

# THE MINUTES OF THE CANADIAN PRESBYTERY

*Associate Reformed Presbyterian Churches in Canada,  
Associate Reformed Presbyterian Synod*

## **Stated Spring Meeting**

April 28, 2011

Reformed Hungarian ARP Church  
Toronto, Ontario



**Mr. Bill McKay  
Kovacs  
Stated Clerk**

**Rev. Frank Z.**

## Moderator

### OFFICERS OF THE CANADIAN PRESBYTERY

#### **MODERATOR**

(1 yr. Term expires June 30, 2011)

Rev. Frank Kovacs  
106 Antique Dr.  
Richmond Hill, ON, Canada  
L4E 4G3

#### **VICE MODERATOR**

(1 yr. Term expires June 30, 2011)

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

#### **STATED CLERK**

(3 yr. Term expires June 30, 2013)

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

#### **READING CLERK**

(3 yr. Term expires June 30, 2013)

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

#### **TREASURER**

(3 yr. Term expires June 30, 2013)

Mr. Gary Armstrong  
7 Kipling Dr.  
Woodstock, ON, Canada  
N4S 3C8

### CHURCHES OF THE CANADIAN PRESBYTERY

#### **MARITIMES REGION**

Covenant Reformed Presbyterian Church

Church Covenanters ARP Church

Hungarian Church

Grace Fellowship Church, ARPC

Mt. Zion ARP Church

#### **ONTARIO REGION**

Grace Presbyterian

Reformed

Riverside ARP Church

Trinity ARP Church

Trinity Presbyterian Church

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**MINUTES OF THE CANADIAN PRESBYTERY,  
ASSOCIATE REFORMED PRESBYTERIAN CHURCHES IN CANADA,  
ARP GENERAL SYNOD  
STATED SPRING MEETING – April 28, 2011  
Reformed Hungarian Church, ARP  
Toronto, Ontario**

The 2011 Stated Spring Meeting of the Canadian Presbytery was held on April 28 2011 and hosted by the Reformed Hungarian Church (ARP) Congregation (Toronto, Ontario). Sixteen (16) presbyters were in attendance for this meeting of presbytery.

**Thursday – April 28, 2011**

The delegates for presbytery gathered for a time of Christian fellowship, discussion and refreshments prior to the beginning of the 2011 Stated Spring 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.

The Presbyters gathered for prayer while they waited for those stuck in traffic.

**Presbytery Convenes for 2011 Stated Spring Meeting**

The Moderator of the Canadian Presbytery (2010/11), Rev. Frank Kovacs, called the presbyters to order at 9:10 a.m. and convened the 2011 Stated Spring Meeting of the Canadian Presbytery. Rev. Kovacs constituted the meeting of the Canadian Presbytery as a court of the church of Jesus Christ, with prayer and reading from Joshua 1:1–9.

**Greetings from the Host Congregation**

On behalf of the congregation of Reformed Hungarian Church (ARP) Rev. Kovacs extended warmest greetings and salutations to the presbyters and guests of the Canadian Presbytery.

**Calling of the Roll**

The Reading Clerk (Rev. Jeff Kingswood) called the roll of presbyters for this stated meeting. The following members of the presbytery were in attendance.

a) **Ministers**

Rick Barnes	Henry Bartsch	K	e	v	i	n
Carter	Rudy deVries	David	Els	J	e	ff
Kingswood	Frank Kovacs	B	r	i	a	n
Murray	Andrew Savill					
John Shearouse	Bill VanDoodewaard					

b) **Roll of Students of Theology**

Russ Kosits (Student of Theology)

c) Roll of Ruling Elders (as delegates to presbytery)

Albert Gerrits (Covenanters ARPC)

John Rood (Grace Presbyterian Church)

Greig Park (Riverside ARPC)

Henry Van Til (Trinity ARP Mission – Chatham, ON)

Tibor Lacko (Reformed Hungarian ARP Church)

Dr. Jack Whytock, William Campbell and Bill McKay were not present and sent their regrets regarding their absence from the 2011 Stated Spring Meeting.

Trinity Presbyterian Church, Grace Fellowship Church, Covenant Reformed Presbyterian Church and Mt. Zion ARP Church were not represented with Ruling Elders at this meeting.

The Reading Clerk declared a quorum was present.

- **Motion:** Rev. Jeff Kingswood is requested to act as the Clerk Pro Tem in the absence of the Stated Clerk (Bill McKay). M/S/C

**Introduction of Guests and Visitors and Fraternal Delegates**

The following people were in attendance to these meetings: Jennifer Hovestadt, Zoltan Nagy, James (Shamus) Dilts, Rev. Gerry Mynders, Frank Kovacs Sr.

**Report of the Moderator (Rev. Frank Kovacs)**

1. Presentation and Approval of the Docket

Rev. Kovacs presented the proposed docket.

- **Motion:** to adopt the docket as presented. M/S/C

2. Appointment of the Moderator's Committees

Rev. Kovacs appointed Greig Park and Henry VanTil to serve on the Moderator's Committee for Excuses and Resolutions.

3. Report on Moderator's Committee on "Committee Restructuring" (SEE APPENDIX 1)

A presentation was made with the expectation that a recommendation to restructure the presbytery standing committees would be made at the 2011 Stated Fall meeting.

- **Motion:** That the report be received. M/S/C

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

1. Approval of the Minutes of Presbytery

- **Motion:** To approve the Minutes of Presbytery for the September 23–24, 2010 Stated Fall Meeting. M/S/C

2. Revised Memorial for "Vows to Inerrancy"

- **Motion:** To Call Up and Reconsider the Memorial for "Vows to Inerrancy" as previously adopted at the September 23–24/10 Stated Fall Meeting. M/S/

C

- **Motion:** To amend the Memorial for “Vows to Inerrancy” with the editing of item #3 of the Preamble to replace the portion of text “**before the respective presbyteries for ministers, and before respective sessions for elders,**” with the following revision “**(whether before presbytery or session, as determined by the presbytery).** M/S/C
- **Motion:** To approve the amended Memorial for “Vows to Inerrancy”. M/S/C (SEE APPENDIX 2)

3. Report on Correspondence Received

There was one item of correspondence from ONA with regard to the group seeking affiliation in Australia. It was agreed that since there are other NAPARC churches actively working in Australia that we encourage the members of this group to seek affiliation with one of these groups. It was agreed to ask Bill VanDoodewaard and David Els to draft a formal response to the request.

