



NEWSLETTER

SPRING 2023

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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.

Arts, Faith, Life

BY PRINCIPAL ROLAND DE VRIES

Over the past number of years, I have become interested in the relationship between faith and the arts—intrigued about the place the arts can have within pastoral ministry. Whether it is poetry or painting or collage or other forms of expression, it is evident that the arts can deepen our understanding of what it means to follow Christ, can enrich our self-understanding, and can draw us and our congregations into deeper expressions of faith.

I've seen and experienced this first hand over the past month, and on a particular theme—the theme of our fragility and brokenness. It goes without saying that we have all faced challenges and grief in our lives. While our experiences are unique, and some have faced more profound pain than others, there is nevertheless a commonality in our struggling. Relational pain, emotional struggles, and professional challenges are very real. To be in pastoral ministry

is also to bear witness to the struggles of those we serve.



In May, I attended a conference at Redeemer University, in Ontario, which was headlined by the Japanese-American artist Makoto Fujimura—he was present to receive the Kuyper Prize and to participate in the three-day conference. Fujimura is a visual artist who paints in the Japanese tradition of Nihonga. His works are remarkable for their depth and beauty. In recent years

he has also become intrigued by the very old Japanese practice of kintsugi and has established an organization that teaches the practice. Through kintsugi, broken pottery is repaired with resin and then with lacquered gold.

The beauty of kintsugi lies in the fact that a specific vessel has been repaired, and yet the bowl or plate or cup is also transformed in the process. It is not the same object. That which was broken has been healed or repaired, with the old pieces/scars remaining evident. In the same way, of course, over time our lives and particular brokenness may be healed by the grace of Jesus Christ. We remain the same person, yet through our healing we become beautiful in a new way; capable of extending grace and peace to others through compassion and service.



During the College's Encouragement Conference in May, this was expressed differently through a patchwork quilt workshop led by the master printmaker Steve Prince. In this case the material we worked with were scraps of fabric—materials that had been thrown aside or discarded. Under the careful direction of

Prince, each participant was invited to create a patchwork quilt piece that told the story of their pain and renewal, with those scraps. Again, the parallel with the gospel is evident: By God's grace, what was of little perceived value has become valued and beautiful.

In both of these examples, it is not simply that the arts provide a metaphor for life and faith. Rather, through the embodied practice of gluing and repairing and forming and imagining, we tell the story of our lives and of the gospel. This is the beauty of the arts in ministry, also, that through such practices and workshops we can be reminded of our embodied natures, and of the risen Jesus who meets us through flesh and story. ■

Practical Theology Colloquium with Charles Taylor

BY GLENN SMITH, MTS PROGRAM DIRECTOR



Each year the French-language program in Practical Theology organizes a colloquium for its graduate students. On the morning of May 4, 2023, 30 people gathered to hear five of the practical theology students present their research on a range of themes: faith and theater, architecture and the church, training young adults in faith education, and

women's leadership in preaching. This research is an important component of the *Maitrise en Étude Théologique*, which is offered in collaboration with *l'Institut de Théologie pour la Francophonie*. One professor commented, "I can see that we are forming the next generation of leadership for our congregations."

In the afternoon, 20 more people from across Montréal joined the colloquium to interact with the eminent Canadian philosopher and Professor Emeritus at McGill, Charles Taylor. Each year Professor Taylor meets with students in the program in a course dedicated to missional theologies and contextualization. His book, *A Secular Age*, is the primary text of the course. This year rather than having just the fourth cohort meet with Taylor, we decided to dedicate the afternoon to this exchange. We

asked him a series of questions about his own spiritual journey, especially in light of his chapter in *A Secular Age* about conversion. The exchange examined the notion of a social imaginary and his understanding of "secularity." We specifically discussed the influence of Montréal on his thinking. We explored at length different dilemmas that are an integral part of the secularity of our context, including reasonable accommodation, the immanent frame, his understanding of excarnational faith, and such contemporary issues as the public outcry over the federal appointment of Amira Elghawaby to confront Islamophobia in Canada.

Taylor commented, "It was delightful to meet in person with so many people anxious to live their faith in the complexities of this era." ■

Welcome Dr. Adrian Langdon!

