

Renewal News!

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The Renewal Fellowship within The Presbyterian Church in Canada

is a means to contact and encourage those concerned about the evangelical renewal of the PCC.

Our mission:

To lead each other and The Presbyterian Church in Canada to authentic Biblical thinking, powerful Spirit-led prayer and effective Gospel witness.

Our executive director is available to speak to congregations and groups IN PERSON or ONLINE.

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The Renewal News is a quarterly publication of Renewal Fellowship.

We welcome your stories

GA takeaways

Defining moments at General Assembly

“The 146th GA in adopting all the recommendations from Rainbow Commission Report, declared the PCC an affirming church. . . . The remits ‘B’ and ‘C’ are implementations of part of this shift to becoming an affirming church. Those two remits enact a permanent grandfathering of two definitions of Christian marriage and permitting ordination of LGBTQi peoples without discrimination. There was never an attempt to balance theologies of marriage but rather within the context of an affirming church to permit liberty of conscience and action. . . .” – **Matthew Sams (East Toronto)**

“I appreciate Matthew Sams for tipping his hand because

basically what he is saying and what he just said is showing us that evangelicals do not have a safe space moving forward in this church, that liberty of conscience since it is non binding can in fact be removed and, according to Mr. Sams, probably will be removed going forward.” — **Timothy Ferrier (Barrie)**

The General Assembly of The Presbyterian Church in Canada provides a four-day snapshot of the state of the church. Anyone concerned about the evangelical renewal of the church would have heard numerous causes for concern. **RF Executive Director Andy Cornell** watched the entire proceedings and compiled notable and telling quotes which highlight the challenges before us.

The issue was recommendation SCP-009 from the Special Committee responding to petitions from the two Korean-language presbyteries alleging generational “silencing, slander, ridicule, racism and “mistreatment” to ethnic groups. The recommendation called on the Assembly to “instruct the Assembly Council, the GAO and LMA and Committee to nominate standing committee and the other boards and committee of the church to ensure that there is balance and respect for both definitions of marriage in all correspondence sent to congregations, sessions, presbyteries and synods; the delivery of resources and workshops, and the membership of the boards and committees of the church; also that the Assembly Council provide progress reports on the balancing of the two definitions of marriage in the life of the church to the General Assemblies of 2023 and 2024.”

See **ASSEMBLY Page 2**

‘We turn to God in prayer’