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

The presbytery recessed for Standing Committee Meetings and Lunch.

The presbytery observed the Order of the Day at 2:00 p.m.

COMMITTEE REPORTSBOARD OF DIRECTORS (Rev. Kevin Carter)

There was no report from this committee.

NOMINATIONS COMMITTEE REPORT (Rev. Kevin Carter)1. Moderator

- **Motion:** That Ruling Elder Kevin Bigney (Covenant Reformed Presbyterian Church) is accepted by acclamation to the office of Moderator of the Canadian Presbytery for 2011/12. M/S/C

2. Vice-moderator

Mr. Bigney presented the name of John Shearouse to serve as Vice-Moderator of the Canadian Presbytery for 2011/12.

- **Motion:** To confirm John Shearouse as Vice-Moderator of the Canadian Presbytery for 2011/12. M/S/C

3. Standing Committees

- **Motion:** To approve the recommendations for the various Standing Committees of the Canadian Presbytery as presented. M/S/C (See Appendix 3)

4. Synod Christian Education Committee

- **Motion:** To approve Rev. David Els as the Canadian Presbytery

representative to the Synod Christian Education Committee. M/S/C

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

### CONGREGATIONAL LIFE COMMITTEE (Rev. David Els)

#### 1. Report of Associate Reformed Presbyterian Church Women's Ministry

- **Motion:** to grant Privilege of the Floor to Miss Jennifer Hovestadt for her presentation on the Associate Reformed Presbyterian Church Women's Ministry. M/S/C

Jennifer made a presentation on behalf of the Associate Reformed Presbyterian Church Women's Ministry. (See Appendix 4)

Rudy DeVries offered prayer for Jennifer and her work with the Women's Ministry in the Canadian Presbytery and also Cornerstone Bible Institute.

#### 2. Review of Annual Statistical Forms

The Statistical reports were reviewed and accepted.

#### 3. Session Minutes to be Examined

The 2010 Session Minutes from Grace Presbyterian Church, Riverside Associate Reformed Presbyterian Church and the Reformed Hungarian Presbyterian Church were received and examined according to the Form of Government.

- **Motion:** to receive and approve the minutes from Grace Presbyterian Church, Riverside Associate Reformed Presbyterian Church and the Reformed Hungarian Church ARP. M/S/C
  - The minutes of Trinity Associate Reformed Presbyterian Church were not available and will need to be examined at the Fall Meeting.
- **Motion:** To adopt the report as a whole. M/S/C

### STEWARDSHIP COMMITTEE REPORT (Rev. John Shearouse)

#### 1. 2011 Financial Report (See Appendix 5 & 6)

The Financial Report for 2011 (year to date) was presented for information only.

- **Motion:** To receive the financial reports for information. M/S/C
  - John Shearouse will email an answer to the Presbyters regarding the varying reported amounts in the Canadian Church Development fund.
- #### 2. Financial Assistance
- **Motion:** That Congregations desiring financial assistance for teaching/ruling elders' travel needs to Synod must present their requests to the Stewardship Committee, through their Session. Stewardship will then present these requests at the April Stated Meeting of Presbytery for approval. M/S/C
- #### 3. Treasurer



• **Motion:** That the Presbytery expresses gratitude and encouragement to Gary Armstrong for his labours as the Presbytery treasurer. M/S/C

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

### OUTREACH CANADA (Rev. Brian Murray)

#### 1. Kingston Church Plant Exploration

Rev. de Vries offered that not much has transpired with the proposed work in Kingston but that he has been in contact with one family who will be in the area for a period of time. This family has expressed great interest in being part of any work to establish a church plant in the city. The deVries family hopes to be moved to the Kingston area by September.

Rudy deVries gave a report on his work with Cornerstone Ministries. John Rood offered prayer for the proposed church plant in Kingston.

#### 2. Canadian Mission Developers

• Presbytery was informed of a very preliminary possibility of an individual for church planting in Kingston.

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

### MINISTER AND HIS WORK (Rev. Jeff Kingswood)

#### 1. Review of Annual Statistical Reports

The Annual Presbytery reports were reviewed and accepted.

#### 2. Report on Student Dr. Russell Kosits

A report was received from Dr. Kosits regarding his studies and his work at Redeemer University. He has completed four seminary courses and is currently working on his fifth course (History of Christianity II), which will place him about 25% towards completion.

#### 3. Outside of the Bounds of Presbytery

Reports were received from Dr. William VanDoodewaard and Dr. Jack Whytock. Rev. Rudy deVries is reporting to Outreach Canada. These ministries and ministers are to be commended to our congregations for prayer.

#### 4. Rick Barnes – Synod Minister and His Work Committee representative, gave a report from their Spring meeting.

• New ministers' orientation was discussed and suggestions for improvement were made.

• Encouraging ministers to receive training in evangelistic methods – perhaps the pre-Synod conference could be adapted to this use.

• Seeking out ethnic church plants and encouraging 2<sup>nd</sup> and 3<sup>rd</sup> generation ministry to a multi-ethnic ministry. Also seek to integrate these works into the life of ARP Synod and Presbytery and their agencies.

• The issue of the endorsing agency for military chaplains was discussed.

1. ARP expresses appreciation to Ed Brogan – Presbyterian Council of Chaplains and Military Personnel.
  2. The ARP hereby notifies the PCCMP that it will seek other endorsement.
  3. PRCJC (PCA and RPCNA) will become the new endorsement agency for ARP chaplains.
5. Andrew Savill presented some information with regard to a request from a Korean pastor in Moncton who wishes to plant a church in the area. Their Session recommended affiliation with a NAPARC church. He is interested in pursuing relationships with the ARP. The Committee recommended that Andrew be in touch with Rev. G.J. Gerrard in N.E. Presbytery who has had experience in these matters. Outreach Canada and North America should also be consulted.
6. Mr. James (Shamus) Dilts was welcomed and gave a brief outline of his situation.
- Second year B.Th. student at Acadia Divinity School.
  - Has been connected through Kevin Carter.
  - Gave a brief outline of his conversion and spiritual life and conversion to Reformed thinking.
  - Interested in chaplaincy.
7. Report of the Commission for the Installation of Rev. Brian Murray  
The commission overseeing the installation of Rev. Brian Murray as Associate Pastor of Grace Presbyterian Church was presented. **(SEE APPENDIX 4)**
- **Motion:** To approve the report of the commission; and further, to dismiss the commission with thanks. **M/S/C**
8. Examination of Mr. Gerald Hamstra for Licensure and Ordination  
Mr. Hamstra was examined by the presbytery in the areas of English Bible by Rev. Henry Bartsch (**Motion to arrest-M/S/C**), David Els examiner in Systematic Theology (**Motion to arrest -M/S/C**), Church History by Rick Barnes (**Motion to arrest -M/S/C**), and Polity/Pastoral Care by Kevin Carter (**Motion to arrest-M/S/C**).
- **Motion:** To sustain the examination of Gerald Hamstra for Licensure and Ordination. **M/S/C**
  - **Motion:** To establish a Moderator's Commission to oversee the Ordination and Installation of Gerald Hamstra as the Pastor of Riverside ARP Church (Cambridge, ON); and further the commission will consist of Rev. Henry Bartsch, Rev. Rudy deVries, John Rood, Greig Park and Rev. Brian Murray. **M/S/C**
9. Examination of Rev. Stephen Richardson  
Rev. Richardson was unable to attend due to illness. His examination will

