

THE MINUTES OF THE CANADIAN PRESBYTERY

Associate Reformed Presbyterian Church, General Synod

Stated Fall Meeting

September 28 -29, 2006

Covenanters Associate Reformed Presbyterian Church
Kentville, Nova Scotia



Mr. Bill McKay
Principal Clerk

Rev. David Els
Moderator

OFFICERS OF THE CANADIAN PRESBYTERY

MODERATOR

(1 yr. Term expires June 30, 2007)

Rev. David Els
415 Watson Sett Rd.
Belleville, NB, Canada
E7M 5W3

VICE MODERATOR

(1 yr. Term expires June 30, 2007)

Mr. John Moerman
RR#1
Ridgetown, ON, Canada
N0P 2C0

PRINCIPAL CLERK

(3 yr. Term expires June 30, 2007)

Mr. Bill McKay
1124 Tupper Gardens
Woodstock, ON, Canada
N4S 8K2

READING CLERK

(3 yr. Term expires June 30, 2007)

Rev. Jeff Kingswood
172 Light St.
Woodstock, ON, Canada
N4S 6H4

TREASURER

(3 yr. Term expires June 30, 2007)*

Mr. Henry Brunsveld
RR #2
Puslinch, ON, Canada
N0B 2J0

* Mr. Gary Armstrong will be completing Mr. Brunsveld's term as Treasurer on June 30, 2007

CHURCHES OF THE CANADIAN PRESBYTERY

MARITIMES REGION

Covenant Reformed Presbyterian Church

Covenanters ARP Church

Grace Fellowship Church, ARPC

Mt. Zion ARP Church

Trinity Presbyterian Church

ONTARIO REGION

Grace Presbyterian Church

Reformed Hungarian Church

Riverside ARP Church

Trinity ARP Church

MINUTES OF THE CANADIAN PRESBYTERY, ARPC
STATED FALL MEETING – September 28-29, 2006
Covenanters Associate Reformed Presbyterian Church,
Kentville, Nova Scotia

The Stated Fall Meeting of the Canadian Presbytery was held on September 28 and 29, 2006 at Covenanters Associate Reformed Presbyterian Church, (Kentville, Nova Scotia). Twenty-one (21) persons (presbyters and guests) were in attendance for this stated meeting of presbytery.

Thursday – September 28, 2006

The delegates for presbytery gathered for a time of Christian fellowship, refreshments and prayer prior to the 2006 Stated Fall Meeting of the Canadian Presbytery. It is by God's grace and under His blessing that we gather as a court of His church. We give praise to God from whom all blessings flow.

Presbytery Convenes for 2006 Stated Fall Meeting.

The Moderator of the Canadian Presbytery (2006/07), Rev. David Els, called the presbyters to order at 1:00 p.m. and convened the 2006 Stated Fall Meeting of the Canadian Presbytery. After reading from Scripture (Psalm 34:1-3), Rev. Els constituted the meeting of the Canadian Presbytery, as a court of the church of Jesus Christ, with prayer.

Greetings from the Host Church

On behalf of the congregation of Covenanters Associate Reformed Presbyterian Church, Rev. Kevin Carter extended warmest greetings and salutations to the presbyters and guests of the Canadian Presbytery.

Calling of the Roll

The Clerk Pro Tem, Rev. Jeff Kingswood, called the roll of presbyters for this stated meeting. The following brothers were in attendance at these meetings.

a) Roll Call of Ministers and Students of Theology present:

Rev. Kevin Carter
Rev. Rick Barnes
Rev. Jeff Kingswood
Rev. Brian Murray
Rev. Henry Bartsch
Rev. John Shearouse
Rev. John van Eyk
Rev. David Els

b) Roll Call of Ruling Elders (as delegates to presbytery):

Mr. Dave Alexander (Covenant Reformed Presbyterian Church)
Mr. Alan Jones (Mt. Zion, ARPC)
Mr. Reg Lindsay (Trinity Presbyterian Church – Woodstock, N.B.)
Mr. John Rood (Grace Presbyterian Church)
Mr. Jon Van Dyk (Riverside ARPC)
Mr. John Moerman (Trinity ARPC – Chatham, ON)

Rev. William Campbell, Rev. Dr. Jack Whytock, Rev. Frank Kovacs, Mr. Rudy deVries

(Licentiate), Mr. Bill Van Doodewaard (Student of Theology) and Mr. Bill McKay sent their apologies and regrets for their absence.

The Clerk Pro Tem declared a quorum was present.

Appointment of the Reading Clerk Pro Tem.

By unanimous consent, Rev. Brian Murray was appointed Reading Clerk Pro Tem.

Introduction of Guests and Visitors.

A warm welcome was extended by the moderator, Rev. David Els to the guests and visitors who were in attendance. Rev. Jeff Kingswood presented Mr. Gary Armstrong as the candidate for the position of Treasurer of the Canadian Presbytery. Rev. Kevin Carter introduced Mr. Ference Stephani, a member of the congregation, and Mr. Theo Hogeterp, one of the founding members of Covenanters. Mr. Hogeterp now lives in Manitoba and travelled back for the organization of the congregation.

Motion for Elder Representatives of Mission Congregations to be full participants.

- **Motion:** from Outreach Canada to extend the right of full participation to the elders from the mission congregations. **M/S/C**

Report of the Moderator (Rev. David Els):

1. Presentation and Approval of the Docket. Rev. Els presented the proposed docket.
 - **Motion:** to adopt the docket as amended. The amendment will be added as item #3 under the Minister and His Work Committee Report. **M/S/C**
2. Appointment of the Moderator's Committees:
 - a) Rev. Els appointed the following men to serve on the Resolutions and Excuses Committee: Rev. Henry Bartsch and Elder David Alexander.
3. Report of Ecclesiastical Commission.

Rev. Kevin Carter presented the Report of the Ecclesiastical Commission which was appointed at the 2006 Stated Fall Meeting to deal with the situation that had arisen between the Provisional Session of Trinity Associate Reformed Presbyterian Church (Chatham) and Mr. Richard Konopasky regarding an action of discipline that had been enacted by the session and Mr. And Mrs. Konopasky. **(See Appendix 1)**

After due deliberation and consultation with Rev. Andrew Putnam (Parliamentarian to the General Synod), the commission determined that the Session of Trinity Associate Reformed Presbyterian Church (Chatham, ON) followed proper procedure with the application of discipline in the case and also that the censure which was applied was both regular and just. The Konopasky family was informed (via registered mail) of the decision of the commission and their right of appeal to General Synod.