Director of Programs in the Leadership Centre



The Presbyterian College is pleased to welcome Dr. Adrian Langdon as Director of Programs in the Leadership Centre of the College. Adrian began remote work in this position in February and has joined us in-person this May.

Adrian comes to us from Nipissing University, North Bay (ON) where he has served as a professor and lecturer in the Department of Religions and Cultures since 2009. He has taught in the areas of theology and religion as these relate to peace, non-violence, economics, and environment. Adrian is keen to explore the pressing questions of faith, life, and culture that the church faces today.

As a member of a house church community in North Bay, Adrian has been active in the life of the church in a variety of contexts and traditions over many years. He has served as a youth pastor, as a Lay Reader, and as a teacher and preacher in various traditions.

In 2009, Adrian completed his PhD in the area of theology in the Faculty of Religious Studies at McGill University.

His doctoral thesis was published as *God the Eternal Contemporary: Trinity, Eternity, and Time in Karl Barth*.

Adrian's current research focuses on the doctrine of creation—he is exploring the ecological crises of today from the point of view of theology and the practice of faith.

In his free time, Adrian enjoys playing and coaching sports, hiking, and spending time in nature. Adrian says he reads long and difficult books as much as possible, though (like many of us) is sometimes distracted by Netflix. He is also a lifelong Montreal Canadiens fan! Adrian and his wife Brooke have two teenage children: Elam and Autumn.

We are excited to have Adrian in this role and look forward to the Leadership Centre's development under his direction. ■

Note on Armenian Resilience

Reader Comment on Fall 2022 Issue

Dear Dr. Marr,

Thank you for the “New Student Profiles” featured in the Fall 2022 PC Newsletter. I was especially interested to read George Berberian's journey toward ministry. One part which struck me was the reference to “the mass destruction following the First World War, which *ultimately destroyed the two-thousand-year-old Armenian civilization.*” (Italics mine) With a recorded history of over three thousand years, Armenia and Armenians predate Christianity. But

to the point, the destruction wrought especially following the collapse of the Ottoman Empire, and the slaughter of the Armenian population, some 1.2 million, was devastating. Much of what was western Armenia, in present day Turkey: churches, schools, homes, entire towns, and villages, were obliterated. Three generations later, no Armenian family is unaffected by this history.

I am Armenian on my mother's side. What is remarkable, is that Armenian civilization was *not destroyed!* It

flourishes still in language, and music, and art, and religious devotion, in diaspora but also in present day Armenia, which is still existentially threatened, but very much alive as a civilization! It is achingly fragile, a candle flame surrounded by gusts of wind, but it is not destroyed.

Dr. Nick Athanasiadis
Interim Ministry specialist
Central Presbyterian Church, Hamilton
P.C. class of 1990. ■

Convocation 2023



Procession, with graduates leading



Degree conferred on Gregory Renaud



The Rev. Sybil Mosley, this year's Doctor of Divinity (honoris causa) recipient



Convocation worship service

Congratulations 2023 Graduates!



Wilson Egbeareng Eyong - *Master of Divinity, The Presbyterian College (with Montreal School of Theology)*

I was born in Cameroon in 1974 and I travelled to the Republic of Ireland in December 2000. I studied ASSSC at Waterford Institute of Technology (WIT) for 4 years and finished with an Hon. B.A. Degree in ASSSC. I worked as a Social Care Worker in various roles for about 13 years in SOS, Kilkenny (about 19 years of working experience in total) before my calling into Ministry. In addition to many other little courses, I also completed “The Accredited Preacher Scheme” (APS), through the Union Theological College of Belfast, UK.

After the Minister and Elders of the congregation in Kilkenny affirmed my calling, I was faced with challenges of different sorts and I felt the calling to a far-away land to study. Canada, I believe was divinely communicated to me and I took the opportunity (Jer. 29:11, 1 Tim 4:12, Rom. 8:28 and Matt. 28:18-20) while resting on biblical insights. The Presbyterian College of Montreal received me and treated me like a son once lost and now back home. Every day is a record to be told in its own merit. The whole staff team focused on me and my faith journey; what a privilege. Nowhere to be compared with Abraham (Gen. 12:1-4), however, in a similar stream, I heard the voice that said “Canada.” I responded to it with zero interest but the love of Christ. Phase I is now done, thank God, and phase II, is seeking where the Lord wants me to minister to His people (looking for an open door to ministry work).