have to be rescheduled for the 2011 Stated Fall Meeting in Sydney Mines, NS.

- **Motion:** To receive the report of the committee as a whole. M/S/C

## **REPORTS OF MODERATOR'S COMMITTEE**

### **1.Excuses and Absences**

Excuses were received from William Campbell, Bill McKay, Dr. Jack Whytock, Mike Flewelling and Kevin Bigney.

John Rood asked to be excused from the Thursday evening service of worship.

### **2.Resolutions**

The following motion from the Excuses and Resolutions Committee was presented by Henry Van Til.

- **Motion:** “Be it resolved that the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada, extend their sincere thanks to the Reformed Hungarian Congregation of Toronto, ON for their generous and abundant hospitality. As always the food was plentiful and delicious and the fellowship warm. MSC”

This resolution will be conveyed to the congregation of the Reformed Hungarian Church (ARP).

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

## **RECESS**

At 4:00 p.m. Rev. Kovacs declared a recess for this session of presbytery.

## **Discussion on “The Chicago Statement on Biblical Inerrancy and the ARP”**

The Canadian Presbytery began this year’s Stated Spring Meeting with an open discussion regarding “The Chicago Statement on Biblical Inerrancy and the ARP” led by Dr. William VanDoodewaard.

## **DINNER**

At 5:00 pm the presbytery met for dinner.

## **Service of Worship and Communion**

The presbyters and friends of the Canadian Presbytery gathered together again at 7:30 p.m. with the congregation and friends of Reformed Hungarian Church for a time of worship and communion. Rev. Kevin Carter presided over the service and Rev. Brian Murray brought God’s Word to the congregation. A time of fellowship followed the worship service.

## **DATES & LOCATIONS OF FUTURE MEETINGS OF THE CANADIAN PRESBYTERY (D.V.)**

**October 20–21/11**: Grace Fellowship Church, Sydney Mines, NS

**April 26–27/12**: Riverside ARP Church, Cambridge, ON

**ADJOURNMENT/ ANNOUNCEMENTS – CLOSING PRAYER AND BENEDICTION**

At 4:05 p.m., it was unanimously agreed that the Presbytery would be adjourned with the pronouncement of the benediction at the evening worship service.

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

Respectfully submitted and attested by:

Mr. Bill McKay  
Stated Clerk

Rev. Frank Kovacs  
Moderator

**APPENDIX 1 (April/11)**  
**Presbytery Committee Restructuring Proposal**

The following is a proposal to restructure Presbytery committees with the purpose of both reducing the number of committees and of reassessing duties for each. It is recognized we are a small presbytery, and this restructuring is trying to manage the work of Presbytery within its limits of manpower, but we do not want to restructure such that future growth means doing this task again. What this proposal seeks to do is balance both issues.

Below are the following: (1) a list of the present committees with a brief summary of the terms of membership and duties as listed in the Manual of Procedure [MoP]; (2) a proposed restructuring from 6 to 3 committees; (3) notes that need to be considered for each committee about restructuring.

**(1) Present Committees, membership terms, duties**: this overview is given to see the current requirements and duties of each. Some of the requirements have Synod responsibilities to maintain.

**1. Outreach Canada:**

Membership      - minimum of 4 Presbyters with special interests/abilities  
                         - Chairman represents Presbytery on Synod's ONA Board

Duties            - Promote evangelism and church extension  
                         - Promote Synod's programs on evangelism and church extension  
                         - Help non self-supporting churches with pulpit supply  
                         - Oversee mission congregations  
                         - Assist non self-supporting churches with building needs  
                         - Work with M&HW Committee to secure pastor/stated supply for Mission congregations

- Oversee the organization/reception of new congregations.

## **2. Congregational Life:**

Membership - minimum of 4 Presbyters with special interests/abilities

- Duties
- Report on local congregations of Presbytery
  - Report on trends/programs/activities and receiving all newsletters of each congregation and organizations within each congregation.
  - Maintain the history of Presbytery and its congregations
  - Examine and report on Session/congregational meeting records
  - Give report on delinquencies of congregations
  - Promote/publicize and oversee publications of the Presbytery

## **3. Minister & His Work [M&HW]:**

Membership - minimum of 4 Presbyters with special interests/abilities  
-must have balance between teaching and ruling elders and represent the churches [east/west]  
- requires a minimum quorum of 3 Presbyters to meet

- Duties
- Oversee the work of the ministers of Presbytery
  - Oversee candidates for gospel ministry
  - Oversee Students under care of Presbytery
  - Oversee licensure/ordination/installation of ministers
  - Oversee particular Churches which have no minister
  - Transfer/dissolve pastoral relations with congregations
  - Guard ethical matters concerning activities of pastors with former congregations

## **4. Nominations:**

Membership - minimum of 4 Presbyters with special interests/abilities  
-Chairman represents Presbytery on Synod Board

- Duties
- Seek best available people to fill the offices and committees of Presbytery
  - Engage Sessions of each congregation to above duties
  - Replace delinquent committee members by next stated meeting

## **5. Stewardship:**

Membership - minimum of 4 Presbyters with special interests/abilities  
- Treasurer is an ex-officio member  
- Chairman represents Presbytery on Synod Board

- Duties
- Develop programs to deepen commitments of Presbytery's Churches in areas of time / abilities / material goods
  - Help churches understand Synod's stewardship programs
  - Promote stewardship of Churches
  - Responsible for Denominational Ministry Programs of Presbytery
  - Coordinate budget needs of Presbytery committees
  - Prepare Presbytery's annual budget
  - Print/distribute/authorize Presbytery's expenses

## **6. Board of Directors:**

Membership - minimum of 5 Presbyters with special interests/abilities  
- elected for 6 year terms

- Duties
- Handle property matters for Presbytery
  - Handle mortgage matters for Presbytery
  - Maintain F.O.G. concerning church property within Presbytery
  - Ensure matters of particular congregations' deeds are maintained
  - Handle liability issues concerning Presbytery and Mission congregations.

