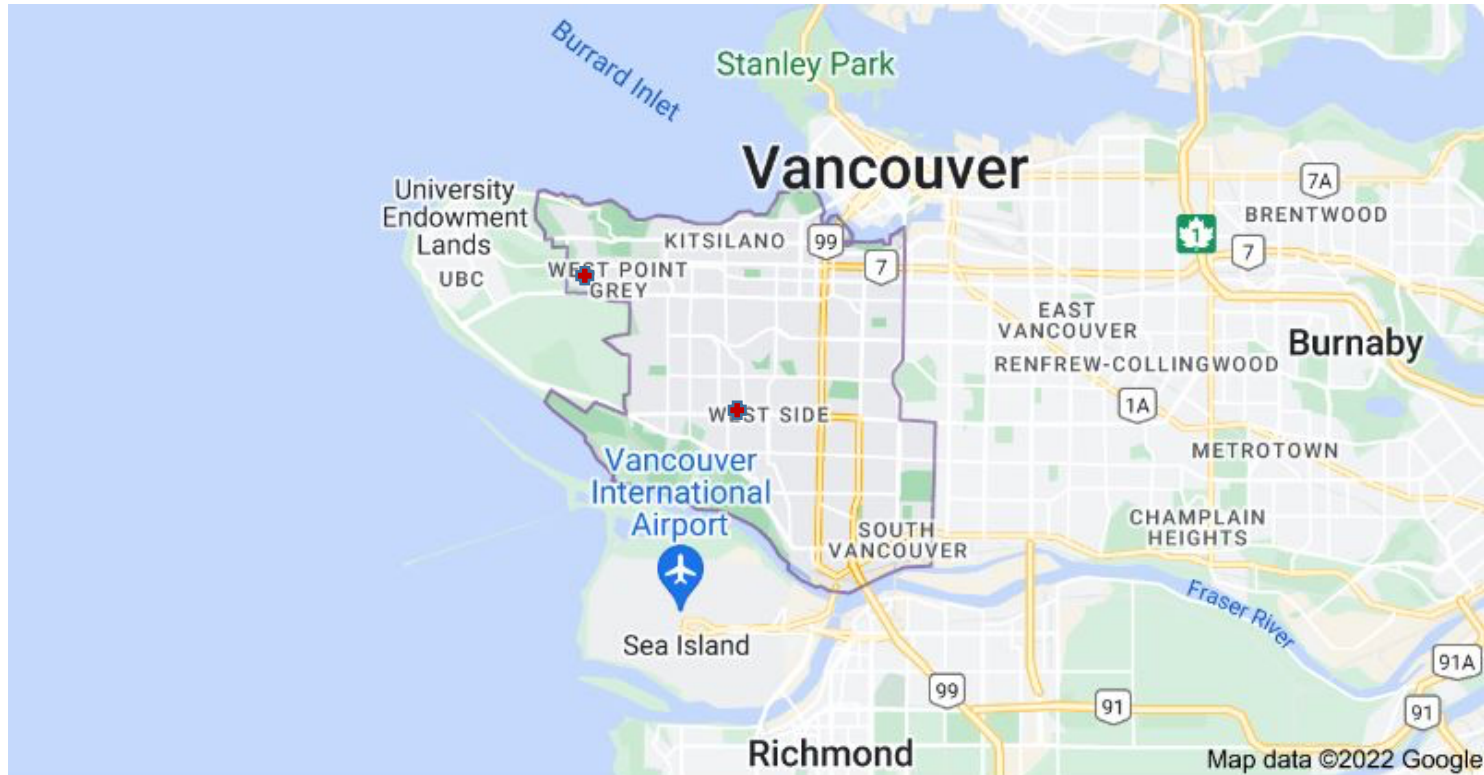


# Proposal for the Amalgamation of West Point Grey Presbyterian Church and Kerrisdale Presbyterian Church

Two Congregations on the West Side of Vancouver, British Columbia, within the Presbytery of Westminster



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## The West Point Grey and Kerrisdale Ministries: Their First Century

Both congregations were established at approximately the same time and in the same general area.

The West Point Grey area of what is now Vancouver was—and continues to be—home to the Musqueam people in the ancient village of Ee’yullmough. Spanish and English explorers “discovered” the area in the 1790s, and by the 1860s and 1870s it was the location of logging camps and a whaling station. In 1908 the Municipality of Point Grey was established and many Scottish, Irish, and English families moved in. The West Point Grey Presbyterian Church (WPG) started its ministry there in 1910. West Point Grey eventually merged with the City of Vancouver and today it is one of Vancouver’s older neighborhoods, with many long-time residents and many of the original homes still standing.

After some of the area that is now Kerrisdale was logged, farmers moved in. As the forest was cleared, a housing boom saw the area populated by the same demographic that had moved into West Point Grey. A congregation of Presbyterians started meeting on the veranda of one of the farmhouses in 1910. In 1911 they constructed their first building and officially became Kerrisdale Presbyterian Church (KPC).

Both congregations lost their original buildings as a consequence of church union in 1925, but soon built new ones. West Point Grey moved to a location on West 12<sup>th</sup> Avenue, surrounded by family residences. Kerrisdale moved to a location on Trafalgar Street, also in the midst of a residential area. In the mid-1950s, the Kerrisdale congregation moved once more, to a location on 41<sup>st</sup> Avenue, one of the major thoroughfares through Vancouver.

For more than 100 years both congregations have carried on their ministries, experiencing the same social, economic, political, demographic, and historical events and changes. While their mission goals and vision were not always tightly aligned, they were similar and there were many personal ties between the congregations.

The two congregations are now considering amalgamation as a way to:

- Continue worshiping as part of a larger congregation of Christians who share many aspects of their history, understand their current community, and who want to share the gospel on the west side of Vancouver
- Use the physical resources they have acquired over the past century to fund the next century of mission in the West Point Grey and Kerrisdale neighborhoods and beyond.

## The Next Century: Why Amalgamation and Why Now?

### The West Point Grey journey to amalgamation

A few years ago there were conversations between West Point Grey and Kerrisdale regarding the possibility of amalgamation. These conversations did not bear fruit for various reasons, but primarily because Kerrisdale’s pulpit was vacant and because there was a need at Kerrisdale to heal from some internal conflict. Since then, KPC has called a new minister who was formerly an interim moderator at West Point Grey and who knows that congregation well.

In 2017 the congregation of West Point Grey began considering how long they could continue their ministry. At that point they had been without a full-time minister since 2013, but had been supported with strong leadership from Interim Moderators, pulpit supply, and eventually stated supply. They had spent considerable time and effort in discernment and had explored a number of options, including supporting a church planting.

(St. Andy's Table from St. Andrew's Hall operated out of their upper hall for a while.) They also explored the possibility of seniors' housing with a chapel that could be used by the congregation, but ran into dead ends partly because of neighborhood zoning and partly because three city lots were not large enough for groups that build and run seniors' housing to consider working with them.

A variety of other factors contributed to the decision to explore amalgamation. One was declining membership. Yet, even as their numbers were going down, new people were worshiping with them. West Point Grey has always had a portion of the congregation made up of transient people who have come to live in the neighborhood for a while and then move on, either because they were students or visiting professors or people who left when their families finished school. Another factor was facing the financial reality that due to their dwindling membership they were not in a position to support a full-time minister. Also, as people left, aged, and died there were fewer people to take on the tasks necessary to keep the congregation functioning.

During the past several years and through its own discernment process, the congregation of West Point Grey concluded that its future was not sustainable in its present context. They developed a new vision to relinquish their church building and find a way to use the resultant financial resources to support their key ministries.

One option was to use its gifts and resources to initiate new ministries or strengthen present ministries within the Presbytery of Westminster. This was not a vision of giving up but a vision of giving out. They expressed a clear desire to use their resources to support:

- Hummingbird Ministries
- Camp Douglas
- Intercultural Ministries
- New Worshipping/Witnessing Communities

- Affordable Housing

In September of 2018 they held their last worship service together, but retained their session and trustees to implement the new vision. They continue to host rentals in their building and keep their property properly maintained.

### [The Kerrisdale journey to amalgamation](#)

For Kerrisdale, COVID changed everything. It provided an opportunity for Kerrisdale's congregants to work together on new challenges: COVID safety protocols, new audio/visual technology, and adapting former practices to allow continued worship, Bible study, and committee meetings. Kerrisdale has found other blessings embedded in their COVID experience. Their live-streamed and recorded worship services have been an effective outreach tool. Their YouTube numbers are higher than their previous weekly attendance numbers and when in-person worship was reinstated, many new people who had found KPC online started filling the pews, joining and leading Bible study, and providing financial support.

In 2019, and before his call to KPC, Kerrisdale's current minister started a neighborhood outreach called "Around the Well" (the name based on the story in John 4:1-43), a ministry that intends to grow into a new worshipping community on the west side of Vancouver. The project is an experiment in discerning God's call to engage the community outside the walls of existing Presbyterian churches in the area. At present the focus is on the residential population on the University of British Columbia campus, especially non-Christians. In January 2021, it became a ministry of Kerrisdale Presbyterian. The Kerrisdale minister recruited and continues to mentor several theology students to run the ministry, which has survived COVID and continues to grow. His advisory committee includes representation from the West Point Grey congregation.

The Kerrisdale congregation is pivoting on many fronts, not yet sure what else the Holy Spirit will be bringing them to transform into neighborhood ministry. Their pre-COVID congregation is welcoming their new post-COVID

attendees into the life and work of the church community. Their Around the Well Ministry is injecting vitality into church life with new perspectives, new gifts, and new leadership. This time of wide-ranging change made a re-consideration of amalgamation more feasible.

The West Point Grey congregation wants to see the implementation of its vision to initiate new ministries or strengthen existing ministries within the Presbytery of Westminster. So, amalgamation talks have resumed. (It should be noted that the Vancouver Taiwanese Presbyterian congregation, who have a partnership agreement with Kerrisdale Presbyterian to share the facility, wish to be kept informed of these conversations but do not want to be formally part of any amalgamation process. VTPC is also a congregation within the Presbytery of Westminster. See [Appendix A.](#))

An ad hoc meeting to discuss how to start the process was held in July, 2021 with the Rev. Richard Watson (minister at KPC), Kelly Patrick (Clerk of Session at WPG), Susan Stacey (Clerk of Session at KPC), and the Rev. Dr. Dale Woods (Presbytery representative) attending. A Dec. 2, 2021 meeting also included the Rev. Dr. Glen Davis (Interim Moderator for WPG) and the Rev. Dr. Pat Dutcher-Walls (from the Presbytery's Strategy and Leadership Committee). On Feb. 7, 2022, Dale Woods, Richard Watson, Glen Davis, and Kelly Patrick met to discuss the results of West Point Grey congregational meetings related to the possibility of amalgamation.

At the March 1, 2022 meeting of the Presbytery of Westminster the two congregations received approval in principle to proceed toward amalgamation. Since then, a small committee consisting of the Interim Moderator and Clerk of Session from WPG, the minister and two elders from KPC, two representatives from Presbytery (the Rev. Dr. Dale Woods and the Rev. Bruce Cairnie), and the observer from Presbytery's Strategy and Leadership Committee has been working to develop an amalgamation plan according to the *Policy for the Amalgamation or Dissolution of Congregations* document from the Presbyterian Church in Canada.

## The Vision for an Amalgamated Congregation: Intentionally Missional, Strongly Relational, and Imperfectly Spiritual

At a June 12, 2022 WPG congregational meeting, members expressed support for the work done so far and passed a motion to continue with the process. KPC invited members from both congregations to a series of meetings to start planning for an amalgamated future.

Kerrisdale Presbyterian Church and West Point Grey Presbyterian Church have spent many months imagining what a renewed vision for ministry might look like if we join forces. This included an understanding that an amalgamation of our two congregations would take place within a larger vision that incorporated the strategies and goals of the Presbytery of Westminster.

We organized our work around several conversations. The KPC session constituted a discernment committee. Committee members varied in length of time in either congregation, participation on various committees, as well as perspectives on the present ministries of Kerrisdale, the legacy hopes of WPG, and future ministries of an amalgamated congregation. We consulted previous work on the history and vision of both congregations.

We structured our conversations through examination of five "vitalities", or ways of being strong and active: spiritually, relationally, organizationally, missionally, and financially. For a comprehensive description of these vitalities, see the *One Amalgamation—Three Visions* document in [Appendix H.](#)

The conversations identified priorities that can be summarized in the following statement: *"An amalgamated congregation of Kerrisdale Presbyterian Church and West Point Grey, in partnership with the presbytery, seeks to be a community of faith for those looking for a place to*

*belong, be accepted, and be engaged in an authentic life of faith in Christ for the larger vision of God's compassion and action in the world."*

How is our amalgamated congregation going to do this? Primarily by creating an atmosphere in which our people are encouraged to match their deep concerns with critical needs and are set free to engage in ministries that address those needs. We will begin by committing to the following ministries which are grouped under three general focus areas:

### (1) We will be intentionally missional.

We will be a congregation that reaches out to the community in ways such as these:

- Around the Well: a new church at UBC and other new worshipping communities;
- Ministry to youth, including partnerships with Christian groups that do youth ministry well;
- Refugee sponsorship;
- Ensuring that support for existing ministries that have been a long-term commitment from WPG will continue;
- Social justice issues such as ministering to seniors and affordable housing;
- Collaborating with and supporting the work of our presbytery for the flourishing of all congregations and ministries within its bounds.