- **Motion:** To adopt the report as a whole. **M/S/C**
- **Motion:** To dissolve the Ecclesiastical Commission, with gratitude and thankfulness to God for their service to the court. **M/S/C**

Report of the Stated Clerk (Rev. Jeff Kingswood):

1. Presentation of Proposed Memorial to General Synod re. Recognition of "Exclusive Church

Marriages”

A draft for a proposed memorial to General Synod requesting the General Synod Committee on Theological and Social Concerns to determine to what degree our ministers and congregations are required to cooperate with the state when there is this dichotomy between the requirements of the state with regard to registration of marriage and the definition of the institution of marriage within the Word of God and the Standards of our denomination, was presented. **(See Appendix 2)**

The Stated Clerk Pro Tem presented the following motion:

- **Motion:** The draft version of the proposed memorial to General Synod regarding the recognition of “Exclusive Church Marriages” be directed to the Congregational Life Committee for their study. **M/S/C**

2. Report of Correspondence Received.

a) Memorial to Amend the ARPC Book of Discipline. Presbytery has received a memorial from Covenant Reformed Presbyterian Church (Halifax, NS) requesting amendments to the Associate Reformed Presbyterian Church Book of Discipline. **(See Appendix 3)**

- **Motion:** To direct the Memorial from Covenant Reformed Presbyterian Church (Halifax, NS) requesting amendments to the Associate Reformed Presbyterian Church Book of Discipline to the Congregational Life Committee for their study and to report back to the Presbytery at the 2007 Stated Spring Meeting. **M/S/C**

b) Recommendations regarding changes to the Directory of Worship. Presbytery has received recommendations from Covenant Reformed Presbyterian Church (Halifax, NS) regarding changes to the Directory of Worship. **(See Appendix 4)**

- **Motion:** To direct the document “*Revisions to the Draft of The Directory of Public Worship of the Associate Reformed Presbyterian Church*” (as submitted by Covenant Reformed Presbyterian Church (Halifax) be directed to the Congregational Life Committee for their study and to report back to the Presbytery no later than the 2007 Teleconference Meeting in January 2007. **M/S/C**

Rev. Brian Murray presented the following motion:

- **Motion:** That the Presbytery memorialize the General Synod to delay the vote to adopt the “*Revisions to the Draft of The Directory of Public Worship of the Associate Reformed Presbyterian Church*” until the General Synod meeting of 2008. **M/S/C**

Rev. Brian Murray and Mr. Bill McKay will draft the memorial to present to the 2007 Stated Spring meeting.

3. First Reading of Amendments to the Form of Government (#45-49). The Amendments to the Associate Reformed Presbyterian Church Form of Government (#45-49) were presented for First Reading. **(See Appendix 5)**

- **Motion:** To accept the presentation of the Amendments to the Form of Government as the First Reading (as presented). **M/S/C**
- **Motion:** To adopt the report as a whole. **M/S/C**

Rev. Els declared a recess for this session of presbytery to give the Standing Committees an

opportunity to meet and form their reports to the Presbytery.

The presbyters and friends of the Canadian Presbytery gathered together again at 7:00 p.m. in the sanctuary of Coldbrook Baptist Church, Kentville, NS, for a time of worship and communion. The presbytery celebrated the organization of Covenanters Associate Reformed Presbyterian Church as a Particular Congregation of the Canadian Presbytery. Rev. Henry Bartsch presided over the service and Rev. Brian Murray brought God's Word to the congregation. Rev. Jeff Kingswood brought the charge to the Minister, Elders, and Congregation. A time of fellowship followed the worship service.

Thursday, September 29, 2006

At 8:00 a.m., the presbytery assembled for a time of prayer.

At 8:30 a.m., the presbytery gathered in the sanctuary for a worship service. Rev. Rick Barnes presided over the proceedings and led the presbytery in prayer and in the singing of hymn #55. Rev. John van Eyk brought the Word of God to the congregation as he preached from Haggai 2:1-5. Rev. Rick Barnes then led the presbytery in prayer and in the singing of hymn 571.

Presbytery Re-Convenes

At 9:00 a.m., following the worship service, Rev. Els called the presbytery to order and re-convened the 2006 Stated Fall Meeting of the Canadian Presbytery with prayer.

Calling of the Roll by the Clerk Pro Tem

The Clerk Pro Tem called the roll. The clerk declared a quorum was present.

Introduction of Guests and Visitors

1. There were no new guests present from yesterday's session.

Introduction of Fraternal Delegates

1. There were no Fraternal Delegates present. It was raised that invitations to NAPARC congregations need to be extended by the clerk before the meetings. This had been done but Rev. Don Coddling (PCA) was unable to attend. At the Organizational Service greetings were received from the Free Church of Scotland congregations on PEI.

Announcements

1. The Clerk requested that all name tags be returned to him at the close of today's session.

MINISTER AND HIS WORK COMMITTEE (Rev. John Shearouse)

1. A report from Rev. John van Eyk on his sabbatical was received. Thanks were extended to Rev. Jeff Kingswood for acting as interim-moderator during John's absence.
2. Report on Licentiate Rudy deVries: A copy of the Pastoral Call that the Presbytery intends to extend to Rudy was circulated.
 - **Motion:** That Presbytery hold the Pastoral Call until Rudy is ready to undertake the examination for ordination. **M/S/C**
 - **Motion:** That the MHWC present to the Presbytery meeting at which Rudy's Pastoral Call is approved, a committee to give oversight to his work. **M/S/C**
3. New Student: Mr. Alan Jones was presented as a student desiring to come under the care of

Presbytery. Alan gave testimony of his conversion to faith in Jesus Christ. He also spoke of his sense of call to the ministry.

- **Motion:** To receive Alan as a student under care of the Presbytery. **M/S/C**

The questions for students were asked and answered in the affirmative and the Form for Licensure was read. It was directed that Alan's name be added to the role of the Presbytery as a Student of Theology under the care of Presbytery. Mr. Troy McNulty led in the court in prayer for Alan.

- **Motion:** Rev. John Shearouse is appointed to act as Alan's mentor. **M/S/C**
- **Motion:** That the questions from the Form of Government 10.D.1.d be added to the Manual of Procedure. **M/S/C**

ORDER OF THE DAY

4. Report on Students of Theology:

a) **Bill VanDoodewaard:** A report from Bill was received updating the Presbytery on his studies in Scotland and his teaching position in Huntington, IN. Bill has also been approved for preaching in the Kokomo RPCNA congregation. The Committee recommends that the full bursary amount of \$2000 per year be extended to Mr. van Doodewaard.

- **Motion:** That the full bursary amount of \$2000 per year be extended to Mr. van Doodewaard. **M/S/C**

b) **David Martinez:** David is transferring his membership to the PCA in California thus rendering him, ipso facto, no longer a student of our Presbytery. He will be removed from the list.

5. Mr. Henry Bartsch was approved to serve as the alternate delegate to the Minister and His Work Committee of the General Synod.

- **Motion:** To adopt the report as a whole. **M/S/C**

OUTREACH CANADA (Rev. John van Eyk)

1. Rev. van Eyk invited Rev. Bartsch to bring the report from Trinity ARP (Chatham). Covenanters Associate Reformed Presbyterian Church (Kentville) was discharged as a mission work at the Organizational Service.

2. Reports from Mission Congregations.

a) Rev. Kevin Carter submitted a brief report from Covenanters Associate Reformed Presbyterian Church of Kentville, NS.

b) Rev. Henry Bartsch presented the report from Trinity Associate Reformed Presbyterian Church of Chatham, ON. – **(See Appendix 6)**

- **Motion:** To establish a Committee of Investigation to investigate the readiness of Trinity Associate Reformed Presbyterian Church (Chatham) for organization as a particular church of the Canadian Presbytery. **M/S/C**

Rev. Brian Murray led the presbytery in prayer for the congregation of Trinity ARP (Chatham).

3. Report from the Maritime Region.

The Maritime congregations met on September 4, 2006 in Truro, NS. A suggestion came out of that meeting to establish a process by which a student of theology who is near graduation might be enabled to come to the region and work with the congregations and to investigate a potential church plant in the Maritimes. It was recommended that a Committee be established to explore the possibility of such an endeavour to report back to the next Presbytery meeting.

- **Motion:** To establish a Committee to explore the possibility of such a project to report back to the next Presbytery meeting. M/S/C
- **Motion:** To adopt the report as a whole. M/S/C

CONGREGATIONAL LIFE COMMITTEE (Rev. Brian Murray)

1. Minutes to be received and approved.

The 2005 Session Minutes from Grace Fellowship Church ARP, Mt. Zion ARP Church, Trinity Presbyterian Church, Covenanters' ARP Church and Covenant Reformed Presbyterian Church were received and examined according to the Form of Government.