(2) Restructuring from 6 committees to 3: this restructuring requires adding more duties to each committee that may not have direct bearing on the intent of the original committee, and so requires all to change their thinking on the purpose of the committee. Again additional duties are highlighted as to the committee they come from – i.e. *[from M&HW]*.

### **1. Outreach Canada:**

- Membership - minimum of 5 Presbyters with special interests/abilities  
 - Chairman represents Presbytery on Synod's ONA Board  
 - requires a minimum quorum of 3 Presbyters to meet
- Duties - Promote evangelism and church extension  
 - Promote Synod's programs on evangelism and church extension  
 - Help non self-supporting churches with pulpit supply  
 - Oversee mission congregations  
 - Assist non self-supporting churches with building needs  
 - Work with M&HW Committee to secure pastor/stated supply for Mission congregations  
 - Oversee the organization/reception of new congregations.  
*-[new] Assist particular congregations in daughter plants and chapel ministry.*  
*-[from Congregational life] Promote/publicize and oversee publications of the Presbytery*

### **2. M&HW & Nominations:**

- Membership - minimum of 5 Presbyters with special interests/abilities  
 -must have balance between teaching and ruling elders and represent the churches [east/west]  
*-[from Nominations] Chairman represents Presbytery on Synod Board of Nominations*  
 - requires a minimum quorum of 3 Presbyters to meet
- Duties - *[from nominations] Seek best available people to fill the offices and committees of Presbytery*  
 - Engage Sessions of each congregation to above duties  
 - Replace delinquent committee members by next stated meeting  
 - Oversee the work of the ministers of Presbytery  
 - Oversee candidates for gospel ministry  
 - Oversee Students under care of Presbytery  
 - Oversee licensure/ordination/installation of ministers  
 - Oversee particular Churches which have no minister  
 - Transfer/dissolve pastoral relations with congregations  
 - Guard ethical matters concerning activities of pastors with former congregations

**4. Board of Directors:** [this title needs to remain because of the CRA business regulations; but this committee would include Congregational Life and Stewardship]

- Membership - minimum of 5 Presbyters with special interests/abilities  
 - *[from Stewardship] Treasurer is an ex-officio member*  
 - *[from Stewardship] Chairman represents Presbytery on Synod Board of Stewardship*  
 - elected for 6 year terms  
 - requires a minimum quorum of 3 Presbyters to meet

- Duties - Handle property matters for Presbytery  
 - Handle mortgage matters for Presbytery  
 - Maintain F.O.G. concerning church property within Presbytery  
 - Ensure matters of particular congregations' deeds are maintained  
 - Handle liability issues concerning Presbytery and Mission congregations.

*[The following duties are from Stewardship]*

- *Develop programs to deepen commitments of Presbytery's Churches in areas of time / abilities / material goods*
- *Help churches understand Synod's stewardship programs*
- *Promote stewardship of Churches*
- *Responsible for Denominational Ministry Programs of Presbytery*
- *Coordinate budget needs of Presbytery committees*

- Prepare Presbytery's annual budget
  - Print/distribute/authorize Presbytery's expenses
- [The following duties are from Congregational Life]
- Report on local congregations of Presbytery
    - Report on trends/programs/activities and receiving all newsletters of each congregation and organizations within each congregation.
  - Maintain the history of Presbytery and its congregations
  - Examine and report on Session/congregational meeting records
  - Give report on delinquencies of congregations
- [NEW] –Excuses & resolutions report

(3) Notes that need to be considered for each committee about restructuring: the 3 committee proposal will work even as our Presbytery grows, particularly if some of the following points are in place:

- a) Each committee would have minimum 6-7 men serving
- b) Each committee can sublet duties to 2-3 men – i.e. M&HW can assign the nominations duties, which is mostly once a year duty, to a couple men to take care of and bring the report back to the committee for recommendation to Presbytery.
- c) The Chairman of each committee would have to do a bit more overseeing, but should not bear the brunt of the work. Having a vice-chairman per committee will be necessary to help with the workload.
- d) Perhaps most obvious and important, the Chairman of each committee will have to make sure that all teaching and ruling elders are engaged in their committee duties. Since it is difficult for some ruling elders to attend Presbytery meetings their involvement at the committee level becomes even more necessary. For some it is not just getting the time off, but loss of salary that inhibits their ability to attend, for others it is neglect. Perhaps Presbytery needs to consider ways to more engage ruling elders to their Presbytery duties.
- e) This restructuring is going to mean more work apart from Presbytery's stated meetings by conference calls, but that is the purpose of these committees – to do the leg-work outside of Presbytery.
- f) Reconsider the 1-year hiatus rule for serving on a committee. Each committee is to have men with *special interest and ability*, and if the committee is working very well, why disrupt it. If someone wants to change from a committee after their term, then consider it.
- g) At times some matters are double discussed in committee and on the floor of Presbytery. I do not know the way around this except to say to Chairmen that if the committee is going to be consumed on an issue, then perhaps it should be brought to the floor of the Presbytery as a whole. The Moderator can then assume responsibility for the time devoted to a matter.
- h) Extra time would **not** need to be devoted to Presbytery because, though the 3 standing committees have more duties, instead of 6 committees reporting to the floor of Presbytery, only 3 will, but with the same matters the 6 would have.
- i) Make Presbytery's docket simpler. [i.e. remove roll call as we have sign up sheets]
- j) The Executive Committee of Presbytery would not be affected, except that if a chairman cannot be present then have a provision for the vice-chair of the committees to fill his spot.