### (2) We will be a congregation that is strongly relational.

We will be a community where relationships matter and people are valued in ways such as these:

- Small groups: study groups, discussion groups, various relational groups, social and informal congregational gatherings;
- Caring for online attendees;
- Partnerships with The Vancouver Taiwanese Presbyterian Church, Tenth Church Westside, the theological schools, and the Presbytery of Westminster;

- Ministries that build relationships within our multicultural neighborhood.

### (3) We will be imperfectly spiritual.

We will be an imperfectly spiritual congregation, focused on progress in the Christian life and not on perfection. We will be a community where people can ask questions, express doubts, find forgiveness, and live authentic lives. We connect this with the following practices:

- Developing music in worship and as a ministry tool
- Utilizing existing gifts of all ages throughout our various ministries
- Providing a space for people to question, grow, find grace and forgiveness as we continue to grow and mature as followers of Jesus

In summary, the newly amalgamated congregation will begin with the above ministry focus areas. The details of our work will be based on the information presented in Section IV of the *One Amalgamation—Three Visions* report in [Appendix H](#). It is our hope that the amalgamation process, in partnership with the presbytery, will form a new congregation focused beyond its own survival to a larger vision of the Kingdom of God.

The groundwork to start the newly amalgamated congregation on a financially stable basis is extremely important. These ministries will not flourish without resources. Our plan is to proceed with only one building. Finances from the sale of the West Point Grey property will be used to support the vitality of the amalgamated congregation; the strategic priorities of the presbytery, including Camp Douglas and Hummingbird Ministries; and the national church. Therefore the proceeds of the sale will be distributed according to the following percentages to support their respective missional and strategic priorities: 30% to the amalgamated congregation, 50% to presbytery, and 20% to the national office. The proceeds will be distributed immediately upon completion of the West Point Grey property sale.

Funds apportioned to the amalgamated congregation will be used to support our vision. Like many congregations, we also have needs associated with the building that will be home to the amalgamated congregation. Some of the funds from the sale of the WPG property may be used for this purpose however the details will need to be worked out.

Our commitment for funding the ministries of the national church is important in order to see the ministries of the broader church flourish. For amalgamations the present national policy suggests that a range of 5% to 15% of the finances of the sale of the building be apportioned to the national church ministries. Our commitment is above this amount even though we believe our amalgamated church and the presbytery's ministries align very well with the present national initiatives, particularly indigenous peoples, cross cultural connections and new worshipping communities.

How the amalgamated congregation will live out our vision may change over time, it is already evolving, but our three focus areas—the missional, relational, and spiritual commitment to them—will be the compass that provides our direction into the future.

## Summary of the Amalgamation Plan

- The amalgamated congregation will include those from both congregations who wish to be members or adherents of the new congregation. They will use the Kerrisdale building and hope to be pastorally led by the current Kerrisdale minister.
- The spirit of the vision of West Point Grey will be an integral part of ongoing conversations.
- The West Point Grey building will be sold as soon as is practically possible.
- The resources from the sale will be distributed as indicated above.

- The Amalgamated Congregation will be based on the vision described above, in fact people from both congregations are already beginning to live this out.

## How Amalgamation Can Strengthen the Current Ministries of Both Congregations

Except for affordable housing, Kerrisdale Presbyterian already supports the ministries that West Point Grey Presbyterian has chosen to strengthen and encourage with their legacy resources. In addition to the financial resources and human resources that WPG brings to the amalgamated congregation, KPC can offer time, talent, and possibly physical resources to enhance these ministries in various ways.

Although this like-mindedness about core ministries is encouraging, we must anticipate that planning a way forward with these outreach efforts may reveal different assumptions about how to best achieve the desired outcomes and make sure we have a clear understanding of each other's intentions before making decisions.

### *Hummingbird Ministries*

KPC has often provided free use of its facility for Hummingbird Ministries' presentations and fundraisers. The Rev. Mary Fontaine has led worship services at KPC. The KPC Janet Thomson Group (WMS) raises funds for it.

Going forward, an amalgamated congregation could expand our facility to offer permanent office and storage space for this ministry. We could make the office secretary position fulltime, with a commitment of a percentage of the secretary's time to administrative tasks for Hummingbird. And we could continue to offer use of the facility for the ministry's various activities. Our manse could possibly be used as a residence for the Hummingbird leadership.



### *Camp Douglas*

The KPC Janet Thomson Group (WMS) raises funds for this ministry on a yearly basis. We have a line item in our yearly budget for Camp Douglas and a number of members have made it known that they are willing to help out with camperships as needs are identified. We also hosted one of the urban camps in the summer of 2021 and would be willing to do so in the future.

Going forward, an amalgamated congregation could expand the Kerrisdale facility to offer permanent office space for this ministry. We could make the office secretary position fulltime, with a commitment of a percentage of the secretary's time to administrative tasks for Camp Douglas. And we could continue to offer use of the facility for the ministry's various activities such as urban camps or training sessions.

### *Intercultural Ministries*

In the mid-to-late 1980s the West Point Grey congregation started intercultural ministries with outreach to and inclusion of their Japanese neighbors, many of them new to Canada. This ministry gradually extended to a wider cross-cultural outreach, subscribing to an image of a multi-cultural Canada with opportunities to appreciate and share each other's cultures. To a lesser extent KPC has recent experience with these types of outreach.

Going forward, an amalgamated congregation could assess specific neighborhood needs and use what resources we have or develop to minister to those who want to find a place in the larger Canadian community. The newly formed KPC Refugee Sponsorship Committee may also become more active in settling newcomers to Canada.

### *New Worshipping/Witnessing Communities*

As described earlier, KPC's Around the Well ministry intends to grow into a new worshipping community on the west side of Vancouver. It is currently

an experiment in discerning God's call to engage the community outside the walls of existing Presbyterian churches in the area.

Going forward, an amalgamated congregation could expand or remodel the Kerrisdale facility to offer a smaller, chapel-type space for newly-planted worshipping communities as well as spaces for fellowship and learning activities.

### *Affordable Housing*

This is one area that the KPC congregation occasionally discusses at its congregational meetings, but so far does not feel called to take on.

## Amalgamation Plan Elements: How the New Congregation Will Function

### *Pastoral Leadership*

The current minister and teaching elder at Kerrisdale is the Rev. Richard Watson, who was called in May of 2020. Rev. Watson was one of the Interim Moderators at West Point Grey, and relinquished that role to the Rev. Dr. Glen Davis when the amalgamation talks resumed. Rev. Davis is a Minister in Association with the Kerrisdale congregation, so both leaders have intimate knowledge of both current congregations.

It is anticipated that ***The Amalgamated Congregation*** would be pastorally led by Rev. Watson and that The Rev. Dr. Davis would continue to be a Minister in Association with the new congregation. As the amalgamated congregation determines how to live out its vision, the money received to facilitate the working out of that vision may be used to support additional pastoral leadership.

### *Governance: Session*

Both congregations have adopted term eldership with six-year terms. In both congregations, those terms were sometimes extended for various reasons (for example, inability to recruit new elders or inability to hold

elections due to COVID restrictions). Neither has maintained the practice of holding elections every two years as terms expire due to a great deal of fluidity caused by moves, retirements, or deaths.

Until June of 2019 the West Point Grey congregation was led by four ruling elders, one pastor, and one Interim Moderator. At that time three ruling elders retired. After holding their final worship service in September of 2019, their contract with the pastor ended. Currently their Clerk of Session, Kelly Patrick (elder since 2009), is the sole remaining elder. Presbytery appointed two assessor elders in 2019: the Rev. Bev Shepansky and elder Shirley Carlton. The inactive elders from the WPG congregation are unlikely to serve again as active elders, one due to age, one who has joined another congregation, and three who plan to join another congregation.

Over the past five years the Kerrisdale Session has gone from seven active ruling elders, seven inactive ruling elders, and four different Interim Moderators (pre-COVID) to four active ruling elders, eight inactive ruling elders, and one teaching elder (COVID), and now seven active ruling elders, seven inactive ruling elders, and one teaching elder (post-COVID).

The Kerrisdale Roll Clerk maintains a collection of membership records that have been kept in various formats over the years and that is currently maintained electronically with periodic printouts. The minister currently serves as the Roll Clerk.

**The Amalgamated Congregation** would include all active elders from both congregations who are willing to complete their existing terms. After a getting-to-know-you period, the new Session would confirm whether they want to retain term eldership. Elections will be scheduled when emerging leadership needs are identified and suitable candidates are nominated by the congregation.

We will consider how to recognize the faithful leadership of inactive elders from each congregation, and especially those from the West Point Grey

congregation who may have moved on to other congregations or other churches.

Prior to amalgamation, both Sessions would conduct a review of their membership rolls. Anyone who does not wish to be included as a member of the new congregation should notify their Session during that period.

The updated rolls of both congregations would be merged and made available to the new congregation to confirm membership and eligibility to vote at congregational meetings.

## Organizational Structure

### *West Point Grey Presbyterian*

In 2019, when the West Point Grey congregation ended regular worship services, the committees of the church were all sub-committees of Session, with at least one member of Session sitting on each committee and reporting back to Session. These were the Stewardship Committee, the Worship Committee, and the Liaison Committee with University Campus Baptist Church.

West Point Grey currently has three staff, all of whom are paid: cleaner Rizaldy Gamboa; maintenance and grounds person Gord McAllister; and treasurer Hiroko Chan (Kwan Ja Choo).

### *Kerrisdale Presbyterian*

#### *Finance and Maintenance Committee*

At the end of 2016, Kerrisdale replaced its Board of Managers with a Session subcommittee known as the Finance and Maintenance (F&M) Committee. This committee is currently composed of three congregational members, one or two representatives from the Vancouver Taiwanese Presbyterian Church (who share the KPC facility as per a partnership agreement), the church treasurer, the minister, and a representative from Session.

This committee meets monthly to receive reports from the treasurer, the minister, Session, and the VTPC representative. It is also responsible for the maintenance of church property and for facility usage. When needed, it conducts searches for secretarial and custodial staff. The F&M Committee also meets yearly with the Session to plan the budget for the next year.

#### *Kerrisdale Support Staff*

- Office secretary who is employed to work three hours per day, four days per week September to the end of May and three days per week June through August.
- Music director who is employed to work fifteen hours per week.
- Custodian/handyperson who is employed to work ten hours per week.
- Treasurer who completes whatever accounting, bookkeeping, and report submission is required for a monthly honorarium.
- Volunteer Envelope Secretary
- Three volunteer Trustees, elected each year at the AGM

#### *Committees of Kerrisdale Session*

In addition to the F&M Committee, Kerrisdale has several other Session subcommittees, some permanent and longstanding and others that are struck to deal with temporary needs:

- Worship Committee
- Pastoral Care Committee
- Memorial Garden Committee
- Christian Education Committee
- Reopening Committee (COVID-related concerns)
- Music Leadership Committee
- Refugee Sponsorship Committee
- Amalgamation Committee

Kerrisdale also has three congregational committees:

- Leading with Care Committee
- Library Committee
- Welcoming Team Committee

#### *Other groups*

Other groups that have maintained varying levels of activity during the pandemic include the:

- Janet Thomson WMS Group
- Knitting Group
- Around the Well (ATW) Ministry
- Refugee Sponsorship Committee
- Men's Group

***The Amalgamated Congregation*** would use the services of the secretary, music director, and Envelope Secretary who are currently serving the Kerrisdale congregation as there is no one currently serving the West Point Grey congregation in similar roles. The current West Point Grey cleaner and maintenance and grounds person have turned down offers to perform similar work at the Kerrisdale facility. If amalgamation is approved, we will approach the treasurers of both congregations to consider options including job sharing.

***The Amalgamated Congregation*** would work to merge the Session committees of both congregations and the amalgamated Session would then determine the best committee structure to accommodate the working out of the vision.

## Hosting Community Organizations

### *West Point Grey Presbyterian*

The West Point Grey building is currently used by the University Campus Baptist Church (\$2,500 per month) and the Girl Guides (by donation).

### *Kerrisdale Presbyterian*

The following groups are regularly using the Kerrisdale facilities.

#### *Vancouver Taiwanese Presbyterian Church (VTPC)*

VTPC has been using the Kerrisdale PC facility for worship and programs since the 1980s. In 2005 the two congregations signed a partnership agreement (Partnership in Ministry—see Appendix A) based on the premise that “God is creating an opportunity for our two congregations to share a common vision and a shared ministry”. This is not a partnership in a business sense, but “joint involvement in our ministerial endeavors and it allows for flexibility. Our intention is not to set the two congregations on parallel tracks, where we meet only out of necessity. Our intention is to seek a level of interaction, integration, and unity guided by the Holy Spirit.”

VTPC pays KPC \$1,800 on the first of each month for the use of the sanctuary and the parking area. Their minister has office space in the church building and VTPC can book the facility through KPC free of charge. VTPC manages the Church Hall and is free to rent out that facility to help cover expenses. They currently have a preschool using the Hall on weekdays. KPC uses the Hall upon request through VTPC free of charge.

KPC and VTPC have occasionally had joint services, such as on the 500<sup>th</sup> anniversary of the Reformation and during Holy Week. Two representatives from VTPC attend the KPC Finance and Maintenance Committee meetings.

