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NEWSLETTER

SPRING 2026

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A partner in the Montreal School of
Theology and affiliated with the School of
Religious Studies, McGill University.

In the way of Joy

PRINCIPAL ROLAND DE VRIES

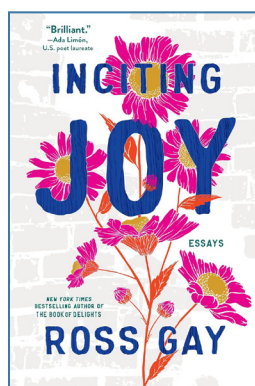
It is an understatement to say that the world is a challenging place these days. There is violence, war, and political turmoil. There is an upending of so much that we have taken for granted about the way the world works. This is to say nothing of the broad environmental harms we observe or the close-to-home personal challenges that confront us. The world is so challenging, in fact, that we may wonder whether we can speak of joy in this moment. To speak of joy and to dwell with joy and to announce joy can easily come across as a failure to take our moment seriously. In his new book *Inciting Joy*, Ross Gay acknowledges this reality and challenge—but then proceeds to sin boldly by endeavouring, precisely, to incite joy.

I confess I often judge books by their cover. I think this is probably a book I would have walked past in a book store. If I had picked it up and started reading, I would then have discovered that it is also the kind of book I would

typically set aside after a short time. This is because of the meandering, run-on sentences, and digressions that make the book what it is.

However, I bought this book after hearing Ross Gay speak at the Festival of Faith and Writing at Calvin University earlier this year. After hearing him read from a forthcoming book that had a similarly run-on nature, I understood there was method to his meandering. I recognized his tone and cadence in the words I now read. As one reviewer of the book has put it, *Inciting Joy* is a demonstration of Gay's significant digressive powers. I would say: Gay's writing is a series of exuberant digressions by which he piles up language and images and experiences in a fabulous portrayal of life.

Even as he incites joy he does not neglect life and its struggles. He understands that joy is always tangled up with pain, as he puts it. He also demonstrates that there is nothing sectarian



or isolationist about joy, since it brings us into the realms of politics, education, and community. It also, thereby, puts us in touch with the brokenness of the world. I

can't do justice to the book with these few sentences, but I want to follow Ross Gay's method as he pursues joy on its wild and unpredictable path. In relation to my own role as Principal, let me offer the following digressions and nearly run-on reflections about college life these days:

Discernment, whether my own or that of students, who have moved house and home, taken up life in a new city, and begun to wonder what they have gotten themselves into, since nothing is as clear as would be helpful or desirable, is an ongoing process. Along this path there is waiting and wondering and learning, which we trust will inevitably open up onto some path of new relationships and service, even if in retrospect the present moment might finally appear as a

digression or a cul-de-sac. As we discern, we are at least together in our wondering about what God is up to—we are at least together in laughter and friendship and in discovery of what God's love in Christ means for us and for the world. We can at least share meals together, and play table tennis, and go for hikes in the Laurentians, and study the scriptures, and learn about presiding at the Lord's table, all while we wait to discern what God's intentions are for us in all of our particularity.

Table Tennis has already been mentioned, and for good reason, since we have invested in a new table and there is at least a small group of us taking each other on—trash-talking and gloating at our victories until, inevitably, we lose to someone else in the circle of ping pong players. It's hard not to recall Professor Gerbern Oegema's words, some twenty years ago, suggesting that we all should get our bodies moving in physical exercise, reminding us that we are not brains on sticks and that we should not be stuck in seats behind desks or in front of monitors or with heads bowed over cell phones. Get up and move! And so we move with paddle in hand, swatting at that crisp, white sphere, sweating

and moving and being surprised at how much exercise you get on one side of that four-meters-square blue table. Joy in and with and through competition, victory, and defeat.