Prossy Nabakooza - *Master of Divinity, The Presbyterian College (with Montreal School of Theology)*

This small message is from a place deep inside of me and follows the passion of my heart in seeking to know the fullness of God and my purpose. My name is Prossy Nabakooza, from Kampala, Uganda. A few years back, I had an opportunity to participate in an ecumenical meeting, which provided me with a platform to meet various people from different walks of life. Among them were professors and pastors, to mention but two. Following the meeting, while in Uganda, my pastor received an email about this opportunity of joining The Presbyterian College to pursue my M.Div. This is how my journey to The Presbyterian College/McGill started.

Like any journey, there have been both joys and sorrows, yet there are brave and kind souls here and from other parts of the world who have travelled with me and encouraged me. Thank you to those who have stood with me, despite me being me! I want to acknowledge Rev. Dale Woods, Joel Coppiettters, Chris Bailey, Roland De Vries, and my professors. In humility, I am so grateful for this privilege of seeing at a close hand the love and walk of Dale Woods. Not enough can be said of how he set me on this path of discovery.



Jimmy Pereira - *Master of Theological Studies, The Presbyterian College*
(with Institut de théologie pour la francophonie)

C'est à l'âge de 26 ans que j'ai été touché par la grâce de Dieu et qu'il m'a attiré à lui. Avant cela, j'étais un athée militant contre la Bible et le christiannisme. Par un concours de circonstances divin et surtout dans son amour infini, Jésus m'a offert sa grâce. À ce moment je ne comprenais pas vraiment ce qui arrivait, mais je voulais lire la Bible, j'avais une soif spirituelle intense et c'est alors que je me suis lancé dans l'étude de la Bible par moi-même. Bien conscient de mes limites et convaincu que je devais me joindre à une Église locale, j'ai fait ce pas à l'été 2015. Plus je prenais part à l'église locale, plus le désir de débiter une formation théologique devenait grand dans mon cœur, dans la même année j'ai débuté mon parcours académique en m'inscrivant au BAC en théologie de l'ITF. Un parcours qui m'a fortifié dans ma foi et m'a donné les outils pour comprendre les Écritures.

Après ma graduation en 2018 j'ai intégré l'équipe pastorale de l'Église Le Portail Terrebonne, avec qui j'œuvre encore aujourd'hui à titre de pasteur assistant. Mon désir de pousser ma réflexion théologique plus loin, me mène à considérer de faire une maîtrise en théologie pratique et c'est ainsi que j'ai commencé mon parcours de deuxième cycle avec le Collège Presbytérien de Montréal. La formation de disciples dans l'église locale a toujours été un sujet qui me passionne et c'est l'angle que mes études ont prises lors de cette maîtrise. J'ai été particulièrement béni par les professeurs, les étudiants et le processus d'apprentissage tout au long de ma formation. Après ma graduation j'ai le désir de m'impliquer dans l'enseignement, j'ai envie de contribuer à la formation des ouvriers qui ont le désir d'apprendre plus sur la Bible et Jésus, tout en conservant un pied sur le terrain pastoral en exerçant mon ministère dans l'église locale.



Grégory Renaud - *Master of Theological Studies, The Presbyterian College*
(with Institut de théologie pour la francophonie)

Dès 2004, j'ai eu à cœur ou devrais-je dire, Dieu a déposé dans mon cœur cet intérêt pour l'étude de la théologie. Dans le passé, à travers d'autres établissements et facultés, j'ai complété plusieurs cours de théologie de premier et de deuxième cycle universitaire. Cependant, c'est à The Presbyterian College, Montréal que mes études théologiques ont réellement pris tout leur sens dans ma vie. L'orientation pratique de la théologie enseignée dans ce programme de maîtrise a fait de moi un meilleur praticien, un professionnel qui ne néglige pas l'importance de bien comprendre et de bien interpréter la Bible. J'ai eu le privilège de recevoir des cours exceptionnels, à travers des professeurs qui ont un vécu autre que le contexte nord-américain. Pour finir, la possibilité d'effectuer un stage en tant que missionnaire a été très marquant au début de mon programme et cela a influencé le reste. Présentement, il y a des possibilités que Dieu a mis devant moi mais je reste à l'écoute pour discerner exactement où Il veut m'utiliser pour la proclamation du message de Jésus-Christ.