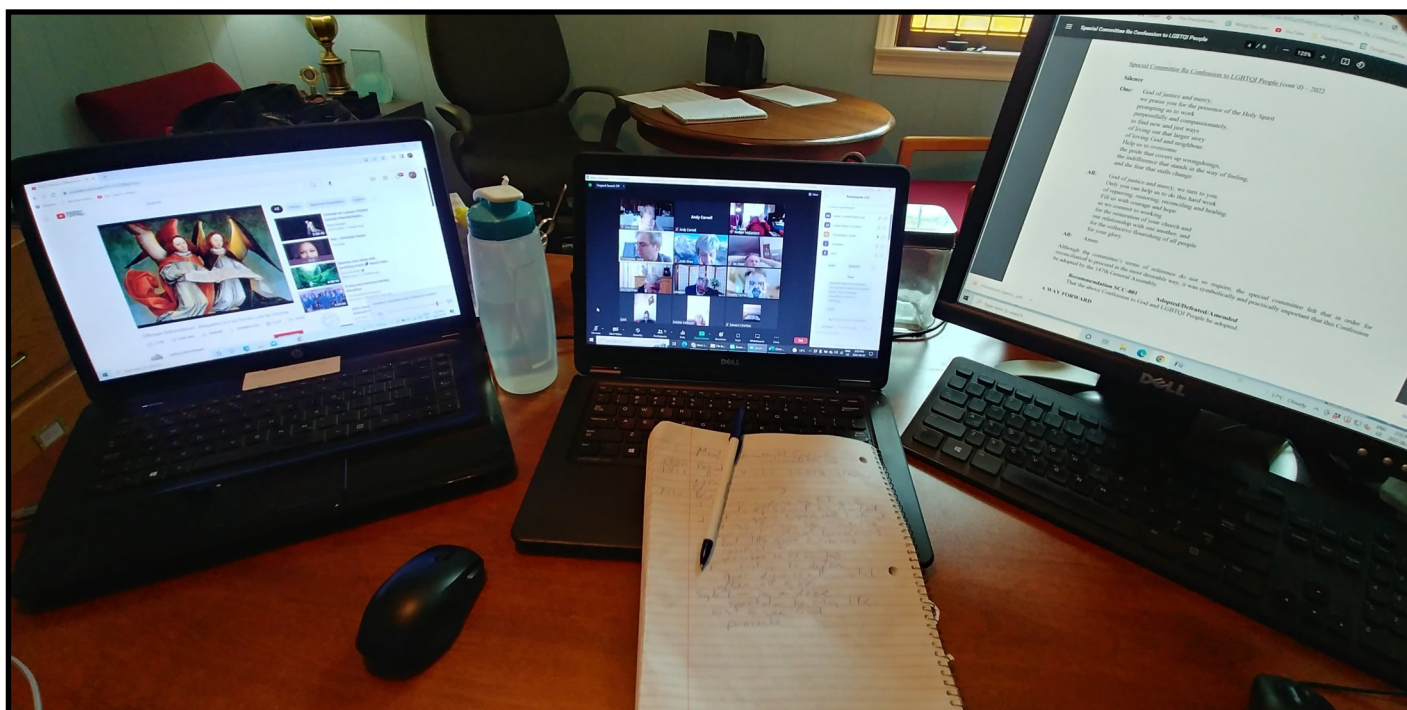
By Deb Stimphil
RF Board chairperson

As I am writing this piece, GA has just finished. I spent the time before, during and after the sederunts praying for the moderator, the commissioners, the clerks, the help desk people and the technology. Having been a commissioner last year, I knew what a challenge everyone would face and how important it was to be covered in prayer.

We in orthodoxy have felt the need to be tough this last year with the way things are going in the PCC. And the future doesn't look any easier. So we turn to God in prayer realizing that nothing that happens is a surprise to God and that He has a plan and it will be fulfilled.

Our Lord spent much time in prayer, (Matt. 14:23; Mark 1:35; Luke 5:16) therefore it behooves us to spend much time in prayer.

See **PRAYER Page 3**



CENTRED ON PRAYER: The Pray for GA 2022 Zoom prayer room was centre stage on executive director Andy Cornell's desk during General Assembly. The GA livestream was on the laptop to the left while the GA reports, motions and amendments were on the right monitor. We are grateful to RF chair Debbie Stimpfil, directors Ed Charlton and Ian Shaw, RF prayer calendar co-ordinator Linda Shaw along with Rodger McEachern, Christopher Jorna, Pye Chew, Sue Harry, Jon Wyminga, Shannon Bell and Barb Ferrier for being part of the prayer team. At its highest, we had 29 people in the prayer room for post-sederunt prayer and sharing. A total of 13 commissioners showed up at least once.

Assembly

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Matthew proposed an amendment to remove all references to "balance."

The committee recognized a very high correlation between non-Anglo congregations and traditional theology. Mandating equal resources would be a tangible effort to demonstrate to ethnic churches that they are welcome and they belong.

Timothy noted the word "Grandfather." The Oxford English Dictionary defines it as "exempt (someone or something) from a new law or regulation." In other words, to make an exception from the rule. Inclusion is the rule.

Other commissioner comments:

"Balance and respect has been assured in these remits. . . . I don't think this work is necessary and I think it has very little to do with the harm done to non-white Presbyterians, which was the mandate for this special commission. . . . this goes beyond the scope of what they were asked to do." — **Cherie Inksetter (Niagara)**

"It really is troubling with the possible view of colonizing our view of sexuality of the West upon non-white ministries who, I can tell you with authority, are very troubled by the remits. I pray and I hope that we will not look at this inclusion and exclusion, but an opportunity if possible for this church to stay together as a big tent. . ." — **Emery Cawsey (Kamloops)**

"This bears on our witness to our ethnic community. I want to let the court know that as soon as the remits were passed, everyone thought, or they believed that the PCC has changed the definition of marriage to between two people – that's it. This recommendation is to . . . let people know that the PCC has a place for both definitions of marriage and that's the essence of this recommendation." — **Jinsook Khang (Eastern Han-ca)**

Commissioners approved the removal of "balance" by a vote 106-85.