Teaching and learning in theology aren't about achievement and competition and one upmanship, or even about grades, but about curiosity and exploration and discovering remarkable and beautiful things about God and the world. They are about growing in competence, which just means deepening our capacities for inviting others into relationship with Jesus and his people, in the glory and messiness of the community of his people. Gay puts it better than I can: "That's to say, when class is not a site of evaluation, but one of mutual bewilderment, encouragement, support, and witness—i.e. unabashed being with; unabashed care—we learn better. And we learn together what we need to learn. One word for which is curiosity, a more loving and useful aspiration or acquisition or practice by far than mastery could ever be." So, we do give master's degrees, but we are not about mastering. We are about learning together and discovering together and mutual curiosity, in joy. ■

Work as Faithful Presence

DR. ADRIAN LANGDON, DIRECTOR OF PROGRAMS, THE LEADERSHIP CENTRE

On any given Sunday morning a variety of workers gather to worship. Mechanics, teachers, real estate agents, doctors, stay at home parents, retirees, university students. The list can be quite diverse given our complex and ever-changing global economy. It is also the case that most jobs today are in secular and pluralistic contexts.

It is no surprise that studies show many Christians experience a basic

disconnection between their faith and work and don't think churches do enough to address this.

The Basic Problem

Unfortunately, addressing this divide between faith and work has not been a part of theological education for ministers. The current model of theological education was developed under Christendom and assumes Judeo-Christian values in society that could support the

integration of faith and work. But the values in our political economy today are wholly secular.

Despite this blind spot in seminary education, there has been a growing faith and work movement that seeks to overcome the sacred-secular divide. Largely motivated by pressure from laity, the last four decades has seen a groundswell in books, conferences, curriculum, and even institutes dedicated to theologies



of work. However, despite the energy put into this movement there has been minimal impact in churches, denominations, and workplaces.

This is not because of a failure to recover the theme of work in scripture or theology. Numerous authors have noted how labour is a theme from Genesis to Revelation. God created us to work, we work as finite and fallen creatures, salvation in Christ should change the way we work, and the Spirit can move us to anticipate God's final shalom in our work.

There is a challenge in the fact that the faith and work movement has not grasped the basic problem for our context: work is a form of public theology in a secular and pluralistic culture. In other words, we have to think more deeply about how the Christian faith is applied to situations outside of the church.

The Way Forward: Work as Faithful Presence

The posture Christians take toward the world around them is important. We may turn toward culture with resentment that Christianity has lost ground or isolate ourselves into some pure enclave apart from the world. But neither of these options follows the mission of God. In his book *To Change the*

World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World, sociologist James Davidson Hunter points a way forward when he suggests a theology of faithful presence.

Hunter draws inspiration from the Israelites experiencing exile. Despite a drastically changed situation, war and exile to a foreign country, Jeremiah's message to those in exile is constructive: "Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters ... But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer. 29:6-7). Despite loss and confusion, the exiles are to seek the welfare of the city. As Hunter summarizes in his own words, "Commitment to the new city commons is a commitment of the community of faith to the highest ideas and practices of human flourishing in a pluralistic world."

The basic question believers need to ask is how Christian wisdom may be applied to work in ways that aim for creaturely flourishing and the common good. As Nicholas Wolterstorff suggests, this will mean stepping back and asking basic questions about each field. From a Christian perspective, what is

the purpose of law, education, economics, transportation, communications, etc? These are complex and difficult questions. It will take collaboration, new learning, experiments, and time (perhaps generations!).

The church plays a central role in "work as faithful presence." Every Sunday the church gathers, builds up, and sends workers. Ministers could make work a theme in preaching, worship, and Christian formation. It is also important in pastoral care, as work is becoming more stressful and more precarious. There are also many people who cannot work or are underemployed.

But the church could also become a hub for connecting people as they seek to integrate faith and work. Churches could gather workers as they explore the implications of faithful presence for particular fields. Young people also need guidance as they discover their gifts, mid-career professionals could mentor others, and retirees have deep wisdom to pass on.

Ministers and workers cannot do this on their own. Support also needs to come from denominations, seminaries, and scholars who shape their training. To give one example, while theological reflection has rightfully turned to the missional nature of the church, little of this has reflected on how work relates to this. How is work a part of God's mission in the world?

This vision of "work as faithful presence" will take creativity, patience, wisdom, and a spirit of learning. But bringing work to worship will also remind us that work is not the core of our identity. Our identity is found in Christ and work is only one part of our lives. Rest, celebration, leisure, and worship remind us of the limits we should place on work, even as we seek to glorify God and serve others with it. ■

Faith, Ministry, and the World—A Reflection on Our Recent Colloquium

KANNA ANIGBOGU, COMMUNICATIONS & DEVELOPMENT

In the first week of May, The Presbyterian College hosted a colloquium that brought together four remarkable voices at the intersection of faith, ministry, and the pressing realities of our world. The event also served as a special occasion to honour Professor Annie Laporte (Practical Theology, Université de Montréal) whose contribution to our presbyterian community, and to the discipline of practical theology, was warmly celebrated.