- **Motion:** to receive and approve the minutes from Grace Fellowship Church ARP, Mt. Zion ARP Church, Trinity Presbyterian Church, Covenanters' ARP Church and Covenant Reformed Presbyterian Church. M/S/C
2. Report on the Memorial re. Congregational Accountability:
The committee had no report on this item at this time and requested an extension for it to be brought back at the 2007 Stated Spring Meeting.

- **Motion:** To adopt the report as a whole. M/S/C

NOMINATIONS COMMITTEE (Mr. Bill McKay)

1. Presentation of Mr. Gary Armstrong:

The Nominations Committee was informed at the 2006 Stated Spring Meeting that our current Treasurer (Mr. Henry Brunsveld), had notified the Stewardship Committee of his intention to retire from the position of Treasurer of the Canadian Presbytery as soon as feasibly possible.

The committee issued a request to all of the congregations of the Canadian Presbytery for any volunteers to take on this calling. After receiving applications, the committee met via teleconference and unanimously supports the candidacy of Mr. Gary Armstrong to this position.

The committee would note that if Mr. Armstrong is elected to succeed Mr. Brunsveld as the Treasurer, he will be completing Henry's 1st term as Treasurer (which expires June 30, 2007). The position would then be subject for election at the 2007 Stated Spring Meeting for a new three (3) year term.

The Nominations Committee recommends that Mr. Gary Armstrong is presented to the Canadian Presbytery as the candidate for the position of Treasurer of the Canadian Presbytery.

- **Motion:** To approve Mr. Gary Armstrong as the Treasurer of the Canadian Presbytery. M/S/C

- **Motion:** Two signatures will be required for signing authority; and further that Mrs. Marion Kennedy and Mr. John Rood (Grace Presbyterian Church – Woodstock, ON) will be added as signing authorities to the presbytery. **M/S/C**

Mrs. Kennedy is designated to be the normal secondary signatory. The Session of Grace Associate Reformed Presbyterian Church is requested to give oversight to this process.

2. **Standing Committees:**

The Nominations Committee of the Canadian Presbytery recommends the following men serve on the respective committees of the Canadian Presbytery with their terms of service to expire in 2010 (D.V.)

Outreach Canada

Mr. Greig Park (Riverside ARPC)

Mr. Lloyd Johnstone (Grace Fellowship – Sydney Mines)

Congregational Life

Mr. Ken Turner (Grace – Woodstock)

Mr. Henry Hogeterp (Covenanters)

Minister & His Work

Rev. Frank Kovacs (Hungarian Reformed)

Nominations

Mr. Danny MacDonald (Grace Fellowship – Sydney Mines)

Mr. Albert Gerrits (Covenanters)

- **Motion:** To approve the new Standing Committee List for 2007. **M/S/C**

3. **Request to change the Manual of Presbytery re. terms of Members of Standing Committees:**

The Nominations Committee of the Canadian Presbytery has received a request from the Offices of Administrative Services of the General Synod of the Associate Reformed Presbyterian Church, to change the terms of service for Presbytery Standing Committees so that the expiration dates of the presbytery committees are consistent with the expiration dates of the synod committees.

- **Motion:** To amend the Canadian Presbytery Manual of Procedure's description of "Terms of Service" for members of Standing Committees (CHAPTER VII: PART B, Art. 1 (b); PART C, Art. 1 (b); PART D, Art. 1 (b); PART E, Art. 1 (b); PART F, Art. 1 (b)), in order that those terms of service are made consistent with the service terms of the corresponding Standing Committees of the General Synod (wording as follows*); and further to accept this reading as the First Reading of those amendments **M/S/C**:

1) **PART B: OUTREACH CANADA; Article 1; Membership:**

- b) Members of the committee shall be elected at the ~~Fall~~ *Spring* Meeting to serve a four-year rotation term beginning ~~January~~ *July* 1 of ~~the next calendar~~ *that* year.

2) **PART C: CONGREGATIONAL LIFE; Article 1; Membership:**

- b) Members of the committee shall be elected at the ~~Fall~~ Spring Meeting to serve a four-year rotation term beginning ~~January~~ July 1 of the next calendar ~~that~~ year.
- 3) **PART D: MINISTER AND HIS WORK; Article 1; Membership:**
 - b) Members of the committee shall be elected at the ~~Fall~~ Spring Meeting to serve a four-year rotation term beginning ~~January~~ July 1 of the next calendar ~~that~~ year.
- 4) **PART E: NOMINATIONS; Article 1; Membership:**
 - b) Members of the committee shall be elected at the ~~Fall~~ Spring Meeting to serve a four-year rotation term beginning ~~January~~ July 1 of the next calendar ~~that~~ year.
- 5) **PART F: STEWARDSHIP; Article 1; Membership:**
 - b) Members of the committee shall be elected at the ~~Fall~~ Spring Meeting to serve a four-year rotation term beginning ~~January~~ July 1 of the next calendar ~~that~~ year.

Wording to be removed is shown as stuck-through with new wording being shown as underlined and italicized.

- **Motion:** To adopt the report as a whole. M/S/C

STEWARDSHIP COMMITTEE (Rev. David Els)

1. Treasurer's Report.

Rev. Els reviewed the Treasurer's Report for the Canadian Presbytery ending September 20, 2006. **(See Appendix 7)**

- **Motion:** That travel reimbursement for Presbytery matters is set at \$0.22 km. M/S/C
- **Motion:** To adopt the report as a whole. M/S/C

NEW BUSINESS

- **Motion:** That a Memorial Plaque be given to all newly organized congregations. The plaque should include the date of organization and a vision verse chosen by the Session. The plaque is to be presented by Outreach Canada. M/S/C

REPORTS OF MODERATOR COMMITTEE(S)

1. Excuses and Absences.

a) Rev. William Campbell, Rev. Dr. Jack C. Whytock, Rev. Frank Kovacs, Mr. Bill McKay, Mr. Rudy deVries and Mr. Bill Van Doodewaard send their regrets for their absence.

- **Motion:** That Excuses for Absence be specific as to why the member is unable to be present and that vague excuses will not be accepted. M/S/C

2. Resolutions. The following motion from the Excuses and Resolutions Committee was presented by Rev. Henry Bartsch.

- **Motion:**
Whereas the Canadian Presbytery have tasted a little bit of the Valley and, whereas we have had great BBQ'ed chicken and, whereas we had the blessing of being present

at the Covenanters Organizational Service, be it resolved that the Canadian Presbytery extend their hearty thanks for the kind hospitality of the people of Covenanters. This resolution is to be printed in the bulletin of Covenanters. M/S/C

DATES & LOCATIONS OF 2007 MEETINGS OF THE CANADIAN PRESBYTERY (D.V.)

Stated January Meeting - Saturday, January 20, 2007 (9:00 a.m. E.S.T.): Teleconference

2007 Stated Spring Meeting - April 26–27/07: Trinity ARP Church, Chatham, ON

2007 Stated Fall Meeting - September 27-28/07: Covenant Reformed Presbyterian Church, Halifax. NS

ADJOURNMENT/ ANNOUNCEMENTS – CLOSING PRAYER AND BENEDICTION.

Rev. Els prayed and gave the benediction. The court adjourned at 11:40 a.m. with the singing of Psalm 133.