The amended motion: "That the General Assembly instruct the Assembly Council, the GAO and LMA and Committee to nominate standing committee and the other boards and committee of the church to ensure that people are not excluded from serving based on their theological conviction of either definition of marriage endorsed by the GA."

Regarding the amended motion:

"We are in an exercise of listening, particularly to our Han-ca brethren and sisters and the committee has done a wonderful job of helping us hear and listen. We are being watched and many members of our denomination are watching to see where this General Assembly is taking us and this particular vote is going to be a signal, a very clear signal, one way or the other." — **George Anderson (Hamilton)**

"This is what everyone was wondering about when we came into the court this week: how would we walk out remits 'B' and 'C'. Some people are suggesting it's about marriage and participation in ordination once in a while. Some would be bold to say that nothing has changed for traditional and conservative Christians in the church. But the fact is that's not their impression. Their impression is that the church has completely changed its understanding of a number of things, of scripture, of subordinate standards and one another." — **Jonathan Dent (Ottawa)**

The amended motion carried 100-89.

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Renewal Day and AGM

Stephen Farris brings words of encouragement

The name of the gathering — “Remaining TRUE to God’s will” — said it all. God’s will speaks TRUTH and we are striving to remain TRUE to it.

SPEAKER: We were encouraged by our speaker, the Rev. Dr. Stephen Farris, the moderator of the 140th General Assembly. His message — entitled “After the first church fight” — was inspired by the story of complaint, accusation, division, settlement and peace described in Acts 6:1-7. It all worked out in ways they could not have imagined! What might this mean for us today?



WORSHIP was again led by Gus and Jess from Grace West Hill Presbyterian Church in Toronto. Our annual general meeting followed.

This time of encouragement was followed by Renewal Fellowship’s **Annual General Meeting**.

Something new this year were **WATCH PARTIES**. St. Andrew’s (Moncton, Welland, Dresden, Scarborough), Norman Kennedy Regina and First Trail all opened their doors for small groups to participate together. From all accounts, they were a hit.

The Renewal Day and the AGM are available for viewing either from our website or our YouTube channel.

Prayer & Care continues

Renewal’s board of directors has discerned our current priorities as Prayer and Pastoral Care.

Online Prayer Study, led by Rev.

Glynis Faith, centred on “Prayer: Does it make any difference?” by Philip Yancy. (A wonderful group has been studying since May.)



Listening Ear Here, a new ministry which links mature believers with individuals who need a listening ear. It’s not therapy. It’s an effort to facilitate a community and encourage believers.

Renewal Cafe – monthly online small-



“And let us not neglect our meeting together... but encourage one another.”

Hebrews 10:25

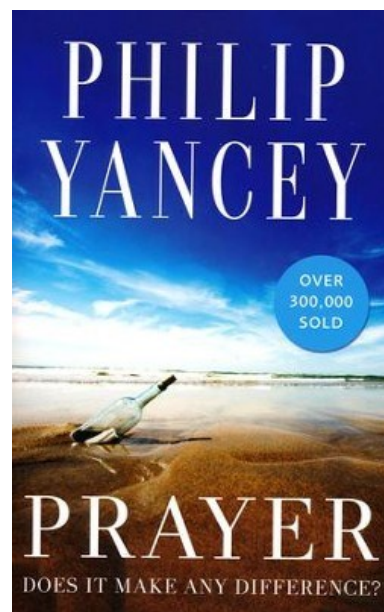
group times of devotion, encouragement, sharing, discussion and prayer.

Pray for GA – a dedicated campaign in the four weeks leading up to General

Assembly which includes online prayer rooms praying prior to and during each sederunt. We started this in 2021 and it was repeated for this year’s gathering.

Our quarterly **newsletter and daily prayer calendar** continue to find their way into the hands of believers who need encouragement and support.

We remain a voice for those who adhere to scriptural orthodoxy. The mission field is all around us. It’s not just on the streets, in our homes, classrooms and governments –



it’s increasingly in our congregations. We stand with everyone who needs encouragement in the face of apostasy. We stand also with congregations which have experienced upheaval and are in the midst of transition.