The colloquium opened with **Lydie Guissou-Nombré**, who presented a compelling case study rooted in Montréal, outlining a vision for integral urban mission centered on life, community health, and holistic human development. Her presentation grounded the conversation in the lived realities of the city and offered a powerful framework for how the church can engage meaningfully with its surrounding communities.

Matthieu Giguère followed with a thoughtful exploration of Emotional Intelligence in leadership succession within the church. As congregations across the country navigate seasons of transition, his work shed important light on the relational and emotional dimensions of pastoral leadership; a timely and vital conversation for the future of the church.

Sirvart Sabbaghian challenged attendees to think creatively about how pastors and youth leaders can cultivate genuine compassion in Christian adolescents navigating the pressures of an increasingly hyper-individualistic culture in Québec. Her



presentation was resonant and sparked rich reflection on the formative role of the church in the lives of young people.

The colloquium closed with **Ysha Coté-Rodriguez** who presented a deeply moving case for a Christian intervention model designed to accompany Christian victims of sexual exploitation in the form of prostitution, in Québec. Integrating Christian spirituality with compassionate, practical care, her work stands as a courageous witness to the Gospel in action, meeting people in their most vulnerable moments with dignity and grace.

We are deeply grateful to our four panelists for the wisdom, courage, and insights they brought to our space. These are the conversations the church needs and we are honoured to be a place where they happen. ■

Convocation Day 2026

In a beautiful and moving Convocation Service held at the historic Church of St. Andrew and St. Paul, it was an honour to be with our students to mark a significant milestone in their academic journey.

During the ceremony, we were grateful to confer the Master of Divinity

degrees on three students and Master of Theological Studies degrees on two students. We also recognized those receiving degrees from affiliated institutions. Additionally, we granted the Principal's Award for Leadership, Faith and Work to Joel Sherbino and Rebecca Sherbino and conferred the Doctor of Divinity

(*honoris causa*) on the Rev. Patricia Van Gelder.

Inspiring words, heartfelt prayers, and the joyous sounds of celebration were offered as graduates, faculty, family, and friends gathered to honor the hard work and dedication of the Class of 2026. ■

Principal's Award Awardees—Joel & Rebecca Sherbino, Patricia Van Gelder



The Rev. Joel Sherbino and Rebecca Sherbino live in Southwestern Ontario, where they serve Christ together and each in their unique vocations and callings.

Joel is a graduate of The Presbyterian College (2003) and has served as pastor of Paris Presbyterian Church, Ontario since 2014. Under his leadership, the Paris congregation has grown into a thriving evangelical expression of The Presbyterian Church, where Joel weaves together contemporary and traditional worship with a clear and unwavering focus on the Gospel of Jesus Christ.

Prior to their life and work in Paris, Joel and Rebecca served together in Malawi with International Ministries of The Presbyterian Church in Canada, where Joel pastored a large local congregation for four years. He has since served part-time as a PCC liaison to the Malawian Friends of Prison Ministry, regularly travelling to Malawi in support of this work. In 2025, he hosted the Rev. Hastings Phale in Canada, who received the E.F. Johnson Cutting Edge of Mission Award on behalf of the Friends of Prison Ministry. Joel's faithful advocacy for prisoners—those marginalized

and often forgotten—speaks deeply to his commitment to the whole Gospel.

Rebecca Sherbino's passion for justice was shaped by four years of living in New Guinea and Africa early in her career. Troubled by the lack of sustainable solutions to poverty for people living with mental health challenges and disabilities, she co-founded The Raw Carrot Soup Enterprise in 2014—a social enterprise providing meaningful, supported employment for people with barriers to traditional work. Now a social franchise with five locations, The Raw Carrot stands as a remarkable witness to faith in action. Rebecca shared her story at The Presbyterian College's Food and Faith Conference in 2016, early in the journey of the organization.

A graduate of The Presbyterian College, the Rev. **Patricia Van Gelder** served for 28 years in rural ministry at St. Andrew's Presbyterian Church, Cobden, after 10 years at a pastoral charge in Alberta—five of which were in shared ministry with her husband, Bill. Throughout her long and faithful career, Patricia has exemplified pastoral excellence, tireless service, and a deep commitment to rural and small-town ministry.