- **Motion:** To adjourn the meeting. M/S/C

Respectfully submitted and attested by:

Mr. Bill McKay
Principal Clerk

Rev. David Els
Moderator

APPENDIX 1 (September/06)

Report of Ecclesiastical Commission

Re: Richard & Patricia Konopasky of Trinity ARP Church in Chatham, ON

The mandate of this commission was to review the procedures of the Provisional Session of Trinity ARP Church in Chatham, ON respecting censure taken against Richard and Patricia Konopasky in suspending them from receiving the sacraments until they have been reconciled to the church [April 4, 2006 correspondence]. Because of said censure, Richard and Patricia Konopasky had written a letter [April 9, 2006 correspondence] to the Canadian Presbytery asking the Presbytery to rescind the censure of the Provisional Session.

The Commission, consisting of ministers Kevin Carter, Brian Murray, John Shearouse and ruling elders Mike Flewelling and Alan Jones, met twice by teleconference. The first meeting was on May 8, 2006 [see formal minutes attached] where Kevin Carter was selected as chairman and John Shearouse as secretary. Our first meeting entailed a review of the mandate from the Presbytery and the request of rescinding from the Konopaskys. The commission determined to handle the request as a complaint and not an appeal, since no formal trail was conducted. As a complaint the commission needed to review all pertinent information and determine if the Provisional Session's actions were irregular or unjust. Each commission member was ask to examine all material available, including the complaint, disciplinary action, proceedings of the Provisional Session, correspondence between the Provisional Session and the Konopaskys [40 in total], and the Book of Discipline. The Chairman was asked to consult with the Synod Parliamentarian concerning BOD VIII.C.3 to clarify if a Session has the authority to apply censures without a formal trial [response to be communicated before next meeting]. Our next meeting would be in 2 weeks.

Two matters of correspondence were communicated to the Commission between meetings. First the response of Synod's Parliamentarian Andrew Putnam. He responded to our question regarding the BOD VIII.C.3 that the deliberations of the session constitute a trial in itself. A formal court proceeding is only necessary when there is doubt as to whether or not the alleged offender is censurable. When the members of the session are in complete agreement that the matter is censurable, their proceedings constitute the judicial process. Mr. Putnam also concurred that the matter should be treated as a complaint. Second, there was needed clarification about a reference of Richard Konopasky wanting a letter of good standing. It was referenced in correspondence dated March, 2006 by John Moerman, yet not mentioned in any Session Proceedings or Konopasky correspondence. Henry Bartsch provided some explanation regarding this in correspondence dated May 9,2006.

The Commission met again on May 23, 2006 [see attached minutes] and deliberation began on two specific matters. First, did Trinity Provisional Session follow correct procedure in applying the censure of suspension from the sacraments to the Konopaskys? There were two expressed grounds for the censure: first was the failure of the Konopaskys to attend worship during the past year, and second a refusal to reconcile with Trinity when admonished to do so. It was determined that the Provisional Session followed proper procedure, based on Session records and correspondence showing that attempts were made to call the Konopaskys to reconciliation. Second, was the censure irregular or unjust? The Commission found the censure to be both regular and just.

With these matters determined the Commission denied the Konopaskys request for a rescinding of the censure of Trinity ARP Provisional Session. A letter [attached] regarding our decision was written [May 24, 2006] by both the chairman and secretary, approved by the whole commission, and sent to the Konopaskys via registered mail. In this letter we explained our deliberations, our decision, and offered pastoral counsel to the Konopaskys. We also informed them of their right of appeal to the Synod with appropriate contact information.

Respectfully submitted,
Kevin Carter
Chairman

APPENDIX 2 (September/06)

MEMORIAL FROM THE CANADIAN PRESBYTERY, ARPC Re. FORMAL RECOGNITION OF "EXCLUSIVE CHURCH MARRIAGES"

WHEREAS, we acknowledge the Holy Scriptures as God's inspired, infallible and inerrant Word and is the basis upon which we order our lives in all matters of faith and practice; and,

WHEREAS, the United States of America and the Dominion of Canada were historically founded on

the Biblical precepts and principles that recognized God’s supremacy and His Rule of Law; and,

WHEREAS, we believe that marriage, as defined by God’s Holy Word and historically supported by the Westminster Confession of Faith, is the lawful union of one man and one woman to the exclusion of all else, which is consistent with God's eternal plan for men and women¹; and,

WHEREAS, the institution of marriage, as originally ordained and instituted by God², was presided over and solemnized by duly ordained Ministers of the Word and Sacraments who acted within the bounds of their calling as servants of the Lord, according to the dictates of scripture; and,

WHEREAS, historically, the institution of marriage was later adopted as a civil institution, where the civil ceremonies were presided over by persons authorized by the state (e.g. judges, justices of the peace, the master of a ship at sea, Ministers of the Word and Sacraments and other specified leaders of the various religions of the world) so that civil marriages also became legitimate to the state; and,

WHEREAS, currently in the United States, the Commonwealth of Massachusetts recognizes same-sex marriage (same-sex marriage in Massachusetts became legal on May 17, 2004 because the Supreme Judicial Court of Massachusetts ruled in *Goodridge v. Department of Public Health* that it was unconstitutional to allow only heterosexual couples to marry). Connecticut and Vermont offer equal rights through civil unions, California, Maine, New Jersey and the District of Columbia offer varying levels of rights with domestic partnerships.

WHEREAS, in the past the various levels of government in Canada “*recognized the traditional common-law understanding of civil marriage as an exclusively heterosexual institution*”³, but due to the ruling of the Supreme Court of Canada⁴ that resulted in the introduction of an Act of Parliament (Bill C-38) in 2005 by the federal government of Canada to extend the legal capacity for marriage for civil purposes to same-sex couples; and,

WHEREAS, on July 20, 2005 (A.D.), with the signing of Royal Assent by Governor-General Adrienne Clarkson to Bill C-38, the governing body of Canada has finalized its movement away from “*the traditional common-law understanding of civil marriage as an exclusively heterosexual institution*”, and enacted legislation which states “*marriage, for civil purposes, is the lawful union of two persons to the exclusion of all others*”⁵ thus extending civil marriage rights to conjugal couples of the same sex.; and,

WHEREAS, as James Bannerman writes, when the law of Scripture and the laws of the state come into conflict it, “*must tend to unsettle the very foundation of human society. From the very nature and necessity of the case, if the state is not here at one with religion, it must be a difference deeply, if not*

*fundamentally, injurious to the one or the other”.*⁶

THEREFORE, the Canadian Presbytery respectfully **MEMORIALIZES** the General Synod of the Associate Reformed Presbyterian Synod to ask the Committee on Theological and Social Concerns to determine to what degree our ministers and congregations are required to cooperate with the state when there is this dichotomy between the requirements of the state with regard to registration of marriage and the definition of the institution of marriage within the Word of God and the Standards of our denomination.

FURTHER, that a report from this committee be returned to the General Synod 2008.

Approved by the Canadian Presbytery on September 29, 2006 (A.D.)

Attest: Bill McKay
Stated Clerk of Presbytery
Canadian Presbytery

APPENDIX 3 (September/06)

Memorial to amend the ARPC Book of Discipline

Whereas, The Book of Discipline of the Associate Reformed Presbyterian Church as approved by the General Synod in 1974 is ambiguous in V-A-8 regarding the circumstances under which censures may be applied without entering into full judicial process; and,

Whereas, this ambiguity is occasioned by the use of the bare words “if the offender confesses” without qualification, which words could be understood to mean as little as “I confess that I have committed the deed that my accuser calls an offense,” or, more fully, “I confess that I have committed the deed and so have sinned,” or, as much as, “I confess that I have committed the deed and I fully repent;” and,

Whereas, there has been some confusion within sessions and Presbyteries regarding the circumstances under which censures may be applied without full judicial process; and,

Whereas, the procedures for full judicial process are rarely followed by sessions in the imposition of censures; and,

Whereas, the procedures for full judicial process seem unnecessary except in those cases where there is a denial by the accused that he in fact committed the action with which he has been accused;

Therefore be it resolved that the Canadian Presbytery does hereby memorialise the General Synod to clarify those occasions in which judicial process is necessary by amending Chapter V-A-8 in the Book of Discipline as follows:

[Note: The new words are underlined]

If the offender confesses that he has committed the action of which he has been charged, the way is clear for the court either to restore him or to impose such censures as the welfare of the offender and / or the Church may require. If the accused denies that he has committed the offense, it then becomes necessary for the court to initiate judicial process.

APPENDIX 4 (September/06)

Recommendations for revisions to the DRAFT of:

The Directory of Public Worship
of the Associate Reformed Presbyterian Church

from

Covenant Reformed Presbyterian Church, Halifax, NS

Mr. Bill McKay
Clerk, Canadian Presbytery
1124 Tupper Gardens

Woodstock, ON, N4S 8K2

Dear Bill,

The session of Covenant Reformed Presbyterian Church, meeting on August 23, 2006, approved the following recommendations for changes to the draft of the new Directory of Public Worship:

Recommended change to V-B-5-a (p. 21)

- To omit the words: **,both vocal and instrumental,** in the sentence: **The word of God appoints that musical offerings, both vocal and instrumental, be made to God as a part of His worship.,** and that the words: **for singing, for playing musical instruments,** be omitted from the sentence that reads: **Though some are particularly equipped for singing, for playing musical instruments, for training and leading in the musical offerings to God, yet it is the privilege and duty of all to join in the praises and to sing to the Lord**
- The revised paragraph would then read:
 - **The word of God appoints that musical offerings be made to God as a part of His worship. Musical offerings are made to God at His command, for His own glory, and for the help, consolation, joy, and edification of His people. Though some are particularly equipped for training and leading in the musical offerings to God, yet it is the privilege and duty of all to join in the praises and to sing to the Lord.**
- Comments and rationale for this change:
 - It is one thing for the directory to **permit** the use of instruments. It is quite another for it to state that the Word of God **appoints** that instrumental offerings be made to God as a part of His worship. True enough, instrumental music was appointed in the Old Testament worship of the sanctuary, but we (the session of CRPC) believe it is strictly a Levitical function in connection with the service of the temple along with incense, sacrifices, and other types and shadows. We can find no scriptural authorisation for non-Levitical instrumental musical offerings in the context of public worship in either the Old or New Testament. And, because the Old Testament Levitical worship of the sanctuary was done away in the New Testament, we believe that instrumental worship is excluded along with earthly altars and temples and priests in the New Testament.
 - Ours is no novel opinion. It was the universal consent of the early church fathers that instruments pertain only to the temple and are no longer to be used in New Testament worship. The Jews themselves also excluded instruments from the synagogue, believing them to pertain only to the temple. It was only in the 19th century that some of the more liberal among them began to introduce instruments. And finally, it was the official understanding of the founders of our own denomination. Here are a few references to substantiate this claim, taken from Brian Schwertley's book, *Musical Instruments in the Public Worship of God*:
 - Clement of Alexandria (AD 153-217): The one instrument of peace, the Word alone by which we honour God, is what we employ. We no longer employ the ancient psaltery, and trumpet, and timbrel, and flute.
 - Origen of Alexandria, *Commentaries on the Psalms* (3rd century): "The *kithara* is the active soul being moved by the commandments of God, the *psalterion* is the pure mind being moved by spiritual knowledge. The musical instruments of the Old Covenant understood spiritually are applicable to us...The organ is the church of God composed of contemplative and active souls.
 - Eusebius, *Commentary on Psalm 91* (4th century): Of old at the time those of the circumcision were worshipping with symbols and types it was not inappropriate to send up hymns to God with the *psalterion* and *kithara* and to do this on the Sabbath days. But we in an inward manner keep the part of the Jew, according to the saying of the apostle... (Romans 2:28f.). We

render our hymn with a living *psalterion* and a living *kithara*, with spiritual songs. The unison voices of Christians would be more acceptable to God than any musical instrument. Accordingly in all the churches of God, united in soul and attitude, with one mind and in agreement of faith and piety, we send up a unison melody in the words of the Psalms.

- John Chrysostom, *Homily on Psalm 149* (4th century, Eastern church father). It is permitted to the Jews as sacrifice was, for the heaviness and grossness of their souls. God condescended to their weakness, because they were lately drawn off from idols; but now, instead of organs, we may use our own bodies to praise him withal... Instruments appertain not to Christians.
- Augustine, *Commentary on Psalm 150*: You [God's saints] are "trumpet, psaltery, harp, timbrel, choir, strings, and organ, cymbals of jubilation sounding well," because sounding in harmony. All these are you: let not that which is vile, not that which is transitory, not that which is ludicrous, be thought of here.
- Theodoret *Questions and Answers to the Orthodox* (5th century, Syria): Simply singing is not agreeable to children, but singing with lifeless instruments and with dancing and clapping; on which account the use of this kind of instruments and of others agreeable to children is removed from the songs in the churches, and there is left remaining simply singing.
- Thomas Aquinas, *Summa Theologica*, (13th century): But our church does not make use of musical instruments such as harps and psalteries, in the divine praises, for fear of seeming to Judaize... In the Old Testament instruments of this description were employed, both because the people were more coarse and carnal—so that they needed to be aroused by such instruments as also by earthly promises—and because these material instruments were figures of something else.
- John Calvin, *Sermons on Second Samuel* (1562): It would be nothing but mimicry if we followed David today in singing with cymbals, flutes, tambourines and psalteries. In fact, the papists were seriously deceived in their desire to worship God with their pompous inclusion of organs, trumpets, oboes and similar instruments. That has only served to amuse the people in their vanity, and to turn them away from the true institution which God has ordained... In a word, the musical instruments were in the same class as sacrifices, candelabra, lamps and similar things... Those who take this approach are reverting to a sort of Jewishness, as if they wanted to mingle the Law and the Gospel, and thus bury our Lord Jesus Christ. When we are told that David sang with a musical instrument, let us carefully remember that we are not to make a rule of it. Rather, we are to recognise today that we must sing the praises of God in simplicity, since the shadows of the Law are past, and since in our Lord Jesus Christ we have the truth and embodiment of all these things which were given to the ancient fathers in the time of their ignorance or smallness of faith.
- *The Associate Reformed Synod, The Government, Discipline, and Worship, of the Associate Reformed Church in North America* (1799): As the use of musical instruments, in public worship, has no sanction in the New Testament, nor in the practice of the Christian church for several hundred years after its erection, it shall not be introduced, under any form, into any of the churches.
- Philip Schaff, *History of the Christian Church* (1885) The use of organs is ascribed to Pope Vitalian (657-672). Constantine Copronymos sent an organ with other presents to King Pepin of France in 767... The attitude of the churches towards the organ varies. It shared to some extent the fate of images, except that it never was an object of worship... The Greek church disapproves the use of organs. The Latin church introduced it pretty generally [after the 8th century], but not without the protest of eminent men, so that even in the council of Trent a motion was made, though not carried, to prohibit the organ at least in the mass. The Lutheran church retained, the Calvinistic Churches rejected it, especially in Switzerland and Scotland; but in recent times the opposition has largely ceased.

- Many more quotes could be furnished, but please understand, our objection is not so much that instruments should be **permitted** in our directory. We realise that very few of our brethren in the ARPC agree with us in opposing them. But what we object to is that the bold, unqualified statement, that God has **appointed** instrumental musical offerings should be included in our official Directory of Public Worship. We also believe that there are many churches in our denomination that approve the use of instruments only for the **accompaniment** of singing, which is quite different than the approval of their use for musical offerings (independent of singing). Therefore, we recommend that this statement be modified so as not to exclude this minority position which is also the position of our forefathers in the catholic Church and in the ARP Church.

Recommended change to V-B-5-b (p. 22)

- Substitute the sentence: **“The musical offerings of individuals or groups within the congregation may be included in the public worship of God if permitted by the minister and the session.”** in place of the first sentence: **“Because God has enabled some of His people in special ways for making music, it is fitting that the musical offerings of individuals or groups within the congregation be included within the worship of God.”**
- The revised paragraph would then read:
 - **The musical offerings of individuals or groups within the congregation may be included in the public worship of God if permitted by the minister and the session. As members of the body join their hearts with the minister in making corporate prayers to God, so they should join their hearts with singers and musicians for the offering of music in the worship of God.**
- Comments and rationale for this change:
 - Once again, this being a consensus document, we do not believe it should declare that **“it is fitting”** that the musical offerings of individuals or groups within the congregation be included in the public worship of God. In the history the Church and in the history of the ARP Church in particular, there are many who do not believe such offerings by individuals and groups are fitting, regardless of how talented certain persons may be. The substitute we recommend here is that churches be given **permission** in the ARP to have such musical offerings, but that our consensus standards refrain from making the unqualified statement that such a practice is **fitting**.
 - We might add that the footnote from 1 Chronicles 15:16-24 that is used to support this statement is, in our opinion, very much misapplied. The whole scope of this passage has to do with following “the proper order” for bringing up the Ark. Proper order was not followed the first time. Not only was Ark transported in the wrong way, but we are also told that “all Israel” played instruments. As the playing of instruments was strictly a function of the Levites in the properly ordered worship of the sanctuary, 1 Chronicles 15 carefully specifies that when the proper order was followed, the Levites not only carried the Ark, but also appointed “their brethren” for playing the instruments. They recognised that this was not something that was to be done by non-Levites in public worship, just as it was wrong for anyone but Levites to burn incense as Korah and his companions learned. We do not expect everyone to agree with our understanding of this passage, but we present our view to point out that there are other viable interpretations of 1 Chron 15 besides the one we are asked to accept in the proposed Directory.
 - We don’t find any better support from 1 Corinthians 14:26 for non-congregational musical offerings or instrumental offerings. In the entire chapter, Paul is in no way commending the Corinthians for their practices, but rebuking them for their disorder which included such things as: more than one prophet speaking at a time, speaking in tongues when there was no interpreter, and (in verse 26) everyone coming with his own psalm, teaching, tongue, revelation, etc. We see this sort of disorder in certain branches of the church today, and these branches often used 1 Corinthians 14 to support their practices. We would argue that we must not take as a guide for our practice the disorder the Apostle is trying to correct! Once again, we present our view to point out that 1 Corinthians 14:26 does not necessarily justify the setting apart of certain persons from the

congregation to present musical offerings in behalf of the congregation. A majority may agree with the interpretation of the proposed Directory, but we only ask that the minority who differ would be acknowledged for the sake of unity and peace.

Recommended change to V-B-7-c (p. 24)

- Omit the words “**portions of creedal hymns that constitute**” from the sentence: “**In the New Testament, there are *portions of creedal hymns that constitute* brief statements of faith concerning Jesus Christ.**”
- The revised paragraph would then read:
 - **In the New Testament, there are brief statements of faith concerning Jesus Christ. Also, in the post-apostolic period, the Christian community recognised the need for summary statements of belief that candidates for baptism might profess before the assembly (e.g., *The Apostles’ Creed*) as well as statements of belief (e.g., *The Nicene Creed*) that distinguish the orthodox faith from heresy.**
- Comments and rationale for this change:
 - To say that there are, in the New Testament, “portions of creedal hymns that constitute brief statements of faith,” is sheer speculation. Such a notion is the child of overzealous source criticism rather than sound exegesis. There are no documents to support this statement from the ancient church. There are no hymns that can be cited from the early church containing these words, no musical notions around these statements, and not a word from the inspired text or even from an ancient commentary suggesting that these were hymns. For example, consider Philippians 2:6-11. All we have to support the notion that this is a hymn is the suggestion of Weiss in 1897 that this is possibly a hymn, which suggestion was adopted and popularised by Lohmeyer in 1928.
 - We would argue that such a bald, unqualified statement, which has little more than popular acceptance to commend it, and which was unheard of until about a hundred years ago, should **not** be included in a consensus document of our ARP Synod.

Recommended change to V-C-6-d (p. 38)

- To insert the sentence: “**There should be no attempts made to speak to the dead, nor should prayers be offered in behalf of the dead.**” just after the words “**to whom all praise belongs.**”
- The revised paragraph would then read:
 - **The worship service should include the reading of appropriate passages from the Holy Scripture and the offering of prayers of thanksgiving, intercession, and supplication. Personal remarks about the deceased may be made to give honor to whom honor is due, and thanksgiving to God for benefits received and a good example given, as appropriate in each case. However, due care should always be taken to keep the focus of the service on God, who helps and comforts those who grieve, and to whom alone all praise belongs. There should be no attempts made to speak to the dead, nor should prayers be offered in behalf of the dead. If songs or other music are included, they should be appropriate for the worship of God. When the casket is present...**
- Comments and rationale for this change:
 - We are aware of the relatively common practice in some neo-orthodox Presbyterian churches today to address the dead at funerals. Therefore, we believe it is the part of wisdom to make a clear statement in our directory prohibiting this practice. We also believe that virtually all our brethren in the ARP Synod will agree that such a practice should not be allowed in our churches and has no warrant from scripture.

Conclusion: We offer all of these suggestions for change to the draft of our *Directory for Public Worship*, in a spirit of love and unity, recognising that we are very much in the minority among our ARP brethren today with respect to public praise. In the first three recommendations, we are not asking that what is now the generally accepted practices of our Church be disallowed. We are only asking that certain statements would be modified in such a way that this document would reflect a true consensus view of our denomination. We cheerfully submit these in the assurance that careful consideration will be given to them as we labour together with our fathers and brethren in the ARP Synod for the purity, peace, and prosperity of our denomination and of the Church of our Lord Jesus Christ.

For His Kingdom and Glory,

John R. Shearouse
Moderator

Kevin D. Bigney
Clerk

APPENDIX 5 (September/06)
PROPOSED CHANGES TO *FORM OF GOVERNMENT*
SUMMARY

Amendment No. 45

Shall the *Form of Government*, **CHAPTER X, Section E.11.** be amended to read:

11. The call shall clearly state the amount of salary and other allowances, and shall include information as to manse, vacation, moving expense, medical and ~~hospitalization~~ group insurance and, except for calls to new fields or congregations which are unable to support a pastor (i.e., as an evangelist), shall include provisions for the church to make contributions to the General Synod in support of the Associate Reformed Presbyterian Retirement Plan (for churches in the United States) or to a locally-accredited and registered retirement plan approved by the presbytery (for churches located outside the United States), according to the guidelines approved by the General Synod. Calls shall provide for an annual review of the terms of the call. Without such a statement the call shall not be approved. The call shall meet all requirements of the Presbytery before approval. A call shall be presented to a pastor-elect by the Presbytery in which the congregation issuing the call is located.

At its discretion, presbytery may approve a call for a minister to serve as pastor without the provision for group insurance when a congregation is unable to support a minister on a full-time basis provided:

(a) the Presbytery has determined that the congregation presenting the call is unable to support a minister on a full-time basis and includes such provision in the printed call, and

(b) the minister works elsewhere at an occupation that has the approval of the Presbytery for labors outside the pastoral ministry (See Chapter XII.B.2), and

(c) the call acknowledges the minister's responsibility for providing acceptable insurance coverage for himself and, if appropriate, his family.