Elodie Parize Moreno - *Maîtrise en Théologie, University of Laval*
(with The Presbyterian College)

Originaire de France, je m'appelle Elodie et avec mon mari, nous avons entrepris ce projet fou de tout vendre, de laisser nos professions pour étudier la théologie. Humainement, ce projet était voué à l'échec. Comment un couple avec trois jeunes enfants, sans ressources suffisantes, pourrait-il se consacrer aux études dans un pays étranger ? Eh bien lorsque Dieu est l'instigateur d'un projet, il ouvre des voies sans issues, il crée des sentiers dans le désert...Après 4 ans et demi de formation à temps plein, nous pouvons affirmer combien Dieu est fidèle. Il a réalisé ce qu'il nous a demandé d'accomplir. Tout ce périple depuis notre décision de partir et aujourd'hui a fait partie intégrante de la formation. J'ai beaucoup appris...et je n'ai pas fini d'apprendre. Ce n'est pas toujours confortable de suivre les voies de Dieu mais cela vaut beaucoup plus que de rester agrippés à nos sécurités.

Je viens de finir mon mémoire en théologie pratique au sujet du théâtre en milieu ecclésial. J'aimerais me consacrer à la création artistique dans une optique spirituelle pour ouvrir un espace de dialogue avec la société contemporaine. Je n'ai pas de certitudes pour la suite, sinon celle que Dieu sait où il nous mène.



Sylvain Parize - *Maîtrise en Théologie, University of Laval*
(with The Presbyterian College)

Je suis originaire de France. J'ai travaillé près de quinze ans en France avant de prendre la direction que Dieu nous donnait à mon épouse et moi : arrêter nos professions, déménager au Canada pour se consacrer à la formation théologique. Nous avions tous les deux des professions stables mais Dieu avait un plan pour nous et nous a conduits à étudier en théologie pratique.

Aujourd'hui j'ai terminé mon mémoire portant sur le regroupement de chrétiens artistes désireux de faire rayonner la foi chrétienne. À l'avenir, je souhaite me consacrer à la production d'œuvres artistiques corrélées à la foi de l'artiste afin de faire émerger une réflexion chez le spectateur.

Loïc Richard - *Maîtrise en Théologie, University of Laval*
(with The Presbyterian College)



J'ai grandi en Suisse, dans une famille chrétienne. À l'âge de douze ans, j'ai choisi de suivre Jésus comme mon sauveur. Après une formation bancaire et des études en gestion d'entreprise, j'ai travaillé plusieurs années dans une banque. Plusieurs implications dans le cadre de mon église m'ont permis de répondre à l'appel que je ressentais de servir Dieu. Après une année en Inde qui a été marquante dans mes réflexions sur la vie, j'ai travaillé pour l'Armée du Salut et ma femme et moi avons repris le leadership d'un groupe de jeunesse en Suisse. Le désir de nous former en théologie nous a poussé à nous expatrier au Québec. Nous nous sommes beaucoup impliqués avec l'église la Chapelle pendant que j'ai effectué ma maîtrise en théologie pratique avec l'Université Laval. Ces expériences complémentaires riches et formatrices m'ont beaucoup appris, tant au niveau du savoir, que du savoir-être et de savoir-faire. Après ma graduation, je compte m'impliquer davantage avec l'église la Chapelle pour appliquer la missiologie urbaine qui est mon thème de prédilection.

The Broken Blessed

Abridgement of Convocation Sermon by Dr. Rebekah Eklund

We were pleased to welcome Dr. Rebekah Eklund of Loyola University Maryland to deliver the 2023 Graduates' Lecture and Convocation Sermon.



If you have tasted suffering, the beatitudes are for you. If you're struggling or grieving or fearful of what the future holds for you, the beatitudes are for you. But the beatitudes are also for you if you want to help the suffering. They're for the pastors who visit the sick and the dying, the ministers who draw near to the lonely, the gospel workers who build bridges to the estranged.