Within the Presbytery of Lanark & Renfrew, Patricia has been a steadfast and respected leader, serving multiple terms as Moderator, contributing extensively to the Ministry & Personnel Committee, and offering steady guidance as Interim Moderator to numerous congregations during seasons of transition. She has also invested in the future of the Church through her supervision



and mentorship of young pastors and of student ministers.

Beyond formal church structures, the Rev. Van Gelder's ministry is deeply rooted in community life. She has provided pastoral care in retirement and long-term care homes, served as Chaplain to the Cobden Royal Canadian Legion, chaired local cemetery boards, and founded the Lakeside Community Chorus—strengthening the social and spiritual fabric of the region she serves. Her wide community engagement reflects a deep conviction that the Church lives at the intersection of God and the world God loves in Christ.

Perhaps most enduring is her role as a mentor to new clergy. Consistently generous with her time, wisdom, and encouragement, the Rev. Van Gelder has been a formative presence for many young ministers, embodying the collegial and nurturing spirit essential to the life and leadership of the Church. The Doctor of Divinity (*honoris causa*) was conferred on Reverend Patricia Van Gelder at the Convocation 2026 ceremony. ■

Congratulations to the Class of 2026!



Kelvin Kagori—*Master of Divinity*

I was born and raised in Kenya and worked across East Africa in both church ministry and the community development sector. In 2023, I moved to Montreal to pursue a Master of Divinity at The Presbyterian College. It was my work background that

inspired my desire to explore how theology empowers us to practically address pressing human conditions, such as poverty, food insecurity, and human flourishing. During my time at the college, I have grown significantly both theologically and in my formation as a pastor and leader.

My hands-on placement at Livingstone Presbyterian Church, in the Park Extension area of Montreal, has been particularly valuable. It has allowed me to learn how the church faithfully serves as a vessel of hope in meeting the tangible needs of people it is called to reach in practical and transformative ways. I am truly thankful for the culture at the college, which includes the chapel, ministry seminars, and the support from fellow students. All of these have offered me important encouragement and spiritual grounding during this time of growth in my journey.



Lydie Pengdwindé Adèle Guissou-Nombré—*Master of Theological Studies (practical theology)*

I am originally from Burkina Faso (Land of Upright People), married and settled in Canada (Québec). After approximately 15 years in computer engineering, I felt a conviction in 2018 to pursue a Bachelor's degree in Theological, Biblical,

and Pastoral Studies with the Institut de Théologie pour la Francophonie and Université Laval. As a Business Intelligence consultant and passionate Information Technology professional, the decision was difficult. But the obedience was truly worth it. God has been faithful and continues to be. He continues to do His excellent liberating and transforming work in me, through the contact of Holy Scripture and human communities. He has sown His wonderful purposes in me, along with a new passion that surpasses all things: the One Triune

God (Father, Son, and Holy Spirit), the Almighty Creator revealed in Jesus Christ, my Lord who saved me from death into eternal life.

In 2021, I felt a conviction to pursue a Master's degree and conduct research on the pursuit of holistic community health and integral human development. The subject of health is a childhood passion that God awakened in me without diminishing my love for Information Technology. As a deeply committed African Christian woman and practitioner of active faith, I am convinced of the value of multidisciplinary academic study and scientific research for social justice and mission. Tremendous learnings have nourished my theological and missiological reflections on the contextualization of the Gospel in a world that is lost, hostile, and yet deeply loved by God; a God who calls us to love and to serve wholly for His glory (John 3:16).



Morris Makafui Adzah—*Master of Divinity*

I am Morris Makafui Adzah from Ho, Ghana, with a deep passion for music, worship leadership, and mentorship others. Before coming to Canada, I earned a BSc in Mining and worked in the mining sector while actively serving

as a Worship Leader and Music Director at the International Central Gospel Church, Ghana. Eventually I transitioned from the mining industry to working only in the ministry, including as a musical artist. My love for the arts and music has always shaped my faith journey and continues to define my ministry. This growing commitment to serving God and walking in His plans deepened, leading to a desire for formal theological training.

I moved to Canada to pursue a Master of Divinity, and during my time at The Presbyterian College, I was warmly received and well nurtured. It became a place where I felt at home while being intentionally formed and prepared for what lies ahead. From my experience, the College has trained me in the way I should go, so that as I step into the next phase of my life and ministry, I will not depart from it.