Amendment No. 46

Shall the following sections of the *Form of Government* be amended:

a. Chapter III, CONCERNING A PARTICULAR CONGREGATION OF THE CHURCH

1. Add Section B, DEFINITION AND PURPOSE OF A MISSION CONGREGATION ("MISSION") and reletter the current B - G to C - H:

B. DEFINITION AND PURPOSE OF A MISSION CONGREGATION ("MISSION")

1. A mission is a company of Christians, with their children, who are meeting together with the intention of forming an organized congregation of the Associate Reformed Presbyterian Church. It is distinguished from an organized congregation in that it is not governed by its own session, but is governed through a provisional session appointed by the presbytery.

2. The goal of a mission congregation is to become an organized congregation with its own session.

3. Mission congregations shall maintain membership rolls consisting of active, inactive, and non-communicant members as well as the names of those receiving the Sacrament of Baptism and the marriages and deaths of members. The mission shall maintain members on behalf of presbytery until such time as the mission becomes an organized congregation with its own session.

2. Amend Section "B" (Relettered "C", **THE STRUCTURE OF A CONGREGATION, Non-Self-Supporting Churches**):

- a. Change Heading to read: **Missions and Non-Self-Supporting Churches**

- b. Change Section "(a)" to read:

(a) Title to all local church property of missions and congregations that are non-self-supporting shall be acquired, mortgaged, held and transferred by the Presbytery in which such property is located.

3. Amend Section "C" (Relettered Section "D"), **PROCEDURE FOR ORGANIZING A NEW CONGREGATION** as follows:

- a. Add the following sentence to Section 1: It is also lawful and expedient to spread the Gospel by developing new congregations in geographical areas that lack a sufficient witness to the Gospel.

- b. Change Section 2 to read:

2. Prior to organization, a presbytery may upon its own initiative or upon establish a mission, or grant mission status at the request of a group of Christians who are working toward the development of developing an organized congregation. grant mission status to the group. The Presbytery shall appoint for the Mission a Provisional Session of Associate Reformed Presbyterian ruling elders from neighboring congregations, wherever possible, or ruling elders who meet the standards of the Associate Reformed Presbyterian Church, with an ordained minister to serve as moderator until the congregation is organized and officers are elected in the regular manner and a pastor is elected and installed. See X.E.15. Until such time as the group is organized and officers are elected in the regular manner and a pastor is elected and installed, the presbytery shall

- a. appoint for the mission a provisional session of Associate Reformed

Presbyterian ruling elders from neighboring congregations, wherever possible, or ruling elders who meet the standards of the Associate Reformed Presbyterian Church, and

b. appoint an ordained minister to serve as moderator, or

c. issue a call to an ordained minister to serve as the mission developer. Such a call shall be issued in accordance with the provisions for calls to particular congregations, chapter X.E, sections 11 -16. The mission developer shall serve as moderator of the provisional session.

c. Add new Section 3 and renumber present Sections 3-12.

3. A presbytery may, upon the request of an organized congregation within the presbytery, grant mission status to a group that this sponsoring church is developing. Until the mission is organized and officers are elected in the regular manner the presbytery shall

a. Appoint the session of the sponsoring church to oversee the work on behalf of presbytery, or

b. Appoint a provisional session of Associate Reformed Presbyterian ruling elders from neighboring congregations, wherever possible, or ruling elders who meet the standards of the Associate Reformed Presbyterian Church, and

c. Appoint an ordained minister to serve as moderator, or

d. Issue a call to an ordained minister to serve as mission developer. Such a call shall be issued in accordance with the provisions for calls to particular congregations, chapter X.E, sections 11 -16. The mission developer shall serve as moderator of the provisional session. The Presbytery shall consider input from the sponsoring church in the selection of the mission developer.

d. Amend Current 11, which will become the new 12, to read:

12. Ruling elders shall immediately be elected in the regular manner. ~~Until these officers are ordained and installed, the presbytery or the commission shall appoint a Provisional Session. These officers shall immediately be ordained and installed by the presbytery or its commission.~~ Deacons may be elected in the regular manner.

e. Add new number 13 and renumber the remaining paragraph.

13. If both the provisional session and the members of the mission desire the mission developer to be installed as the pastor on the day of organization of the mission as a particular congregation, then they shall follow the same procedure to call a pastor as outlined in chapter X. E, 6-11. If the mission developer is not being called at this time as pastor, then the presbytery shall appoint a moderator of the session until such time as a pastor is called.

b. **Chapter X – Concerning Ministers**, Section B.1 to read:

1. As a pastor of a particular congregation or as a mission developer.

Amendment No. 47

Shall the following sections of the *Form of Government* be amended:

a. Chapter III, CONCERNING A PARTICULAR CONGREGATION OF THE CHURCH, **Section C, PROCEDURE FOR ORGANIZING A NEW CONGREGATION, add new Section 4 and renumber Sections 4-14.**

4. A presbytery may, upon its own initiative or at the request of Synod's Board of Outreach North America, call an evangelist to

a. do preparatory work within the bounds of the presbytery toward establishing new missions, or

b. develop missions outside the bounds of the presbytery with the approval of the presbytery, provided that this work receives prior approval from General Synod, and

provided that any work within the bounds of another presbytery must receive the prior approval of that presbytery.

b. Chapter X – CONCERNING MINISTERS, RESPONSIBILITIES OF A MINISTER, Amend Section B.3. to read as follows:

3. As an evangelist.

a. A minister may serve as an evangelist as long as he is a member in good standing of some Presbytery.

~~b. He shall preach the Word, administer the sacraments, and perform the duties of a pastor in new fields or in congregations which are unable to support a pastor. He may also devote himself entirely to preaching the Word in special evangelistic services under the supervision and direction of the pastor in whose charge he may be laboring.~~

b. A presbytery may issue a call to a minister as an evangelist in order to:

(1) do preparatory work within the bounds of the presbytery toward establishing new missions.

(2) develop missions outside the bounds of the presbytery with the approval of the presbytery, provided this work receives prior approval from the General Synod,

(3) perform the duties of a pastor, without being installed as pastor, in a congregation that is unable to support a pastor, or

(4) devote himself entirely to preaching the Word in special evangelistic services under the supervision and direction of the presbytery, or of the pastor in whose charge he may be laboring.

The evangelist shall always have as his primary duty the faithful sowing of the seed of the Gospel of Jesus Christ.

c. A presbytery may give an evangelist authority to preach the Word and administer the sacraments without the oversight of a session or provisional session. In special cases, the presbytery may also entrust the evangelist with authority to examine, receive, and dismiss members in a mission, and to train and examine potential ruling elders and deacons. The presbytery shall specify in writing the authority given to the evangelist, and may also specify the particular field and the time period in which this authority may be exercised.

d. When a presbytery calls an evangelist to develop missions outside the bounds of the presbytery, the evangelist shall work only with the approval of General Synod and in close cooperation with the presbytery's committee charged with new church development and Synod's Board of Outreach North America.

Amendment No. 48

Shall the Form of Government, **Chapter X.E., PROCEDURE FOR CALLS TO PARTICULAR CONGREGATIONS**, be amended as follows:

a. Amend Section E.2 to read:

2. The relationship between a minister and a congregation may be that of pastor, associate pastor, stated supply, ~~or~~ occasional supply, evangelist or, in the case of a mission congregation, mission developer.

b. Add new 15 and 16, and renumber current 15 – 18.