They're for you if you long for God's justice to be done. They're for you if you desire to draw closer to Jesus, and to help others draw closer to him, because these are the places Jesus can be found.

First, Jesus blesses the poor in spirit. Poverty of spirit is the opposite of

rugged independence. It's praying "I need thee every hour." Poverty of spirit is knowing we need to depend on God and rely on wise brothers and sisters for counsel and guidance.

Opening ourselves up to God's help also means breaking open our hearts to others. So we become those who mourn. We mourn for our own sorrows, but we also mourn for the pain of others. As ministers, you will have the holy task of inviting the church to weep with those who weep.

Standing on the solid foundation of this promise, we can be confident enough to be meek. The word "meek" in the Bible does not mean timid. It doesn't refer to people who never get angry, but to people who never lose their temper. Knowing the right things to be angry about means that we need to have a hunger for righteousness or justice. Blessed are those who hunger and thirst for God and for God's justice, for they shall be filled to overflowing.

God's justice is intertwined with God's mercy and kindness. So Jesus declares that the merciful also belong to his kingdom. May you be people marked by mercy. The merciful not only weep with those who weep but are moved to try to dry the tears. The merciful feed

the hungry and shelter the homeless. They are quick to forgive and slow to anger. They include the excluded, just as Jesus ate dinner with tax collectors and prostitutes and sinners. Jesus also blesses the pure in heart. Purity of heart doesn't mean being perfect; it means striving whole-heartedly to love God and your neighbors as best you can, and repenting whole-heartedly when you fall short.

When Jesus declares that the peacemakers are blessed, this one is so obvious it hardly needs explanation. Our world cries out for people who can make peace—peace with God, peace in families, peace among neighbors and nations. Peacemakers are called God's children because they're doing God's work—reconciling people to God, reconciling people to one another, beating swords of all kinds into plowshares.

Because the beatitudes are the way of Jesus, they are a light burden, not a heavy task. They are ultimately a joyful way of life enabled by God's grace.

So be encouraged. You have already begun to run the race of faith, and God will hold you fast and never let you go until the end, when all the promises of the beatitudes will be yours. ■

ATS Degree Approval

We are grateful to report that The Presbyterian College has received approval of its Master of Theological Studies degree program from the Association of Theological Schools

(ATS). This program, offered collaboratively with the Institute de Théologie pour la Francophonie, was launched as a pilot project four years ago. As you will read elsewhere in this newsletter,

the program has seen its first graduates this year. We look forward to the growth of this program and are pleased at the significant vote of confidence that ATS approval represents. ■

Katie MacIntosh on Military Chaplaincy

Meet Presbyterian College graduate Katie MacIntosh, a Canadian Armed Forces Chaplain



Tell me a bit about yourself: your name, title, where/who you are serving, and how long you've been doing military chaplaincy.

I'm Katie, ordained in the Presbyterian Church in Canada and currently serving as a chaplain in the Canadian Armed Forces (CAF). When serving in my role as a chaplain in the CAF I go by Captain Katie MacIntosh. Currently, I support two squadrons at 17 Wing in Winnipeg and oversee the Protestant Wing Chapel. I have been enrolled in the CAF as a chaplain posted to 17 Wing Winnipeg for almost four years, the earlier of which were spent completing necessary training components, and the latter spent serving full-time on the Wing.

How did you come to be a CAF chaplain? What drew you to this type of ministry?

After completing my MDiv at Presbyterian College in the spring of 2018, I spent several months discerning where God was calling me to serve. During this time, my husband felt a strong desire to join the military and enrolled as a Logistics Officer. As we embarked on this new journey together, I became more interested in the unique particularities of military life and the role chaplains play in the lives of CAF members and their families. I have a passion for hearing other people's stories and journeying with others through the highs and lows of life. I am grateful to have been able to enrol in the Subsidized Education for Entry Level Master's program to complete necessary enrolment requirements.

What type of training did you undergo to become a chaplain?