My wonderful wife, Arielle, and I are blessed with a son, Joshua, who is an amazing reminder of God's goodness, whom I see as a graduation blessing. He arrived while I was preparing to complete my program! I have been part of Westmount Baptist Church and look forward to serving the church, the Westmount community, Canada, and beyond.



Prudence Sirri Neba—*PhD in Philosophy of Religion*

The Rev. Dr. Prudence Sirri Neba is an ordained minister from Cameroon and a mother of one teenage son. She serves God with deep devotion and shows compassion to the less privileged. Recently, she earned a PhD in Philosophy of

Religion from McGill University. Her doctoral research, "An African Womanist Approach to Eco-Justice: A Hermeneutic of Stewardship in Post-Colonial Cameroon," explores the

intersections of gender, ecology, and faith in the Cameroonian context.

Before coming to Canada in 2016, she earned her Bachelor in Theology from The Presbyterian Theological Seminary in Kumba Cameroon, and later earned a Masters in Sacred Theology from McGill in 2019. She is a passionate advocate for justice and sustainability and her work bridges theology and social engagement. Prudence is a pastor of The Presbyterian Church in Canada, and within the Presbytery of Montreal.



Lynne Brampton Lidkea—*Diploma in Ministry & Diploma of the College*

I first sensed a call to ministry in the summer of 1999 while serving as a summer student at Keswick Presbyterian Church, leading into my final year of study at Tyndale Seminary. Over the years that followed, I worked in nonprofit settings as a coun-

sellor and later returned to community outreach and youth and family ministry in local congregations.

With the support of my home congregation and family, and with the affirmation I experienced during a season of pulpit supply, I returned to formal study to pursue a Diploma in Ministry. My time at Presbyterian College has been deeply meaningful, shaped by the care and wisdom of professors, the shared learning of classmates, and friendships that grew through the experience. I am grateful for the ways I have been shaped and remain attentive to where God may be leading me in this next season of ministry.



Mathew K. Birgen—*PhD in Philosophy of Religion*

In January 2019, I moved to Canada after several years of serving the Church as a pastor, a chaplain in a non-governmental organization, and a part-time lecturer in Biblical studies in my hometown of Eldoret, Kenya. Those years of ministry awak-

ened in me a growing desire to serve God through theological reflection and scholarship.

Religious Studies at McGill University to begin my PhD at the height of the COVID-19 pandemic. The isolation and uncertainty of that season made the transition deeply challenging. It was during this time that I was welcomed into The Presbyterian College community, which became an indispensable source of grounding and renewal. Weekly Wednesday chapel services offered a steady rhythm of worship and reflection, and as in-person gatherings resumed, the College became a place of warmth, fellowship, and belonging where I found both spiritual refreshment and a true sense of community.

In 2020, after completing my master's degree in theological studies at Concordia University, I joined the School of

Annual retreats, special events, and shared meals further shaped my formation, creating intentional spaces for prayer,

reflection, and mutual care. It was also during this season that I got married. The College welcomed my wife with remarkable openness and generosity, and members of the community played a meaningful role in helping her navigate the realities of life in Canada and Montréal.

As I look ahead to the next stage of ministry, I do so with deep gratitude for the formation I have received at The Presbyterian College. The values of humility, kindness, and grace cultivated here will continue to shape my vocation. I hope to serve faithfully in ways that integrate pastoral ministry and thoughtful intellectual engagement, grounded in the life of the Church.



Diamonde Mugisha—*Master of Divinity*

I was born in the small but beautiful country of Burundi in East Africa. I gave my life to Jesus in 1992, and from 1993 to 1998, I struggled in my faith because of the civil war, but by God's grace, I came back stronger in 1998 with a renewed vision for ministry.

From 2000 to 2003, I studied in seminary in Uganda and earned the equivalent of a Bachelor's in Theology. After my studies, I dedicated myself to prayer and leadership during a difficult season in my motherland, while also traveling to churches in Europe and North America to encourage leaders and prepare for future church planting ministry.

After marrying my wife, Ketty-Belyse Mugisha, in 2006, we began serving together in ministry across Europe, North America, and East Africa. By God's grace, we planted two churches in Montreal and Longueuil and supported church planting and ministry in several East African nations.

