



THE NEW CHURCH CANADIAN

A Bi-monthly Newsletter of the General Church in Canada

Issue 139

September, 2010

Changelessness and Change

by Rev. James P. Cooper

“Change” is a word that is charged with emotional content. Sometimes we fear a change. Sometimes we long for a change and joyously greet it when it comes. And sometimes we grudgingly accept change because we can see that after all, it is for the best – but we still don’t like it very much.

The Lord Himself is unchanged and unchanging. His love cannot grow because it is already Infinite, and His wisdom cannot increase because He is already all-knowing, for He is Wisdom Itself. He is not affected by time because He is the Creator of time, and stands outside of it. We perceive the passage of time. We can speak of things that have happened in the past, and we can plan for things that we expect to happen in the future, all the while living minute by minute in the present. However, the Lord does not have a “past” or a “future.” To Him all things are seen in the present. Because He is therefore able to see our entire lives, both past and future, as now, He is able to understand us better than we can understand ourselves, and at the same time He is able to provide opportunities for us to choose to think and to do things that will be specifically suited to our spiritual states.

The Lord Himself is changeless, but He created change for us, so that we might freely, as if from our own power, turn away from being merely natural and sensual people, and turn toward being spiritual and celestial people.

Change provides contrast in our lives. People who live next to a busy highway soon find that their brains have “tuned out” the noise from the cars and trucks. They find that they can go about their lives as if the highway was not there. The only time they even notice the noise is when a visitor asks them how they can stand all the noise, or when, for some reason, like during a snowstorm, it suddenly stops.

The same thing is true of our spiritual states. If the angels were to live lives of continuous unrelieved bliss, they would at first become bored, then desperate, and finally unconscious! The rational mind derives its name from the ability to compare one thing to another, to see the *ratio* or relationship between truths. If all things were the same, if there were no changes of state, then the rational degree of the mind could not function any longer. Since we have consciousness by means of the rational degree of the mind, if it were closed we would become unconscious.

People who live in perpetually snowy lands can become temporarily blind when their eyes cannot detect any contrasts in the entirely whitened out scenery. The brain simply gives up trying to sort out information that is not distinguishable and waits until something comes along to establish a contrast and a point of reference.



We rejoice in the changing of the seasons because these changes in weather, scenery, and activities allow us to contrast one state of our live with another, allow us to plan to make changes for ourselves at these regular landmarks in our lives. As the farmer plants new seed in the spring, so we may vow to begin a new use. As the homemaker plans spring cleaning, so we may be reminded to practice self-examination in preparation for the next Holy Supper. As we watch the leaves turn from green to brilliant colors and then fade away, we understand the message that even in death there is celebration and the promise of new life to come.



Change brings variety and delight into our lives. Change even makes it possible for us to go to heaven, for we are born full of tendencies to evils of every kind, and with all manner of sensual and natural desires. We have to redirect our lives, change our loves if we are to become angels of heaven! God intends that every one of us is to live with Him to eternity in heaven. If we are to enter heaven as our God intends, then we must first cease to do evil, then learn to do good. This is a most profound change, but a change for the better.

We all have a tendency to fear change, because change can take us away from what is known, familiar, and comfortable to something that is unknown, unfamiliar, and therefore very frightening. We establish associations with people and places that make certain locations feel like “home” to us, and other places make us feel very uncomfortable. Some people are more perceptive of this kind of sphere than others, but many people experience spheres when they travel, feeling very much at home in some places, and distinctly uncomfortable in other places – even when they are visiting with close friends or dearly loved family!

We also have very strong affections to things because they remind us of something pleasant, such as the mother who is past childbearing years who yet keeps a small box of infant’s clothes hidden away. To give them away, even though her rational mind says that there is no reason to keep them any longer, is more than her affections can bear, for giving up these soft little garments would be a powerful ultimate sign that a beloved part of her life is over. This would be the kind of change that would be fought, consciously or unconsciously, the kind of change to be feared.

Over the years, each of us builds up a repertoire of ideas that become as real and important to us as the family home, or the baby clothes. We begin to hold these ideas not because they are either useful or true, but because we have always held them. Because our affections are all tied up with these ideas, that is, because we love them not because they are true but because they are our own, we respond with anger to anyone who opposes these ideas.