Prayer

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After this GA as after the last one we may be asking God Why? The prophets before us asked why. Job asked why. “Why have you made me your target?” (Job 7:20). David asked why. “Why, O Lord do you stand far off? Why have you forsaken me?” (Psalm 10:1). Jeremiah asked why. “O hope of Israel, its Saviour in times of distress, why are you like a stranger in the

land, like a traveler who stays only a night?” (Jeremiah 14:8).

In order to experience God’s care in the midst of affliction, we must call out to him in faith and persistent prayer. It is through prayer and trusting in Him that we experience God’s peace. We receive strength from the Lord and God’s mercy, grace and help in time of need. Nothing can separate us from the love of God.

Be reassured my friends, God is on the throne, He is in control. Our job is to pray continually and seek his face.

Inspiration via Orthodox prayer

Prayer of St. Ioannikios and Morning Troparia

The Father is my hope; the Son is my refuge; the Holy Spirit is my protector. O All-holy Trinity, glory to You.

Glory to Thee, our God, glory to Thee.

O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things: Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name's sake.

Having arisen from sleep, we fall down before Thee, O Blessed One, and sing to Thee, O Mighty One, the Angelic Hymn: Holy, holy, holy art Thou, O God.

From my bed and sleep Thou hast raised me: O Lord, enlighten my mind and my heart, and open my lips that I may praise Thee, O Holy Trinity: Holy, holy, holy art Thou, O God.

Arising from sleep I thank Thee, O holy Trinity, because of the abundance of Thy goodness and long-suffering Thou wast not wroth with me, slothful and sinful as I am; neither hast Thou destroyed me in my transgressions: but in Thy compassion raised me up as I lay in despair; that at dawn I might sing the glories of Thy Majesty. Do Thou now enlighten the eyes of my understanding, open my mouth to receive Thy words, teach me Thy commandments, help me to do Thy will, and confessing Thee from my heart, singing and praising Thine All-holy Name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.
(metania)

O come; let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the very Christ, our King and our God. (metania)

Amen, amen, amen!

By Rev. Douglas Rollwage

When I was asked to contribute a reflection on an ancient prayer, all I had to do was look up from my desk, and there was the answer – an Orthodox Prayer based upon the Prayer of St. Ioannikios, as well as the traditional and ancient Troparia to the Holy Trinity. I had printed out the prayer many years ago, and pasted it to a bookshelf where I could easily see and read it from my office chair. I often start my day with it, or turn to it when stressed or overwhelmed. The Orthodox prayer cycle is one in which I take considerable comfort. So much of it is directed to God, in the ageless declarations of the praise of God's attributes and being.

My introduction to Orthodox spirituality came from a prof at Queen's Theological College, Father Basil Zion, a priest within the Orthodox Church of America, who was one of the advisors on my master's thesis, which had to do with the Greek Fathers in Calvin's Institutes. Father Basil helped me discover and appreciate the ancient texts and worship formats, many of which, such as the Liturgy of St. John Chrysostom, are still in regular use today.

My studies in the Patristics have both grounded me and nourished me. I also came to appreciate and enjoy Orthodox Worship Music, both in ancient form and in the more recent compositions by Rachmaninov and Grechaninov ("recent" in Orthodox terms). Rachmaninov's "Vespers" (also known as the All Night Vigil) and Grechaninov's "Passion Week" are deeply beautiful and a refuge for me in the midst of life's storms and struggles. Beauty of architecture, music and word are highly prized in Orthodox worship, and these compositions reflect that priority. Among many wonderful recordings, I can recommend Charles Bruffy's on the Chandos label for sheer beauty, as well as the Patram Choir recordings for deep spirituality.

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‘Worship involves the whole body’

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The Prayer of St. Ioannikios which opens the prayer I have chosen, is attributed to Ioannikios, a shepherd turned warrior turned monk, based on Mount Olympus, but travelling and bringing blessing wider afield. His massive frame was offset by his humility and meekness, and his gifts were widely cherished. He was said to intone, “The Father is my hope; the Son is my refuge; the Holy Spirit is my protector; O All-holy Trinity, glory to You,” as a refrain between his recitation of the Psalms.