Respectfully

Kevin Carter [Chair], Brian Murray and Rudy deVries

## **APPENDIX 2 (April/11)**

### **Memorial for Vows to Inerrancy (revised March 29, 2011)**

Preamble:

During the past years we as a Synod have moved to adopt a statement on inerrancy as binding on our denomination. We are in the process of requiring all new ministers to assent to this; we require it in the Manual of Authorities and Duties (p.9), and in the past we have made some effort to direct one of our boards, the Board of Erskine College and Seminary, to recognize, uphold and promote this part of our standards. It seems, however, that if we are pursuing this expectation of others, we as individual pastors and elders should first implement this upon ourselves, vowing our assent to, and commitment to uphold and promote the doctrine of the inerrancy of Scripture. As such

We, the Canada Presbytery, move that the Synod of the Associate Reformed Presbyterian Church

1. Instruct all presbyteries, to require all ministers and elders of the Associate Reformed Presbyterian Church to publically avow, "I vow both my assent to the doctrine of the inerrancy of the Scriptures of the Old and New Testaments, and my commitment to uphold and promote the doctrine of the inerrancy of Scripture in my life and ministry as an officer of the Associate Reformed Presbyterian Church."
2. Instruct all presbyteries that where there is any lack of clarity on the meaning of the doctrine of the "inerrancy of Scripture" it is to be defined and understood as stated in the Chicago Statement on Biblical Inerrancy (1978) (see Appendix A).
3. Instruct all presbyteries to see to the public solemnization of these vows (whether before presbytery or session, as determined by the presbytery), by the June, 2012, scheduled meeting of Synod, with the understanding that ministers or elders unable to make and maintain this vow will be required to demit their office, and any Synod appointments held, in or in service to the Associate Reformed Presbyterian Churches by the scheduled meeting of Synod in June 2012. The June 2012 date will allow presbyteries, ministers and elders sufficient time to study and become well acquainted with the doctrine of inerrancy and its implications.
4. Instruct the Form of Government committee to work to revise the vows for ordination of new ministers and elders of the Associate Reformed Presbyterian Church so as to include the above vow (as stated in point 1), and to bring their proposed revision to the next scheduled meeting of the Synod of the Associate Reformed Presbyterian Church in June 2012.
5. Require all presbyteries to include in their reports the status of all ministers' and elders' vows regarding inerrancy at the next scheduled meeting of the Synod of the Associate Reformed Presbyterian Church in June 2012.

### **APPENDIX A: THE CHICAGO STATEMENT ON INERRANCY (1978)**

Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.



This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we propose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this Statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help that enables us to strengthen this testimony to God's Word we shall be grateful.

### I. Summary Statement

I. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

II. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

III. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

IV. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

V. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

### II. Articles Of Affirmation And Denial

#### Article I.

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

#### Article II.

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

#### Article III.

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

#### Article IV.

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work

of inspiration.

Article V.

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI.

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII.

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII.

We affirm that God in His work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX.

We affirm that inspiration, through not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or falseness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X.

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI.

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished but not separated.

Article XII.

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII.

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of metrical, variant selections of material in parallel accounts, or the use of free citations.

Article XIV.

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved violate the truth claims of the Bible.

Article XV.

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI.

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII.

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII.

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads or relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims of authorship.

Article XIX.

We affirm that a confession of the full authority, infallibility and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

### III. Exposition

Our understanding of the doctrine of inerrancy must be set in the context of the broader teachings of Scripture concerning itself. This exposition gives an account of the outline of doctrine from which our Summary Statement and Articles are drawn.

#### A. Creation, Revelation and Inspiration

The God, who formed all things by his creative utterances and governs all things by His Word of decree, made mankind in His own image for a life of communion with Himself, on the model of the eternal fellowship of loving communication within the Godhead. As God's image-bearer, man was to hear God's Word addressed to him and to respond in the joy of adoring obedience. Over and above God's self-disclosure in the created order and the sequence of events within it, human beings from Adam on have received verbal messages from Him, either directly, as stated in Scripture, or indirectly in the form of part or all of Scripture itself.

When Adam fell, the Creator did not abandon mankind to final judgment, but promised salvation and began to reveal Himself as Redeemer in a sequence of historical events centering on Abraham's family and culminating in the life, death, resurrection, present heavenly ministry and promised return of Jesus Christ. Within this frame God has from time to time spoken specific words of judgment and mercy, promise and command, to sinful human beings, so drawing them into a covenant relation of mutual commitment between Him and them in which He blesses them with gifts of grace and they bless Him in responsive adoration. Moses, whom God used as mediator to carry his words to His people at the time of the exodus, stands at the head of a long line of prophets in whose mouths and writings God put His words for delivery to Israel. God's purpose in this succession of messages was to maintain His covenant by causing His people to know His name--that is, His nature--and His will both of precept and purpose in the present and for the future. This line of prophetic spokesmen from God came to completion in Jesus Christ, God's incarnate Word, who was Himself a prophet--more than a prophet, but not less--and in the apostles and prophets of the first Christian generation. When God's final and climactic message, His word to the world concerning Jesus Christ, had been spoken and elucidated by those in the apostolic circle, the sequence of revealed messages ceased. Henceforth the Church was to live and know God by what He had already said, and said for all time.

At Sinai God wrote the terms of His covenant on tablets of stone as His enduring witness and for lasting accessibility, and throughout the period of prophetic and apostolic revelation He prompted men to write the messages given to and through them, along with celebratory records of His dealings with His people, plus moral reflections on covenant life and forms of praise and prayer for covenant mercy. The theological reality of inspiration in the producing of Biblical documents corresponds to that of spoken prophecies: Although the human writers' personalities were expressed in what they wrote, the words were divinely constituted. Thus what Scripture says, God says; its authority is His authority, for He is its ultimate Author, having given it through the minds and words of chosen and prepared men who in freedom and faithfulness spoke from God as they were carried along by the Holy Spirit (1 Pet. 1:21). Holy Scripture must be acknowledged as the Word of God by virtue of its divine origin.

### B. Authority: Christ and the Bible

Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace. The revelation He gave was more than verbal; He revealed the Father by His presence and His deeds as well. Yet His words were crucially important; for He was God, He spoke from the Father, and His words will judge all men at the last day.

As the prophesied Messiah, Jesus Christ is the central theme of Scripture. The Old Testament looked ahead to Him; the New Testament looks back to His first coming and on to His second. Canonical Scripture is the divinely inspired and therefore normative witness to Christ. No hermeneutic, therefore, of which the historical Christ is not the focal point is acceptable. Holy Scripture must be treated as what it essentially is--the witness of the Father to the incarnate Son.

It appears that the Old Testament canon had been fixed by the time of Jesus. The New Testament canon is likewise now closed, inasmuch as no new apostolic witness to the historical Christ can now be borne. No new revelation (as distinct from Spirit-given understanding of existing revelation) will be given until Christ comes again. The canon was created in principle by divine inspiration. The Church's part was to discern the canon that God had created, not to devise one of its own.

