-recorded sermons, and the list goes on.

As we enter a quite different phase with Covid-19, many are asking what the post-pandemic church will look like? In many respects it's a question we can't answer. When we become futurists, we inevitably get it wrong because there is always more going on, culturally speaking, than we can account for. When we function as futurists there's also always a hint of heresy in our wondering—we are seeking reassurance in what we can know about the future and not in the One whose church it is.

The question of what the post-pandemic church might look like goes hand in hand, of course, with the question of what it means to be a post-pandemic Pastor. The latter question is sometimes asked in this way: What pandemic lessons should pastors be learning as they lead congregations into this new context?

Let me offer just a few modest suggestions in reply to this question. (As I do so, I should say I'm not sure this is even the right question to be asking. But more on that in a moment.)

Keep it local—One of the gifts of the pandemic was a rediscovery of the “local.” We took walks in our neighbourhoods, found new bakeries, discovered landmarks we didn't know were there, and met neighbours for the first time. Pastors and congregations should keep the local in their hearts and minds in

fresh ways, post-pandemic. After all, “the Word became flesh and blood, and moved into the neighborhood.” This is where mission is often most meaningful.

Remember the disparities—The pandemic gave us a clear reminder of the inequities that plague our society. It was vulnerable and marginalized elderly persons who suffered the most at the outset of the pandemic. Also, especially in the early days, Covid spread more quickly among lower-skilled workers who didn’t have the option to work from home. In our praying and outreach and relationship-building, we must continue to hold these inequities in mind and prayer, working to alleviate them.

Keep it online—Well, not all of it! But the online opportunities for connection through prayer and bible study and training and pastoral conversation remain real, and obviously so. These online encounters cannot replace the in-person reality of worship and friendship as the Body of Christ, but their value has become apparent. We do well to continue wisely cultivating their use.

Be ready to let them go—This is a hard one! Some who warmed pews prior to the pandemic have now realized that

they aren’t particularly invested in the faith they once prayed, sung, or heard. They are claiming the freedom not to return to that pew. Pastors should try to hear the questions of those becoming disengaged, reach out hopefully, and invite them into meaningful expressions of service. But if they have decided they are done, then there also comes a moment to let them go. May we do so without defensiveness or frustration—rather, with a prayer for flourishing and with hope for the renewal of their faith.

There’s nothing startling or novel about these four suggestions for the post-pandemic church and its pastors. But I also still wonder whether we are missing the mark if we prioritize this kind of discussion. We may be missing the mark because we are forgetting the fatigue and struggle that is still experienced by many pastors. We are expecting pastors to pivot without realizing the exhaustion and uncertainty many continue to live with.

In this moment perhaps we do well to listen for the second voice that speaks in Psalm 121. There are two voices in Psalm 121. The first voice is that of the pilgrim who says to herself (verses 1 and 2): “I’m on this journey and I know there are

going to be struggles.” She asks herself: “Where will my help come from? Am I going to make it?” This first person also engages in some encouraging self-talk as they walk along: “I’ll be OK. My help will come from the Lord.”

And then the second voice of this Psalm chimes in. This is the voice of an encouraging friend who says to the pilgrim (from verse 3 to the end of the Psalm): “Yes, that’s right, the Lord is with you. God is faithful to accompany you and bless you in this moment. There are threats, sure, but keep your eyes on the one who has created and redeemed you and who will protect you. This God isn’t going to sleep. No matter what happens, your Lord will keep you.”

Perhaps what we need above all are Pastoral Leaders who have friends and colleagues who will be that second voice of encouragement. Pastors who have friends and colleagues who will allow the impulse to encouragement to triumph over the impulse to give advice and become problem solvers. Yes, there is a time for strategies and tools, but it is always worth remembering the One in whose gracious hands the church’s (uncertain) future is held. ■

New Student Profiles

PREPARED BY DR. LUCILLE MARR

George Berberian



George Berberian has a profound heart for mission. He came to the college from Turkey, known for its historic ties to Colossus and Ephesus. He served there for the past four years as associate pastor of Van International Church, a congregation of the Christian and Missionary Alliance (CMA). With the church’s location on the Iranian border, George had the opportunity to minister among Muslims—Turks, Persians, and Kurds.