The Troparia is most often chanted or sung in a public service of worship, or prayed aloud when in private. The “metanias” are indications to bow down in worship, most often while crossing yourself. We Presbyterians aren’t much for crossing or for bowing – and certainly not for prostrating ourselves during worship! – but in the Orthodox mindset, worship involves the whole body, not just the mind and mouth. A “metania” is a “low earth bow,” which is a “lighter” version of the full-floor kneel or prostration. I confess that I tend to use this prayer

while seated, but when attending Orthodox worship, as I do when in Jerusalem at Armenian Cathedral of St. James, I try to blend in, despite my tender knees and rigid Presbyteri-



an spine.

I encourage you to find inspiration in Orthodox spiritual practice, particularly the prayers and the music. A nice introduction to Orthodox theology and practice can be found in Burgess, John P., “Encounters with Orthodoxy: How Protestant Churches Can Reform Themselves Again.” I haven’t time to get into the use of icons in personal devotion;



perhaps in a future article I’ll detail how a group of PEI Presbyterians found their initial distaste of icons to flower into a deep appreciation during a pilgrimage I led to Metehara! Until then,

“The Father is my hope; the Son is my refuge; the Holy Spirit is my protector; O All-holy Trinity, glory to You.” Amen.

— Douglas Rollwage is minister at Zion Presbyterian Church in Charlotte-town. He was the Moderator of the 142nd General Assembly in 2016.

“

I believe that the time has come for North American Protestants who care about the Christian faith and the future of the Christian church to take our own journey into an expression of the Christian faith that is foreign to us. Such a journey has to be more than a kind of religious tourism that briefly dabbles in other people’s traditions; rather, we have to immerse ourselves in ideas and practices that are so foreign that they jar us and push us to more honest self-evaluation about where our Reformation traditions got things right or wrong.”

— Burgess, John P., *Encounters with Orthodoxy: How Protestant Churches Can Reform Themselves Again*. Westminster John Knox Press.

Assembly

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“It’s much better to stay together as one denomination and still talk to each other.” – **Barb Sargent (Essex-Kent)**

A total of 25 overtures made in 2020 and 2021 sought the creation of theologically based synods to allow conservative congregations to adhere to traditional theology. Assembly Council (AC) established a seven-member working group from its own membership to study the issue and prepare a response to these requests along with overtures allowing congregations to leave the PCC with their buildings and assets. AC’s response was “that leaders find ways to function effectively in current structures with consensus building and not view matters as insurmountable.” (Barb was among three members of the working group who had a minority opinion.)

“There is a divide. This proposal could allow us to work together.” — **Lisa Aide, (Essex-Kent).**

“People will end up leaving and departing.” — **Jonathan Hong (Eastern Han-ca).**

Commissioners approved AC’s response 113-71.

“Is this truly the heart of the church?” – **Matthew Lingard (Hamilton)**

Matthew was responding to the AC recommendation to allow congregations to voluntarily withdraw from the PCC and receive 50 per cent of the value of their net assets. (If a congregation wanted to retain use of its building, it would have to pay the PCC half of the cost.) The proposal was in response to dozens of overtures in recent years.

Noting the high cost of departure, Lingard asked: “What sort of legacy will we be leaving?”

“It’s punitive to take 50 per cent.” -- **Emery Cawsey (Kamloops)**

“Would 50 per cent be compassionate to you?” – **David T. Sturtevant (Newfoundland)**

“This is a compromise.” – **Marianne Emig Carr (Seaway-Glengarry)** who pointed out that currently a congregation whose members depart would have to leave their building behind and receive nothing.

Commissioners approved the voluntary withdrawal process 117-74

“The motion is attempting to set up something that informally already exists. . . . organizations, some of them have been around for a number of years, already exist for like minded folks and have never needed Assembly’s permission to be established or to associate.” – **Thomas Kay (Prince Edward Island)**

The Special Committee dealing with the racism petitions recognized the need for mutual support in a divided denomination. The committee wondered “about the only congregation in a presbytery who has called a same-sex married minister. Where does that minister and that congregation find collegiality, support and encouragement in an open and safe space? The same can be said the other way round, where a minister and congregation hold to a traditional definition of marriage in a presbytery where the rest of the ministers believe that marriage is between two adult persons.”

The committee recommended further study to determine if such associations would be helpful. Commissioners agreed by a vote of 121-61

“We can do better.” – **Peter Bush (Waterloo-Wellington)**

Commenting on the response from the LMA to the 2019 overture from Calvin Presbyterian Church in Toronto, which requested that “the church’s theological colleges and the Life and Mission Agency work together to amend their curriculums and programs to include, administer and promote the creation of a network of voluntary student charges or placements, with an emphasis on congregations that do not currently have Reformed and trained leadership, for which students will be remunerated and/or receive credits or tuition relief for their services.”