15. The presbytery may call a minister to serve as an evangelist. The presbytery committee charged with the responsibility for new church development, church revitalization, or evangelism will serve as the nominating committee to submit the name of a nominee to the presbytery, along with the terms of call, for approval or rejection by the presbytery.

16. The presbytery may call a minister to serve as mission developer of a mission. The presbytery committee charged with the responsibility for new church development will serve as the nominating committee to submit the name of a nominee to the presbytery, along with terms of call, for approval or rejection by the presbytery.

Amendment No. 49

Shall the Form of Government, **Chapter XI.A., CONCERNING THE SESSION**, be amended as follows:

a. Section A, ITS PURPOSE – Add Section 3 and Section 4

3. The presbytery initiating a mission may appoint a provisional session to exercise oversight of the mission on behalf of the presbytery. The provisional session will report to the appropriate committee of presbytery that is charged with responsibility for new church development.
4. If an organized ARP congregation is sponsoring a mission, the presbytery may appoint the session of the sponsoring church as the provisional session to oversee the mission on behalf of the presbytery. The sponsoring church session may choose to exercise its oversight through a subcommittee of the session.
- b. Section B, ITS AUTHORITY AND RESPONSIBILITIES – Add Sections 3 and 4 and renumber the present 3 as 5:
3. The provisional session overseeing a mission has the same responsibility as a session, but is a transitory authority aimed at preparing the mission to be governed under its own session. Presbytery has the primary oversight responsibility for the mission. This responsibility is usually exercised through the presbytery committee charged with the responsibility for new church development. The provisional session has secondary oversight and is accountable to the presbytery committee. Elders on the provisional session must be careful to allow the mission to develop its distinct identity and direction.
4. In order to carry out its responsibility to the presbytery, the provisional session has the power:
- a. To receive applicants into communicant church membership upon profession of faith in Jesus Christ, upon reaffirmation of faith in Jesus Christ, or upon transfer of membership.
 - b. To encourage parents who are communicant members to present their children for the Sacrament of Baptism.
 - c. To grant the appropriate certificate of transfer for any member in good standing upon proper request.
 - d. To admonish, rebuke, suspend, or exclude from the Sacrament of the Lord's Supper any member of the congregation found delinquent, according to the Rules of Discipline.
 - e. To instruct and examine potential ruling elders and deacons.
 - f. To work with the mission developer in setting the time and place of the preaching of the Word, the administration of the sacraments, and over all other religious services.
 - g. To ensure that the mission is submitting required reports to presbytery and synod.
 - h. To encourage and advise the mission developer. It is important that mutual trust be established between the mission developer and the session. He should look to the session as his strong supporters and encouragers. He should feel free to share his concerns and frustrations with them. The session should advise and counsel him concerning his work and ways to most effectively develop the mission.
 - i. To provide care and nurture to the people attending the mission. The provisional session members should attend the mission often enough so that they know and are known by the members of the mission.
 - j. To ensure proper oversight and stewardship of financial resources.
 - k. To keep the presbytery committee informed of concerns that may need the presbytery's attention.
 - l. To call a congregational meeting of the mission in order to elect a pulpit search committee and vote upon the terms of a call to a pastor prior to the organization of the mission as a particular congregation.
 - m. To oversee all organizations within the mission, and in its discretion to require stated reports.
3. Section C – ITS ORGANIZATION
- a. Add 2, and renumber present 2 -9.
 2. The mission developer of a mission congregation, by virtue of his office, is the moderator of the provisional session.
 - b. Add new 11
 11. A provisional session should hold at least one regular meeting each month.

APPENDIX 6 (September/06)

Trinity Associate Reformed Presbyterian Church

Pastor: Rev. Henry G. Bartsch

Unity L02D
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Chatham, Ontario
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Telephone (519) 354-3240
Email: trinityarpchurch3@bellnet.ca



September 26, 2006

To the fathers and brothers of the Canadian Presbytery
Re: Report from Trinity ARP Mission (Chatham, ON)

Greetings in the name of Jesus Christ our Lord! Once again it is our privilege to present this report to you.

Some sad news: The past 10 months have been a great challenge to us in the area of pastoral care and discipline. To our sorrow certain issues could not be resolved between the Session and one family, and they have chosen to remove their membership. As you know an Ecclesiastical Commission of the Presbytery was involved but it did not bring reconciliation. Another family has chosen to absent themselves from our fellowship for various reasons. We are seeking to help them through this but the forecast does not look to good. All of this has been discouraging for us particularly as a small congregation. People notice when people don't come.

Attendance: Despite this our attendance has been good. At morning worship our attendance is on average 80, and in the evening it's around 75. As for visitors we have three regulars every week. One man is from a PCC background, another man has come to us through a contact in the church, and a widow woman comes regularly with the van Eyk family. We are glad that we can have a ministry with these people.

Encouraged with our youth: We have been greatly blessed with our youth this year. We held a Communicants Class in January with eight students. Of those eight, six have become communicant members. Actually this year we have received 11 young people into communicant membership.

This fall we have also started a youth fellowship program. We are meeting twice a month to fellowship, and study topics relating to Christian world-view. Pray for God's blessing.

Missions: We still support church planter Jonathan Holst who serves in Neath, Wales with the Evangelical Presbyterian Church in England and Wales. Our support for Haddington House, MT3, and Greenville Seminary is still on going. We have done some work in Haiti and it continues to be of importance to us. At this present moment a sponsorship program to support Christian education in Haiti is being organized. We have agreed to help the program financially and prayerfully. Lord willing this program will be up and running soon.

Finances: As you can see from the financial report God continues to bless. Our average giving per Sunday is \$1,900.00. Thanks be to God.

Organization: Our organization process is still on going. We have completed our elder/deacon training classes where we studied the biblical warrant, requirements, and responsibilities of both offices. We have also talked to the men Provisional Session feels are qualified and ready for the office of Elder. These men have agreed to be examined and have their name stand before the congregation. Pastor Bartsch is now meeting together with all these men to prepare them for the examination which we hope to have in December.

Other happenings: The ladies of our church have monthly bible studies. Pastor Bartsch is still doing prison ministry once a month. And we are holding two prayer meetings this fall; one in Essex County and another in Chatham.

Continue to pray for our work: There are a number of challenges we face. First, we are a very regional church. Pray that a common love would abound. Secondly, we need godly elder leadership. We now have 17 families and they need to be cared for. Pray that God would give them to us in his time. Thirdly, the problems with the two families have affected us. Pray that we would move forward.

Again thank you so much for your participation and oversight of this work.

Rev. Henry Bartsch

APPENDIX 7 (September/06)

**Associate Reformed Presbyterian Churches
in Canada
Treasurer's Report
for the period from January 1 to September 20, 2006**

RECEIPTS	Expense Fund		Denominational Ministry Fund		Canadian Church Development Trust		Total All Funds	Total All Funds
	Actual	Pledges	Actual	Pledges	Actual	Pledges	To Sep 20/06	To Sep 20/05
Covenant Reformed	\$800.00	\$800.00	\$200.00	\$200.00	\$2,570.00	\$2,400.00	\$3,570.00	\$3,400.00
Covenanters	0.00	200.00	0.00	100.00	0.00	400.00	0.00	0.00
Grace Fellowship, NS	900.00	1,200.00	750.00	1,000.00	750.00	1,000.00	2,400.00	1,600.00
Grace Presbyterian, ON	1,000.00	1,000.00	200.00	200.00	3,715.94	3,000.00	4,915.94	4,200.89
Mount Zion	1,200.00	1,200.00	400.00	400.00	2,875.00	3,000.00	4,475.00	2,050.00
Reformed Hungarian	0.00	200.00	0.00	50.00	0.00	500.00	0.00	0.00