As we began our conversation, George confided that his story was a complicated one. He is the grandson of an Armenian couple who fled the Ottoman Empire a century ago. Successfully escaping the mass destruction following the First World War, which ultimately destroyed the two-thousand-year-old Armenian civilization, George’s grandparents settled in Syria. Some decades

later, in the 1980s and 90s, George would grow up in Aleppo.

George was raised in the Orthodox tradition. As a minority in Syria, his people tend to be more religious and conservative than the general society, he explained. That also meant attending Protestant Sunday schools. Indeed, his early religious education took place in an Armenian Presbyterian Sunday school.

He grew distant from the faith as a teen. Then a tough time that affected him both socially and psychologically brought George back to faith. His conversion would be in an evangelical Protestant faith as expressed in what he calls ‘home’ churches. During these difficult years, where he earnestly searched for God, George was blessed by the intimacy that these cell groups provided. The home churches were a place where he had the joy of studying God’s word and praying together with other young men. They also shared material resources with those in need. George recalls how his faith grew immensely during these years, as he gained an inner peace, one that gave him the assurance that he was seeking, that he would spend eternity with God. Romans 6: 23, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord,” became particularly meaningful for his faith.

Meanwhile, military service was mandatory in Syria, as that country lived with the devastation of war. In the rural area where the Syrian armed forces mandated him to use his skills in accounting to serve his country, George found a warm and caring congregation in the CMA. Within a short time, he began to feel a call to ministry. After nearly four years in service to his country, with no end in sight, a miraculous opportunity to study theology in Beirut, Lebanon, the land

of the biblical Tyre and Sidon, came his way.

Upon finishing his Bachelor of Theology degree in Beirut, George was called to ministry in Turkey, serving Muslims in a part of the former Ottoman Empire his grandparents had fled. His gift for languages afforded him the opportunity to follow his passion to bring Jesus’ light among non-Christian peoples not only in Armenian and Arabic, but also the language of Turkish and Persian Muslims.

With the objective of building his potential to minister and learning new things that will aid him in his goal of nurturing others to faith, George continues to deepen his experience through theological studies. In 2021, he graduated with a Master of Arts in Biblical Studies from the (CMA) Nyack College and Seminary, New York. Currently, he is pursuing further theological studies at McGill/The Presbyterian College, Montreal. We are grateful for George’s presence at the college, and his heart for cross-cultural mission, deeply rooted in a firsthand experience in the lands of the Bible.

Julielee Stitt



Julielee Stitt is a “cradle” Presbyterian, currently a member at St. Andrew’s in Kingston. Her decision to answer the

gentle nudging of the Spirit, which brought her to theological studies at The Presbyterian College, brings her back to her native Quebec.

Julielee grew up on a farm in the Ottawa Valley, or the Outaouais as it is known in Quebec, the rich agricultural area that borders both shores of the Ottawa River. As a small child, she was baptized into the Fort Coulange Presbyterian Church (St. Andrew’s) where her family attended. Although her education was primarily in English, growing up in a predominantly francophone area, she became comfortable in both languages.

Julielee combined her interests in journalism and in politics, earning a Bachelor’s in Journalism, with a minor in Political Science, at the University of Carleton. Returning home to Fort Coulange, she was able to secure a position on the small community newspaper, *The Equity*. Having honed her skills and hungry for further experience, she would soon apply in journalism at University of King’s College in Halifax. With a Master of Arts in hand, she returned again to the Ottawa Valley, this time landing a position as Constituency Assistant for a Member of Parliament close to home. That role gave her opportunities to work closely with both francophone and anglophone residents as they attempted to access federal programs. She honed her growing ability as a communicator in media relations and even wrote many of her supervisor’s speeches.

A desire for more continued to draw Julielee to seek new experiences. A position as writer with *Ducks Unlimited Canada* in Winnipeg brought new opportunities to encourage positive change and concerns for a future for the next generation. *Ducks Unlimited Canada* is known for conserving and even restoring valuable lands that are threatened by

human greed and mismanagement. Her time with this organization took Julielee to a variety of communities both within and beyond Manitoba, for instance, Deline, North West Territories, Quill's Lake, Saskatchewan, and Carp Hills, Ontario. Conversations with people in a variety of communities kindled both a deep appreciation for the prairies and an awareness of the vast and diverse environment that nurtures the variety of communities that comprise the country that Canadians call home.