It was requested to help “congregations and pastoral charges without pastoral leadership” especially in remote area and particularly those “served

by non-Reformed or unsuitable or untrained pastoral leadership.”

LMA rejected student charges as “impractical” and suggested that presbyteries create more multi-point or cluster ministries or seek an LMA grant.

Said Bush: “A response, I would hope, would say something like, ‘The idea proposed by the overture won’t work but we have some other ideas.’ We need to think creatively about other options. We can do better than this response. We can be more creative.”

Commissioners agreed. The motion to answer the overture in light of the LMA’s concerns was defeated with 70 in favour and 111 against.

“It’s important to find new ways to do ministry. . . . what we are doing is not working.” — **Doris Eaglesham, Niagara**

LMA followed up on its 2020 survey which found that of 696 pastoral charges in total, 244 were officially vacant but only 30 were actively looking to call a minister. LMA followed this up with a survey of presbyteries to determine the underlying reasons. Lack of finances was a factor for 18 of the 26 presbyteries which responded.

Said the report: “Some presbyteries indicated that distance was a factor for interim moderators who made lengthy drives to attend meetings or conduct pastoral visits. Respondents also remarked on the heavy workload for interim moderators who were not only responsible for their own congregations but also for the additional congregations they were charged with serving . . . [and] heavy workload for retired ministers within their bounds who were increasingly called upon to serve as interim moderators or stated supply.”

Of 771 pastoral charges in the PCC in 2003, 128 were official vacant and not seeking a new minister (16.6 per cent.) In 2020, the PCC had 696 charges, of which 218 were not seeking (31.1 per cent)

LMA asked that its surveys be sent to presbyteries, sessions and congregations for study and reflection. **Peter Bush (Waterloo-Wellington)** amended the motion to encourage presbyteries to “be innovative and experimental.” Commissioners approved the amendment 183-6 and the amended motion 194-0.

A longer version of this General Assembly story is available at renewal-fellowship.ca

Awareness of God's presence

A devotion based on Judges 6:11-7:21

By Rev. Ed Charlton

This devotion is one that I shared at a Renewal Fellowship board meeting in March of 2022 and also shared during a midweek service during Lent. During both we looked at Judges 6:11-7:21, reading just the first part of it and referencing other parts of the section of scripture. This is referencing Gideon, who would have lived roughly 3,000 to 3,300 years ago. The scriptures start off with telling us that Gideon was threshing grain in a wine press. He was hiding for fear that the Midianites would come and steal his grain. What happens next is that an angel of the Lord appears. Even though Gideon was living in fear of strangers, he stops what he is doing and goes over to this stranger.

My first point for us is to recognize that even in a time of fear and busyness, Gideon takes time to recognize that the angel of the Lord is present. Too often when we are busy, we don't have the awareness to see God's presence or hear God speaking to us. It is easy to allow the fear to dictate our responses or our busyness to guide our responses or lack thereof.

The Angel of the Lord greets Gideon by saying "The LORD is with you, O mighty man of valor" (Judges 6:12b). Gideon but a verse prior was hiding in a wine press, afraid of thieves and other attackers; he is not looking or sounding like a man of valor who stands up to oppression and injustice. He sounds like a person who is trying to hide, to not be noticed, and here he is being noticed by God. God speaks two truths into Gideon's life: firstly that God is with him and secondly that Gideon is stronger than he

thinks. God sees more of who we are, and definitely the deeper truth of our lives that we are afraid to admit, whether it is one of encouragement or the recognition of sin. We need to take the time to listen to what God has to say to us so that we will be ready to hear where God is sending us and not be overwhelmed by what is laid before us.

In this interaction, while humbled and scared at times, doubting at other times, Gideon is honest with the angel of the Lord. Gideon asks the hard question that many of us struggle with in times of struggle: where are you God? Gideon's faith comes through in recognizing that God has been faithful in the past but is wondering why are so many bad things happening to

God's people right now. The answer is not what we would expect, either. The angel of the Lord tells Gideon, "The LORD is with you, O mighty man of valor. . . I will be with you." (6:14b,16b).