Studying at The Presbyterian College and McGill University for my Master of Divinity degree has been a dream fulfilled, helping me grow deeper in God's Word and ministry. Today, together with my wife, our three children, our family, and the church leaders & members God has placed in our lives, we continue serving the Lord and trusting Him for greater impact in ministry.



Matthieu Giguère—*Master of Theological Studies (practical theology)*

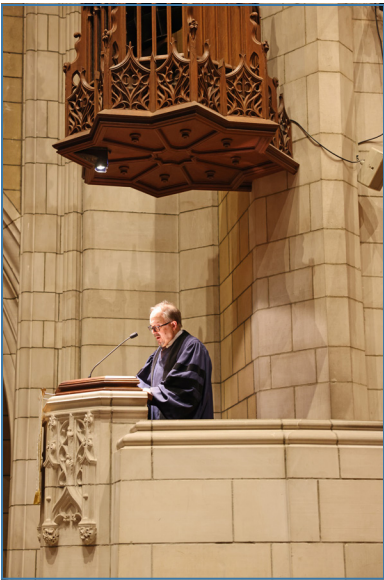
Before I was born, my paternal grandmother was the first in our family to be exposed to the revolutionary power of the Gospel and gave her life to Jesus. She passed away on her birthday, and later that same year, I was born in Ste-Agathe-des-Monts

in the Laurentians. I am the youngest of two children. At the age of 5, accompanied by my mother, I met Jesus and gave Him my heart for the first time. At the age of 12, my family and I joined the Église Baptiste Évangélique de Terrebonne-Mascouche, and it was within this community that I was baptized at the age of 14.

As I was completing my Bachelor's degree in History at UQAM in 2003, the Church approached me with an offer to

join their staff, further my training, begin a second Bachelor's degree in Theology with SEMBEQ, and take on the leadership of the youth group. In 2010, I graduated and was officially recognized as one of the pastors of the Church. In 2013, following a series of events that accelerated the planned transition by several years, I accepted the role of Lead Pastor, succeeding Pastor Louis Bourque, who had faithfully served the congregation for over thirty years.

In 2020, amid the height of the pandemic, I made the exciting decision to pursue a Master's degree in Practical Theology at The Presbyterian College. I am currently 45 years old, have been happily married to Lydia Roberge for nearly 24 years, and have the immense privilege of being the father of four wonderful daughters. I continue to serve as pastor of this same beloved congregation, now known as La Cité, of which I have been a part for nearly 34 years.



Pastoral Visiting and Care



This Spring, the Leadership Centre ran an online course on *Pastoral Visiting and Care* with Erin LeBrun. It is part of our new Certificate in Lay Leadership. The six-week course covered listening skills, end of life realities, bereavement, illness,

MAID, crisis situations, and experiences of hope and joy.

The students were given up to date research in a digestible manner, practical skills, and plenty of opportunities to ask questions. The class had 48 people sign up, whether as individuals or groups. They were enthusiastic learners who brought their own unique experiences, wisdom, and questions.

They were expertly guided by Erin LeBrun who is an experienced spiritual care provider. She has worked at various hospitals in Montreal, supervises practitioners with the Canadian Association of Spiritual Care Providers, and lectures

at the University of Montreal. Her knowledge and warmth were greatly appreciated.

The Certificate in Lay Leadership includes online courses in preaching, leading in prayer, leadership, and pastoral visiting, as well as in-person capstone conference at the college. Currently we have 28 students in the certificate program. All courses use an adult learning format where students can bring their own experience but receive essential theory, practical skills, and encouragement as they continue to serve the church. ■

Principal's Search

As was announced in February of this year, Principal Roland De Vries has declined to put his name forward for reappointment this year. After more than six years of dedicated and faithful service as Principal of The Presbyterian College (and previously serving as Director of Pastoral Studies 2015–2020) he will be stepping down from his role in December 2026. During his tenure, he has led our community with wisdom, kindness, and a deep commitment to the mission of this College. We are deeply grateful for everything he has contributed to the life of this

institution, and we wish him every blessing in the next chapter ahead. A time of celebration and farewell will be announced in due course, and we hope you will join us in honouring his remarkable contribution to The Presbyterian College. The Board of Governors has initiated a search for a new Principal, with details of the position (and application procedures) found on the website of the college. Please share this news with potential candidates for the role. ■

Staffing Update

We are pleased to welcome **Kanna Anigbogu** to the college in the role of Communications and Development Officer. Kanna comes to us from work in online and digital advertising and is an artist who explores his Nigerian heritage

through his work. We look forward to Kanna's work among us and encourage you to greet and welcome him whenever you happen to be at the college! ■



Feasting on the Word

CHARLOTTE ADAMS, MDIV STUDENT

My Bible had a burgundy cover, like the colour of our Presbyterian Psalter. It was filled with annotations—writing in the margins that were heavy with faith and introspection. Always pencil never pen, for the Bible was respected and treated with great love. I was a voracious reader, feasting on the word whenever I had the chance.