The desire to experience new things drew Julielee back east, this time to the City of Kingston. In her work as Communication Officer for the municipality, her passion for people and her vision for how communities can work together to improve their world continued to blossom. One of those communities was St. Andrew's Presbyterian Church. During a particularly challenging time in her personal life, Julielee says that she "felt pulled back." Nurtured by the Rev. Andrew Johnston's warm welcome and the caring community

at St. Andrew's, she began to attend services regularly, and quickly became involved, eventually leading entire services. "God worked through that congregation," Julielee affirms.

In January 2022 during her devotions, Julielee felt led to apply to The Presbyterian College for theological studies. She says that she is trusting the process, day by day. "God is at work through people," she affirms. "I'm thankful for that." ■

Fall 2022 Retreat

BY EDYTHE ARNOTT, MDIV 2020, LIBRARY COORDINATOR



As we gathered in the College parking lot in early September, I could feel the underlying excitement. For the first time since 2019, students and staff were on their way to the annual retreat in the Laurentians. In 2019, I'd been in the last year of my MDiv and now, I was on staff at the College.

As we drove out of the city the van filled with conversation and laughter as we switched from English to French and back again and then got mixed up as to which language we were supposed to

be speaking with whom. This was the first year that students were joining us from the Master of Theological Studies (Practical Theology) program offered by College in French. Their Academic Dean, Glenn Smith, would be one of our speakers at worship.

In what seemed like record time, we arrived at the retreat center. The quiet and peacefulness of the place immediately invited us to bask in the calm and beauty. We lay on benches, looking up into the clear blue sky and soaking up

the late afternoon rays. We explored the waterfront, reveling in the blue of the lake and the green of the trees, some just beginning to show a touch of their Fall colours.

This was a time apart, a true retreat from our urban world of study and work, a time to reconnect with God's creation, with each other, and with God.

I felt these connections throughout the weekend, as we played, ate, and worshipped together. As I watched students try out the canoes, some for the first time, I shared in their delight as they experienced the pleasure of dipping a paddle into that calm water and hearing the drip, drip, drip of the water off their





paddle. I enjoyed informal chats with students; there was time for vigorous theological discussion, something I'd also enjoyed in my student days.

At the tri-college worship service, I let my whole body be pulled into adoring

God as together we sang the Taizé Magnificat (Canon), and one by one placed our pebbles around the wooden cross on the table in the middle of the room, symbolizing what God was inviting us to leave with Jesus.

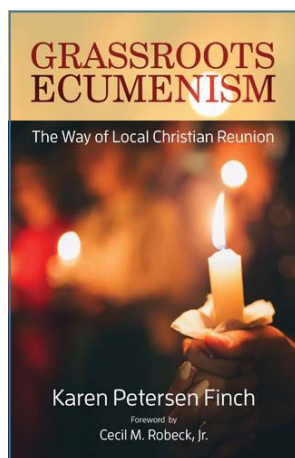
In our Presbyterian College worship, I was encouraged to hear the choir of strong male voices behind me, booming out in praise and adoration to God. From my perspective, I felt privileged to be a part of these students' lives as they continued on the journey God was leading them into. I felt a sense of unity and joy as we worshipped together.

A weekend goes by very quickly. When I'd been a student at the retreat, I remember feeling a little sad when it was time to leave. As I left this year, I had those same feelings. But I also carried with me memories of beauty and stillness, relaxed times to reflect and connect with others, and uplifting times of worshipping God together. ■

New Faculty Book

Grassroots Ecumenism by Karen Petersen Finch

BY HEIDI KLINE



Congratulations to Professor of Pastoral Leadership Karen Petersen Finch on her new book *Grassroots Ecumenism: The Way of Local Christian Reunion*! As an ecumenist, the Rev. Dr. Karen Petersen Finch's job is to pursue Christian unity and to help other people pursue

Christian unity. She participates in ecumenical dialogue as a member of the Roman Catholic-Reformed Ecumenical Dialogue in the United States and, just as importantly, at the local level as a facilitator and researcher of lay ecumenical dialogue.