The word 'canon', signifying a rule of standard, is a pointer to authority, which means the right to rule and control. Authority in Christianity belongs to God in His revelation, which means, on the one hand, Jesus Christ, the living Word, and, on the other hand, Holy Scripture, the written Word. But the authority of Christ and that of Scripture are one. As our Prophet, Christ testified that Scripture cannot be broken. As our Priest and King, He devoted His earthly life to fulfilling the law and the prophets, even dying in obedience to the words of messianic prophecy. Thus, as He saw Scripture attesting Him and His authority, so by His own submission to Scripture He attested its authority. As He bowed to His Father's instruction given in His Bible (our Old Testament), so He requires His disciples to do--not, however, in isolation but in conjunction with the apostolic witness to Himself that He undertook to inspire by his gift of the Holy Spirit. So Christians show themselves faithful servants of their Lord by bowing to the divine instruction given in the prophetic and apostolic writings that together make up our Bible.

By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority. The Biblically-interpreted Christ and the Christ-centered, Christ-proclaiming Bible are from this standpoint one. As from the fact of inspiration we infer that what Scripture says, God says, so from the revealed relation between Jesus Christ and Scripture we may equally declare that what Scripture says, Christ says.

### C. Infallibility, Inerrancy, Interpretation

Holy Scripture, as the inspired Word of God witnessing authoritatively to Jesus Christ, may properly be called 'infallible' and 'inerrant'. These negative terms have a special value, for they explicitly safeguard crucial positive truths.

'Infallible' signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe and reliable rule and guide in all matters.

Similarly, 'inerrant' signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

We affirm that canonical Scripture should always be interpreted on the basis that it is infallible and inerrant. However, in determining what the God-taught writer is asserting in each passage, we must pay the most careful attention to its claims and character as a human production. In inspiration, God utilized the culture and conventions of his penman's milieu, a milieu that God controls in His sovereign providence; it is misinterpretation to imagine otherwise.

So history must be treated as history, poetry as poetry, hyperbole and metaphor as hyperbole and metaphor, generalization and approximation as what they are, and so forth. Differences between literary conventions in Bible times and in ours must also be observed: Since, for instance, non-chronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days, we must not regard these things as faults when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.

The truthfulness of Scripture is not negated by the appearance in it of irregularities of grammar or spelling, phenomenal descriptions of nature, reports of false statements (for example, the lies of Satan), or seeming discrepancies between one passage and another. It is not right to set the so-called "phenomena" of Scripture against the teaching of Scripture about itself. Apparent inconsistencies should not be ignored. Solution of them, where this can be convincingly achieved, will encourage our faith, and where for the present no convincing solution is at hand we shall significantly honor God by trusting His assurance that His Word is true, despite these appearances, and by maintaining our confidence that one day they will be seen to have been illusions.

Inasmuch as all Scripture is the product of a single divine mind, interpretation must stay within the bounds of the analogy of Scripture and eschew hypotheses that would correct one Biblical passage by another, whether in the name of progressive revelation or of the imperfect enlightenment of the inspired writer's mind.

Although Holy Scripture is nowhere culture-bound in the sense that its teaching lacks universal validity, it is sometimes culturally conditioned by the customs and conventional views of a particular period, so that the application of its principles today calls for a different sort of action.

#### D. Skepticism and Criticism

Since the Renaissance, and more particularly since the Enlightenment, world views have been developed that involve skepticism about basic Christian tenets. Such are the agnosticism that denies that God is knowable, the rationalism that denies that He is incomprehensible, the idealism that denies that He is transcendent, and the existentialism that denies rationality in His relationships with us. When these un- and anti-Biblical principles seep into men's theologies at pre-suppositional level, as today they frequently do, faithful interpretation of Holy Scripture becomes impossible.

#### E. Transmission and Translation

Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the autographic text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text appears to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render it unable to make its reader wise for salvation through faith in Christ Jesus (II Tim. 3:15)

#### F. Inerrancy and Authority

In our affirmation of the authority of Scripture as involving its total truth, we are consciously standing with Christ and His apostles, indeed with the whole Bible and with the main stream of Church history from the first days until very recently. We are concerned at that casual, inadvertent and seemingly thoughtless way in which a belief of such far-reaching importance has been given up by so many in our day.

We are conscious too that great and grave confusion results from ceasing to maintain the total truth of the Bible whose authority one professes to acknowledge. The result of taking this step is that the Bible that God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one's critical reasoning and in principle reducible still further once one has started. This means that at bottom independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic evangelical doctrines are still held, persons denying the full truth of Scripture may claim an evangelical identity while methodologically they have moved

away from the evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.

We affirm that what Scripture says, God says. May He be glorified. Amen and Amen.

### **APPENDIX 3 (April/11)**

#### **Outreach Canada**

Rev. Rudy de Vries (2012) [ON]  
 Mr. Albert Gerrits (2013) [East]  
 Mr. Lloyd Johnstone (2013) [East]  
 Mr. Tibor Lacko (2013) [ON]  
 Rev. Rick Barnes (2014) [East]  
 Mr. Ken Turner (2014) [ON]  
 Rev. Henry Bartsch (2015) [ON]  
 Mr. David Alexander (2015) [East]

#### **Minister and His Work**

Rev Jeff Kingswood (2012) [ON] – CHAIR  
 Mr. Henry Van Til (2012) [ON]  
 Mr. Mike Flewelling (2013) [East]  
 Rev. Andrew Savill (2013) [East]  
 Mr. Henry Hogeterp (2014) [East]  
 Rev. Brian Murray (2015) [ON]  
 Mr. Kevin Bigney (2015) [East]  
 Dr. Bill VanDoodewaard (2015) [ON]

#### **Stewardship**

Rev John Shearouse (2012) [East] – CHAIR  
 Mr. Frank Kovacs Sr. (2013) [ON]  
 Mr. Greig Park (2014) [ON]  
 Mr. David MacLeod (2015) [East]  
 Mr. John Moerman (2015) [ON]

#### **Congregational Life**

Rev David Els (2012) [East] - CHAIR  
 Mr. Bill McKay (2012) [ON]  
 Mr. Jon Van Dyk (2013) [ON]  
 Mr. Rick Whyte (2013) [East]  
 Rev. Frank Kovacs (2014) [ON]  
 Mr. Simon Oosterhof (2014) [ON]  
 Mr. John Rood (2015) [ON]