We all have had the experience of trying to teach something to someone else, an idea that we sincerely thought would benefit them. We presented the idea in as gentle and rational way as we could, and they turned on us in anger! Usually, since our own loves are being challenged, we responded to their anger in kind, and the communication ended. The reason this happens is that everyone has strong affections for their own ideas and beliefs, and when we speak, we must speak with sensitivity and care for those loves – which can be extremely difficult when we don’t know what they are!

We love who we are. Every thought, every belief, every part of our being is bound in place by loves. Some of these loves are good, and some of them are evil. Every time we make a decision to change some aspect of our life, we are at the same time making a decision to kill one of our loves. It may be an evil love that should be destroyed, but it is still a part of us, and it hurts to remove it. It's like having a splinter in your finger. After a minute it stops hurting so much, and we begin to anticipate the pain of digging it out. Immediately, we begin weighing the cost of digging it out against the cost of leaving it in.

We sometimes seriously think that it would be better to learn to live with the splinter than to endure the pain of digging it out. Can we not see the spiritual danger that we face when we begin to think that we would be better off leaving a sin in place than trying to bear the pain of removing it through the combats of temptation? But at least when we make that decision, it comes from within – and we can accept it.

What really causes us to fight against a change is when we believe it is being imposed upon us from without, either by circumstances or by the deliberate action of another person or group of people. Then, our freedom feels challenged, and the Lord has designed us to fight to the death to protect our own spiritual freedom.

Our lives are full of changes. Some we welcome with joy, such as the first buds of spring after a bitterly cold winter. Some changes we wish to avoid, such as giving up one of our many bad habits. Some changes cause tremendous fear and stress because we feel that they are being forced on us by powers outside of ourselves and beyond our personal control. This reminds us of one of the great ironies of life in this world: how easy it is for us to see the need for change in others, and how certain we are that we do not need to change at all.

How many people have married, knowing full well that the partner has really annoying habits, in the belief that their love will mould the partner into more what they had in mind in the first place. The fact that this seldom works leads us to jump to the conclusion that people don't change – but that cannot be true either, or the whole doctrine of regeneration would be without purpose. The truth is that the doctrine of freedom teaches that only those things that are received with affection and in freedom remain. Change can be accomplished, but it must come from within, from the knowledge of what is genuinely true, and the desire to bring oneself into a life in harmony with the truth.

Sometimes we fight change, sometimes we welcome it. How can we learn to approach change so that we can fight only those changes which might harm our spiritual growth and life, and welcome those changes which will bring us delight, rational thought, and freedom? How can we tell the difference? We have to ask ourselves to look to the use that the change may bring.

- What will be its long-term benefits?
- Will it bring a more peaceful state into the marriage?
- Does it lead to the life of heaven?
- What will be its short-term benefits?
- Does it solve a particular problem that has been disturbing the home and distracting our minds from more important things?
- What are the costs in economic, human, and spiritual terms?
- Can the Lord's will be seen in this change?
- Can we accept that the change is in the Lord's Divine Providence and allow ourselves to accept it until such time as another choice and change become available?
- Will making this change bring our life more into harmony with the Lord's will as it is seen in the Word, or does it favour self?

These are difficult questions to ask of ourselves. They are even more difficult to answer honestly, for sometimes the answer will put our will in conflict with our rational thought – and when so challenged, the will immediately demands that the thought process begin again – it cannot tolerate losing.

As we fight these battles within our minds, we feel that we are alone, and perhaps even confused by the way things are constantly changing and shifting in our lives. Both our internal states, and the states of the world and the people around us. In our own personal uncertainty, we search for something sure, a rock to become the foundation of our thought.

The very fact that we are free to fight, to change, to search for answers is proof that the Lord is always there, helping us, protecting our freedom and rational thought. We can search the world over, and we will find lots of opinion and lots of fads to follow, but they are not the firm foundation we need to provide security for our spirits. That firm foundation is the bedrock that the Lord told Peter that His church would be founded on: the doctrine we have from the Word which is unchanged and unchanging forever.