#### *Tenth Church Westside (Alliance)*

Starting in January 2022 Tenth Church has been renting the sanctuary from KPC for worship services and the Church Hall from VTPC for Church School and youth activities on Sundays from 4:30 to 8 pm. KPC has had joint Lenten and Advent services with Tenth, and they are open to more collaboration for worship, fellowship, and education. They pay KPC \$2,860 per month as per a rental agreement.

#### *Candlelight Concerts (Kzemos Events Inc.)*

Since July of 2021, when COVID-19 restrictions were relaxed, KPC has had a rental agreement with a company that uses the facility (sanctuary, nursery, and lounge) from 4 pm to 11 pm a few days per week (originally Wednesday-Saturdays, now Fridays and Saturdays) for the purpose of presenting two concerts per day. They pay KPC \$800 per day of use.

#### *Kiwanis Music Festival*

For the past 20 years the Kiwanis Festival has been using the KPC facility during the month of April for three adjudication sessions per day, excluding Sundays. In 2022 they paid \$85 per session. They did not use the KPC facility in 2023 due to scheduling issues, but hope to resume using the facility in 2024.

#### *Other Users*

Before pandemic restrictions closed the KPC facility to third-party users, KPC also had choirs and music teachers using the facility for lessons, rehearsals, and concerts. That will probably resume. KPC occasionally rents the lounge or sanctuary for strata meetings and are starting to get bookings for large weddings again. An organist from another church uses the facility several times a month for practice and once a year books it for a concert with brass instruments. Other organists use our organ for practice on a less frequent basis. The KPC building is sometimes used for Vancouver School of Theology convocations, and was used for the General

Assembly opening worship service in 2015. The manse has been used as a set for movies and a commercial.

**The Amalgamated Congregation** would continue Kerrisdale's current community use procedures until the new Session and F&M Committee (or its equivalent in the amalgamated congregation) determine facility use policies that better suit the vision of the new congregation.

## Assets: Real Estate

### *West Point Grey Presbyterian*

The WPG property is located at 4397 West 12<sup>th</sup> Avenue, Vancouver, British Columbia, V6R 2P9. The legal description of this property is:

LOT 19, BLOCK I55, PLAN VAP3790, DISTRICT LOT 540, NEW WESTMINSTER LAND DISTRICT, OF LOT 4; LOT 20, BLOCK I55, PLAN VAP3790, DISTRICT LOT 540, NEW WESTMINSTER LAND DISTRICT, OF LOT 4; LOT'18, BLOCK 155, PLAN VAP3790, DISTRICT LOT540, NEW WESTMINSTER LAND DISTRICT, OF LOT 4

The church building on this property is not listed on the registry of Vancouver heritage buildings.

As part of the proposed amalgamation, this property will be sold and the funds distributed in accordance with the vision on page 4 and 5 of this document. This is congruent with the wishes of WPG PC members who at a June 19, 2022 congregational meeting, expressed a strong desire that 20% of the proceeds of the sale be shared with the wider church for ministry initiatives of the denomination that are in alignment with the vision of West Point Grey.

One consideration in selling the West Point Grey Property is that of the reporting requirements for the Canada Revenue Agency (CRA) and clarity for the newly amalgamated Church. The CRA has rules and procedures that

may delay the ability of the amalgamated Church to sell the property. Delays could be up to two years. Therefore, the simplest way of maintaining clarity is to complete the sale of the property as WPG PC before the legal amalgamation takes place. Once the sale is complete funds that remain will be held by the WPG Board of Trustees until they can be transferred to the amalgamated congregation.

### *Kerrisdale Presbyterian*

The Kerrisdale Presbyterian congregation owns two pieces of property, known as the Church Property and the Manse.

#### *The Church Property*

The Church Property, including the church building, the parking lot, and the Church Hall is on a 48,320 square foot lot.

The Legal Description and Parcel ID of this property are:

- Lot 2 Block 9 Plan VAP18175 District Lot 2027 Land District 36 EX PLN 15028
- PID: 007-207-913

The street address of the **church building** is 2733 West 41<sup>st</sup> Avenue, Vancouver, British Columbia, V6N 3C5. Its design and construction began in 1955 and it was dedicated in 1957.

The main church building is 11,327 square feet. The sanctuary of the main church building (including the balcony but not the choir stalls) can seat 560 people. The maximum capacity of its lounge is 120 people. Other rooms include the narthex, a boardroom/nursery, the KPC minister's office, the VTPC minister's office, the church office, four washrooms, a kitchen, and the music office.

The parking lot has 43 stalls.

The street address of the **Church Hall** is 5561 Trafalgar Street, Vancouver, British Columbia, V6N 1C2. The Church Hall was built behind the previous

church building located at 5555 Trafalgar Street, and was dedicated in 1948. When the new church was built facing 41<sup>st</sup> Avenue (around the corner from Trafalgar Street), the Church Hall became part of the new church property but retained its old Trafalgar Street address. It is not assessed separately from the church building. It is uncertain whether the Church Hall could be replaced with another building if it was torn down.

The Church Hall is 4,162 square feet. The assembly area of the Church Hall can accommodate 250 people. It also has three classrooms, two washrooms, and a kitchen.

The Church Property includes a Memorial Garden, constructed on the west side of the building and managed by the Memorial Garden Committee in accordance with provincial regulations.

#### *The Manse Property*

The manse was built in 1980 on the site of the old church building constructed in 1926.

The Legal Description and Parcel ID of this property are:

- Lot 1 Block 9 Plan VAP18175 District Lot 2027 Land District 36 EX PLN 15028
- PID: 007-207-891

The street address of the manse is 5555 Trafalgar Street, Vancouver, B.C. V6N 1C2. The lot size is 55.02 x 108.47 feet.

***The Amalgamated Congregation*** would use the Kerrisdale property unless the new congregation determines that an alternate facility better suits the vision of the new congregation. Until the amalgamation is formalized, the trustees of both congregations will continue in their current responsibilities. After amalgamation, a new slate of trustees will be elected, with great care taken to have candidates from both previous congregations.

## Assets: Funds

### *West Point Grey Presbyterian*

As recorded in the January 21, 2020 minutes of the Presbytery of Westminster: *On December 5, 2019, WPGPC held a congregational meeting at which WPGPC acknowledged its historical and continuing interest in and support for outreach ministries including Hummingbird Ministries, the Cariboo Ministry, Camp Douglas, Intercultural Ministries, New Worshipping Communities, and Affordable Housing. WPGPC previously and continued to believe that the best way for it practically to implement its desire for outreach ministries was to rely on Presbytery to lead and implement Presbytery's strategic priorities and that WPGPC would act as a "seed bed", assisting in funding those priorities as WPGPC's contribution to Presbytery and the missional work of the Kingdom more generally. As a result of that commitment, WPGPC has decided to gift to Presbytery its entire manse fund (approximately \$835,000) and allow its property to be used as collateral for loans for and on behalf of Presbytery...WPGPC also voted to contribute \$10,000 to Presbyterian Sharing in 2020 and to recognize its obligation to pay its 2020 Presbytery dues. In 2019 the operational deficit of WPGPC will be approximately \$5,000 and is expected to rise to approximately \$20,000 in 2020...*

West Point Grey uses its current rental income to cover payments to its staff, its Interim Moderator, and for the upkeep of its building. These items are paid from a general account with Vancouver City Savings. The year-end reconciliation statement for 2021 can be found in [Appendix B](#).

### *Kerrisdale Presbyterian*

Kerrisdale's Statement of Financial Position as of March 31, 2022 and information about its various funds can be found in [Appendix C](#).

***The Amalgamated Congregation*** would share all the financial assets and liabilities of WPG and KPC which would be managed by the appropriate subcommittee of the amalgamated Session.

### Assets: Building Contents and Furnishings, Bequests

An inventory of the chattels and fixtures of West Point Grey Presbyterian Church can be found in [Appendix D](#). A corresponding document for Kerrisdale Presbyterian Church can be found in [Appendix E](#). A list of the bequests to both congregations relating to these objects can be found in [Appendix F](#).

***Before the sale of the West Point Grey property, the Session and the Finance and Maintenance Committee (or its equivalent in the new congregation) of The Amalgamated Congregation*** would determine which chattels and fixtures belonging to WPG and KPC would best serve the vision of the new congregation. They would then devise a plan to responsibly dispose of the contents and furnishings that they do not need. If any of the objects are a bequest to either congregation a representative of that congregation will attempt to contact the family of the donor to seek approval to transfer the object to the new congregation. If possible, the stained glass windows from WPG will be installed somewhere in the KPC facility.

### Archival Records

An inventory of the official records of both West Point Grey Presbyterian Church and Kerrisdale Presbyterian Church can be found in [Appendix G](#).

***The Amalgamated Congregation*** would archive all such documentation together with other historical items such as photographs in a secure place that is conducive to the storage of such materials. Any records that have not been microfilmed or digitized by the Presbyterian Church in Canada Archives and Records Office would be sent to Toronto to be microfilmed. A new set of records will then be started using the name chosen by the new congregation.

### Canada Revenue Agency Numbers

#### *West Point Grey Presbyterian*

Charity name: **WEST PT GREY PRESBYTERIAN CHURCH**

BN/Registration number: **108203357RR0001**

Charity status: **Registered**

Effective date of status: **1967-01-01**

#### *Kerrisdale Presbyterian*

Charity name: **KERRISDALE PRESBYTERIAN CHURCH**

Registration number: **118980010RR0001**

Charity status: Registered

Effective date of status: **1967-01-01**

Charity name: **JANET THOMSON GROUP OF KERRISDALE PRESBYTERIAN CHURCH**

Registration number: **118972900RR0001**

Charity status: Registered

Effective date of status: **1980-01-01**

### Conclusion

Kerrisdale Presbyterian is a church with a big facility that needs to map out a new vision to accommodate the gifts and needs of its post-COVID congregation. West Point Grey Presbyterian is a congregation with a big vision and the potential to fund that vision if it can find willing and like-minded partners. The Presbytery of Westminster is eager to find opportunities to initiate new ministries or strengthen existing ministries within its bounds. An amalgamation of these two compatible churches into a new congregation that can support the Presbytery in its own vision is, we hope, a proposal that sparks hope and joy in all who must approve it.

Appendix A: Partnership Agreement between Kerrisdale PC and Vancouver Taiwanese PC

Partnership Agreement between  
Kerrisdale Presbyterian Church and Vancouver Taiwanese Presbyterian Church  
Relating to Facilities and Finance  
Effective January 1, 2023

**Reason for this Partnership Agreement**

Based on a mutual desire to improve relations and increase cooperation, the congregations of Kerrisdale Presbyterian Church (KPC) and Vancouver Taiwanese Presbyterian Church (VTPC) established a Joint Steering Committee in September of 2004. The committee reported its decisions to the Sessions and congregations of both parties on a regular basis, culminating in a proposed "Partnership in Ministry" that was endorsed by the Sessions and Annual Meetings of both congregations in February of 2005.

Our premise is that God is creating an opportunity for our two congregations to share a common vision and a shared ministry. We chose the word "partnership" not for the purpose of creating a partnership to carry on business in common with a view of profit as defined under the *Partnership Act* (British Columbia) but because it signifies joint involvement in our ministerial endeavors and it allows for flexibility. Our intention is not to set the two congregations on parallel tracks, where we meet only out of necessity. Our intention is to seek a level of interaction, integration, and unity guided by the Holy Spirit.

**Church Building and Parking Area**

1. Vancouver Taiwanese Presbyterian Church will pay Kerrisdale Presbyterian Church \$1,800.00 on the first of each month for use of the property, excluding the manse.
  - a. Kerrisdale Presbyterian Church will pay the insurance for the Church Building, Parking Area, and the Church Hall.
  - b. In addition, VTPC will maintain \$2,000,000.00 (two million dollars) of personal liability insurance and name KPC as an additional insured on this policy.
2. All maintenance items greater than \$20,000.00 (major maintenance items and repairs that require Presbytery involvement) will require joint approval of the KPC Finance and Maintenance Committee and the designated Liaison(s) from VTPC. VTPC will be notified of maintenance projects less than \$20,000 that may disrupt their use of the KPC property and other items of mutual interest.
3. VTPC will retain the office and storage space they are currently using in the Church Building.
4. VTPC will use the Church Building on Saturdays and Sundays. For Monday to Friday usage of the Church Building, VTPC will book the facility through KPC with no extra charges.

**Church Hall**

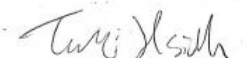
1. Excluding Insurance, VTPC will be responsible for all Church Hall expenses.
  - a. All expenses shall be paid directly by VTPC.
  - b. VTPC is free to rent out the Church Hall to help cover expenses.
  - c. For rental agreements that include use of both the Church Building and the Church Hall, KPC will collect all money due and forward the VTPC share (amount to be determined by VTPC) to them.
2. VTPC is responsible for the management of all Church Hall usage, including coordination and administration of rentals.
3. VTPC will allow KPC to book the Church Hall with no extra charges and adequate storage space shall be made available for KPC in the Church Hall.
4. VTPC shall be free to renovate the Hall to suit its needs, as long as all renovations are done according to the building code and any required Presbytery approvals. VTPC will keep the KPC Finance and Maintenance Committee informed and in agreement with all planned renovations.
5. The term of this agreement shall be from January 1, 2023 to January 1, 2033, subject to termination by VTPC if major repairs of over \$20,000 occur (for example, roof or structure failure).