**Nominations**

Rev Kevin Carter (2012) [East] - CHAIR  
 Mr. John Moerman (2012) [ON]  
 Mr. Sean Panjer (2013) [ON]  
 Mr. Winston MacEachern (2014) [East]  
 Mr. Reg Lindsay (2015) [East]

**Board of Directors**

Rev. Kevin Carter (2013) [East] – CHAIR  
 Rev. Jeff Kingswood (2012) [ON]  
 Rev. Frank Kovacs (2013) [ON]  
 Mr. Sean Panjer (2014) [ON]  
 Mr. Dave MacKenna (2014) [East]  
 Dr. Jack Whytock (2015) [East]

**Notes:**

1. [ON] means they are in Ontario, [East] means they are in either New Brunswick or Nova Scotia. This is helpful to move toward a balance of our regions on each committee.
2. Yellow highlight indicates a new name to the committee
3. Green highlight indicates a replacement to the committee
4. Grey highlight indicates a ruling elder who is now serving as a deacon in the local congregation.
5. The chairman of Outreach Canada represents Presbytery on Synod's ONA board; the chairman of Stewardship represents Presbytery on Synod's Stewardship Board; the chairman of Nominations represents Presbytery on Synod's nominations committee; plus a Presbytery representative is needed for Synod's Christian Education board.
6. Please note committees, a chairman needs to be appointed at your first meeting. The name must be submitted to the chairman of the Nominations committee so that he may forward the names to the appropriate Synod boards.

**APPENDIX 4 (April/11)**

**Canadian Presbytery Report**  
**April 28, 2011**

In July I was able to attend the Women's Ministry Annual Meeting along with Tini Oosterhof. It was a great blessing to spend time with the women from our sister churches in the South and be encouraged by the Lord's working in the local churches. At the Presidents & Representative's meeting I was given the opportunity to once again point out the importance of working with the leaders of the church and the blessings that come from obeying the order that God has placed in the church.

On the Tuesday afternoon, Tini and I had a table in the Round Robin room. All the ARP Agencies as well as each Presbytery has a table where folks could come by and learn what is going on in the different churches and Agencies. It was astounding how many people did not know that there were any ARP churches in Canada and their responses were overwhelming as they promised to pray for our Canadian churches. The most common question (and it was asked a few times) was "I went to Nova Scotia once... do you know the name of the restaurant when you get off the ferry?"

I hope to be able to attend the Annual Meeting again in July, maybe even with a few more of the Canadian ladies.

On April 8 the Executive Board of Women's ministries met at Bon Clarcken. I was able to 'attend' the meeting of the Presidents and Representative's via Skype. It was a great opportunity to talk with some of the women. The one thing that became very obvious was the improper view of the church that a lot of these women had. In talking about speakers for conferences I mentioned that we had a pastor last year because our Friday evening topic was a bit 'meatier' and we wanted to be sure to have the best speaker for it. The ladies were shocked and amazed that 1. we had a man speak and 2. that he was so enthusiastic about it. Over the course of the conversation I tried to emphasize that we are all part of the body of Christ and that the leaders of the church should be available because we are all part of the same body and that no matter what they are involved in (men's or women's or children's or family study groups) there is an enthusiasm because they are all part of the same body. By the end of the call, the ladies were talking about asking their pastors to speak at conferences, study groups and retreats. It was very encouraging to hear the ladies talking about the WHOLE church as we instead of the women's ministries as something separate from the church.

In February, Trinity, Chatham hosted the 5<sup>th</sup> Annual Ontario ARP Ladies' Retreat. Despite a snow storm in the morning, about 40 women (all the ladies from Trinity, 16 from Riverside and 6 from Grace) attended. Our main speaker cancelled out at the last minute, but Henrietta Hiemstra (a member of Riverside) agreed to speak on What Robs our Joy. She used her time serving on the Mercy Ship in West Africa to remind us that when our hearts are changed we are changed totally – in every aspect of our lives. She talked about how Paul still could tell the people to rejoice always – in spite of the trials he was put through. She then presented a slide show of her three past trips serving on the Mercy Ship. On Saturday morning two women from Trinity talked about Naomi and Sarah and the example that they are to us of trusting in God



even when we don't know what the outcome will be. It was wonderful again to be able to meet and talk with these women and grow our friendships and encourage each other in the different areas and stages of life.

Because of some questions that continue to arise when these retreats are planned, I was advised by the Congregational Life Committee and Rudy deVries (as my advisor) to put together a survey for the women and get their thoughts on the retreats and newsletter. Using that input, changes were made to "The Binder".

One of the main things that came up was opening the retreat to women from outside the ARP. After much discussion, it has been decided that because the purpose of this retreat is for the women of the ARP churches to come together to build unity within the ARP churches, this event will be for ARP members (or attendees). Exceptions will be made if requested, so that if there is someone who could benefit from the speakers may attend, but this is to be the exception and not the rule. We have been accused of being exclusive, but the purpose of the retreat is exclusive in nature.

The last two years, we have had speakers from the hosting church. This has been a great opportunity for the women to teach each other. One thing that will be stressed in the binder is that the session (or at least the pastor or an elder) look over the speeches before the retreat to check content and accuracy. The ladies organizing the retreat will also be asked to give written reports to their session (besides informal conversations) giving more detail.

In the past I have been consulted if there are problems or to check on certain details. I hope to take on a more active role in helping the churches in the planning of the retreats to help alleviate some of the problems that arise and to encourage the women in the work that goes into planning these retreats.

In the fall the ARP Encouragers Newsletter was sent out to the churches. The Spring issue is ready today and will be handed out today for you to bring back to your churches.

Thank you for the opportunity to serve the churches again as the Women's Ministry Representative. I look forward to being able to serve the churches again in the next year.