The movement toward Christian unity requires engagement on international, national, and local levels, but unfortunately, local/lay ecumenism tends to lack elements of doctrinal discussion. In *Grassroots Ecumenism*, Dr. Petersen Finch makes the case that lay people are stewards of doctrine who can and should be involved in ecumenical dialogue.

Throughout her educational journey, Dr. Petersen Finch has been deeply involved with both Reformed and Roman

Catholic perspectives. She completed her Master of Divinity at Princeton Seminary, was ordained as a minister in the Presbyterian Church (U.S.A.) and received her PhD from Gonzaga University (a Catholic school). As a doctoral student, Dr. Petersen Finch felt saddened by the divisions that arose from the Reformation. "It was like seeing a piece of fabric that had been torn apart," she said. Later, Dr. Petersen Finch did post-doctoral work at Boston College on the Jesuit scholar Bernard Lonergan, whose theological method informs the local dialogue method outlined in *Grassroots Ecumenism*.

In 2018, the technical work for *Grassroots Ecumenism* began when Dr. Petersen Finch traveled to Rome to research previous experiments in

local ecumenism at the Centro Pro Unione library. Two notable examples emerged: The Living Room Dialogues of 1965-1968 (United States) and Lent 1986 (United Kingdom). In 2019, Dr. Petersen Finch herself facilitated a third experiment: the Clarkston Dialogues in Clarkston, Washington.

The opening chapter of *Grassroots Ecumenism* tells the story of the Clarkston Dialogues. What began as a joint Vacation Bible School between a Catholic parish and Presbyterian congregation turned into an opportunity for theological exploration. Over the course of the dialogue, participants were able to learn about their own theology and history while engaging with the

theology and history of the other group. They used what Dr. Petersen Finch calls “the Three Hallmarks of Dialogue”: openness, transparency, and generativity. They found that amid significant doctrinal differences they also had a lot in common.

The rest of the book is dedicated to elements of lay ecumenism to be considered when attempting dialogue in our own context. Dr. Petersen Finch explores the concept of lay people as stewards of doctrine from both the Reformed and Catholic perspectives, evaluates previous ecumenical experiments, and outlines a dialogue method for the local setting. She also uses three chapters to recommend tactics for engaging with specific

doctrinal differences. In the book’s final chapter, Dr. Petersen Finch discusses the usefulness of ecumenical covenants and shares a draft of the covenant created by Clarkston Dialogue participants.

Grassroots Ecumenism is an accessible read that would work wonderfully as a Fall or Lenten study. “This is a thrilling adult education opportunity,” Dr. Petersen Finch said. “Even if a congregation doesn’t find another church to dialogue with, working through this book is a great way to learn about church tradition.”

Karen Petersen Finch, *Grassroots Ecumenism: The Way of Local Christian Reunion* (New City Press, 2022) ■

Practical Theology Seminar

BY DR. GLENN SMITH



An integral part of the new Master of Theological Studies (Practical Theology) is a day-long colloquium to interact with the research that students are pursuing. This program of 45 credits includes a final project worth nine credits. At the point that a student presents at this colloquium, they have completed almost all the studies, have designed a project, and are in the process of completing an ethics review for the qualitative research.

In June of this year, some 20 students gathered for the day-long seminar. Loïc Richard is examining the phenomenon of young adults deciding to convert to Christ in the context of the secularity of Montréal. Using focus group methodology, he interviewed 12 men and women who recently made such a decision. His conclusions are interesting for churches in large cities interested in the renewal of witness in the neighbourhoods.

Greg Renaud also used focus group methods to explore how Haitian churches are renewing the discipleship of young adults. He interviewed an equal number of Church leaders and young adults. Lydie Santander is looking at how to create community for online participants through three social media platforms that her large church is using for evangelisation and spiritual formation. Jimmy Pereira is examining how congregations in Laval, Québec

are developing contextual curricula to disciple and mentor younger leaders.



Practical Theology is intentionally interdisciplinary. This year’s seminar allowed all the students to see the variety of questions and research that their colleagues are doing in integrating theology and ecclesial practices in the context of Québec culture.

The Master of Theological Studies is taught in French and is offered in partnership with the Institut de Théologie pour la Francophonie. We are thankful for this partner in education. ■

Life in Montreal

Will Arledge: MDiv Student

Where are you from?— Asheville, North Carolina. A beautiful town in the Appalachian Mountains.

How long have you lived in Montreal?—Since July of 2021. Moved up from the states with my partner Marian, son Liam and dog, Asher.

Favorite thing about living in Montreal?—Living in downtown Montreal does not feel like living in a city, or even in a province or country. In Montreal we are truly citizens of “the world,” in all its multi-culturalism, diverse customs and positive energy.



Least favorite thing about living in Montreal?—“Spring.” Every other season is spectacular though!

Favorite activity/place/restaurant?—We bike! We ski! We eat pizza!! We joyfully

follow the whims of our six-year-old. Although on the rare date lunch you will find us eating cheese and drinking craft beer at BreWsky Taproom in the Old Port. ■



Talking to Alumni: Where are they now?

Jared Miller

When did you graduate from PC?—I graduated from PC in 2010.

How has your life changed since your graduation?—Since graduation, I’ve gotten married, lived in four provinces, seven houses, and had two kids. I remember thinking that nothing could be more exhausting than a student’s life...

When did you move to Chippawa? Where were you living before then?—I moved to Chippawa (Niagara Falls) at the end of the pandemic, getting started at the church in September 2021. Prior to that, I had been in Calgary since 2015.

Tell us about your transition to a new city and church community—Niagara Falls is, to exactly no one’s surprise, a very different city than Calgary. In Calgary, there was a strong sense of Western hospitality that understood everyone was from somewhere else and so you made life with the people around you. Niagara is steeped in generations of history and people have deep roots here, which makes building community more of a challenge.

It’s also a city whose culture is deeply shaped by the tourism industry. Learning how to lean into this challenge had been one of my favorite challenges of ministry here because it gives the

church a distinct point of reference from which to approach people.

Our most exciting moments have been sharing our space with the community around us. As we made the final payment to the mortgage on the building, we were able to open it up to the community and host a block party at the start of summer. Seeing dozens of families that don't think about Sunday mornings enjoying the Chippewa Presbyterian Church (CPC) community was an amazing experience.

The pandemic was a reboot for CPC. The previous ministry has lasted for 25 years, and normally that invites an interim ministry. But the pandemic wiped the slate clean. The church that emerged from Covid wasn't the same one that went into lockdown. It's invited a reboot in the whole culture, without the burden of having to figure out how to plant a church in very rocky soil.

What have you been thinking and praying about as you do ministry in this new context?—I've been wondering about

the role of buildings in the new life of the church. Buildings are always either an albatross or a facility for the life of a church. But for two years they all sat dormant, and people adjusted to life without them. Now we are in this weird, almost awkward relationship with them. My prayer had been for creativity and opportunity to see something new happen with(in) the building that CPC calls home. ■

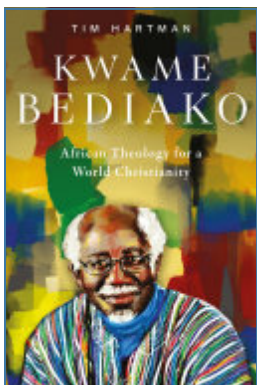


Faculty Articles

The Rev. Dr. Lucille Marr has recently published the articles “MCC, Gender, and Service in Quebec: A Case Study” for *The Journal of Mennonite Studies* and “Frances Davidson and the Spirituality of a Liminal Year,” for the Brethren in Christ Historical Society. She has

also written a book review of *Healing Haunted Histories: A Settler Discipleship of Decolonization* by Elaine Enns and Ched Myers for the Brethren in Christ Historical Society. Congratulations, Dr. Marr! ■

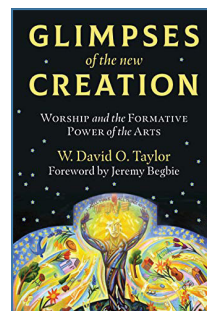
New Library Books



This work by Tim Hartman is an accessible introduction to the ideas of Kwame Bediako, an influential Ghanaian theologian who offers non-western ways of understanding Christian faith. Though colonialism has historically cloaked Christianity in a Western identity, Bediako rejects the notion that one must adopt Western ways of thinking to be a Christian. He is instead concerned

with uncovering the pre-colonial roots of world Christianity and how one's lived experience in culture can be an expression of Christian faith. At the heart of his theology is the belief that it is possible to be both “authentic Africans and true Christians.”

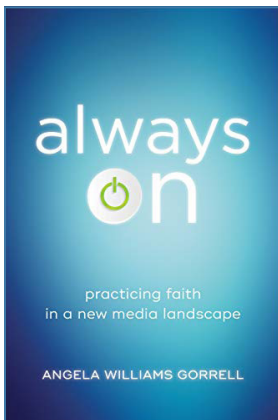
As Christianity's influence in the Global South continues to grow, Bediako's theology provides a helpful framework for those seeking an indigenous expression of Christian faith independent from Western thought. —Tim Hartman, *Kwame Bediako: African Theology for a World Christianity* (Augsburg Fortress Publishers, 2022)



Much of David Taylor's *Glimpses of the New Creation: Worship and the Formative Power of the Arts* is dedicated to asking what different mediums of art “do.” He asks, for example, about the specific powers that poetic arts have and how they might shape and serve corporate worship. Taylor also explores the definitions of worship and art, provides theological

context surrounding liturgical arts, and addresses the role of tradition in worship.

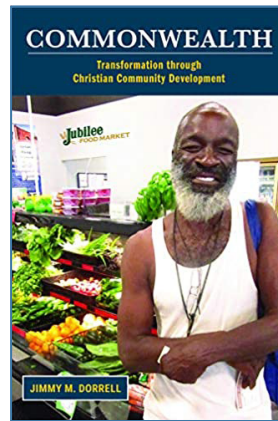
As Taylor writes, “The argument of this book is that every choice of art in corporate worship, what we might call liturgical art, both opens up and closes down possibilities for the formation of our humanity.” Taylor’s aim is not to prescribe certain types of art for certain types of worship, but to invite readers into a rich discussion of how the arts can form worship and serve as an instrument of God’s love.—David Taylor, *Glimpses of the New Creation: Worship and the Formative Power of the Arts* (Eerdmans Publishing, 2019)



We are all, to some extent, users of new media: the internet, smartphones, email, streaming services, social media, and more. As Angela Williams Gorrell writes, constant access to this type of media allows for “both glorious possibility and profound brokenness.” New media is evolving rapidly, and it can be difficult to know how to live faithfully as Christians in a world so dominated by technology.

Always on is designed to equip pastors, lay leaders, and educators to have fruitful conversations about the use of new media within a Christian context. Each chapter includes helpful discussion questions and exercises for reflection. Gorrell also

explores the idea of “hybridity” (our existence in both the material and the digital world), a topic which has become especially poignant in light of the pandemic.—Angela Williams Gorrell, *Always on (Theology for the Life of the World): Practicing Faith in a New Media Landscape* (Baker Academic, 2019)



When confronted with the reality of poverty, Christians often struggle to respond in ways that create lasting change for a community and honor scripture’s charge to care for the poor. Jimmy Dorrell shares his vision for Christian community development using personal experience at Mission Waco and Church Under the Bridge as models. When multiple entities in these communities came together to

dialogue, share resources, and address common needs, creating a kind of commonwealth, lives were truly transformed. Dorrell urges both individuals and church communities to examine their relationship with material wealth. Are we taking seriously scripture’s charge to care for the poor?

Commonwealth gives a hopeful account of the change that is possible when a community strives for the flourishing of *all* its members. It also offers practical advice on enacting Christian community development in one’s own context.—Jimmy Dorrell, *Commonwealth: Transformation Through Christian Community Development* (1845 Books, 2020) ■

Facilities Update

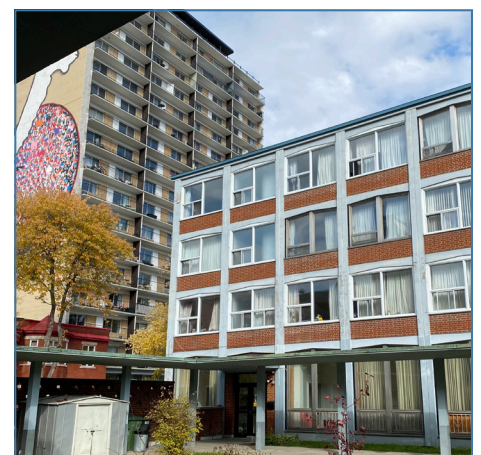
New Private Washrooms in Residence

The Presbyterian College Residence got an update this summer with the installation of new private bathrooms on the third and fourth floor. This project is a part of an ongoing effort to renovate our 40-room residence which was constructed in 1962, and also to meet the needs of the pandemic context. In the coming months, kitchenettes will also be added to each floor.

Our residence hosts students from The Presbyterian College, McGill University, Concordia University, and several other

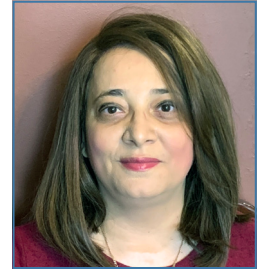
educational institutions. Its convenient downtown location makes it a popular choice for students from a wide range of backgrounds and courses of study. We are striving to meet student needs by providing spaces that are comfortable and welcoming.

If you would like to contribute toward future facilities updates, please be in touch with us at reception@pcmtl.ca or 514-288-5256 or use the attached donation card. ■



Welcome, Linda!

In August, PC had the pleasure of welcoming Ms. Linda Boutros to the community as our new Administrative Coordinator! Linda brings significant administrative experience to this position as well as a heart for the church and Christian ministry. The Administrative Coordinator is vital to the life of the college, and we are very thankful for Linda's talents and hard work in this role. ■



In Honour of Dale Woods—Global Leaders Fund



The departure of Principal Dale Woods from the college took place in 2020, at the height of the pandemic. As a result, we could not gather in person to honour and thank him at that time. In May of this year, we were delighted to honour Dale with a gathering at the college.

It was wonderful to share in food and conversation with students and former students, colleagues, and Board members, to honour his ministry here—also, to hear Dale's own reflections about his time of service to the college.

As we celebrate Dale's ministry here, we are also inviting friends of the College to honour his legacy by contributing to the newly named Dale Woods Global Leaders Fund. In his years as Principal, Dale invested significant energy into developing the college as an institution that welcomed and supported international students—through his ministry we have become a truly global community of study.

Many international students require some level of financial support to pursue their studies here at the College, and the Dale Woods Global Leaders Fund is there to provide such support. We are grateful that \$13,000 has been raised toward this fund since May, and we invite you to consider a contribution to support international students directly. All financial gifts to this fund provide direct and immediate support to students for tuition and fees. You may use the enclosed gift card, and may indicate "Dale Woods, Global Leaders." ■

In Memory

A Bequest from the Estate of the Rev. Dr. Cedric Pettigrew



The Rev. Cedric Pettigrew was a faithful pastor, serving congregations in Ontario, PEI, Quebec, and Nova Scotia

over several decades. In his final years of ministry, he served creatively and hopefully in interim ministries within the Presbytery of Ottawa.

Cedric was also a faithful friend to The Presbyterian College. He graduated from the college in 1968 and then received the Doctor of Divinity degree (*honoris causa*) in 2017—the latter earned for his faithful service to Christ and the Church in pastoral leadership and interim ministry. In the period immediately prior to his passing, the Rev.

Pettigrew also served on the Board of Governors of the College.

We are grateful that Cedric provided for a meaningful bequest to The Presbyterian College in his will. This generosity has served our students, our academic programs, and our Leadership Centre. We express our sincere thanks for the life and ministry of the Rev. Pettigrew and gratitude for his foresight in blessing the College in this way following his passing. *Soli deo gloria.* ■

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. Linda Boutros, Administrator: info@pcmtl.ca

Funding Areas at The Presbyterian College.*

- Area of Greatest Need
- Student Support and Bursaries
- Digital/Online Resources
- Facilities Renewal
- Faith and Work, Leadership Centre

**Please note that with changing circumstances at The Presbyterian College over time, your contribution may be directed to an alternative area of real need.*

Donation by e-Transfer

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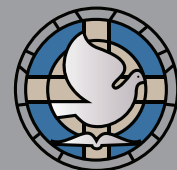
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