**Other**

1. This agreement can be revised earlier than January 1, 2033 by mutual consent as circumstances change.
2. Signed on this day, February 5<sup>th</sup>, 2023



The Rev. Richard Watson, Moderator  
Kerrisdale Presbyterian Church



The Rev. Dr. Ta-Li Hsieh, Moderator  
Vancouver Taiwanese Presbyterian Church



Susan Stacey, Clerk of Session  
Kerrisdale Presbyterian Church



Ruth Chueh, Clerk of Session  
Vancouver Taiwanese Presbyterian Church





<b>Assets in the Capital Reserve Fund as at December 31, 2020:</b>	\$73,511
CIBC Deposits (interest from GIC)	\$1,729
TD GIC maturing on January 3	\$19,064
Consolidated Investment Portfolio	\$65,073
<b>Assets in the Capital Reserve Fund as at December 31, 2021:</b>	\$85,866

### Memorial Trust Fund

The purpose of this longstanding fund is to accept memorial donations, direct gifts, legacies, and similar types of gifts from members and others. The funds are to be used to enhance services held in the sanctuary. They are also used to preserve items that are historical and representative of KPC over the years—for example, the display of the original pulpit falls.

Decisions about disbursements from the Memorial Trust Fund are made by the KPC Session. In 2021 the Session authorized withdrawal of money from this fund to purchase and install the audio-visual equipment that allows us to record and livestream services when in-person worship is not possible or advisable. It also paid for training the congregational members and adherents who operate the AV equipment. The Vancouver Taiwanese Presbyterian congregation partnered with us in this project, contributing 50% of the total cost of the system.

The money is held in a CIBC GIC that matures each year on October 8.

<b>Closing balance December 31, 2020</b>	\$48,110
Donations to the Memorial Fund in 2021	\$6,289
Funds spent on audio-visual equipment	\$19,069
<b>Closing balance December 31, 2021</b>	\$35,329

### Future Reserve Fund

After many years of running over budget, in 2013 Session constituted a Task Group on the Deficit, which became the Visioning Group and then The Task Group on the Future. After coming up with some ideas about how to execute church operations more effectively and gaining approval for those ideas at the 2014 Annual General Meeting a new group, the Planning Forward Group was formed, and one member of the group issued a giving

challenge—they would match all special gifts made to the “end the deficit fund” within a specified time period up to \$10,000. This challenge raised \$23,344 for what became known as the Future Fund.

Session and the Board of Managers decided to move \$12,000 to a reserve fund (our current Future Reserve Fund) that would be accessible in future years for the purpose of offsetting the deficit. Just under \$6,000 was used to cover what would have been a deficit, and the rest became our surplus for the year. Session decided to use that surplus for building our future with programs including church school enhancement, youth programs, and neighborhood mission.

People continued to contribute to the Future Reserve Fund until the end of 2016 (when our pulpit was declared vacant). In the January 5, 2016 minutes of the joint meeting of Session and the Board of Managers, it was decided that “The Future Fund is to be used to reduce the deficit and fund ministries.” Although deficit reduction can also be achieved via the Heritage Endowment Fund, the Future Fund does not require congregational approval and can be used for smaller (less than \$20,000) deficits.

The Future Reserve Fund now has \$27,997.

### Other Restricted Funds

**The Music Fund:** On August 12, 2019, Kerrisdale PC received a gift of \$25,000 from a member for the purpose described below. It was put into our restricted Music Fund:

Dear Woldy [the Rev. Woldy Sosnowsky, our interim moderator at that time],

As you know, I believe that music within Worship Services can have a very powerful influence. Music sung and/or played by Christian musicians especially can speak in a deep and meaningful way to the

heart and soul of listeners.

I hope that the Session will use \$25,000.00 of the enclosed cheque to create a Fund to develop a widely based musical program(s) within Kerrisdale including an adult and junior choir which reaches out to the wider Kerrisdale Community. It—they—to be a blessing for all. Kerrisdale has a wonderful organ to serve as the core of such a program.

I realize that some actions may have to wait until the new Minister arrives. But other decisions and actions do not. For example, the Opera and Instrumental Programs at U.B.C. could be the source of Christian talent now, for a weekly soloist when one from K.P.C. is not available...

Blessings,

[anonymous donor]

- Session Fund (\$2,031)
- Janet Thomson WMS Group (funds transferred directly to Janet Thomson Group)
- Knitting Group (\$200)
- Sunday School Fund (\$1,276)
- Camp Douglas (funds transferred directly to Camp Douglas)
- Social Fund (\$189)
- Presbyterians Sharing (funds transferred directly to Presbyterians Sharing)

**The Memorial Garden Fund:** The Memorial Garden, a project of the Kerrisdale PC Men’s Group, has a fund (currently \$3,445) for this purpose:

- A portion of the real property of the congregation shall be set aside by the Trustees as a Memorial Garden (in perpetuity).
- The cost of maintaining the Memorial Garden shall be a charge on the operating funds of the congregation or on the proceeds of a Memorial Garden Fund established for the purpose.

Other restricted funds are listed below with their balance as of March 31, 2022. Their purpose is described in their names.

- Around The Well (\$26,444)
- PWS&D (funds transferred directly to PWS&D)
- Flower Fund (\$803)
- Hummingbird Ministries (\$287)
- Roof Replacement Fund (\$2,202)
- Library Fund (\$453)
- Church Retreat Fund (\$645)
- Choir Fund (\$300)

## Appendix D: West Point Grey Chattels and Fixtures

### Sanctuary

- Stained Glass Window dedicated in Memory of Annie C. Gillespie
- Stained Glass Window dedicated in Memory of Reverend James Evans
- Lectern – dedicated in Memory of Reverend B.P. Patterson
- Pulpit
- Communion Table
- Baptismal Font (1912 – in memory {unreadable})
- Memorial Bible Stand presented by the Dorcas Group
- Baby Grand Piano presented in memory of Doug Lahay
- Tapestry created by women of the congregation to mark the 75<sup>th</sup> Anniversary. (1987)
- Plaque in memory of members of the congregation who died in WW II
- Baptismal Roll (1970's and 1980's)
- In Memoriam Plaques (back wall of sanctuary, 1982 - 2008)
- Chimes in the tower dedication plaque
- Burning Bush stained glass window
- The Coventry Cathedral nail cross and plaque (1940)
- A Plaque List of Those Who Served in WWII
- Narthex renovations 2005 in memoriam dedication plaque
- Tapestry donated by Beth McIntosh
- Organ
- Chimes for Organ dedicated in memory of Ella Baud 1952
- View of Sanctuary from choir loft, including pipes for organ, and Burning Bush window.
- Wooden pews + Minister's Chair at front of Sanctuary (in front of choir loft).
- Table in memory of Gladys Ewing
- Rocking chair
- Canadian Flag (other, older & provincial flags in hall storage cupboard)
- 6 wooden collection plates

### General

#### FIRESIDE ROOM

- Piano
- Communion Sets:
  - 3 x 2-tiered sets of serving trays with glasses
  - 2 Communion covered plates (in memory of J. Arnold Kyle)
  - 1 glass pitcher
  - 1 silver pitcher
  - 2 silver Communion cups
  - 4 wooden Communion plates
  - 1 small Communion plate
  - 1 large Communion plate
  - 1 large (empty) Communion tray
- Folding chairs

#### KITCHEN

- 13 Green/Yellow patterned tea cups
- 33 dinner plates
- 36 desert plates
- various assorted coffee mugs
- 33 serving plates (dinner size, various patterns)
- 5 glass pickle plates
- 5 small glass bowls
- various glasses
- 20+ vases (various sizes)
- 1 plastic punch bowl
- 4 serving platters
- 2 coffee urns
- various table cloths

#### SECRETARY'S OFFICE / BACK OF SANCTUARY

- 5 folding tables
- 6 folding chairs
- 1 manger
- Financial records from 1996 – 2021 (5 banker boxes)
- Memorabilia from the 1980's
- boxes of photos (5)
- old bulletins / orders of service
- adding machine tapes
- office desk, chair
- (photocopy machine – subject of lawsuit as yet to be settled)

#### UPPER AND LOWER HALLS

- 20 wooden tables
- ~ 50 wooden chairs
- 1 long wooden table extender/coupler
- piano

#### UPPER HALL KITCHEN

- 1 large coffee urn
- 1 large water urn
- 20+ coffee mugs
- ~ 20 glasses
- 49+ small china bowls
- 30 assorted dessert plates
- ~ 60 dinner plates
- 21 salad plates
- 14 small glass bowls
- 3 glass cream jugs
- 4 glass sugar bowls
- 2 large stove-top kettles
- 2 teapots
- 2 drawers of cutlery
- 1 drawer variety of serving utensils & cutting knives
- 1 drawer matching placemats
- 1 drawer assorted table cloths
- 1 fridge
- 1 gas stove
- 1 microwave
- 1 dishwasher

#### FOYER / NARTHEX

- 2 folding tables
- 1 plant stand
- 1 walker
- 1 4-wheeled walker
- 1 wheelchair
- 1 umbrella stand
- 1 wooden "pew" chair

## Appendix E: Kerrisdale Chattels and Fixtures

### *Narthex (including washrooms)*

- Two oak benches
- One small table
- Two chairs
- Folding table
- Ten cushions
- Two oak umbrella stands
- One small oak table
- One small oak table with glass top
- One large mobile white board
- Glass-topped oak cabinet containing memory book
- One oil painting in each washroom donated by Henry Liao
- Wall clock
- Lamp (Ikea)
- 25 choir robes
- Honour Roll plaque listing KPC members and adherents
- Memorial plaque (1939-1945)
- Wooden plaque with brass lettering "Kerrisdale Presbyterian Church"
- Two Canadian flags
- Two garbage bins
- Two blue boxes

### *Sanctuary*

- Nine Session chairs, one tall and eight short, donated by Mr. G.L. Smellie
- Two glass candle holders
- Casavant organ, no. 2811 Canada 1964
- Two plaques on organ console: "To the Glory of God and To the Kerrisdale Presbyterian Church, This organ is an anonymous gift" and "The Cathedral Chimes are a gift to Kerrisdale Presbyterian Church from Marjorie and Reid Mitchell, Sept. 18, 2017"
- Six red Session Chairs at back of sanctuary donated by Mr. W. T. Carson and Mr. S.B. Easton
- Two framed pulpit falls, red velvet with gold embroidery
- Kerrisdale Presbyterian Church cornerstone dated AD 1911

- Kerrisdale Presbyterian Church cornerstone reading “This stone laid by the Rev. E.D. MacLaren D.D. Nov. 8, 1926 ‘To the Glory of God’”
- Yamaha piano
- Piano cover
- Piano bench
- 34 oak pews donated by Mr. & Mrs. George E. Davidson
- Two wooden plant stands
- Two wooden candle holders
- Oak bench
- Fan
- Speaker
- Extension cords
- Six oak benches used as choir seating
- Communion table engraved with “Do This in Remembrance of Me” donated by Mr. G.L. Smellie
- Three pictures on back wall
- Two white aluminum chairs
- Picture of Last Supper in paper toile made and donated by Mrs. Gladys Tutin
- Letter box on back wall
- Oak umbrella stand
- Small table
- Eight speakers
- 3 TV screens
- Baptismal font in memory of Mary MacLaren, presented by Mr. and Mrs. Francis Bowser, 1912
- 15 banners
- Drum set: four Evans drums, three cymbals (Zildjian), two Tom Toms
- Speaker, lamp, three music stands, three microphones, one music stool, sound equipment
- Cabinet full of electronic equipment
- Desk
- Large swivel chair
- Office swivel chair
- Computer screen

- Lamp
- DMX operator
- Wooden music stand
- Four white chairs
- Two old chairs
- Small portable cabinet with three shelves containing a silver communion set and a cloth for the communion table
- Brass cross

#### *Balcony*

- 16 rows of pews
- 12-foot artificial Christmas tree
- Boxes of Christmas decorations
- No parking sign
- Audio equipment
- Camera (centre, below balcony)

#### *Electronics room*

- Microphones
- Batteries
- Safe
- Building plans
- 4-drawer filing cabinet

#### *Church Office*

- Display cabinet: two small and two large brass pots; brass lectern “Presented to Kerrisdale Presbyterian Church by the General Assembly—1957”; china plate with picture of KPC; brass bell
- Photocopier
- Metal 4-drawer cabinet under counter
- Metal 4-drawer freestanding filing cabinet
- Work desk and unit donated “In memory of May Powell—From the Family April 9, 1989”
- Clock
- Small bookcase
- Oak coat hanger
- 2 swivel chairs
- Computer
- Keyboard

- Fireproof 2-drawer filing cabinet
- First aid cabinet with supplies
- Assorted office supplies
- Sundry office equipment
- Four garbage and recycling containers
- Four brass offering plates
- Wall shelving unit
- Small overhead locked vault
- Paper shredder

#### *Minister's office*

- Three arm chairs
- One wall of built-in book shelves
- Two short wooden book shelves
- Minister's library
- Wooden desk
- Computer desk
- Apple computer
- Computer keyboard
- Small coffee table
- Picture
- Blinds
- Garbage can
- Swivel chair