God is commissioning this man, who moments ago was hiding, to go and lead a rebellion against the Midianites. God has heard His peoples' cry for help and is empowering and leading His people to act.

God did not pick the person who everyone saw and respected or feared. God picked the person who would listen and be aware of God's presence to lead God's people. It was not about

following a personality, it was about following God and trusting in Him to deliver His people. Even when we look further into the retelling of this event, Gideon is constantly listening to God's leading, whether it is to reduce the number of people in the army so they would not mistake their victory by being self-accomplished or when doubts filled the air and God reassured them through their enemies' own words.

What is it that you are facing, or your church, your culture or society, or the world? Will you have the awareness of God's presence at work in your life to go and listen to God speak to you? Will you be honest enough with God to bare your heart and soul before God? Will you trust the redeeming love and

We need to take the time to listen to what God has to say to us so that we will be ready to hear where God is sending us and not be overwhelmed by what is laid before us.

power of Jesus enough to follow Him where He is leading you? When we are aware, when we listen, when we trust, and go where Jesus is leading us, it is not about our limitations, it is about Jesus' grace being lived out and realized. It is not easy, but living with the dynamic and empowering life of Jesus never is but it is fulfilling.

— Ed Charlton is minister of St. Andrew's Presbyterian Church in Arthur Ont., St. Andrew's Presbyterian Church in Gordonville Ont., and is a Wellington North Fire Services Chaplain. He is a member of the Renewal Fellowship board.

Board profile: Jinsil Park

Jinsil Park was born and raised in the Presbyterian Church in South Korea. Thanks to his father, Rev. Jangkyu Park, Jinsil had many opportunities to learn about God and His Word.

However, he always tried to run away from the love of God when he lived in South Korea. Before starting graduate school, Jinsil planned to go to Canada for about eight months. When he came to Canada in 2008, he only had three things in mind:

travelling, learning about Canadian culture (including language) and making new friends. About a month later, his plan fell through due to the first car accident in his life. It was not a major injury, but he still needed some medical care. During the time, ironically, he was offered a



ride to one of the Korean Presbyterian Churches in Toronto every Sunday, thanks to volunteers. At the church, Jinsil found peace and he could learn Kingdom culture and His Word. Later, Jinsil accepted

Jesus Christ as his Saviour. He once was an enemy of God, but he became a friend of God. After his heart and eyes were open, he could see dramatic changes in his life. He decided to devote his life to studying God's Word, to witness the life-changing power of the Gospel of Jesus Christ in Canada. In 2021, God brought Jinsil to Winnipeg to continue to fulfill his vow at Westwood Presbyterian Church, where he is minister of word and sacrament. Jinsil joined the board of directors in May, 2022.



Bill Harrison Photo

GIFTS OF GIVING: Longtime supporter Margaret Middleton, back row second from right, was among many loyal volunteers who gathered at St. Andrew's Islington to assemble mailings of the Renewal News and Prayer Calendar. Margaret left \$10,000 to RF after passing away in November 2021. She's pictured in this undated photo with fellow volunteers. Bill recalls, "Of any of the office mailing volunteers, Margaret was the most gracious and thankful person I have met. Invariably, she would send a thank you note after each quarterly mailing that always included a luncheon (which she particularly enjoyed). Her notes were so delightful to read!"



Board of Directors

Lisa Baker, Kenora, Ont.
Don Bartlett, (treasurer) Scarborough, Ont.
Pastor Ronda Bosch, Regina, Sask.
Rev. Ed Charlton, Arthur, Ont.
Rev. Sandy Copland Dufour, Hamilton, Ont.
Rev. Glynis Faith, Gravenhurst, Ont.
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Rev. Jinsil Park, Winnipeg, Man.
Rev. Meridyth Robertson, Trail, B.C.
Rev. Ian Shaw, (vice chair) Simcoe, Ont.
Debbie Stimpfil, (chair) Welland, Ont.

Members normally serve for two terms of three years each (six years total). Board members are elected at the spring annual general meeting. The board meets at least three times a year.

Staff

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www.renewal-fellowship.ca

RF's mission

To lead each other
 &
 The Presbyterian Church in Canada
 to
 authentic Biblical thinking,
 powerful Spirit-led prayer, and
 effective Gospel witness.