When I received this incredible gift, I was 13 years old and excited to have a Bible all to myself. It was a symbol of my confirmation and I brought it everywhere, a weighted comfort in my backpack. It was once stolen from me, and I went to great lengths to get it back, even at the expense of hurting my neighbour. I believed it was this physical book that connected me to God. That is, until it was tattered and I realized this object could only show me so much.

I left it on the floor of my room at home one day in the Fall of 2021, believing it would be right where I left it when I returned. I patted my dog Hector before I left to start my day. When I returned home, I discovered a great horror! Hector, tired of listening to God's promise had in a way adopted transubstantiation: Hector was literally feasting and ingesting the word, my beloved Bible, and the beautiful burgundy cover, the colour of Christ's blood, had been destroyed. I yelled at Hector to stop, and he did, but by then it was too late. The only consolation was the text remained intact—the bible had an ugly outside but a beautiful inside.

I was inconsolable at this, the ruining of my most precious possession. The tattered Bible was not replaced until a year



after the damage was done. That tattered Bible was still present for another summer at Camp Geddie and kids kept reading from it. They asked what had happened to the Bible, and I replied how my dog had eaten it. Have you ever loved something but then became careless with it, realizing only too late?

My brothers have matching Bibles since we were all confirmed together. Both of their Bible's remain in mint condition, as if they were never opened... because they rarely were. Some people choose to interrogate the Word, annotating the words till their hand are worn out. Others keep their Bible as a symbol of their faith and choose to interact with the Word in Church and in action.

After the Bible was chewed up, it lived in a plastic bag. It lived on as a memory of Hector, the dog who had ripped into it. In its fragile state it is no longer read. But that tattered bible will always show how much a girl can love a Bible that was truly hers.

The Bible is broken, similar to the way that Christ's body was broken in death and is broken symbolically in the Lord's Supper. The Bible's damage now showcases its theology. It is tattered in physical experience, yet fruitful in its spiritual experience. The words of the Bible had been spiritually received, and physically ingested. The Spirit still speaks to me through the tattered pages, just as broken people also speak Christ's word.

Would it have been better if the Bible was never brought out into the world—never put a risk of being feasted on? Is hiding our faith under a bushel the safer option when faced with the wolves of the modern world? No... No... NO! I am proud that my Bible was so loved that it fell to pieces. My "new" Bible from 2023 remains in one piece (with the slipcover on). When this one falls apart, I will remember that a Bible is not just a pretty and "special" book... It is the most accessible book in the world, and it should be used. It should be used as our way of feasting on the Word in our hearts. ■

Acknowledging Gifts In Honour and In Memory

The Presbyterian College has received many gifts over the years 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 honor or in memory of the following:

In Memory

Mr. G. Gerald Auchinleck
 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
 Mr. Lawrence and Mrs. Gwendolyn Ellis
 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)
 Mr. Donald and Mrs. Goldie McLennan
 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
 Rev. Dr. Cedric Pettigrew, Grad 1969, Hon. D.D. 2016
 Rev. Harold W. Reid
 Rev. Earle Roberts, Grad 1955
 Rev. David C. Robertson, Grad 1970
 Ms. Naarah Schmidt (née McMillan)
 Rev. John Alwyn Simms, Grad 1947, Hon. D.D. 1972
 Mr. Frank Smith
 Rev. Dr. Ian (Donald) Victor, Grad 1979
 Mr. William (Bill) Walker

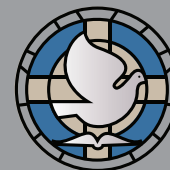
In Honour

Mrs. Arlene Robertson
 Rev. Dr. Dale Woods
 Rev. Dr. Dan Shute
 Rev. Thomas Pollock
 Rev. John Wisema

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