#### *Boardroom/nursery*

- Mason & Risch piano and stool
- Folding table Six small chairs
- Two tall chairs
- Small table
- Two small blackboards
- Assorted toys
- 3-drawer corner wood cabinet
- Clock
- TV screen
- Closet (including sink and tap)
- Graco baby crib
- 64 hymn books

- Three child-sized tables with six chairs
- Roland speaker
- Lamp
- Two small area carpets
- Two bulletin boards

#### *Kitchen*

- Refrigerator
- Microwave
- Dishwasher
- Garbage bin
- Blue box
- Electric kettle
- 36 unused coffee/tea cups
- 42 tea/coffee cups
- 36 mugs
- 14 cream and sugar sets
- 15 tall glasses and 12 short glasses
- One large and one small kettles
- Two aluminum pots
- Cleaning supplies
- One stepladder
- Communion supplies: 9 bread trays, 5 lids, 10 wine trays; hundreds of glasses
- Six vases
- 2 small trays of assorted flatware (approx.. 10 knives, 10 forks, 12 spoons)
- One drawer of assorted kitchen utensils
- Six metal tea pots
- Four metal coffee pots
- Assorted china plates
- Four serving plates
- 60 tea plates
- 19 small plates
- 24 saucers
- One large coffee urn (plus one kept in the Church Hall)
- Two small urns

- Large silver tea samovar
- Clock
- Three large table cloths
- Eight assorted tea towels

#### *Lounge*

- Petrof piano with bench (belonging VTPC)
- Two cork boards
- One 4-drawer filing cabinet
- Three 2-drawer filing cabinet
- Six tall and three short library shelves
- TV screen plus components
- Oak tea cart donated by Willing Workers
- Lectern
- Three card tables
- 45 chairs
- Two tall and two short folding tables
- Clock
- Oak table
- Tall wooden cabinet with Sunday School supplies and Christmas balls
- Stick vacuum cleaner
- Four folding tea trays
- Small wooden cabinet
- Library books (catalog on website)
- Small table
- Two music stands

#### *Two back washrooms*

- Two framed pictures
- 5-foot mirror
- Small chair
- Curtain

#### *Boiler room*

- Three ladders
- Lawn mower
- Vacuum

- Fertilizer spreader
- Assorted tools
- Workbench
- Washroom supplies
- Broom
- Shovel
- Cabinet
- Two rakes
- Assorted party supplies (candles, napkins, plates, etc.)
- 5-foot metal storage system
- stepladder

#### *Janitor Room*

- Supplies for cleaning
- Mop and pail
- Broom
- Dry mop

#### *Attic*

- Advent candles
- Eight chairs
- Folding table
- Framed photos of previous ministers



## Appendix F: Bequests

### *West Point Grey Bequests*

- Stained Glass Window dedicated in Memory of Annie C. Gillespie
- Stained Glass Window dedicated in Memory of Reverend James Evans
- Lectern – dedicated in Memory of Reverend B.P. Patterson
- Baptismal Font (1912 – in memory {unreadable})
- Memorial Bible Stand presented by the Dorcas Group
- Baby Grand Piano presented in memory of Doug Lahay
- Tapestry donated by Beth McIntosh
- Chimes for Organ dedicated in memory of Ella Baud 1952
- Table in memory of Gladys Ewing
- 2 Communion covered plates (in memory of J. Arnold Kyle)

### *Kerrisdale Bequests*

- Nine Session chairs, one tall and eight short: Mr. G.L. Smellie
- The Cathedral Chimes: Marjorie and Reid Mitchell
- Six red Session Chairs at back of sanctuary: Mr. W. T. Carson and Mr. S.B. Easton
- 34 oak pews: Mr. & Mrs. George E. Davidson
- Communion table: Mr. G.L. Smellie
- Picture of Last Supper in paper toile: Mrs. Gladys Tutin
- Baptismal font: Mr. and Mrs. Francis Bowser, 1912
- Work desk and unit donated “In memory of May Powell—From the Family April 9, 1989”
- Oak tea cart donated by Willing Workers
- Minister’s communion service: Mrs. G. Bell
- Pulpit and chairs: Mr./Mrs. D.N. McDonell
- Linen cloth for communion table: Mr./Mrs. W. A. Anderson
- Honour Roll: Mr. R.S. Arnot
- Silver tea tray and communion silver: Mrs. D.L. Oliver

## Appendix G: Archival Records

### *West Point Grey Archival Records*

#### **SESSION**

#### **MINUTES**

1. January 9, 1967 – March 08, 1977
2. April 03, 1977 – December 6, 1981
3. December 14, 1981 – March 1, 1987
4. March 9, 1987 – October 18, 1994
5. November 15, 1994 – December 31, 2001
6. January 15, 2002 – October 02, 2005
7. February 12, 2006 – October 15, 2009
8. October 21, 2009 – February 21, 2012
9. February 2012 – August 2014
10. September 2014 – March 2015 (2 copies)
11. April 2015 - (in progress)

#### **BINDERS**

1. Information for Clerk (green folder)
2. Session Minutes, Stewardship Committee; Liaison Committee (Shelly Chandler/ blue binder)
3. Session & Program notes 2004 – 2005, includes elders’ districts (Rev. Sylvia Cleland)

#### **ROLL**

1. January 1978 – March 2008
2. March 2008 – December 2021

#### **MARRIAGE REGISTER 1993 – 2014**

#### **RECORD OF DEATHS & SERVICES**

March 20, 2000 – September 8, 2013

Record of deaths from 1933 – 1957 appears in general book of records of ministers, elders, Communicant Roll, Baptisms, & Marriages from 1926 – 2964

**BAPTISMAL REGISTER 1964 – 2017**

**ANNUAL REPORTS 2005 – 2012**

**STEWARDSHIP & BOARD MEETINGS 2008 – 2010**

**LEADING WITH CARE FILE**

## LEGAL DOCUMENTS

Equipment Lease Agreement – February 27, 2015  
Certificate of Insurance – Girl Guides 2018 – 2019  
Church Maintenance Service Letters  
Lease Agreement with Sunflower Academy  
Contract with Shelly Chandler  
Lease Agreement with UCBC  
Trust Deed 2013

## HISTORY

\* CENTENNIAL SCRAPBOOK (2012) (history/clippings/photos) \*

Yellow File Folder:

- Bulletin for final regular worship – September 16, 2018
- June 5, 2016 Special General Meeting
- December 31, 2015 Statistical Report (2 copies)
- May 2015 Elders' Lists
- September 2, 2015 – Shelly Chandler letter at time of departure as student minister giving detailed description of W.P.G. community
- May 1, 2015 Contract with Shelly Chandler
- August 3, 2015 - Church profile

Other Folders / Files / Documents:

- Lease Agreement with UCBC (April 1, 2015) (October 11, 2014)
- 2013 Vacation Bible School report
- Congregational Meetings Minutes (February 16, 2014) (June 15, 2014)
- Annual Report 2014
- Risk Management Report September 16, 2017
- Celtic Vespers Services file 2005 – 2006
- (Large Business Envelope) Congregational Survey re: new minister
- Mission Statements: 1994, 1999, 2009, 2010
- Youth Ministry 2010 – 2012
- Office Administration Job Description
- Election of Elders – process
- Monthly Newsletter 2007 – 2008
- Doorae (Korean) Church file

- Quarterly Newsletter (*The West Pointer*) 1999 – 2004
- Membership Directory 2009
- Program & Worship Material (Miscellaneous files)
- Stewardship Board Minutes (dissolved June 12, 2011 – Stewardship Committee of Session established)
- Handwritten Minute book – Women's Missionary Society 1912

## FINANCE

- Lawyer's letter re: Estate of Tam Corbett outlining Tam's wishes that funds left to WPG be used for Mission & Outreach
- List of Assets – December 2014
- Change of Signature Authority (Vancity) April 15, 2015 (This has changed again, in 2022)
- Special Information Meeting Docket April 26, 2016
- (In large business envelope) Consolidated Investment (PCC) documents February 25, 2019 + earlier years correspondence + 2014 & 2015
- Purple File – Insurance Policy December 15, 2014 + earlier years
- Session and Stewardship Committee notes + Session Meeting agendas
- Finance Team Information file

## MEETING MINUTES (bottom drawer)

- Annual Meeting Notes 1999 – 2005
- Worship Committee 1999 – 2005
- Westside Holy Conversations on Sustainable Futures 2008, etc.
- Session Meeting files / notes August 1999 – July 2000 / Files for 1999 – 2003 / January 2004 – December 2005/ January 2006 – December 2007 / January 2008 – December 2009
- Large blue file – Stewardship Board Meetings

## SUNDAY BULLETINS / ORDERS OF WORSHIP

- Wedding Files – notes on meetings with couples, etc. 1999 – 2012
- Memorial Services / Funerals – individual files March 2000 – June 2014

### *Kerrisdale Archival Records 1925-Present*

We assume that minutes from 1911 to 1925 remain in the archives of Knox United Church. Most members of the original Kerrisdale PC voted for church union and the building and its assets went to the United Church.

#### **Session Minutes and Congregational Meeting Minutes**

- Minutes from 1925-2006 were microfilmed and are available from the PCC archives. The original documents are in the vestry.
- Minutes from 2007 to the present are stored in a fireproof safe in the church office.

#### **Baptism Registers, 1938 to present**

- The stubs in baptismal certificate booklets record KPC baptisms from 1938 to 1947. They are stored in a fireproof safe in the church office.
- A baptismal register recording baptisms from 1948 to the present is in a fireproof safe in the church office. The entries from 1948 to 2005 have been microfilmed and the film is available from the PCC archives.
- Records of baptisms from 1925 to 1937 are missing.

#### **Marriage Registers 1925 to present**

- Marriage records from 1925 to 2005 are in 14 ledgers kept on a bookshelf in the vestry.
- One of those ledgers, which records marriages from 1995 to 2005, has been microfilmed and the film is available from the PCC archives.
- Marriages from 2005 to the present are recorded in a Marriage Register kept in a fireproof safe in the church office.

#### **Burial Registers 1992-present**

The register is in a fireproof safe in the church office. Records from 1992 to 2006 have been microfilmed and the film is available from the PCC archives.

#### **Interment Registers**

A register of the interments in our Memorial Garden is in a fireproof safe in the church office.

#### **Membership/Communion Rolls, 1925 to present**

- This information has been kept in various formats over the years. The paper copies are archived in a cupboard built into the bookshelf in the vestry.
- The membership role is currently maintained electronically, with occasional printouts.
- The rolls from 2002 to 2006 have been microfilmed and the film is available from the PCC archives.

#### **Annual Reports, including minutes of Annual General Meetings, 1944 to 1949 and 1990 to present**

- Reports from 2020 and 2021 are kept in a filing cabinet under the counter in the church office.
- Reports from 1990 to 2019 have been bound and are kept on a bookshelf in the vestry.
- Some reports from the mid-1950s through the 1980s are on a shelf in the vestry.
- Reports from 1926 to the early 1950s appear to consist of separate reports from the Session and the Board of Managers. The Session reports from 1926 to 1937 are on a shelf in the vestry. Board of Manager Reports from 1944 to 1949 are in a hardcover notebook titled *Board of Managers & Annual Meetings June 1944 – Nov 1949*.

#### **Board of Managers/ Finance and Maintenance Committee Minutes, 1944 to 1949, 1997 to present**

- Minutes from 1944 to 1949 are in a hardcover notebook titled *Board of Managers & Annual Meetings June 1944 – Nov 1949*

- Minutes from 1997 to the present are kept in folders in a filing cabinet under the counter in the office.
- Minutes from 1925-1943 and 1950-1996 have yet to be found.

**Minutes of women’s guilds, the Janet Thomson WMS Group, and other women’s groups, 1920s to present**

- Documents for the Janet Thomson Group are in a large filing cabinet in the northwest corner of the church office.
- The other documents are in the second and third drawers of a large locked filing cabinet near the library in the lounge.

**Minutes and other documentation of the Men’s Group**

- Documentation and photographs are found in a 4-drawer filing cabinet in the AV closet.
- More may be archived in the home of the group’s previous convener, Bill Strong

**Other items of historical value, 1925-present**

- Images of ministers who have served the congregation (attic)
- Images and building plans for the current and previous church facilities (AV closet)
- Images of General Assemblies that have been held in our facility (church office and vestry)
- Filing cabinet near the library
  - KPC Directories
  - Photo albums and loose photos showing various gatherings
  - Cradle rolls dating from the 1930s
  - Sunday School membership lists and related documentation
  - Copies of autobiographies written by church members

Appendix H: One Amalgamation—Three Visions Report

**A Note about Reading This Report**

One of the challenges in writing a report like this is finding a suitable length. If it is too short, crucial factors may be left out. If it is too long, people will not read it. However, it is important to note that reading and reflecting on this report is also part of the discernment process. It requires prayerful reading rather than cursory reading. Many hours of conversation and reflection have gone into this work. Our hope is that those who will carry this conversation forward will do so with the same level of commitment as those who worked to provide the material contained in the report.

**I. Introduction**

Over the course of several months, Kerrisdale Presbyterian Church and West Point Grey Presbyterian Church have been imagining what a renewed vision for ministry might look like if they joined together. These discussions have taken place with the understanding that an amalgamation between Kerrisdale and West Point Grey would include a larger vision which incorporated the strategies and goals of the Presbytery of Westminster.

We were not starting from the beginning. West Point Grey had already indicated the key ministry initiatives it wanted to support. The Presbytery had also indicated six priorities it believed would be critical to its flourishing. The focus, therefore, of our discussions was primarily on how an amalgamation might reshape or direct the future ministries of Kerrisdale Presbyterian Church in alignment with West Point Grey and the Presbytery of Westminster.

The key questions we asked were: *What kind of congregation do we envision in the amalgamation between West Point Grey and Kerrisdale? What do we hope for and what are our priorities to help us take the next*

most faithful steps? How will we align our work as serving the larger purposes of the presbytery?

We organized our work around several conversations. A group of congregants, including elders, formed a discernment committee. These people varied in terms of length of time in the congregation, participation on various committees, as well as perspectives on the present and future ministries of Kerrisdale. Previous work on the history and vision of Kerrisdale was also part of the conversation.

Our conversation focused around four key areas: clarity, capacity, competency, and commitment. (Figure 1)

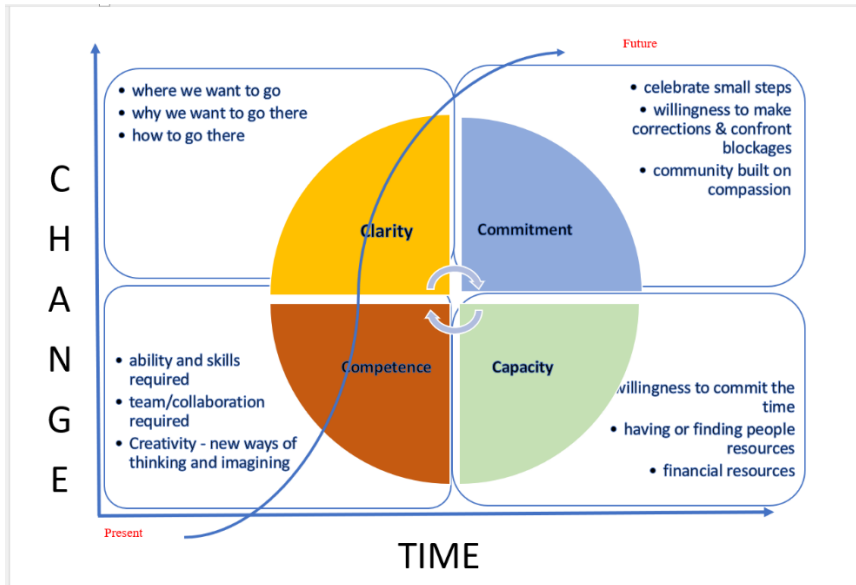


Figure 1

We worked from the assumption that clarity is often arrived through asking reflective questions such as:

- Who are we, now? (Our sense of identity)
- What are we here for? (Our sense of purpose)
- Who is our neighbour, now? (Our connection to the larger community)
- What might God be calling us to do, now? (Identifying and appreciating our gifts as well as acknowledging our greatest challenges)
- What difference do we believe God has called us to make in the next stage of our journey as faithful followers of Jesus? (Discerning where we believe God may be leading us a congregation)
- What would it look like in three to five years if we are faithful to and fruitful with our call? (Giving ourselves permission to cast a vision and dream.)
- How will we do it? (Starting the beginning of a plan.)
- How will we measure our progress toward fulfilling our call? What measurements have meaning for us?<sup>1</sup>
- What do we believe is God's hope for our work together?

We worked through five key vitalities experienced in various degrees in any congregation: spiritual, missional/incarnational, organizational, relational, and resources. (Figure 2)

<sup>1</sup> From Gil Rendle's book *Doing the Math of Mission*



Figure 2

We explored what was working well in the congregation, celebrating what God is already doing and asking how we might strengthen these gifts. We then considered what we hoped for or wanted to see in a renewed congregation. In our last step, we listed what we saw as priorities for the short term, the medium term, and the long term and placed these alongside the goals already established by West Point Grey and the Presbytery of Westminster.

The following report is a summary of our work. It is based on our Christian understanding that while certainty of the future is not in our control, we are, nevertheless, called to be fully committed to the present. The letter of James calls us to live the Christian life with an attitude of humility. “Come

now, you who say, ‘Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money...Instead you ought to say, ‘If the Lord wishes, we will live and do this or that’” (James 4:13,15). Our goal, therefore, was not about certainty or control. It was about possibility. “Planning, like discernment, is not about knowing the final destination. It is about illuminating and committing to the next part of the journey with the conviction that it will lead to a faithful destination.”<sup>2</sup> It is imagining what could be and taking ownership for what will be. In the end, it is about clarifying our mission and taking the next most faithful steps in living it.

## II. Starting Points

1. Three Starting Places: Each of the entities involved in this conversation had already stated something about their identity or purpose.

a. On its webpage, Kerrisdale Presbyterian Church states:

*We are an intergenerational, intercultural community that loves God and our neighbours. While our facility is large, the group that gathers most Sundays number around 70 or 80. This group is comprised of new immigrants and old families, students and teachers, grandparents, and grandchildren. If you want to remain anonymous, to come and go unnoticed, this isn't the place for you. If you are looking for an extended family, this may be the community you've been searching for. You will be given a warm welcome and be invited to join in whatever is happening.*

While this is a current description, one of the goals of the visioning process was to imagine future possibilities and hopes.

b. West Point Grey stated their interest in the following:

- *Hummingbird Ministries*
- *The Cariboo Ministry*

<sup>2</sup> P. 33 Holy Conversations

- *Camp Douglas*
- *Intercultural Ministries*
- *New Worshipping/Witnessing Communities*
- *Affordable Housing*

c. The Presbytery identified the six strategies as key to its future:

- *Engage in biblical theological reflection and education that deepens understanding of and commitment to God, the church, and its place in Christ's ministry and mission,*
- *Engage in evangelism, outreach, and discipleship*
- *Embrace a missional culture that nurtures initiative and risk taking*
- *Discern, prepare, and support leaders – lay, youth and young adults and clergy – for faithful and fruitful ministry*
- *Create, encourage, and support communities of faith*
- *Engage in healing and reconciliation between Indigenous and non-Indigenous peoples*

## 2. Prayer

The theologian P. T. Forsyth, in his book on prayer, wrote it is not important that we know what God is doing. What is important is that God knows what God is doing. Discernment is a form of prayer. Even conversation, when we remember Christ is present where two or three are gathered, can be a form of prayer. We are reminded in the story of Moses that any ground where God's presence is recognized is holy ground. We engaged our work with an attitude of prayer, and we trust the ongoing process will continue as a form of prayer. We include one such prayer from Henri Nouwen:

Dear Lord,

Today I thought of the words of Vincent van Gogh:  
"It is true there is an ebb and flow, but the sea remains the sea."

You are the sea.

Although I experience many ups and downs in my emotions and often feel great shifts and changes in my inner life, you remain the same.

Your sameness is not the sameness of a rock, but the sameness of a faithful lover.

Out of your love I came to life;  
by your love I am sustained,  
and to your love I am always called back.

There are days of sadness and days of joy;  
there are feelings of guilt and feelings of gratitude;  
there are moments of failure and moments of success;  
but all of them are embraced by your unwavering love.

My only real temptation is to doubt in your love,  
to think of myself as beyond the reach of your love,  
to remove myself from the healing radiance of your love.

To do these things is to move into the darkness of despair.

O Lord, sea of love and goodness,  
let me not fear too much the storms and winds of my daily life,  
and let me know that there is ebb and flow,  
but that the sea remains the sea. Amen.

## 3. Church—Focusing on God's Kingdom

In an article entitled, *Who Owns the Congregation*, Daniel Hotchkiss argues that it is God's mission that owns the congregation. We are called to be witnesses of the good news of Christ expressed through our actions and our character. We do not always get it right, but we have a clear compass that points us in a certain direction—God's love and grace. Our prayer is the same prayer as the Apostle Paul prayed for the Christians at Thessalonica: "May the Lord make your love increase and overflow for each other and everyone else" (1 Thess. 3:12).

The church's mission is both inward and outward. It cannot be only one or the other. As someone has said, the church needs to be as concerned with the problems outside its walls as it is with the problems inside its walls. The future direction of an amalgamated congregation must shine a light whose beam is broad enough to encapsulate both. Any visioning needs to keep in mind the larger purpose of the church to:

- Live lives of worship expressed in the totality of our lives
- Be a signpost to God's Kingdom
- Be a witness to the risen Christ within
- Be a community of faith dependent on the Holy Spirit for both the fruit of the spirit and the gifts of the spirit
- Be engaged in the world to bring healing and blessing, working towards a world where justice, peace, forgiveness, and grace are lived realities
- Care for creation

Our conversations included our understanding that the church can grow in four different ways: numerically, spiritually, organizationally, and incarnationally. While congregations may wish to focus on numerical growth, the reality is that numerical growth is most often impacted by growth in the other three areas.

We also noted that there are three kinds of congregations:

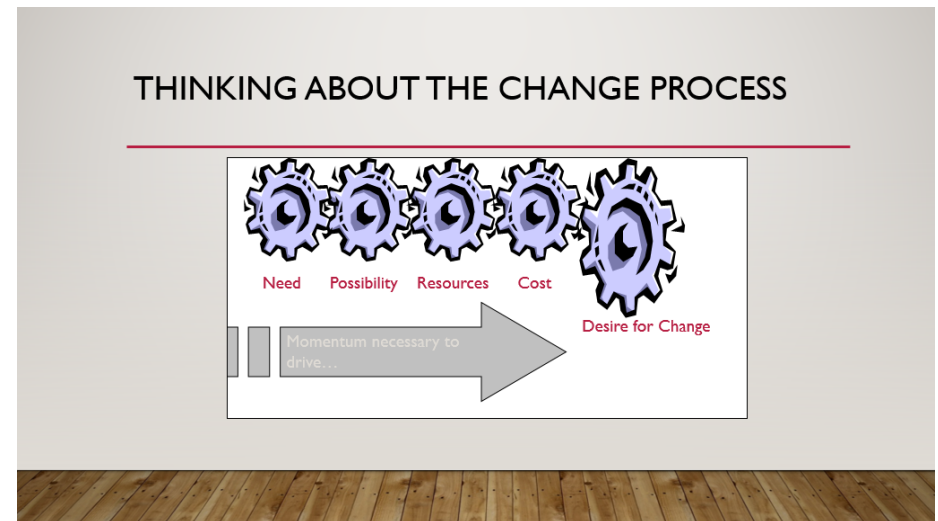
- Those that focus on their own survival

- Those that focus on their own growth
- Those that focus on the Kingdom of God

It is our hope that the amalgamation process, along with partnering with the presbytery, will form a new congregation focused beyond its own survival or growth to a larger vision of the Kingdom of God.

#### 4. A Word about Change

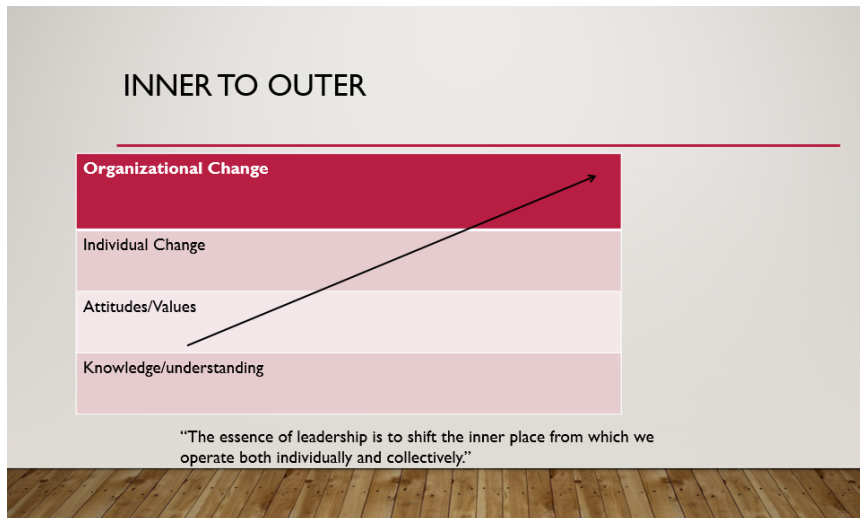
It is possible to change and not grow. But it is not possible to grow without changing. For change to take place there needs to be several things at work at the same time: a recognized need for change, the belief that it is possible to change, having the resources required for the change or trusting God to provide the resources, being willing to pay the cost for the change (a commitment to change), and having a dynamic vision that pulls us forward. This is pictured in the following slide.



It involves internal change as much as it does external change. Many attempts to change fail because we do not believe that it needs to start



within ourselves, and we focus only on external change. Change begins when our own knowledge or understanding is changed. With new understanding or knowledge, our perspectives, attitudes, and beliefs change. When our perspectives, attitudes and beliefs change, our behaviour changes. When enough people act in a certain way, it changes the group. It is the inner life that is key to change. It is our commitment to our own growth and progress that is vital.



Discernment, therefore, is not a quick fix, but rather the ongoing work of God’s Spirit in our midst. Change is both internal and external and an amalgamated congregation will need to be committed to ongoing discernment and growth.

### III. Naming Priorities

In this section we highlight the priorities for each of the five vitalities. While we list them in linear order here, it is important to remember that these vitalities intersect with each other, and vital congregations find ways to ensure that each vitality touches at least one other vitality.

#### 1. Asking the Central Question

The first question any congregation needs to answer is why are we here? Without a sense of purpose, little else matters. We asked the group to complete the following sentence: Kerrisdale, in an amalgamation with West Point Grey and in partnership with the strategies of the presbytery, is a community of faith for those who.....

People made the following statements to complete the sentence:

- seek a community where they feel at home – a community caring, belonging, participating, welcoming, warmth
- desire to grow in and understand their faith
- value diversity- intercultural and intergenerational
- appreciate a more traditional church with roots in the Presbyterian tradition
- love formal church music
- seek to grow in the Lord Jesus Christ
- want to build on their relationship with God
- want to be a flourishing congregation within a flourishing presbytery

It is a congregation for:

- connecting with seniors in our community
- those who look for social gathering- a place to get to know others
- our neighborhood (shining a light in Kerrisdale)
- every age
- seekers
- those who struggle with their faith

- something for everyone
- supporting and encouraging other ministries/congregations within our presbytery and beyond
- social justice and action

The list includes views of the congregation as it is at present and as well as what it could be. The list was not edited, and the group recognizes that no one congregation can be everything to everyone. This will require the amalgamated congregation to make important choices.

From the above list, one could say that as an amalgamated congregation, Kerrisdale Presbyterian Church and West Point Grey, in partnership with the presbytery, seeks to be a community of faith for “those looking for a place to belong, be accepted, and be engaged in an authentic life of faith in Christ for the larger vision of God’s compassion and action in the world.”

## 2. Beginning with Gratitude

We asked people to name what they would celebrate in the present life of both congregations. People said:

- The mentorship at Around the Well
- The gift-oriented ministries and small groups
- The partnership with Tenth Church West Side and The Taiwanese Presbyterian Church
- Short-term immigrants who find Kerrisdale Presbyterian Church home for a period of time
- Commitment to imagining a preferred future
- The commitment of volunteer leaders (For example, Annabelle and Joan in children’s ministry, Paul and Jane with coffee, Stan with Bible Studies.)
- Our team—the music director, senior pastor, session, and new secretary
- That Kerrisdale has emerged from Covid with new members, an online presence, new or renewed ministries

- Bible studies
- Refugee sponsorship
- The choir
- Around the Well as outreach to UBC

Celebration is key to congregational vitality since without it we are left with only challenges. The group clearly expressed gratitude for what was going well and noted that it would be possible to take each of these areas and choose a month in which to celebrate it in the life of the congregation. The group considered how an amalgamated congregation might include celebration as part of its life and witness. The group agreed that one step forward would be to plan celebrations throughout the year.

## 3. A View of General Needs

We then asked people to consider where they see gaps in our ministry or things that we might need to learn as we look to a new future as an amalgamated congregation. People made the following suggestions:

- To know where people live to arrange small groups for everyone
- To discern if we will continue with the vision of a new worshipping community on the UBC campus
- To establish a youth ministry on our own or in partnership with Tenth Church and/or The Taiwanese Presbyterian Church
- To know the broader community (both its context and challenges) to better serve our neighbor
- The need to understand and relate to online attendees. There are 85 to 183 viewers of our Sunday services posted on YouTube. Who are they? What are their needs? How are they part of us?
- A focus on youth ministry that would retain our youth in church and attract new youth. Upper years in high school and early university are when many young people leave church.

- Establish a senior's outreach program that included seniors in our congregation, nearby senior's residences, and seniors in our neighborhood community
- Strongly support the development of a youth ministry that would include social time, biblical teaching, and spiritual growth. Consider hiring a youth pastor
- Provide more opportunities for people to gather socially and informally
- Better communication with the congregation. There was mention of a newsletter, but some had not received it or seen it available. Maybe have one in print to make it available to newcomers
- Helpful to know what committees the congregation has and if they have a stewardship committee or a board etc., and make the information available to newcomers
- Start of a young people's group which would interest teens

While most of the group were from Kerrisdale, it is important to note that West Point Grey had already articulated its sense of general needs to include social justice concerns and reconciliation and Indigenous ministries in its list of priorities.

#### 4. Listing Specific Priorities

The general list contains areas people wanted to consider. The group was then asked to discern a list of priorities. Along with the priorities, the corresponding vitalities were identified. The following list was generated:

- Around the well; a new church community at UBC (missional vitality, resource vitality)
- Ministry to youth including building partnerships with Christian groups that do youth ministry well (organizational vitality, relational vitality, spiritual vitality, missional vitality, resource vitality)

- Small groups e.g., study groups, social and informal congregational gatherings, (relational vitality, missional vitality, spiritual vitality)
- Caring for online attendees (relational vitality, spiritual vitality, resource vitality)
- Partnerships with Vancouver Taiwanese Presbyterian Church, 10<sup>th</sup> Avenue Church, and the theological schools (spiritual vitality, relational vitality, resource vitality)
- Development of music in worship and as a ministry tool (spiritual vitality, relational vitality)
- Utilizing our existing gifts of all ages throughout our various ministries (spiritual vitality, relational vitality)
- Refugee sponsorship (missional vitality, relational vitality, resource vitality)

There were other suggestions made and we list them here knowing that a congregation can only do a few things well and must choose wisely the ministries for which it is best suited.

- Research knowing the neighborhood
- Revitalization of the library and access to it
- Outreach to seniors in the neighborhood
- Food program to contribute to those in need in the community

Looking at what the group discerned, we can group these various ministries under three key commitments:

##### a. **Intentionally missional** – reaching out

We would be a congregation that intentionally reached out to the community expressed in three ways:

- Around the well a new church at UBC (missional vitality)
- Ministry to youth including building partnerships with Christian groups that do youth ministry well (organizational vitality, relational vitality, spiritual vitality, missional vitality)

- Refugee sponsorship
- Social justice

**b. Strongly relational** – reaching across

We would be a congregation where relationships mattered, and people are valued expressed in the following ways:

- small groups e.g., study groups, discussion groups, various relational groups, social and informal congregational gatherings, (relational vitality, missional vitality, spiritual vitality)
- caring for online attendees (relational vitality, spiritual vitality)
- partnerships with The Vancouver Taiwanese Presbyterian Church and Tenth Church Westside, and the theological schools (spiritual vitality, relational vitality, financial vitality)

**c. Imperfectly spiritual** - reaching upward

We would be a congregation focused on progress in the Christian life and not perfection. We would be a community where people could ask questions, express doubts, find forgiveness, and live authentic lives. We connected this with the following practices:

- developing music in worship and as a ministry tool (spiritual vitality, relational vitality)
- utilizing existing gifts of all ages throughout our various ministries (spiritual vitality, relational vitality, missional vitality)
- providing a space for people to question, grow, find grace and forgiveness as we continue to grow and mature as followers of Jesus (spiritual vitality)

Summary

These three commitments would form the foundation of an amalgamated congregation. They are part of a larger purpose which is to follow in the ways of Jesus so that we might not only experience the abundant life he offers but be a light and witness to others who are seeking joy, peace, justice, and hope in their own lives and in the world God loves. We accept the imperfect nature of the church, believing the Christian life is one of progress, not perfection. As one author writes:

The church is a gathered crowd around Jesus. A faithful church, now and into the 21st century, knows its identity, and in the deepest religious sense we are merely a crowd gathered around Jesus. We come as a crowd with our brokenness and handicaps, looking for God's healing touch. We come praising Jesus' name for making us well. However, organized we might be, however prestigious we might feel, we are nothing more sophisticated than a crowd hungry for wholeness.<sup>3</sup>

How we live out these three key areas may change over time, but our commitment to these three areas (intentionally missional, strongly relational, and imperfectly spiritual) would be the compass that provides our direction into the future, including our commitment to the broader work of the presbytery. We believe these three areas are faithful to the descriptions we gave to the question above: Why are we here?

#### **IV. Organizing Priorities According to Vitalities**

The final work we did was to organize our understanding of priorities according to the five vitalities. What kind of initiatives would be central to the ministry of a newly amalgamated congregation? Each vitality has a list of descriptors that highlight the essential components of the vitality. We considered which priorities would be long-term (a year or more), which would be mid-term (6 months to plan and do), and which would be short-

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<sup>3</sup> Robert Randall, What People Expect from the Church

term (3 months to plan and do). Underlined priorities are key priorities. Italicized priorities are secondary priorities.

Table 1: Spiritual Vitality (Meaningful worship and Growing Spiritually)			
<ul style="list-style-type: none"> <li>• Meaningful, nurturing, innovative, worship</li> <li>• Engaging in spiritual disciplines</li> <li>• Looking to the future – sense of purpose</li> <li>• Developing lives of prayer</li> </ul>		<ul style="list-style-type: none"> <li>• Intentional faith development for all ages deepening our relationship with God</li> <li>• Connecting our faith to daily living</li> <li>• Identifying gifts</li> <li>• Helping people of all ages explore their gifts</li> <li>• Sharing our faith (testimony)</li> </ul>	
What we value and hope for	What we might continue to do or start	What we may need to learn	How we might measure progress
<u>1. Develop a strong ministry to youth</u>	Long term – begin exploring ways to approach this goal. Consider partnerships/collaboration with Tenth or TPC or Camp Douglas and other congregations and parachurch ministries. How do we best engage with young people? Which young people?	What challenges do young people face today? What are others doing that might be helpful to us? What resources would be required? What ages would we be	What are the goals? How holistic are the goals?

		best suited to reach?	
<u>2. Continue to develop music in worship</u>	Medium term - Strengthen our music ministry by creating more diversity that aligns with the diversity of the congregation/community and using the music gifts of our people. How do we engage with our community musically?	What is the music background of people in the congregation? What has been important to their faith development regarding musical traditions?	We would monitor the diversity of music in worship over a year and seek feedback from the congregation.
<u>3. Continue ways of encouraging people to share their gifts.</u>	Medium-term – Develop leadership skills and sharing through small experiments in start-up groups. How do we recognize and help others recognize their gifts?	How might we encourage people outside the church to share their gifts? How do we recognize or get to know what gifts people in our congregation have?	We could measure this by the asking how many new volunteers we have each year, asking people to comment on their experience of serving. Noting the number of thank you notes sent to volunteers throughout the year.

<p><u>4. Small group ministries</u></p>	<p>Medium term – We already have several small groups, but the congregation may not be fully informed. Focus on communicating what we are already offering and experimenting with new group formats.</p>	<p>What interests might people in the congregation have? How much time will people commit to study groups? Do we offer studies that offer different time commitments?</p>	<p>How do we presently get feedback from groups? What questions do we ask in seeking feedback?</p>
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Table 2: Relational Vitality			
<ul style="list-style-type: none"> <li>• Hospitality/welcoming</li> <li>• Building strong, healthy relationships among members</li> <li>• Having a sense of belonging</li> <li>• Involving youth or young adults in decision making</li> <li>• Celebrating and seeking diversity</li> </ul>		<ul style="list-style-type: none"> <li>• Participating in the life of the congregation</li> <li>• Diverse types of groups</li> <li>• Meeting the needs of different ages</li> <li>• Managing disagreements in a healthy, respectful manner</li> <li>• Caring for children and youth</li> </ul>	
What we value and hope for	What we might we continue to do or add	What we may need to learn	How we might measure progress
<p><u>1. Commit to the development of ministry to youth</u></p>	<p>Long-term – discussed previously under spiritual vitality</p>		
<p><u>2. Strengthen/create meaningful small groups</u></p>	<p>Medium term- give greater attention on how to strengthen our group work, including committee work, by focusing on them as relational groups and not just work groups.</p>	<p>How are we presently doing our work? How might we incorporate our various work as teams where relationships and a spiritual focus are as important as</p>	<p>How do people provide feedback of their experience of being in various groups or on various committees? What feedback would we want? How often?</p>

	This includes strengthening what we already have. How do we invite people into the various small groups we have or will create?	the work we do?	
<u>3. Care for our online community</u> Need to understand and relate to online attendees.	Short term to long term There are over one hundred people online every week. How do we help them be part of the Kerrisdale community?	How are others doing this work? Do we have a team of people who will commit to working on this possibility? Who are they and what are their needs?	What are the goals of an online community? How do we go beyond counting how many are online to measuring the difference it is making in their lives?
<i>4. New social and informal gathering opportunities for the congregation</i>	Mid to long term What one or two social gatherings might we consider during the year? How might we strengthen social gatherings we already have?	How do we establish what gatherings are meaningful in celebrating and developing a relational vitality?	How would we follow-up with people who have attended events, especially first-time attendees? How do we orient gatherings to be more aware of God's workings amidst the gathered people?