To be a chaplain in the CAF, you must have an undergraduate degree, MDiv or

equivalent, and two years of full-time experience as an accredited leader in your faith tradition. Chaplains must successfully complete the CAF recruiting process, after which you attend the 12-week Basic Military Officer Qualifications (BMOQ) course at the Canadian Forces Leadership and Recruit School. Upon completion, chaplains finish their training through on-the-job experience components and courses at the Canadian Forces Chaplain School and Centre which focus on the basics of being a chaplain, counselling skills, ethics, and deployed operations.

What do CAF chaplains do? What are some of your typical day-to-day responsibilities?

As chaplains, we support CAF members and their families in their moral, spiritual, and religious needs. We live out our mandate to care for all by helping all members gain necessary referrals to the support services they require. Most days are spent serving as an active compassionate and supportive presence to members within unit lines and advising the military chain of command regarding any spiritual, religious, moral, or ethical concerns. We are invited to offer reflections at special events and ceremonies and officiate religious and end of life services. There are also opportunities to deploy overseas and participate in domestic operations and military exercises.

What makes military chaplaincy different from other types of ministry?

The Royal Canadian Chaplain Service is a multi-faith service, as is the CAF environment we serve in each day. The CAF reflects our Canadian society, and

as such it embodies much diversity. In our role as chaplains, we are not called to evangelise but rather fulfill a mandate that sees us caring for all as we do our part in fostering an inclusive work environment. Life in the military also requires you to relocate within Canada every few years. However, this serves as a great opportunity to experience different parts of the country, pursue

opportunities in the CAF, and meet lots of new people.

What advice would you give someone who is interested in becoming a chaplain?

Physical fitness is a significant component to our training and weekly rhythm. Arriving to the BMOQ course feeling

comfortable in that regard will pay off significantly. There is immense diversity and strong emphasis on inclusion in the CAF and RCChS at large, therefore having a desire to work in a multi-faith environment is essential. It is also very important to be open-minded, as every-day can be a different and sometimes unexpected adventure! ■

2023 Encouragement Conference

From May 16 to 19, over 40 pastors and ministry leaders gathered in Montreal for the 2023 Encouragement Conference. During this rich time of renewal and fellowship, participants

engaged in scriptural reflection, worshipped through artistic performances and exercises, attended a workshop for transitional ministry, celebrated Convocation 2023, and more. We are

especially thankful to our guest presenters: master printmaker Steve Prince, Professor Rebekah Eklund, and transitional ministry coach Mitch Coggin. ■



Marie-France Lantin and Bernard Racicot perform at music and poetry night



Pastor Mitch Coggin works with conference participants on an asset mapping exercise



Conference attendees work on patchwork quilt squares, led by master printmaker Steve Prince



Darryl Levy shares the story that inspired his piece

IMY Intercultural Trip to Winnipeg

Adapted Sermon by Professor Karen Petersen Finch

This message, which reflects on the In-Ministry Year Intercultural trip, was originally delivered in chapel by Professor Karen Petersen Finch on April 5th, 2023.

The annual Intercultural Trip is a program of the Montreal School of Theology which allows students in the final year of their degrees (the In-Ministry Year) to encounter ministry in a different cultural context than their own.

This reflection is like a piece of music in four movements. In the first three movements I will be sharing an experience with you, and in the last movement, I will reflect on that experience as informed by Paul's words in I Corinthians 9. 19-23.



The experience I want to share with you is our In-Ministry Year Intercultural Trip, visiting Indigenous communities in Winnipeg. Each movement brought a new lesson to me about how to share the good news of Jesus Christ respectfully in a new cultural context.

Our first stop was Oak Table at St. Augustine's United Church. This is a homeless ministry that serves Indigenous people. The leader of Oak Table showed

us the new facilities they had built to care for the bodies of homeless people, restoring their dignity with privacy, hygiene, and clean clothing.

At Oak Table I learned that in sharing the gospel with Indigenous people it is important to care for the soul, but also for the body. Jesus cared for both the bodies and the souls of the people he encountered. When in the past, Christians have interacted with First Nations people and not honored either their bodies or their souls, we have done wrong. Jesus is leading us to do better.

The next day we traveled to the Museum of Human Rights [Figure 3] to meet Sylvia, a Cree elder. She told us the story of how the community installed Grandfather Rock on the grounds of the museum. She shared how the Holy Spirit has led her to be an Anglican Christian and a Cree leader at the same time.



The wording on Grandfather Rock moved me very much: "Residential School survivors past and present provide powerful lessons in faith, forgiveness, joy, and peace, to us who have the wisdom to hear..."

From Sylvia and Grandfather Rock I learned to listen to those who have suffered, for they may understand "faith,

forgiveness, joy, and peace" more deeply than I do. Jesus calls us to listen to all those who are carrying a cross, to know him better and to make him known.

Finally, we visited the fastest growing Presbyterian church in Winnipeg. Two elders, Susan and Karen, have their hands full caring for a growing number of Indigenous families whose lives are still reeling from intergenerational trauma. As they spoke of a dark force that resists their healing work, Karen and Susan reminded me that there are spiritual realities at work in this world, forces that resist the Good News, and prayer is our best strategy against them. The three movements you have heard taught me a great deal about sharing the gospel respectfully with Indigenous people. They made me look again at Paul's words: "I have become all things to all people, that I might by all means save some."

How can Paul make this staggering claim to be all things to all people? Paul might say, "*To the Indigenous I became Indigenous, so that I might gain the Indigenous.*" He makes this claim based on the incarnation. Paul knows that Jesus has already become all things to all people for their salvation. Wherever Paul goes, Jesus has been there first--and the Holy Spirit, the great contextualizer, is illuminating Jesus in every time and place. We went to Winnipeg and found Jesus already at work with Indigenous peoples:

*Honoring their bodies and souls,
Revealing himself in their suffering, and
Fighting the darkness on their behalf.*

It was a privilege to be with them, and to experience Jesus in their midst. Amen. ■

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 other 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:

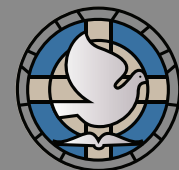
Mrs. Grace Mackay Bragg
 Mrs. Bessie James Budwin
 Rev. John Carson
 Rev. David T. Craig, Grad 1966
 Dr. Robert Culley
 Mr. James Douglas Dimock
 Rev. Dr. Allan M. Duncan, Grad 1957, Hon. D.D. 1990
 Rev. Dr. Lloyd W. Fourney, Grad 1969, Hon. D.D. 1999
 Rev. Thomas Gemmell, Grad 1963
 Mr. and Mrs. Jack & Hazel Bramhall
 Rev. Coralie Jackson-Bissonnette, MDiv 1987
 Rev. John Jennings
 Rev. Dr. John A. Johnston, Grad 1954, Hon. D.D. 1980
 Rev. Dr. William Klempa
 Rev. Dr. Harry Kuntz
 Rev. Dr. Lloyd George Macdonald, Grad 1974, Hon. D.D. 2004
 Mrs. Rose Mackie, Lay Leadership Certificate Grad 2005
 Rev. Donald W. MacKay, Grad 1968
 Rev. Wallace MacKinnon, Grad 1941
 Rev. Randolph D. MacLean, Grad 1941, Hon. D.D. 1969
 Rev. Dr. Donald MacMillan, Grad 1933, Hon. D.D. 1979
 Rev. Dr. John S. McBride, Grad, 1944, Hon. D.D. 1974
 Rev. Archibald Daniel MacKinnon
 Mr. Irvine Ross McKee, Grad 1945

Mrs. Margaret Joyce McLean
 Mr. and Mrs. Don and Goldie McLennan
 Rev. Dr. Joseph C. McLelland, Hon. D.D. 2007
 Ms. Verna Medina (Joseph)
 Mrs. Florence A. Nelson
 Dr. Mary Nichol, Hon. D.D. 2000
 Rev. Dr. Oliver Nugent, Grad 1937, Hon. D.D. 1961
 Rev. Larry R. Paul Grad 1963
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 Ms. Naarah Schmidt (Née McMillan)
 Rev. Dr. Dan Shute
 Rev. John Alwyn Simms, Grad 1947, Hon. D.D. 1972
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* If you would like to give a gift *In Honour* or *In Memory*, please contact The Presbyterian College for more information: info@pcmtl.ca. It is our privilege to display the names of these important people in our biannual newsletters.



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