They will perish, but You will endure; Yes, all of them will grow old like a garment; Like a cloak You will change them, And they will be changed. But You are the same, And Your years will have no end (PSA 102:26, 27).



Angelic Wisdom Concerning Divine Providence

Are the Lord's rules arbitrary? Is life fair? Why do bad things happen?
All are welcome to join in a toll-free teleconference book study of ***Divine Providence***.

It's not too late...

to join us on alternate Monday nights at 8pm (Eastern Time) starting in September.
Contact the Rev. Nathan Cole for more details.

DP 27. THE DIVINE PROVIDENCE OF THE LORD HAS FOR ITS END A HEAVEN FROM THE HUMAN RACE

DP 46. THE DIVINE PROVIDENCE OF THE LORD, IN EVERYTHING THAT IT DOES, REGARDS THE INFINITE AND THE ETERNAL

*DP 234. THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE
There are no laws of permission by themselves or separate from the laws of the Divine Providence: they are indeed the same. When, therefore, it is said that God permits, this does not mean that He wills, but that He cannot avert on account of the end, which is salvation.*

Nathan Cole

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Nathan Cole – a Confession of Faith and Statement of Purpose
for
Ordination into the Second Degree of the Priesthood

I believe the Lord Jesus Christ is the One God of Heaven and Earth.

Saving faith is to believe in Him and no one can have this confidence except he who lives well.

I believe the church exists where the Word is and the Lord is known through it.

I believe that the Lord's providence looks towards our eternal happiness and so all things in His Word are a means to that end.

I believe that the Lord in His providence has led me and prepared me to be a labourer in His vineyard, for which I am grateful.

But I am as a little boy, I know not how to go out and to come in.



Lord, give Thou to Thy servant a heart that hears, to judge Thy people, to understand between good and evil.

Help me to be a pastor after Thy heart, to feed Thy people with knowledge and intelligence. I will strive to teach the truth, and not just the truth, but the truth that leads to the good of life.

Help me to follow in Thy path to be a good shepherd who lays down his soul for the sheep and be not as a hireling who sees the wolf coming and leaves the sheep and flees.

Help me be as Michael fighting against the hells who seek to destroy the life of the church.

I pray that I may be the Lord's servant to help establish His New Church on the earth with people, that they may become angels in heaven and happy citizens of the Lord's kingdom on earth.

I am filled with the hope that I might be an instrument for the Lord in His restoration of Conjugal Love; For Conjugal Love goes hand in hand with Religion.

I swear to teach, not from myself or for my own glory but from the Lord and His Word for the glory of His name.

In the name of the Lord Jesus Christ, I swear that I believe and intend to do this. Lord I believe, help Thou mine unbelief.

May the Words of my mouth and the meditation of my heart find favour in Thy sight, O Lord my Rock and my Redeemer. Amen

Taken from:

I Kings 3:7-9; Psalm 115:1,10; Jer. 3:15; Matt 11:30; John 10:11-13; NJHD 315; AR 67; TCR 2,3, 787, CL 79-81,497.

Changing for Goodness' Sake

by Rev. Nathan Gladish (from New Church Connection Issue 3, 2010)

So much of life is about making changes, and the Lord wants us to change for the better. What significant changes do you want to make in your thinking or habits? Rev. Nathan Gladish overviews two plans for change that can help you organize and track your efforts. One is drawn from psychology and the other from the teachings of the New Church. Use them together to gain insight into how you can progress toward a new, happier life.



Is it easy or hard to make changes? It's both, of course. Sometimes the hardest changes are the best and most rewarding. I have a simple saying when attempting to make a difficult but important change: "It may not be easy, but it will be worthwhile." One of my favorite teachings of the New Church supports this: "Nothing whatever takes place, not even the smallest thing, except in order that good may come out of it" (Secrets of Heaven 6574). The Lord wants us to change for goodness' sake. He wants the best for us. As He tells us in Jeremiah, He has plans for us, "For peace and not for evil, to give you a future and a hope" (29:11).

Our efforts to change can be easier using a step-by-step method. So many things go on behind the scenes—details we don't easily see, schedule, or monitor such as unconscious attitudes, feelings and influences. Fortunately, the Lord is overseeing the whole intricate process, but we need to do our part. He invites us to take initiative and use our freedom, rationality and talents to make changes. For me, it helps to have an overarching, systematic plan to follow.

I live in Motor City, where the auto industry pioneered systems for step-by-step change. Think of the complexity of an automobile assembly line, bringing together thousands of unique parts in order to manufacture a fully functioning car. When the steps of the whole procedure are clearly defined, all the people and aspects of the system can work together toward the common goal.

Current self-help literature overflows with suggestions about the number of steps of change and what they involve. Some experts recommend as few as three steps. Others identify more details, such as the famous twelve steps of Alcoholics Anonymous. One model I've used extensively in my counseling practice comes from a book called Changing for Good by Prochaska, Norcross and DiClemente. Based on a large study conducted in the 1990s, the results outline a framework of six stages, each with its defining attitude.

As you read the chart below, which stage and attitude applies to you?

STAGES OF CHANGE	Defining Attitude
1. Pre-contemplation	"I don't need (or want) to change."
2. Contemplation	"I'm thinking about changing; I might change."
3. Preparation	"I've decided to change; I'm developing plans."
4. Action	"I'm actively making changes based on my plans."
5. Maintenance	"I made the changes I want; now I'm maintaining my gains."
6. Termination	"I'm free from a long-standing problem."

Each stage of change has its unique qualities and opportunities. They apply to all sorts of situations and to people of all ages. And at any given point in life, you could be at a different state in the process of working on various changes.

Now look at the following chart showing the steps of repentance as identified in the New Church teachings of True Christianity 530. I've added my own interpretation of the defining attitudes that go with them.

STEPS OF REPENTANCE	Defining Attitude
1. Self Exploration	"I'm examining and evaluating my spiritual states and needs for change."
2. Recognition	"I see something false or evil in myself that needs to change."
3. Acknowledgement	"I accept responsibility for my part in the falsity or evil as well as for my part in plans to change."
4. Prayer	"I'm actively turning to the Lord for help, including studying His Word for inspiration, motivation, and for tools to use in effective change."
5. Stop the Old	"I'm ceasing and desisting from the old behavior with its thoughts and feelings."
6. Begin Anew	"I'm living in a new way, free from a spiritually debilitating problem."

As a counselor, I love seeing the relationship between these two models. Both address similar concepts in the essential human process of change. Taken together, they form a framework for making effective and lasting change.

It's common to have anxiety about change. You might think, "Nothing will change," "Things may get worse," "Change won't last," or a thousand other pesky ideas. A simple set of steps can provide perspective, reduce these fears, and increase the sense of motivation to pursue healthy change.



The Lord really wants you to experience positive and lasting change, and He will help all the way. He's working behind the scenes, *"always present with everyone, urging and pressing to be received"* (True Christianity 766). Whatever you receive from His love and wisdom can be used to make significant improvements. If you follow the steps He wants you to take, you will see improvements in various areas of your life. So don't fear. Trust His constant presence and leadership, His oversight of the intricate details of life. Then take the steps of change toward greater happiness and peace.

***The Lord wants the best for us.
As He tells us in Jeremiah,
He has plans for us,
"For peace and not for evil,
to give you a future and a hope" (29:11).***

Example of blending the two plans for change:

The 'stages of change' and 'steps of repentance' just discussed may be easier to understand with an example. Below, I've blended the two approaches to illustrate how the information from the Lord's Word can be strengthened and applied using information drawn from the psychological study.

Pre-Contemplation / Self Exploration

Ted wasn't sure what all the fuss was about. People were making too big a deal about his recent mistakes. That's all they were as far as he was concerned—no harm intended; it wasn't his problem. But that night he lay awake, angry about what happened and anxious about what to do next. He started reviewing the details of his mixed-up situation.

Contemplation / Recognition

Throughout the next day, Ted thought long and hard about all the stress he felt and the worries swirling in his head. He began to consider some of his options and to ask how he could better his life. Realizing his negative attitudes had led to rather immature behavior, he decided he needed to make some significant changes in his thinking and habits.

Preparation / Acknowledgement

During the week, Ted started doing some research, talking to a few trusted friends, reading the Word and gathering new information from several sources. He was feeling more open to insight and more determined to put some of the suggestions to work. He began writing down some goals and plans.

Action / Prayer

Then he took a big step. Looking both inwardly in prayer and thinking outwardly about his hopes, he began to let go of the baggage of his old habits. Drawing on an inner motivation, he started to take on a new attitude about his potential to act with more integrity.



Maintenance / Stop the Old

Over the next few weeks, Ted gradually found a rhythm in avoiding his old ways and experimenting with new more healthy attitudes and habits. He also noticed how easy it was to relapse, so he reminded himself not to become complacent, and he sought support to maintain his plans.

Termination / Begin Anew

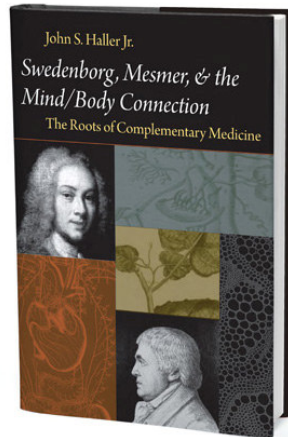
It took a lot of effort at first, but over time, Ted felt a growing sense of confidence that the changes he was working on could last. Even close friends complimented him on his new efforts. There was no turning back. Ted had worked through the stages of change and steps of repentance and had emerged with a new, better way of living.



By Rev. Nathan Gladish, assistant pastor of [Oak Arbor Church](#) and principal of Oak Arbor School in Rochester, MI. He is also a licensed counselor.

RECOMMENDED *Choice*, September, 2010

Explore the origins of modern alternative healing and medicine.



**SWEDENBORG, MESMER, AND
THE MIND/BODY CONNECTION**
The Roots of Complementary Medicine

John S. Haller, Jr.

“Haller draws a broad picture of the major 19th-century incarnations of alternative traditions of healing such as mesmerism, spiritualism, Christian Science, Theosophy, New Thought, and recent New Age movements. *Summing Up: Recommended.* Lower-level undergraduates through professionals/ practitioners.”

—as reviewed in *Choice Magazine*, September, 2010

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From The Academy

New Campaign Chair

Wayne Parker, Director of Development for the General Church and the Academy, is happy to announce that James Horigan has agreed to chair the Capital Campaign Leadership Committee. He succeeds Edward Asplundh, who successfully led the Campaign through its first phase.

James is President and co-founder of Digital Wave Technologies – an internet consulting firm focusing on higher education and large not-for-profit organizations. He is a member of the Academy Corporation, Treasurer on the Swedenborg Foundation Board, and has served on the Boards of the Bryn Athyn Church and Ivyland New Church.

He brings a demonstrated commitment and track record of support, active service and passion for the work of the Church and the Academy.

James says he follows in Ed's footsteps with "significant humility," and accepted this position "in these challenging times because I believe in the Academy mission and want to serve the Lord in the spread of His New Church."

He says: "While we may debate this strategy or that, we are all clearly united in supporting the growth of the New Church. Let's continue to debate what strategies might best serve this greatest use, but let's debate with integrity and charity. Rather than criticizing what we don't believe in, let's each show all the support we can for what we do believe in – with our time and financially – so that we can be part of the Lord's work, rather than let the hells dam us up with murmuring and doubt."



New Board Members

At a special meeting of the Academy Board of Trustees August 23, three new members were elected to the Board to fill the vacancies when Bill McCardell and Bob Bradin, Rochester, MI, and Tracy McCardell, Huntingdon Valley, PA, resigned because of the press of personal business. Elected to fill these terms were Stephen Asplundh, Huntingdon Valley, Erin Glenn Busby, Houston, TX, and Charlie Cole, Clarksville, MD.

GLENN HALL HOUSEMOTHER

THE ACADEMY IS LOOKING FOR A HEAD HOUSEMOTHER FOR GLENN HALL, THE GIRLS DORMITORY, BEGINNING JULY 1, 2011. A JOB POSTING, WITH A COMPLETE JOB DESCRIPTION, IS AVAILABLE AT WWW.NCPEOPLEVISION.ORG/14HTML. ANYONE INTERESTED IS ASKED TO SUBMIT A RESUME AND LETTER OF INTEREST BY OCTOBER 15 TO JOSEPH WEISS, SENIOR HUMAN RESOURCE GENERALIST FOR THE ACADEMY. (SEE E-MAIL, MAIL AND FAX ADDRESSES AT THE END OF THE JOB POSTING.)

Welcome to Caryndale

Chalon Estates* of Kitchener Ontario needs to find out the interest level of New Church families or individuals that would be interested in moving to Caryndale within the next two years. **Chalon** is offering two possible options: developed lots for family homes, and a multi unit retirement building which would be located near the church and manse.

The 12 proposed lots, located behind and down the hill from the church, are mostly 200 feet deep and 70 feet wide, with three pie shaped lots about 30 percent larger. The price range will be roughly \$140,000.00 to \$240,000.00, subject to change depending on current market values.



The retirement units will be a "rent for life" arrangement as the church will remain the sole owner of the units. The actual fees will be set at fair competitive rates for the local area. The church is not looking to the units as an income engine, but only to break even, realizing costs for upkeep and maintenance.

Please note that these are rough estimates and plans. Though **Chalon** cannot guarantee anything at this time, it does feel this information is as close to the real numbers and time frame that it can publish. However, in order to move on with these projects, **Chalon** needs your input. With specific numbers of interest it can move forward to make these plans become a reality.

Chalon would ask that if you are interested in either option to please inform them of your level of interest by answering these three choices;

- | | <u>Lot</u> | <u>Unit</u> |
|--|------------|-------------|
| 1) would move in as soon as possible | | |
| 2) interested within the next five years | | |
| 3) somewhat interested but no commitment | | |

If you have any questions please e-mail **Chalon** or contact any board member at Chalonestates@hotmail.com or phone Greg Niall, 519-496-5022.

Thank you for you interest,

Chalon Estates Board of Directors

*Chalon Estates is the land development arm of the Carmel New Church in Kitchener, Ontario.

Free!!

THERE ARE 1995 RED LITURGIES AVAILABLE, FREE TO ANYONE WHO WOULD LIKE THEM. SHIPPING COSTS WILL BE THE RESPONSIBILITY OF THE PERSON REQUESTING THE LITURGIES.

PLEASE CALL JULIA SCHMUCKER AT THE BRYN ATHYN CATHEDRAL AT 267-502-4600 WITH ANY QUESTIONS. OR YOU CAN E-MAIL HER AT: ADMIN@BACATHEDRAL.ORG

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Worship Services

Carmel New Church, Kitchener – Sun., 11:00 am

Dawson Creek Church – Sun., 11:00 am

Grande Prairie / Debolt – Sun. / late afternoon

Olivet New Church, Toronto – Sun., 10:30 am

Dawson Creek/Grand Prairie Schedule:

Sept. 12	Rev. Brian Smith
Sept. 26	Rev. Coleman Glenn
Oct. 10	Rev. Coleman Glenn
Oct. 24	Rev. James Cooper
Nov. 7	Candidate Todd Beiswenger
Nov. 21	Rev. Coleman Glenn
Dec. 5	Rev. Bradley Heinrichs
Dec. 19	Rev. Coleman Glenn

GCIC Meetings

Proposed Board Meeting Dates

Sept. 18, 2010	10:00 am	Toronto
Nov. 20, 2010	10:00 am	Kitchener
Feb. 19, 2011	10:00 am	Toronto
April 9, 2011	2:30 pm	Kitchener

Annual General Meeting

Preceded by supper at 6:30 PM

April 9, 2011	7:30 PM	Kitchener
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(A brief board meeting will follow immediately to elect officers)

Editorial Deadline

November Issue: October 15, 2010

Please send submissions to:

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Please let the editors know if you would like to receive the "Canadian" via email.