Table 3: Organizational Growth			
<ul style="list-style-type: none"> <li>• Good leadership</li> <li>• Good management</li> <li>• Seeking out and using the gift of members of all ages</li> <li>• Willingness to try new things</li> <li>• Leadership based on discernment/reflection</li> </ul>		<ul style="list-style-type: none"> <li>• Clarity of structures</li> <li>• Effective communication</li> <li>• A good match between congregation and minister</li> <li>• A strong sense of looking to the future</li> <li>• Empowering leadership</li> </ul>	
What we value and hope for	What we might continue to do or add	What we may need to learn	How we might measure progress
Short-term <u>1. Deepen partnerships with Tenth Church and the VTPC</u>	Plan joint monthly meetings of leaders Celebrate the renewal with the VTPC.	How can we learn from the people and outside groups who use our facilities? How can we imagine stewarding our space as a gift to the community?	By the strength of the relationships, we develop with the people who use our space.
Long term <i>2. Keep vision about mentorship (developing new leaders)</i>	Continue to collaborate with leaders involved in Around the Well and the theological colleges.  How do we bring new people into areas of leadership?	Finding out what skills/abilities/gifts people in the congregation have. Finding out what ministry interests people may have. How do we build diversity	How many new people become engaged in the life and work of the congregation over the next year? Get feedback from those already involved.

		into our leadership?	
4. Strengthen communication both within and outside the congregation	Helpful to know what groups the congregation has and how one participates. List the committees, what they do, who is on them, and process of being on a committee.	Does each committee have a job description? Does it explain the purpose of the committee, the skills needed, and the time commitment required?	Give each committee or group an opportunity, once a month, to tell the congregation what it does. Every group completes a feedback form on its work including the experience of serving on the group.
5. Strengthen communication outside the congregation. This includes letting the community know what we are doing, but also includes learning about the needs and interests of those who make up our community.	Meditate on the following quotation: "In order to serve the people you have to love the people; in order to love the people, you have to know the people; in order to know the people, you have to walk alongside the people." (Raphael Warnock, Senator of Georgia, USA)	How can we walk alongside people in our community outside of Sunday worship?	How can we get representative feedback from the community about our church from the community?

<ul style="list-style-type: none"> <li>Concerns outside the congregation</li> <li>Various needs</li> <li>Meaningful help</li> <li>Interacting with the local community – a positive force in the community</li> <li>Building partnerships/collaboration</li> <li>Loving people as they want to be loved</li> </ul>				<ul style="list-style-type: none"> <li>Addressing social concerns: Possibilities such as helping people with grief, loneliness, hunger and homelessness, various life stages, common interests, illnesses, common goals for the community</li> <li>Practical and diverse service</li> <li>Welcoming and accepting newcomers</li> </ul>			
What we value and hope for	What we might continue to do or add	What we may need to learn	How we might measure progress				
Long-term <u>1. Continue to develop Around the Well as a new witnessing community on the campus of UBC</u>	Collaborate with others. Form a new team of leaders	What we have learned from what has not worked.	Setting a clear purpose and goals for this ministry.				
<u>2. Commit to the development of a youth ministry</u>	See spiritual vitality						



3. <i>Research knowing the neighbourhood</i>	Do basic demographic studies of the neighbourhood.	How to do this effectively.	
4. <i>Outreach to seniors in the neighbourhood</i>			
5. <i>Refugee sponsorship</i>	In process.		
6. <i>Food program to contribute to those in need in community</i>	Consider partnering with others or supporting the work of others such as the congregations in New West		

Table 5: Financial Vitality			
<ul style="list-style-type: none"> <li>• Generosity and giving</li> <li>• Care of physical Resources</li> <li>• A clear focus on building/teaching stewardship</li> </ul>		<ul style="list-style-type: none"> <li>• Good management of investments</li> <li>• Planned giving</li> <li>• Saying thank you</li> </ul>	
What we value and hope for	What we might continue to do or add	What we may need to learn	How we might measure progress
<u>Develop a stewardship program</u>	Create a stewardship committee/team	Understanding the diverse ways people give and becoming familiar with the resources available.	Set a growth goal.
<u>Deepen partnerships with Tenth Church and the TPC</u>			
Consider full utilization of our space	Continuing to build our relationship with Candlelight.		

## V. Where to from Here?

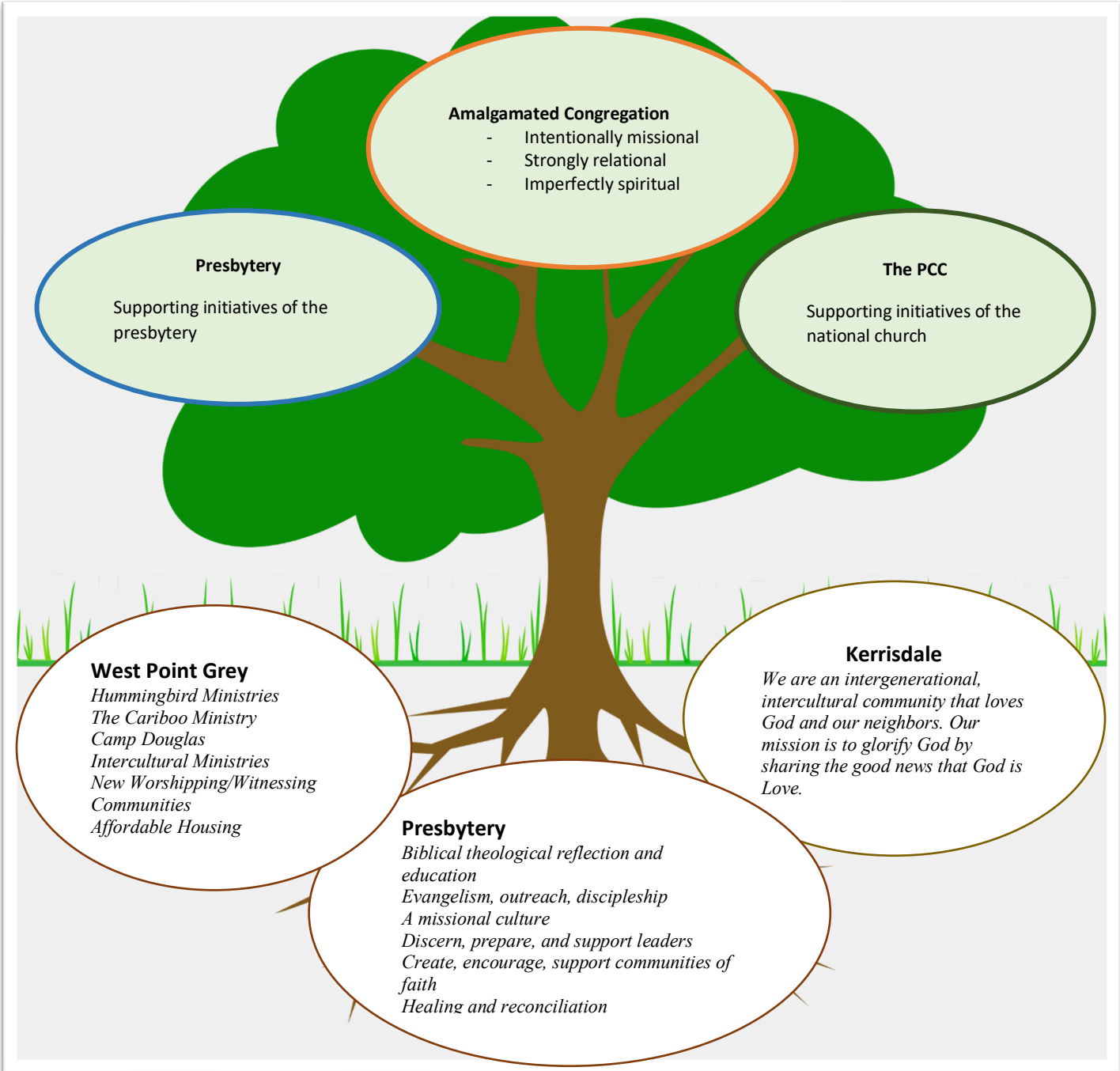
Considering next steps requires clarifying the kind of congregation we imagine becoming. We did not discuss whether the amalgamation would include a new name and more thought would need to be given to that question. What would be the advantages? What would be the disadvantages?

As stated above, congregations can choose to focus on survival. They can choose to focus only on their own growth. Or they can choose to focus on the much larger vision of the kingdom of God.

To engage the latter means embracing the three starting places that began the amalgamation process:

- the missional desires of West Point Grey
- the strategies of the broader presbytery
- the ministry of Kerrisdale Presbyterian Church

The goal of our proposed amalgamation is to sow the seeds to grow a new vision pictured below.



**Amalgamated Congregation**

- Intentionally missional
- Strongly relational
- Imperfectly spiritual

**Presbytery**

Supporting initiatives of the presbytery

**The PCC**

Supporting initiatives of the national church

**West Point Grey**

- Hummingbird Ministries*
- The Cariboo Ministry*
- Camp Douglas*
- Intercultural Ministries*
- New Worshipping/Witnessing Communities*
- Affordable Housing*

**Kerrisdale**

*We are an intergenerational, intercultural community that loves God and our neighbors. Our mission is to glorify God by sharing the good news that God is Love.*

**Presbytery**

- Biblical theological reflection and education*
- Evangelism, outreach, discipleship*
- A missional culture*
- Discern, prepare, and support leaders*
- Create, encourage, support communities of faith*
- Healing and reconciliation*

These ministries will not flourish without resources. As one writer notes,

There is a deeper sense in which a merger can release energy...We are to see all our assets as seeds—our gifts, our reputations, our resources, our bodies and even our churches. For as long as we hold on to them and consider them ours, they remain dry and wrinkled seeds. But when we are willing to let go of them, to trust them into God's hands and risk burying them in the soil of our locality, energy is released within them that brings new life out of apparent death. They become a crop, a plant, or a tree in whose branches the birds can come to nest (John 12:24; Mark 4.31).<sup>4</sup>

It was our understanding at the beginning of the process that the amalgamation would result in maintaining only one building with the sale of the West Point Grey property. Finances from the sale of the building would be used to support the flourishing of the amalgamated congregation and the strategic priorities of the presbytery. How to divide the resources amongst these various groups will need to be discerned. We should not underestimate the challenges that come with this task.

One challenge is that we might let the discussion of money take our eyes off the vision. If we allow this to happen, mission will take a back seat to bank accounts. A second challenge is that we may need to reconsider previous conversations going back several years. Much has changed within our congregations, our presbytery, and the national church. How will these changes affect the needs for support and funding within the amalgamated congregation, the presbytery, and the national church?

A third challenge is that we may think about 'distributing funds as a general principle' rather than 'investing funds for the difference we are trying to make.' The former gives funds out of a sense of allocation. The latter, directs funds to make the greatest impact possible. A fourth challenge is that we might make decisions about resource allocation

without fully realizing what it will take to create a new vision in the amalgamated congregation and what it will take to foster flourishing congregations and ministries within our own presbytery. How long will it take for an amalgamated congregation to see renewal in its own ministries and what funding will be necessary?

A fifth challenge is that we may not look far enough down the road. What needs will our presbytery have five to ten years from now? For example, how long can Camp Douglas continue its ministry without having significant funds directed toward it? What are the needs in our own congregations within our presbytery? What financial support will they need as they take time to imagine new possibilities? From a national perspective, how many congregations within The Presbyterian Church in Canada will close across Canada in the next ten years? What will the assets of these congregations mean for ministry on a national level?

A sixth challenge is that we might inadvertently place our faith in our finances rather than in God's promises and presence. Finances are a tool we use to achieve what is important to us in this life therefore, they matter. But they are not the foundation of our faith, and we must not let them occupy the space in our lives that belongs solely to God.

In whatever way percentages are calculated, it is assumed that a percentage will be apportioned to the amalgamated congregation. They have a vision to advance ministry through music, strengthen Around the Well, and consider developing a meaningful and dynamic youth ministry as well as other initiatives. Like many congregations, they have needs associated with their present building.

A further commitment is that a percentage of funds will go to the ministries of the national church. This is required in the amalgamation approval process and, as part of The Presbyterian Church in Canada, we want to see the ministries of the broader church flourish. The present

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<sup>4</sup> Andy Griffiths, Church Merger: When Two Become One (Grove Pastoral

Series) p. 9

policy requires a minimum of 5% of the finances of the sale of the building be apportioned to the national church ministries. We may wish to provide more.

Given that an important part of the vision of the amalgamated congregation is to be an agent for growth and development within the presbytery, there is an assumption that a sizable portion of the funds from the sale of the building would be held in trust for presbytery initiatives and support of our present ministries. While the funds would be held in trust, applications for these funds would be developed, approved, and overseen by the presbytery. Given that the amalgamated congregation will receive a separate portion of funds, they would agree not to access grants through these initiatives.

## **VI. Summary**

This work is the first draft of a vision of creating something new out of two congregations. These congregations are at different life stages. West Point Grey has come to an end of its present ministry and desires to see its resources invested in growing other ministries. Kerrisdale Presbyterian Church has recently called a new minister and is looking for ways to expand its ministries. The Presbytery of Westminster is reimagining new ways of being communities of faith. As well, there is support of the ministries of the national church.

This draft vision is our best efforts at the present time and remains open to learning, growing, and adjusting as we engage in the future. It has as its premise, not that God will make all things new, but that God is making all things new. While its focus is based on discussions among the two congregations, the presbytery, and the national church, we acknowledge that God's work stretches far beyond these boundaries into the entire world and into our local communities. Our greatest hope is that lives will be changed and the barriers that prevent a fullness of life for all will be taken down, and the wonder of God's grace in Jesus Christ will be lived in and through our lives as sisters and brothers in this part of the vineyard we call Reformed.