Respectfully submitted

Jennifer Hovestadt  
Canadian Representative  
ARP Women's Ministries

**Associate Reformed Presbyterian Churches  
in Canada**

**Treasurer's Report**

**for the period ending December 31, 2010**

	Expense Fund	Denominational Ministry Fund	Canadian Church Development Trust	Total All Funds 2010	Total All Funds 2009
<b>RECEIPTS</b>					
	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>		
Covenant Reformed	\$ 800.00	\$ 200.00	\$ 1,000.00	\$ 2,000.00	\$ 2,000.00
Covenanters	300.00	100.00	600.00	1,000.00	1,000.00
Grace Fellowship, NS	1,500.00	1,000.00	1,000.00	3,500.00	3,200.00
Grace Presbyterian, ON	2,500.00	1,250.00	2,982.40	6,732.40	5,462.04
Mount Zion	-	-	-	-	-
Reformed Hungarian	200.00	50.00	500.00	750.00	750.00
Riverside	3,000.00	300.00	2,500.00	5,800.00	6,800.00
Trinity Chatham, ON	1,000.00	200.00	1,000.00	2,200.00	2,200.00
Trinity Woodstock, NB	1,000.00	200.00	1,000.00	2,200.00	2,200.00
Interest	319.62	-	-	319.62	2,467.93
<b>TOTAL RECEIPTS</b>	<u>10,619.62</u>	<u>3,300.00</u>	<u>10,582.40</u>	<u>24,502.02</u>	<u>26,079.97</u>
<b>DISBURSEMENTS</b>					
	<u>Budget</u>		<u>Budget</u>		
Church plants - Kingston			723.90	723.90	96.75
Church plants - London			10,000.00	-	10,000.00
Supplement paid for Iranian supplies				-	1,060.00
Computer				-	1,383.64
Travel	3,310.59	1,500.00		3,310.59	1,462.87
Moderator/Clerk Travel	-	2,000.00		-	-
Telephone, teleconference calls	373.01	500.00		373.01	58.74
Treasurer's Work, Postage, Bank Chgs, Office	481.96	1,500.00		481.96	30.00
Student Bursaries & Expenses	500.00	4,000.00		500.00	750.00
Miscellaneous	6,000.00	-	-	6,000.00	-
<b>TOTAL DISBURSEMENTS</b>	<u>10,665.56</u>	<u>9,500.00</u>	<u>723.90</u>	<u>11,389.46</u>	<u>14,842.00</u>
<b>Excess - Receipts over Disbursements</b>	(45.94)	\$ (9,500.00)	\$ -	\$ (12,500.00)	13,112.56
Bank and Investments - January 1	26,427.35	26,071.16	116,106.80	168,605.31	157,367.34
Bank and Investments - December 30	<u>\$ 26,381.41</u>	<u>\$ 29,371.16</u>	<u>\$ 125,965.30</u>	<u>\$ 181,717.87</u>	<u>\$ 168,605.31</u>
<b>Represented by:</b>					
Bank Balance				\$ 39,610.51	\$ 11,757.57
Investment Certificates				142,107.36	156,847.74
Total Funds - Dec 30				<u>\$ 181,717.87</u>	<u>\$ 168,605.31</u>

**APPENDIX 6 (April/11)****Associate Reformed Presbyterian Churches  
in Canada****Treasurer's Report**

for the period ending April 15, 2011

	Expense Fund		Denominational Ministry Fund		Canadian Church Development Trust		Total All Funds 2011	Total All Funds 2010
<b>RECEIPTS</b>	<u>Actual</u>		<u>Actual</u>		<u>Actual</u>			
Covenant Reformed	\$ -		\$ -		\$ -		\$ -	\$ 2,000.00
Covenanters	-		-		-		-	1,000.00
Grace Fellowship, NS	300.00		250.00		250.00		800.00	3,500.00
Grace Presbyterian, ON	-		-		-		-	6,732.40
Mount Zion	-		-		-		-	-
Reformed Hungarian	-		-		-		-	750.00
Riverside	-		-		-		-	5,800.00
Trinity Chatham, ON	1,000.00		200.00		1,000.00		2,200.00	2,200.00
Trinity Woodstock, NB	250.00		50.00		250.00		550.00	2,200.00
Interest	-		-		-		-	319.62
<b>TOTAL RECEIPTS</b>	<u>1,550.00</u>	<u>-</u>	<u>500.00</u>	<u>-</u>	<u>1,500.00</u>	<u>-</u>	<u>3,550.00</u>	<u>24,502.02</u>
<b>DISBURSEMENTS</b>		<b>Budget</b>				<b>Budget</b>		
Supplement paid to Covenanters							-	-
Church plants - Kingston					0.00		-	723.90
Church plants - London							-	-
Supplement paid for Iranian supplies							-	-
Computer		-					-	-
Travel	-	3,000.00					-	3,310.59
Moderator/Clerk Travel	-	2,000.00					-	-
Telephone, teleconference calls	247.72	500.00					247.72	373.01
Treasurer's Work, Postage, Bank Chgs, Office	-	750.00					-	481.96
Student Bursaries & Expenses	-	4,000.00					-	500.00
Miscellaneous	-	-					-	6,000.00
<b>TOTAL DISBURSEMENTS</b>	<u>247.72</u>	<u>10,250.00</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>247.72</u>	<u>11,389.46</u>
<b>Excess - Receipts over Disbursements</b>	<u>1,302.28</u>	<u>\$ (10,250.00)</u>	<u>500.00</u>	<u>\$ -</u>	<u>1,500.00</u>	<u>\$ -</u>	<u>3,302.28</u>	<u>13,112.56</u>
Bank and Investments - January 1	<u>26,381.41</u>		<u>29,371.16</u>		<u>125,965.30</u>		<u>181,717.87</u>	<u>168,605.31</u>
Bank and Investments - April 15	<u>\$ 27,683.69</u>		<u>\$ 29,871.16</u>		<u>\$ 127,465.30</u>		<u>\$ 185,020.15</u>	<u>\$ 181,717.87</u>
<b>Represented by:</b>								
Bank Balance							\$ 42,912.79	\$ 39,610.51
Investment Certificates							142,107.36	142,107.36
Total Funds - April 15							<u>\$ 185,020.15</u>	<u>\$ 181,717.87</u>

## Past Officers of the Canadian Presbytery

### 2004-05

Moderator: Rev. Dr. Jack C. Whytock

Vice-moderator: Rev. Rick Barnes

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld

### 2006-07

Moderator: Rev. David Els

Vice-moderator: John Moerman

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld/  
Gary Armstrong

### 2008-09

Moderator: Mike Flewelling

Vice-moderator: Rev. Jeff Kingswood

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

### 2010-11

Moderator: Rev. Frank Z. Kovacs

Vice-moderator: Rev. David Els

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

### 2005-06

Moderator: Ken Turner

Vice-moderator: Rev. Frank Kovacs

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld

### 2007-08

Moderator: Rev. John van Eyk

Vice-moderator: Rev. Brian Murray

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

### 2009-10

Moderator: Rev. Brian Murray

Vice-moderator: Rev. Kevin Carter

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong