

THE MINUTES OF THE **CANADIAN PRESBYTERY**

Associate Reformed Presbyterian Churches in Canada,
Associate Reformed Presbyterian Synod

Stated Spring Meeting

April 6 - 7, 2017

Grace Presbyterian Church
Woodstock, ON



Rev. Jerry Hamstra
Moderator

Mr. Bill McKay
Stated Clerk

OFFICERS OF THE CANADIAN PRESBYTERY

MODERATOR

(1 yr. term expires June 30, 2017)

Rev. Jerry Hamstra
Riverside ARP Church
Cambridge, ON

VICE MODERATOR

(1 yr. term expires June 30, 2017)

Mr. Peter Lindsay
Covenanters ARP Church
Cambridge, NS

STATED CLERK

(3 yr. term expires June 30, 2019)

Mr. Bill McKay
Grace Presbyterian Church
Woodstock, ON

READING CLERK

(3 yr. term expires June 30, 2019)

Rev. Brian Murray
Grace Presbyterian Church
Woodstock, ON

TREASURER

(3 yr. term expires June 30, 2019)

Mr. Gary Armstrong
Grace Presbyterian Church
Woodstock, ON

CHURCHES OF THE CANADIAN PRESBYTERY

MARITIMES REGION

Covenant Reformed Presbyterian Church

Covenanters ARP Church

Grace Fellowship Church, ARPC

Mt. Zion ARP Church

Trinity Presbyterian Mission

ONTARIO REGION

Grace Presbyterian Church

Riverside ARP Church

Trinity ARP Church

Faith ARP Mission

Hope ARP Mission

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**MINUTES OF THE CANADIAN PRESBYTERY,
ASSOCIATE REFORMED PRESBYTERIAN CHURCHES IN CANADA,
2017 STATED SPRING MEETING – April 6-7, 2017
Grace Presbyterian Church
Woodstock, Ontario**

Thursday – April 6, 2017

The 2017 Stated Spring Meeting of the Canadian Presbytery was held on April 6 and 7, 2017 and hosted by the Grace Presbyterian congregation (Woodstock, Ontario). There was a time of Christian fellowship and refreshments prior to the beginning of the meeting. 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.

Worship

The Canadian Presbytery began this year's Stated Spring Meeting with a worship service. This service was presided over by Rev. Rudy de Vries. Mr. Martin Dendekker (Student of Theology – GPTS) presented God's Word from Isaiah 45:1-13 to the presbytery. This was Mr. Dendekker's "Junior Sermon".

Presbytery Convenes for 2017 Stated Spring Meeting

Rev. Jerry Hamstra, the Moderator of the Canadian Presbytery (2016/17), called the presbyters to order at 8:50 a.m. and convened the 2017 Stated Spring Meeting of the Canadian Presbytery. Rev. Hamstra constituted the meeting of the Canadian Presbytery as a court of the church of Jesus Christ, with prayer.

Greetings from the Host Congregation

On behalf of the congregation of Grace Presbyterian Church, Rev. Jeff Kingswood extended warm greetings and salutations to the presbyters and guests of the Canadian Presbytery.

Calling of the Roll

<u>CHURCH</u>	<u>MINISTER</u>	<u>RULING ELDER</u>
<u>Maritime Region</u>		
Grace Fellowship ARP	Rev. Rick Barnes - ABSENT	ABSENT
Covenant Reformed Presbyterian	Rev. John Shearouse	ABSENT
Covenanters ARP	VACANT	Albert Gerrits
Mt. Zion ARP	VACANT	Russell Lutes
Trinity Presbyterian Mission	Rev. Jonathan Cowan - ABSENT	Bill McKay
<u>Ontario Region</u>		
Riverside ARP	Rev. Jerry Hamstra	Greig Park
Grace Presbyterian	Rev. Jeff Kingswood (Senior) Rev. Brian Murray (Associate)	John Rood
Trinity ARP Church	Rev. Henry Bartsch	Henry Van Til
Faith ARP Mission	Rev. Stephen Richardson	Ken Turner
Hope ARP Mission	Rev. Kevin Carter	John Moerman
<u>Other Ministers of the Canadian Presbytery</u>		<u>Officers of the Court</u>
Dr. William VanDoodewaard	Gary Armstrong	
Rev. Rudy de Vries	Bill McKay	
Dr. Frank Kovacs	Peter Lindsay	

- Licentiate/Candidate Tom Van Maanen was present.
- Mr. Adam Harris, Mr. Robert Widdowson and Mr. Martin Dendekker were present as Students under Care of the Presbytery.
- Rev. Rick Barnes was not present at this meeting but did send his regrets regarding his absence.
- Rev. Jonathan Cowan was absent due to travel difficulties from Greenville, SC and sent his regrets to the Stated Clerk.
- Grace Fellowship ARP (Sydney Mines, NS) and Covenant Reformed Presbyterian (Halifax, NS) were not represented with Ruling Elders at this meeting.
- A quorum for this stated meeting was declared to be present with eighteen (18) presbyters in attendance.

Mission Congregations

- **Motion:** It is moved by Outreach Canada to allow Ruling Elders from the Mission congregations of the Canadian Presbytery to fully participate in this meeting. **M/S/C**

Introduction of Guests and Fraternal Delegates

The following guests were noted to be in attendance: Jennifer, Hovestadt, Anne-Marie de Vries, Rev. Curt Van Dyken, Andrew Van Dixhoorn, John Nymann, Bryant Flanagan, Bill Groot Nibbelink, Randy Lieuwen, David Chi, Jason Tucker and Aaron Koning.

Rev. Scott Wilkinson (RPCNA) and Rev. Daniel Ventura (URCNA) were introduced as the fraternal delegates to this meeting of the Canadian Presbytery.

- **Motion:** To grant Privilege of the Floor to the recognized Fraternal Delegates. **M/S/C**

Rev. Wilkinson (RPCNA) and Rev. Ventura (URCNA) brought words of greeting from their respective fellowships.

Report of the Moderator (Rev. Jerry Hamstra)

1. Presentation and Approval of the Docket
 - **Motion:** To adopt the docket as presented. **M/S/C**
2. Appointment of the Moderator's Committees
Rev. Rudy de Vries and Henry Van Til were appointed to serve on the Moderator's Committee for Excuses and Resolutions.

Report of the Stated Clerk (Bill McKay)

1. Approval of the Minutes
 - **Motion:** To approve the minutes from the January 23, 2017 Called Meeting of the presbytery as circulated. **M/S/C**
2. Form of Government Revision (See Appendix 1)
A revision to the ARP Form of Government was approved at the June 2016 meeting of the General Synod and is to be voted on by the presbyteries at their 2017 Stated Spring Meetings in a recorded vote and reported back to the 2017 General Synod Meeting. The revision changes the clause regarding the annual review of congregational financial records so that

someone from the congregation who is not directly involved in the financial dealings of the congregation may do the review rather than having an independent review by someone not connected directly to the congregation.

- **Motion:** To approve the proposed revision to the ARPC Form of Government. **M/S/C**
- **Results:** 18 - in Favour/ 0 – Opposed

3. Memorial From Covenanters ARP Church (See Appendix 2)

The presbytery has received a memorial from the session of Covenanters ARPC (Cambridge, NS) requesting that the presbytery proceed to examine Mr. Adam Harris as to his suitability to move forward towards licensure and ordination. This memorial comes in spite of the presbytery's determination (as expressed at the 2016 Stated Fall Meeting) because of the discovery of Mr. Harris' position in support of paedocommunion. The presbytery motion from the 2016 Stated Fall Meeting read as follows "**Motion:** *That Adam Harris will remain as a student under care until the 2017 Stated Spring Meeting to give time for him to reconsider his views.* **M/S/C**".

- **Motion:** To refer the memorial to the M&HW Committee. **M/S/D**
- **Motion:** The Canadian Presbytery will not accept an exception to the Lord's Supper with regards to paedocommunion. **M/S/C**

Rev. Kevin Carter led the presbytery in prayer for Adam Harris, his family and Covenanters ARPC.

COMMITTEE REPORTS

A. **Minister and His Work Committee (Dr. Bill VanDoodewaard)**

1. Martin Dendekker

The presbytery discussed and offered helpful criticism and suggestions to Mr. Dendekker after preaching his "Junior Sermon" before the presbytery.

- **Motion:** That this sermon from Mr. Martin Dendekker be sustained as his "Junior Sermon" towards future licensure. **M/S/C**

➤ **The presbytery recessed at 9:50 a.m. for Standing Committee Meetings followed by Lunch**

➤ **The presbytery reconvened for business at 2:00 p.m. with prayer**

Mission Presentation on Pakistan

The presbytery was blessed to have Dr. Keith Ackerman and his wife Rhoda in attendance at this presbytery meeting. Dr. and Mrs. Ackerman serve as World Witness missionaries in Sahiwal, Pakistan. Dr. Ackerman is in his 6th year as the Hospital Director at Christian Hospital Sahiwal. Mrs. Rhoda Ackerman also serves as the Superintendent of the Nancy Fulwood School of Nursing. Dr. Ackerman gave the presbytery a report on the ongoing work at the hospital in Pakistan.

A. **Minister and His Work Committee (continued)**

2. Students Under Care and Licentiatees

a. Students Under Care

- The committee met with and introduced several candidates to be brought under care of the presbytery (David Chi, Richard Vander Vaart and Randy Lieuwen).
 - **Motion:** To take David Chi as a Student of Theology Under Care pending his

completion of three months as a member of Riverside ARPC. **M/S/C**

- **Motion:** To appoint Rev. Brian Murray as a mentor for David Chi. **M/S/C**
- **Motion:** To receive Rev. Richard Vander Vaart as a student under care and serve a one year mentorship to be organized by Rev. Henry Bartsch as his mentor pastor and Rev. Steve Richardson as his pastor in conjunction with the M&HW Committee to be reviewed at the 2017 Stated Fall Meeting. **M/S/C**
- **Motion:** That Rev. Richard Vander Vaart is to be allowed to serve for six-week periods in the vacant churches of the presbytery while he is preparing for his presbytery examination. **M/S/C**
- **Motion:** To receive Randy Lieuwen as a Student of Theology Under Care*. **M/S/C**
***Note:** It was made clear that Mr. Lieuwen would not be eligible for the student bursary until he is enrolled in a seminary and that he would not be allowed to preach in a congregational worship service until he has completed his first year of seminary.
- **Motion:** To appoint Rev. Steve Richardson be appointed as Randy's mentor. **M/S/C**
- Bryant Flanagan offered prayer for Richard VanderVaart.
- Albert Gerrits offered prayer for Randy Lieuwen.
- John Moerman offered prayer for David Chi.

ii. Martin Dendekker

Martin is continuing his studies at GPTS and is completing his 3rd year of studies.

iii. Adam Harris

Adam addressed the presbytery at this time and expressed his thanks to the presbytery and Grace Presbyterian Church for their care and patience with him over the past number of years.

- Rev. Henry Bartsch offered prayer for Adam, his family and his future.
- Rev. Brian Murray offered prayer for Martin Dendekker, his family and his future.
- Rev. Jeff Kingswood offered prayer for Tom Van Maanen and his future.
- John Rood offered prayer for Robert Widdowson and his future.

b. Licentiate Tom Van Maanen

Mr. Van Maanen is still preparing for possible missionary service in Malawi, Africa and has been in discussion with the Canadian Presbyterian Missions committee regarding the involvement of the Canadian Presbytery in this mission.

3. Ministers Serving Out of Bounds & Ministers without Charge

a. Dr. Frank Kovacs

Dr. Kovacs gave a brief summary of his current labours. He has been pursuing a path in teaching and has been appointed as a Visiting Scholar with the University of Toronto. He has also since secured teaching positions at Tyndale Seminary and also at Knox College, Toronto.

b. Dr. William VanDoodewaard

Dr. VanDoodewaard gave a brief report as he and his family are now worshipping at Harvest OPC in Grand Rapids as the NE Presbytery has closed Holy Trinity ARP Mission. He is doing well in his teaching position at Puritan Reformed Theological Seminary.

- Rev. Rudy de Vries offered prayer for Dr. VanDoodewaard and his family.
- Ken Turner offered prayer for Dr. Kovacs and his family.

4. Procedure for Dealing for a Minister Without a Pastoral Call

When a minister without a call submits his annual report to the Presbytery, he shall include:

- Ministry work he has fulfilled with the average number of hours spent per week,
- The efforts he has made to pursue a call,
- Any reasons for not pursuing a call if he has not done so (such as illness).

In the case where a minister is found to be delinquent in pursuing a call, the M&HW committee shall endeavor to persuade him to do so (see BOD 8-A-4*).

- If he continues to be delinquent, the committee shall recommend to Presbytery that he be appropriately censured.
- The minister shall be notified of the meeting when Presbytery will consider this matter, and shall be given the opportunity to speak to the matter. He shall be advised of his right of appeal.

In the case where a minister has been pursuing a call, but without success, the M&HW committee shall provide counsel and prayerful encouragement to him.

- If, after three years, he is unable to find a call, his name shall be removed from the roll unless a majority of Presbytery votes in favor of extending the “without a call status” for another year or votes to change his status to “honorably retired.”
- The minister shall be notified of the meeting when Presbytery will consider this matter, and shall be given the opportunity to speak to the matter. He shall be advised of his right of appeal.
- If an extension is given, it must henceforth be renewed each year.

Special considerations:

- If a minister has legitimate reasons for not pursuing a call such as illness, persecution, or a family crisis, he should ordinarily be permitted to retain his status or granted the status of “honorably retired.”
- If a minister without a call becomes busy serving in ministries such as writing, evangelism, teaching, missions, hospital or prison ministry, etcetera; consideration should be given to the hours he is spending in ministry and to the legitimacy of the work he is doing. If the committee determines that the particular labours he is doing are needed in the kingdom of Jesus Christ, the committee may recommend to Presbytery that the minister be issued a call to carry out the work he is doing under the Presbytery’s oversight.

NOTE* *Book of Discipline*

Chapter 8, Withdrawals

A. Minister

4. In the event a minister ceases entirely to exercise the duties of his office, devoting himself to other pursuits without satisfactory reason, the presbytery shall endeavor to

persuade him to return to his work of the ministry. If unsuccessful in their persuasion, the minister's name shall be removed from the roll with entry of the facts upon the record. These circumstances may constitute a censurable offense.

- **Motion:** To be adopt the document for use of the presbytery as a guideline. **M/S/C**

5. Filling Vacant Pulpits With Non-approved Ministers

The committee was instructed to develop a policy to help give guidance to the sessions of vacant churches to help them fill their pulpits. Both the ARP Form of Government and the Manual of Procedure of the Canadian Presbytery give considerable guidance in this area (see below). The gist of that guidance is that the M&HW Committee is to maintain a list of approved ministers, students and laymen who are available for pulpit supply and that Sessions are not to “secure any person as an occasional supply, except in an emergency, without the approval of Presbytery or the installed pastor.”

Furthermore, the MOP requires that the Session of each vacant congregation report to the M&HW Committee at each Stated Meeting of Presbytery regarding those who have supplied their pulpits since the last meeting of Presbytery as well as their plans for the coming 6 months.

The M&HW committee has a list of ministers and students, which it has approved for pulpit supply. We have not been able to come up with enough names on that list to provide adequate pulpit supply for the vacant churches.

Concern was expressed at the Fall Stated Meeting “that some churches have had some men preach from their pulpits that have not been approved by the presbytery, are not licensed to preach, nor under the care of any recognized churches.”

- **Motion:** In the light of these considerations we urge Sessions to follow the requirements of the FoG and the MoP, and that in the “emergencies” the FoG allows for (9:53, A.), Sessions should avoid men who are not licensed to preach at a recognized church; and further, even in an emergency, we recommend that Sessions of vacant churches to consult with their interim moderator. **M/S/C**

B. Moderator's Committee Reports

1. Missions Committee (Rev. Steve Richardson)

a. Amendment to the Canadian Presbytery Manual of Procedure (See Appendix 3)

The committee is presenting a proposed amendment to the Manual of Procedure to allow for the creation of a new Standing Committee of the Canadian Presbytery. This revision was presented at the 2016 Stated Fall Meeting for 1st reading prior to implementation.

- **Motion:** To receive the proposed amendment as the 2nd reading of this amendment; and further, to revise the manual of Procedure with this amendment. **M/S/**
- **Motion:** To refer this draft amendment back to the committee for clarification on the qualifications under Art. IV.E.1 and Art. IV.A.1 to make clear which classifications require subscription and which do not. **M/S/C**

b. Committee Formation Process to Date

The committee has been moving forward and has made application for charitable status. The committee has been informed that the name we had hoped to use would most

probably not be eligible for our use due to possible difficulties with registered trademark and copyright laws. The name the committee has now chosen is “Canadian Presbyterian Missions”. This name has historic Presbyterian roots in Canadian missions. The mission society established by Jonathan Goforth (Canadian Presbyterian missionary to China from 1888 - 1935), operated as the “Canadian Presbyterian Mission” in China during that time.

- **Motion:** To dissolve the Moderator’s Committee on Missions with thanks. **M/S/C**
- **Motion:** To form a new Standing Committee of Presbytery under the title of Canadian Presbyterian Missions; and further, the membership of the committee will consist of the present committee members from the former Moderator’s Committee on Missions. **M/S/C**
- **Motion:** These committee members will serve for a minimum of 5 years before they begin to rotate off to other committees in order to help stabilize the committee for long-term operations. **M/S/C**

c. Committee By-laws (See Appendix 4)

The committee has submitted by-laws for the operation of the committee, which are required under Canadian law when applying for charitable status. These by-laws are in accordance with the Manual of Procedure.

- **Motion:** To approve the proposed by-laws for the operation of Canadian Presbyterian Missions. **M/S/C**

d. Policy Manual

The committee has developed and distributed a proposed “Policy Manual and Missionary Handbook” to aid in the operation of the committee in dealing with missionaries and the development of candidates for missionary service. It is a detailed description of how the committee will operate as a standing committee of the presbytery outlining day-to-day as well as long-term aspects of the operation of a missions committee. It also states explicitly that the Canadian Presbytery is the ultimate and final arbiter of all decisions by the committee and that the committee operates exclusively under the control of the Canadian Presbytery. The committee is requesting that the presbytery receive this proposed policy manual for their study and to return with any possible recommendations for changes at the 2017 Stated Fall Meeting of the Canadian Presbytery.

- **Motion:** To receive the proposed “Policy Manual and Missionary Handbook” for study; and further, to return for responses and/or revisions to the 2017 Stated Fall Meeting of presbytery; and further, to notify the committee of any changes by August 1, 2017. **M/S/C**

e. Malawi

i. Presentation of Proposed Mission (See Appendix 5)

Tom and Sandra Van Maanen and John Rood gave a report on the proposed mission for Malawi. In their proposal for a mission in Malawi, Tom and Sandra Van Maanen will be based in the Lilongwe area of Malawi and are proposing to begin a teaching program for pastors and elders, which will be called “Berean Ministries”. They are also looking to be working closely with Rev. Brian De Vries (HRC) and Mukhanyo Theological College from South Africa in the further development of this work.

They will also be looking at working with 2 church plants in Chinsapo as well as a women’s ministry called Nyenyezi Ministry. This was a ministry begun by an HRC

missionary couple who have since left the field. The HRC has pledged to support the Nyenyezi program with \$10,000 for program support (designated exclusively for program support). This is not to be considered as personal missionary support for Tom and Sandra.

The committee has determined that almost \$100,000 per year will be needed to properly finance this proposed ministry in Malawi. This would cover all aspects of the ministry including travel, insurance, housing, etc. At this time the Canadian Presbytery has extremely limited funds available due to priority commitments to the ongoing church plants within the Presbytery.

In order to help facilitate the operation of this committee until such time as the committee receives its charitable status, the deaconate of Grace ARP in Woodstock is being asked to set up a sub-account where any donations and funds can be channeled through their office.

The committee (after discussion) is presenting three recommendations for presbytery's consideration. As a committee, we are apprehensive about how to get Tom and Sandra on the Mission Field. The presbytery needs to be responsible as well as encouraging about how we lead in this mission opportunity. The committee understands that the calling which Tom and Sandra are challenged with will require a leap of faith and resting in the providence and will of God.

Recommendations

The committee is making recommendations regarding the possible implementation of this as a viable mission of the Canadian Presbytery.

- **Motion:** The Canadian Presbytery reaffirms the *"interest of the presbytery to open up the field to investigate the establishment of a mission in Malawi"*. **M/S/C**
- **Motion:** That Presbytery recommends that Tom raise 50% of the finances required for support of the mission, the Canadian Presbytery to contribute another 25% of the funds required and then challenge the individual churches of the Canadian Presbytery to raise the remaining 25% to support Tom and Sandra Van Maanen in Malawi; and further, to look at the Mission items in their budgets and recommend they consider supporting Canadian Presbytery initiatives as a priority. **M/S/**
 - **Motion:** To refer the motion back to the committee for their further discussion with the Stewardship Committee as to where the funds from the presbytery would come from. **M/S/C**

- **RECESS**

At 4:45 p.m. Rev. Hamstra declared a recess for this session of presbytery.

- **DINNER**

At 5:00 p.m. the presbytery met for dinner.

- **Service of Worship**

The presbyters and friends of the Canadian Presbytery gathered together again at 7:30 p.m.

(April 6, 2017) in the sanctuary of Grace Presbyterian Church, for a communion/worship service. Rev. Brian Murray presided over the service and Dr. Frank Kovacs presented God's Word from Joshua 24:1-14 to the congregation. A time of fellowship followed the worship service.

Friday, April 7, 2017

At 7:30 a.m., the Presbytery assembled for a time of prayer.

WORSHIP

At 8:00 a.m., the Presbytery gathered in the sanctuary for worship. Dr. William VanDoodewaard presided at this service. Rev. Richard Vander Vaart brought the Word of God to the presbytery as he preached from John 3: 22-30.

Presbytery Re-Convenes

At 9:00 a.m., following the worship service, Rev. Hamstra called the presbytery to order and re-convened the 2017 Stated Spring Meeting of the Canadian Presbytery with prayer.

Calling of the Roll

A quorum was declared to be present.

C. MINISTER AND HIS WORK (cont'd.)

6. Rev. Richard Vander Vaart

The sermon of Rev. Richard Vander Vaart was reviewed at this time.

- **Motion:** To sustain this sermon as Rev. Vander Vaart's "Junior Sermon". **M/S/C**

7. Review of Annual Statistical Forms

The Annual Statistical Reports that were received were reviewed and approved.

8. Standing Committees (See Appendix 6)

The Standing Committees of presbytery were appointed.

- **Motion:** To approve the Standing Committee List for 2017/18 (effective July 1, 2018) as presented. **M/S/C**

9. Criteria for men to Preach in Our Pulpits

The question arose (in the committee) as to what constitutes an "emergency" situation to have someone from a non-NAPARC church to preach in our pulpits. The committee is asking for feedback as to what to constitute as an appropriate definition of exceptions and an "emergency" and a guideline for time periods. The committee will report back to the Fall Meeting.

10. Adam Harris

- **Motion:** To release Mr. Adam Harris as a Student of Theology Under Care of the Canadian Presbytery due to his continuing support of paedocommunion which is counter to the confessional position of the ARPC. **M/S/C**

11. Dr. Frank Kovacs

- **Motion:** To task the M&HW committee to meet with Dr. Frank Kovacs to assess his standing in relation to our confessions and evaluation of his sermon preached on Thursday evening, April 6, 2017. **M/S/C**

12. Interim Moderator

- **Motion:** To approve the appointment of Rev. Brian Murray to serve as the Interim Moderator of Trinity ARP (Chatham) during the upcoming three month sabbatical of Rev. Henry Bartsch. **M/S/C**

13. Moderator 2017/18

- **Motion:** That Mr. John Moerman is accepted by acclamation to the office of Moderator of the Canadian Presbytery for 2017/18. **M/S/C**

14. Vice-moderator 2017/18

Mr. Moerman put forward the name of Rev. Steve Richardson to serve as Vice-Moderator of the Canadian Presbytery for 2017/18.

- **Motion:** To confirm Rev. Steve Richardson as Vice-Moderator of the Canadian Presbytery for 2017/18. **M/S/C**

D. **OUTREACH CANADA (Ken Turner)**1. ONA Church Planting Paradigms

The General Synod received the memorial from the Canadian Presbytery in June 2016 to investigate possible theological issues with the church planting paradigms that are currently employed by ONA. As a result, the paper that the ONA subsequently developed was devoid of a theological basis for the paradigms they are currently employing. Other presbyteries also rejected the ONA document and the ONA Board has since formed a sub-committee to address these concerns. Rev. Cowan is serving on this sub-committee of ONA. Their completed work will be brought to the General Synod meeting in June of this year.

2. CRA & Church Plants

There have been great difficulties recently with the recent church plants receiving “Charitable Status” from the Canadian Revenue Agency (CRA). A sub-committee has been formed consisting of Rev. Kevin Carter, Aaron Koning and Rita Ferguson to investigate, determine the process and standardize the application process for obtaining a charitable status number from the CRA for our churches. This will include the “Internal Divisions” clause and will also include creating a standardized constitutional template.

3. Changeover in Chairmanship

Rev. Brian Murray will take over as the new chairman of Outreach Canada as Rev. Cowan steps down.

4. Rev. Rudy de Vries

Rev. de Vries gave a verbal report on his ongoing work with Redemption Prison Ministry in the Canadian federal penitentiaries. He shared both his joys and his struggles in this ministry. He has seen great satisfaction and joy in his work. Rev. Shearouse offered prayer for Rev. de Vries – his health, his family and his ministry.

5. Canadian Presbytery Mission Congregationsa) Trinity Presbyterian Mission (Woodstock, NB) (See Appendix 7)

The Provisional Session has been functioning with Kurt Kafferlin, Bill McKay and Rev. Brian Murray working with Rev. Jonathan Cowan as the moderator of the session. There have been some trying times as they work to try to settle past issues involving memberships and discipline. There have been difficulties as they work through the process of unity

through doctrine, commitment, finances and outreach. There are encouraging signs on the road ahead such as with the VBS this past summer and the excitement it generated. It is noted that Kurt Kafferlin will not be deployed with his National Guard unit this year as originally thought. Rev. Jeff Kingswood offered prayer for Trinity Presbyterian Church.

b) Faith ARP Mission (See Appendix 8)

Rev. Stephen Richardson presented a brief update on what is happening at Faith ARP Mission in Tillsonburg, ON. It is encouraging to see the growth of the congregation. They have recently moved back into a building in Tillsonburg proper. Rev. Kevin Carter led the presbytery in prayer for Faith ARP.

c) Hope ARP Mission (Kingston, ON) (See Appendix 9)

Rev. Kevin Carter gave an update on the ongoing work of Hope ARP Mission in Kingston. It is very encouraging with the contacts they have made. They are seeing some growth in the numbers who have been attending recently. It is both humbling and amazing to see God's providence in His supply for their needs. Rev. Henry Bartsch led the presbytery in prayer for Hope ARP Mission in Kingston.

6. Canada for Christ - 2030

No new report at this time.

E. STEWARDSHIP/CONGREGATIONAL (Rev. Steve Richardson)

1. Women's Ministry (See Appendix 10)

- **Motion:** To grant Privilege of the Floor to Jennifer Hovestadt. **M/S/C**

Jennifer Hovestadt gave a brief report to the presbytery regarding the work of the Women's Ministry in the Canadian Presbytery. They are proposing an "Adopt a Church Planter, Missionary, Student Under Care" Program for the churches of the presbytery to help encourage those ministries. John Rood offered prayer for Jennifer and the women's ministry.

- **Motion:** To approve the "Adopt a Church Planter" program proposed by the Women's Ministry. **M/S/C**

2. 2017 Treasurer's Report (See Appendix 11)

The Treasurer's Report for 2017 (1st quarter) was presented for information only.

3. Signatories on Accounts

The treasurer is requesting to change the requirement of having 2 signatories/persons present for account changes be changed to a single signatory to make it easier to move funds within the accounts at the bank. All cheques will still have 2 signatures.

- **Motion:** To allow one signatory on account changes for transferring funds at the bank. **M/S/D**

4. Treasurer

- **Motion:** To express gratitude to Gary Armstrong for his excellent work as our Presbytery Treasurer. **M/S/C**

5. Congregational Life Report

a) Report on Vacant Churches

The committee heard reports from the vacant churches in the presbytery and how they are dealing with their pulpit supply and other issues. The current list of vacant churches includes

Mt. Zion ARP (Moncton, NB) and Covenanters ARP (Cambridge, NS).

Rev. Brian Murray offered prayer for Covenanters ARP and Dr. Frank Kovacs offered prayer for Mt. Zion ARP at this time.

b) Session Minutes

- **Motion:** To approve the reception of the session minutes from the Ontario Region churches as examined and approved by the committee. **M/S/C**
- **Note:** Trinity ARP's Session Minutes (Chatham, ON) were not available to be reviewed and therefore will need to be presented at the 2017 Stated Fall Meeting for review.

6. Annual Reports

The committee reviewed annual statistical reports to the presbytery and synod. There were no reports received from Riverside ARPC, Grace Fellowship ARPC and Mt. Zion ARPC.

7. Elder Training and Support

The committee received a request from Peter Lindsay for financial assistance (\$1,000/year) to enroll in the Master of Ministry for Ruling Elder program at Greenville Presbyterian Theological Seminary. In consultation with the M&HW Committee, Peter does not qualify to be taken under care as a student of presbytery and therefore does not qualify for the \$1,000 bursary that is available to students. There is no precedent within the presbytery for this model to be adopted although the presbytery does wish to encourage the training of elders. Rev. Kingswood stated that (as a member of the GPTS Board), he could find the funding that Peter requires in order to take part in this program.

- **Motion:** That the presbytery direct Stewardship and Congregational Life to investigate the setting up of protocols to direct funding towards elder training; and further, to report back to the 2017 Stated Fall meeting. **M/S/C**

F. **MODERATOR'S COMMITTEES**

1. Subscription to the Westminster Standards

There is no report at this time as the issue is being dealt with at the General Synod level.

2. Disclosure of Offenses to the Civil Magistrate (Rev. Brian Murray) (See Appendix 12)

The committee has presented a report on when pastors/sessions need to report offenses to the civil magistrate. While the federal laws of Canada deal with certain offenses such as sexual abuse (especially with minors) and give precise direction as to what is the responsibility of the church in the matter, the Canadian churches are also located in 3 different provinces. Another aspect that complicates the matter is that the provincial laws may differ slightly from one province to another as to responsibility for reporting other offenses that are not dealt with under federal legislation. The Moderator's Committee is recommending that each church session is provided with the assembled information and that the sessions become familiar with the provincial laws of their location and to follow those guidelines to the best of their ability.

- **Motion:** to dissolve the Moderator's Committee on Disclosure with thanks. **M/S/C**

3. Trinity ARP (Woodstock, NB) Commission (Rev. Jeff Kingswood)

The commission met with the parties involved and have has a draft proposal for resolution that will be presented to the Session and to Mike Flewelling for their discussion and implementation.

Dr. Bill VanDoodewaard offered prayer at this time.

4. Teleconference Options (Ken Turner) (See Appendix 13)

The committee has received feedback from the committees who have agreed to help with reporting on various methods of teleconferencing in order to help cut costs to the presbytery.

- **Motion:** That all presbytery committees (Standing or appointed) adopt the use of VOIP applications such as Skype or Google Hangouts as the primary means for teleconferencing; and further, that Primus is to be used only in cases where Skype or Google Hangouts are unavailable. M/S/C
- **Motion:** To dissolve the committee having completed its tasks as requested by the presbytery, with thanks. M/S/C

5. Formation of a Canadian Synod (Rev. Henry Bartsch)

No report at this time.

UNFINISHED BUSINESS

B. Moderator's Committee Reports

1. Missions Committee (Rev. Steve Richardson)

e. Malawi

i. Presentation of Proposed Mission

- **Motion:** That Presbytery recommends that Tom raise 50% of the finances required for support of the mission, the Canadian Presbytery to contribute another 25% of the funds required and then challenge the individual churches of the Canadian Presbytery to raise the remaining 25% to support Tom and Sandra Van Maanen in Malawi; and further, to look at the Mission items in their budgets and recommend they consider supporting Canadian Presbytery initiatives as a priority. M/S/W
- **Motion:** That the Canadian Presbytery support the proposed Malawi mission opportunity at \$5,000/year; and further this support is conditional on Tom and Sandra Van Maanen raising their full support via pledges for a minimum 5 year period before a pastoral call can be extended; and further, 80% of that pledged support needs to be committed by and through churches. M/S/C

Rev. Henry Bartsch offered prayer for Tom and Sandra at this time.

NEW BUSINESS

There was no New Business to report.

REPORTS OF MODERATOR'S COMMITTEE

1. Excuses and Absences

Excuses were received from pastors Rick Barnes and Jonathan Cowan. Frank Kovacs requested excuse for a late arrival and John Moerman requested excuse for an early departure.

2. Resolutions

The following motion from the Excuses and Resolutions Committee:

- **Motion:** *We resolve that with thanksgiving to God, the Canadian Presbytery express their heartfelt gratitude to the Session and congregation of Grace Presbyterian Church who hosted, served, and billeted us with evident generosity and joy, facilitating our times of*

*worship, fellowship, and church work and leaving us refreshed and rejoicing! **M/S/C***

And furthermore, that this note of gratitude be printed in the bulletin of Grace Presbyterian Church.

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

- **September 28-29, 2016:** Covenanters ARP Church, Cambridge, NS
- **April 5-6, 2018:** Trinity ARP Church, Chatham, ON

ADJOURNMENT/ ANNOUNCEMENTS – CLOSING PRAYER AND BENEDICTION

Rev. Hamstra prayed and presented the benediction.

The court adjourned at 11:32 a.m. with the singing of Psalm 133.

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

These minutes are respectfully submitted and attested by:

Rev. Jerry Hamstra
Moderator

Bill McKay
Stated Clerk

APPENDIX 1 (April/17)

To: ARPC Clerks of Presbytery
 From: Roger N. Wiles, Executive Director of Central Services
 Re: Form of Government §5.11
 Date: September 16, 2016

On August 19, 2016, a memorandum was sent to all ARP Church Treasurers giving explanation to the change in §5.11 in the Form of Government. While the analysis of the change in §5.11 was accurate, the memorandum was premature in that the revision needed to be considered and voted on by the presbyteries and then finalized at Synod next year.

The new language represents a change in the *Form of Government*. Therefore, each presbytery should consider the revision at their Fall meeting and then vote on the changes in the Spring.

Please consider the following:

Below is the recommended FOG revision which was overtured to the presbyteries by Synod 2016.

Moderator's Committee on Memorials Recommendation #2:

*That in light of the concern for clarity the following changes be made to the FOG 5:11: remove the sentences in **bold** and replace them with the sentences underlined.*

5:11 current

*The congregational treasurer, who is entrusted with the regular offerings of the congregation, shall be responsible to the oversight of the diaconate. A monthly financial report of the congregational treasurer shall be included in the minutes of the diaconate. **An outside entity, someone not directly connected to the congregation, shall conduct a financial review to ensure full accuracy and disclosure of church finances. Such a review shall be paid out of the church's funds, made part of the sessional record, and made available to any member who wishes to view it. Such a review shall be conducted no less frequently than every third year.***

5:11 revision

The congregational treasurer, who is entrusted with the regular offerings of the congregation, shall be responsible to the oversight of the diaconate. A monthly financial report of the congregational treasurer shall be included in the minutes of the diaconate. An objective and financially literate party, someone not directly connected to the maintenance of the financial records, or receipt and/or distribution of church funds, shall conduct an annual financial review. Such review shall be designed to provide at least limited assurance that (1) financial assets are properly safeguarded, and (2) the reported financial statements are complete and accurate.

Do you approve of this revision _____ YES _____ NO _____ ABSTAIN

It should be handled in the following manner according to FOG Ch 14:

The recommendation should be placed on the program of your fall presbytery meeting and opened for discussion from the floor, but no vote or amendments.

The vote on the revision should be taken at your spring meeting. Only those personally present at the meeting of Presbytery shall be entitled to vote.

The number of "yes" votes, the number of "no" votes and the number of any who "abstain" should be forwarded to Principal Clerk Ron Beard no later than May 1, 2017.

The final tabulation of all votes of all presbyteries will be announced at Synod 2017. An accumulative two-thirds "yes" vote of all the votes cast is required for ratification.

If you have any questions, please let us know.

APPENDIX 2 (April/17)

Covenanters Associate Reformed Presbyterian Church

6185 Hwy#1, Cambridge, NS B0P 1G0 PH: (902) 681-0734

covenantersarpchurch@gmail.com

Memorial from Covenanters ARP Church on Examination of Student Adam Harris

Fathers and brothers of the Canadian Presbytery,

The minutes from our meeting in September 22, 2016 at Grace Fellowship ARP Church read as follows regarding the examination of Mr. Noel Adam Harris for licensure:

The M&HW Committee recommends that Noel Adam Harris not be presented for examination for licensure due to his differences with the ARPC Doctrinal Standards regarding his views on paedocommunion being in opposition to those standards.

Motion: That Adam Harris will remain as a student under care until the 2017 Stated Spring Meeting to give time for him to reconsider his views. M/S/C

The session at Covenanters ARP Church has observed that Student Adam Harris has submitted to the Presbytery's instructions and that his views remain unchanged. However, from our interaction with him as a candidate, as well as from extensive interaction with him about his views by our interim moderator, we are led to believe that Mr. Harris's exception does not necessarily corrupt others areas of doctrine. Therefore in full submission to the will of the higher church court as the Holy Spirit would lead, we humbly present the following memorial.

Whereas Mr. Harris testifies that his view regarding the Lord's Supper and all other doctrines is in full agreement with our Standards with the sole exception that he believes those we call non-communicant members ought to be admitted to the Table;

And whereas he affirms that covenant children are required to grow up to a credible profession of justifying faith when they come to years and ability to examine themselves, and thereafter to maintain that profession if they wish to continue coming to the Lord's Table;

And whereas he affirms that the way grace is received by communing adults is the same as that which is set forth in our Standards;

And whereas he promises to fully submit to our Standards in preaching and teaching, and in administering the Lord's Supper and so will only admit or endeavour to admit those who meet

the requirements set forth in our Standards;

And whereas the best way to determine if Mr. Harris's views (apart from the sole exception stated) are in accord with our Standards is by a full examination;

And whereas there is no reason to doubt that Mr. Harris will be forthright in such an examination given the fact that he has not kept his scruple hidden from us when he might easily have done so;

Be it resolved that Mr. Harris be given a full examination to determine if he is fit to be licensed to serve as a minister within the bounds of the Canadian Presbytery.

Approved by the Session of Covenanters ARP Church on March 6, 2017.

Peter Lindsay Clerk of Session

APPENDIX 3 (April/17)**Proposed Amendment to the Canadian Presbytery MoP****PART E WORLD MISSIONS CANADA****Article 1****a) Membership**

- 1) This committee shall have a minimum of five (5) members chosen from the Presbytery-at-large in view of special interests or abilities.
- 2) Members of the committee shall be elected at the Spring Meeting to serve a four-year rotation term beginning July 1 of that year. Members shall not be eligible for re-election to the committee until one (1) year has elapsed after the close of their term of service. The Moderator of the Canadian Presbytery will serve as an ex-officio member.
- 3) The committee requires a quorum of three (3) members to meet.
- 4) The committee will require the following officers to operate:
 - Chairman
 - Vice-chairman
 - Clerk
 - Treasurer
- 5) The chairman of the committee:
 - Is elected or appointed by the presbytery and serves as the missionaries' primary contact with World Missions Canada and the Canadian Presbytery.
 - Is responsible to supervise the operations of World Missions Canada. He is to communicate regularly with the Presbytery concerning the status of the committee and to seek advice and guidance from the Presbytery concerning major decisions. He is to present a status report of the committee at each stated meeting of the presbytery.
- 6) The treasurer of the committee:
 - Shall be responsible for receipting, properly safeguarding, and dispersing all general Mission funds in keeping with World Missions Canada and Presbytery approved needs.
 - Must maintain a full accounting of all funds, keeping the records open for review by World Missions Canada and members of the Presbytery
 - Should never mix the Mission's account with a personal account. (Keeping the account separate reduces the chance of improper use of funds and makes it easier to transfer the account to the next treasurer.)
 - Should, whenever possible, establish accounts for the "Treasurer of World Missions Canada" in conjunction with the Canadian Presbytery and not the individual
 - Shall be responsible for any financial support/gifts that are developed for the use of the missionaries
 - Shall administer the financial care of the missionaries on a day-to-day basis as needed
 - Shall work in conjunction with the Treasurer of the Canadian Presbytery
 - Shall serve in an *ex-officio* capacity on the committee only in the event the treasurer is a layperson of a congregation of the presbytery
 - Shall provide monthly financial reports for the committee and semi-annual reports for the presbytery

Article 2**a) Duties**

- 1) This committee shall be responsible for promoting a continuous program of international missions for development and support through the various channels of the Presbytery.

- 2) The committee shall be charged with the responsibility of promoting interest throughout the Presbytery in the international mission program of the General Synod.
- 3) The committee shall receive, maintain and disburse all funds contributed to “World Missions Canada”.
- 4) The committee shall consider applications from missionary candidates and, upon appointment of the candidates, to direct and supervise their preparation for foreign work and to conduct a commissioning service.
- 5) The committee shall supervise the work of the missionaries on the field by whichever means the committee has at its disposal.
- 6) The committee shall take charge of and administer any property, in this or foreign countries, that may be given or acquired for the advancement of the work.
- 7) The committee shall present the challenge and needs of service on the foreign mission field.
- 8) The committee shall prepare and present to the Canadian Presbytery a budget for the operations of the “World Missions Canada Standing Committee”.
- 9) The committee shall make a semi-annual report to the Stated Meetings of the Canadian Presbytery.
- 10) The committee is charged with the direction of the entire work of foreign missions involving the Canadian Presbytery and views this charge as a solemn responsibility for:
 - The character of those who represent it on the foreign field
 - Their loyalties to the principles of the Gospel as held by the ARP Church
 - The fidelity and efficiency of their labours
 - The propriety of the methods employed
 - The wise and economical use of the funds committed to its trust
 - Challenging the Church in Stewardship for the support and development of the missionary work
 - Because “World Missions Canada” is a part of the great, worldwide missionary work of the Church, the committee cooperates with other denominations in this country and around the world in fulfilling its purpose

Article 3

a) Responsibility and Authority

- 1) The Canadian Presbytery has final responsibility and authority over the complete operations of the World Missions Canada Standing Committee
- 2) World Missions Canada acts solely as a standing committee of the Canadian Presbytery, but, notwithstanding, the chairman of the World Missions Canada Committee (in concert with the committee itself) are given authority (by the presbytery) to make certain decisions and to take actions at times (without the deliberation of the presbytery), to insure the safety and well-being of the missionaries on the field
- 3) World Missions Canada also has the authority to make operational decisions regarding the day to day operations pertaining to mission placements and their operations
- 4) World Missions Canada shall make a full report to the Canadian Presbytery regarding any “emergency” actions or decisions that have taken place at the earliest possible opportunity for a formal report

Article 4

a) The World Missions Canada Missionary

World Missions Canada missionaries are approved and appointed by the Canadian Presbytery and are held accountable through the World Missions Canada Standing Committee on behalf of the Canadian Presbytery. The missionaries shall rely on the World Missions Canada Committee for support, assistance and guidance.

1) Missionary Classifications

- **Commissioned Career Missionary** – commissioned by the presbytery for long term service
- **Cooperative Missionary** – sent by the presbytery under an agreement with another agency to serve in a field under that agency’s authority
- **Associate Missionary** – sent by another agency under an agreement with the presbytery to serve in a field under the authority of the Canadian Presbytery
- **Short Term Missionary** – sent under the authority of the presbytery with a mission assignment of less than 2 years
- **Volunteer Missionary** – serves on the field in a volunteer capacity without pay or benefits although World Missions Canada may administer donated funds

b) The Role of a Missionary

The role of a World Missions Canada missionary requires balance and flexibility. Depending on the needs and opportunities on the field, the particular strengths and abilities of the candidate will form the basis of the missionary’s job description. The missionary will form many relationships, and the strength of those relationships will greatly impact their ministry. It is important for the missionary to form these relationships in a manner glorifying to Jesus Christ.

c) Relationship with World Missions Canada

The World Missions Canada Committee is the link between the missionary and the Canadian Presbytery. The committee shall develop objectives, policies, and strategies (as approved by the presbytery). The Chairman of Missions Canada has day-to-day responsibility for the organization, including carrying out the objectives, policies and strategies as set by the presbytery. His role includes providing orientation, direction, and accountability. He works with the missionary and the Mission (where applicable) to maintain the vision, set goals, ensures positive relationships, and shares a common ownership of all field-related programs. He may choose to provide support on specific matters through other World Missions Canada Committee members. He may designate a team leader to be responsible for carrying out his and the Committee’s guidance on the field.

Communication is essential in maintaining the missionary’s relationship with World Missions Canada:

- Discuss work-related concerns with the Chairman and promptly advise him of any significant developments or problems on the field.
- Prior to each Stated Meeting of the Presbytery, the missionary shall prepare a semiannual Report of Mission/Ministry Activities and send this to the Chairman at least one month before the meeting for his use in updating the presbytery.
- Complete a Personal Life Evaluation in December of each year and review it with the Director of Member Care or the Executive Director.
- Inform World Missions Canada of any travel away from the field (vacation, trips out of country, etc.)
- The Presbytery is responsible for all missionary assignments. Any interest in changing assignments should be communicated to the presbytery through the Chairman of World Missions Canada.
- There may be exceptional circumstances in which the missionary feels the need to communicate directly to the Presbytery rather than through the Chairman of the committee. In such circumstances, communication must be to the whole Presbytery via the Stated Clerk or the Reading Clerk. (See Section 6.5)
- Occasionally, the Chairman may recommend the missionary to seek advice and expertise on a particular matter from an individual presbytery member. Such communication must be carefully limited to that specific matter.

d) Prerequisites for Becoming a Missionary

- 1) Jesus Christ, the King and Head of the Church, calls all His children to be witnesses to the community around them. However He issues a special call to some to be a cross-cultural witness – a missionary. These individuals must be convinced of their call for this purpose. Those who possess this call demonstrate a self-sacrificial spirit and a passion for reaching the world for Christ. The “Missions Canada” committee may serve as an instrument of God in the Call to individuals by issuing invitations to serve in foreign fields.

e) **Qualifications**

- 1) The following qualifications apply to all missionary classifications. Like all Christians, a missionary should have:
- A total consecration to our Lord
 - An understanding of how to walk with Christ daily and how to engage in spiritual warfare and growth through prayer and Bible study
 - Faithfulness in their personal witness
 - A belief in and personal adherence to the basic doctrines of evangelical Christianity
 - A commitment to cross-cultural evangelism and teaching
 - A desire to work hard without close supervision
 - An adaptable and flexible spirit
 - The ability to work in harmony with other missionaries and nationals
 - A willingness to work under the authority of others as a servant of Christ
 - The ability to persevere through times of stress and discouragement
 - A loyalty to “World Missions Canada” and his/her denomination

f) **Education and Credentials**

- 1) Generally, “World Missions Canada” missionaries should have an undergraduate degree or its equivalent. The committee may set specific education and training requirements according to the job description of the missionary.

g) **Citizenship**

- 1) Canadian citizenship is not a requirement for becoming a “World Missions Canada” missionary. However, “World Missions Canada” normally does not send a non-Canadian citizen, or one who has recently become a Canadian citizen, as a missionary to the country in which he/she was born. Should an exception arise and they are appointed to serve in their country of origin, their salary will be based on the same rate as a local pastor so as to avoid resentment or jealousy within the local church.

h) **Process of Becoming a Missionary**

“World Missions Canada” will continue to develop specific procedures for the application, screening and preparation for becoming a “World Missions Canada” missionary.

The submission of an application does not constitute a claim to appointment, nor does it give any priority in gaining an appointment. The Canadian Presbytery has the final authority for appointing its missionaries.

A pre-candidate is someone who has expressed a serious interest in becoming a World Missions Canada missionary. This stage begins with the individual submitting preliminary application forms, i.e. Information Form, Questionnaire on Christian Beliefs, etc. The pre-candidate then maintains regular contact with the World Missions Canada for guidance and prayer. When ready to move forward in pursuit of becoming a missionary, the application form for missionary service is to be completed and submitted to World Missions Canada.

1) **The Application**

The application allows the potential missionary candidate to share information with World Missions Canada. This will include information on the individual's background and expectations

as a missionary. The applicant must provide all requested information unless specifically waived.

World Missions Canada requires the applicant to provide a personal Christian testimony, a statement about his/her desire for missionary service, as well as his/her qualifications. The individual should also provide names and contact information of persons who may provide World Missions Canada with a greater understanding of the applicant.

The submission of an application does not constitute a claim to appointment, nor does it give any priority in gaining an appointment. World Missions Canada conducts an extensive review and evaluation process to determine if it will offer an appointment to an applicant. The Canadian Presbytery always maintains the final authority for appointing its missionaries.

2) Meet with World Missions Canada

Any individual interested in becoming a missionary must meet with World Missions Canada to give a testimony and discuss why he/she believes they have been called to be a missionary.

3) Field Assignments

All field assignments are subject to the approval of the Canadian Presbytery. The Committee shall assign missionaries to fields based on ministry needs, the fitness and preferences of the candidates, the needs of particular fields and other considerations at the time. The Canadian Presbytery (through the Committee) may also change these assignments from time to time. Prior to departure for the mission field, the candidate must meet all conditions of appointment including building their pledge support to approximately 100% (including the first year's travel and allowances).

4) Commissioning

The Canadian Presbytery approves and appoints individuals for missionary service to a specific field or area of service to spread the Gospel of Jesus Christ. The appropriate Church court (Presbytery for ministers and Sessions for lay missionaries) then commissions the individuals for service in a special "Service of Commission for Missionary Service".

a) Commissioning Service

"A commissioning, which is distinct from ordination to church office, is the solemn recognition of a person as set apart for a particular work of ministry." (The Directory of Public Worship, V.C.8)

World Missions Canada, in conjunction with the Canadian Presbytery, appoints individuals for missionary service. The appropriate Church court (Presbytery for ministers and Sessions for lay missionaries) then commissions the individuals for service.

When a couple is commissioned, it will normally be done jointly. The commissioning is done as part of a worship service and is usually held in the local church of the new missionary. The commissioning service should include the following elements:

- A sermon
- A charge will be given to the missionary candidate(s) following his/her affirmative answer to the question,

"Do you, without any mental reservation, accept this spiritual commission from the church to be sent out as its missionary(ies) for the cause of the Gospel of Jesus Christ?"
- A charge to the congregation (representing the full church).
- Laying on of hands by the elders present while the host pastor offers a commissioning prayer

a) **Lifestyle Issues**

i) **Divorce**

“World Missions Canada” recognizes that in many instances a divorce in an individual’s past may have adverse effects upon service as a missionary; however, Scripture acknowledges certain just causes for divorce. Therefore, depending upon individual circumstances, “missions Canada” may appoint divorced individuals as missionaries.

2) **Homosexuality/LGBT Lifestyles**

The Bible clearly denounces all forms of the LGBT lifestyle as sin. “World Missions Canada” will not consider lesbian, gay, bisexual or transgender applicants for missionary service. “World Missions Canada” may consider applicants with past (but not current) LGBT activity on a case-by-case basis.

3) **Cultural Sensitivities**

The evangelical community has varied views on the proper extent of “Christian liberty”. However, there are times when freedoms that may be accepted in a Western setting will be considered offensive and/or inadvisable in a cross-cultural setting. Therefore, “World Missions Canada” may counsel its missionaries to give up certain practices that the Bible or secular law does not directly prohibit when they are deemed as cultural stumbling blocks to others. Under this category could fall the use of alcohol and tobacco, styles of dress or other various habits or manners.

Article 6

a) **Matters Not Provided For**

Such matters and details of operations of the World Missions Canada Standing Committee that are not noted here shall be found in detail in the “*World Missions Canada Policy Manual*” and the “*Missionary Candidate Manual*” as determined by the Canadian Presbytery, according to the general principles of the “Form of Government” of the General Synod of the Associate Reformed Presbyterian Church and the established order and policy of the church.

APPENDIX 4 (April/17)

Associate Reformed Presbyterian Churches in Canada

CANADIAN PRESBYTERY



CANADIAN
PRESBYTERIAN MISSIONS

BY-LAWS

Glossary

- Use of the titles of “Canadian Presbyterian Missions”, “CPM” and “Committee” all refer to the Canadian Presbyterian Missions Standing Committee
- Use of the titles of “Canadian Presbytery”, “Presbytery” and “ARP Churches in Canada” all refer to the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada

By-laws of Canadian Presbyterian Missions

Standing Committee

These bylaws prescribe Committee operations to accomplish this directive.

ARTICLE I – NAME, AUTHORITY AND PURPOSE

Section 1 - Name

The name of the organization is Canadian Presbyterian Missions of the Canadian Presbytery (Associate Reformed Presbyterian Churches in Canada) and commonly referred to as “Canadian Presbyterian Missions.”

Section 2 - Authority

Canadian Presbyterian Missions is a Standing Committee of the Canadian Presbytery (Associate Reformed Presbyterian Churches in Canada) and is subject to the Standards, governance and oversight of the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada.

The committee receives oversight from the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada. The Presbytery maintains the final authority to approve, amend, or set aside any committee action.

Canadian Presbyterian Missions also adheres to the authority and discipline of other church courts (presbyteries and sessions) in relations with ministers, missionaries and congregations.

Section 3 – Purpose

Canadian Presbyterian Missions’ purpose is to carry out the foreign mission work of the

Associate Reformed Presbyterian Churches in Canada. The mission of Canadian Presbyterian Missions is:

In response to the Great Commission of Jesus Christ, Canadian Presbyterian Missions is the committee of the Canadian Presbytery (Associate Reformed Presbyterian Churches in Canada) to which has been entrusted the administration of the international missions program of the Canadian Presbytery, primarily outside the borders of North America (Canada and the United States of America inclusively).

Our purpose is to plant healthy, reproducing God-glorifying churches, which are confessionally Reformed in doctrine and Presbyterian in structure and polity. These churches will be located in defined communities across geographic and cultural boundaries. We are also called to engage these churches and missions in whatever course of continuing education deemed to be necessary for their growth and edification.

Canadian Presbyterian Missions realizes this purpose by sending and supporting missionaries and by mobilizing other ARP churches to do so. Our missionaries proclaim Jesus Christ as the only Saviour and Lord through evangelism, discipleship, church planting, Christian education and works of compassion.

Section 4 – Property

Canadian Presbyterian Missions may hold title to various real and other properties that serve the foreign missions ministry of the ARP Churches in Canada. It is also responsible for any property disposition upon approval of the Canadian Presbytery.

All titles, deeds, contracts, leases and other such property documents must be carefully secured and preserved. Depending on local laws, appropriate property documents may be held in the Canadian Presbyterian Missions office or by the Mission. If the original documents are held overseas, the missions should send copies and translations to the World Missions Canada office.

The Canadian Presbytery will supervise the upkeep and use of any and all real property held in Canada. The Presbytery is responsible for approving and determining the use of these facilities/properties. The Committee Chairman will handle day-to-day property administration.

ARTICLE II – MEMBERSHIP

Section 1 – Members

Individuals as designated by the Canadian Presbytery alone are members of this committee. Membership on this committee is exclusively limited to Communicant Members-at-large of churches of the Canadian Presbytery (who are in good standing and not under church discipline).

The established constitution of the roll of the committee shall consist of no less than two Ministers of the Word and Sacraments and two Ruling Elders (in good standing) of the Canadian Presbytery. The remainder of the committee positions may be filled with members-at-large of the churches of the Canadian Presbytery at the discretion of the Canadian Presbytery.

Individually, members have no authority. Rather, the organization acts based on the collective decisions of its committee, as outlined herein.

Section 2 – New member orientation

The committee will develop an orientation program. This program is required for all new members of the committee.

ARTICLE III – CANADIAN PRESBYTERIAN MISSIONS COMMITTEE

Section 1 – Committee role and operation

The Canadian Presbytery is responsible for overall policy and direction of Canadian Presbyterian Missions. It delegates responsibility for day-to-day operations to its Committee Chairman.

Section 2 – Oversight

The Canadian Presbytery has oversight of all activities of the Committee. It may approve, amend, or set aside any action by the Canadian Presbyterian Missions Committee.

Section 3 – Board size, terms, selection, vacancies and compensation

The Committee shall have a minimum of six (6) and no more than ten (10) members chosen from the Presbytery-at-large in view of special interests or abilities.

All members of the committee shall be approved at the Stated Spring Meeting of the Canadian Presbytery to serve a 4 year rotation term beginning July 1 of that year. Minister and elder members of the committee shall not be eligible for re-election to the committee until one (1) year has elapsed after the close of their term of service, unless the presbytery

acts to overrule this requirement.

The committee requires a quorum of four (4) members to meet. The committee will require the following officers to operate:

- Chairman
- Vice-chairman
- Clerk/Secretary
- Treasurer

The Moderator of the Canadian Presbytery will serve as an ex-officio member.

Committee members receive no compensation other than reasonable expenses, which are receipted and approved by the committee chairman and the chairman of the Stewardship Committee of the presbytery.

Section 4 – Responsibilities

As the Canadian Presbytery's agent for foreign missions, the Committee has responsibility:

- a. To direct and facilitate the entire work of foreign missions for the ARP Churches in Canada.
- b. For the character of those who represent the ARP Churches in Canada on the foreign fields, their loyalty to the Gospel, the Westminster Confessions of Faith, The Westminster Larger and Shorter Catechisms and the ARP Churches in Canada for the fidelity and efficiency of their work, and the propriety of their methods.
- c. To challenge the church's stewardship in support and development of foreign missions. It must also make wise and economical use of funds entrusted to it.
- d. To cooperate with other churches and agencies in Canada and the United States and around the world to support foreign mission work.
- e. To mobilize the ARP Churches in Canada to full engagement in and support of the mission of the church through prayer, missionary care, sending and going as well as through stewardship.

Section 5 – Specific Duties

The Committee will:

- a. Define policy and through the Committee Chairman supervise the work of all missionaries and mission work. This includes any mission work regardless of how funded.
- b. Review the applications of prospective missionaries as candidates for possible international missionary placements.
- c. Recommend and assign missionaries to the field (subject to the final approval of the Canadian Presbytery). It is then responsible for their work and support. It may cancel an appointment or recall a missionary when the Committee, for the good of the work, deems the missionary is hindering the work of the mission.
- d. Counsel missionary candidates and missionaries on the field.
- e. Advise the national churches of the presbytery about the conduct of the work of Canadian Presbyterian Missions work.
- f. Prepare an annual budget and oversee the Committee Chairman's execution of it. It should monitor financial records.
- g. Maintain full and accurate records of its meetings and actions. It makes these available for review as required by the Canadian Presbytery.
- h. Publicize the work of Canadian Presbyterian Missions and opportunities for service.
- i. Make provisions for emergency situations as they may develop.

Section 6 –Duties of Members

Individual Committee members will:

- a. Seek to serve God as a Committee member.
- b. Attend and actively participate in the meetings of the Committee.
- c. Fulfill the obligations of officers and/or committee members as appropriate to their assignments within the Committee.
- d. Participate in recommending and establishing committee policy and providing

oversight for its use.

- e. Serve on at least one sub-committee (as necessary). Committee members have the privilege of attending the meetings of any other sub-committee of the Committee.
- f. Select the Committee Chairman and provide him with advice and counsel.
- g. Participate in an annual evaluation of the Committee's work and of the relationship between the Committee and the Canadian Presbytery.
- h. Keep abreast of current mission issues and take advantage of cross-cultural ministry opportunities.
- i. Promote the work of Canadian Presbyterian Missions within the guidelines of Committee policy.

Section 7 - Meetings and notice

The Committee will meet a minimum of four (4) times in the year. This will consist of at least two (2) regular meetings in addition to the semi-annual stated meetings of the Canadian Presbytery (normally held the first week of April and the last week of September in a time and place as established by the presbytery). An official Committee meeting requires that each Committee member have written notice at least one week in advance or as previously established in a prior meeting. The secretary may convey this notice by mail, telephone, electronic communications or other effective means. It is the responsibility of the committee members to respond to the secretary as to their availability to attend these meetings.

The Committee will also meet on the special call of the chairman or any three voting members. The secretary will send each Committee member notice of a special meeting at least one week in advance. This notice will state the purpose of the special meeting. Action during a special called meeting is limited to the agenda of the notice unless three-fourths of the Committee members present agree to additional action.

The rules contained in the current edition of Robert's Rules of Order govern the Committee in all cases where they are applicable and in which they are not inconsistent with the Standards of the ARP Churches in Canada, directives of the Canadian Presbytery or the established Policy Manual.

The Committee may hold electronic meetings. An affirmative vote of a majority of all Committee members is required for approval of any action during an electronic meeting.

Section 8 - Quorum and passage of motions

A quorum must be present for the Committee, or any of its sub-committees, to conduct official business. A quorum is at least four members of the full membership of the Committee or Sub-committee. In the absence of a quorum, the body may take no formal action except to adjourn the meeting to a subsequent date/time.

Unless otherwise specified, passage of motions requires a simple majority of the members present. Only members present at a meeting may vote.

Section 9 - Officers, Election and Duties

There are four officers of the Board, consisting of a chair, vice-chair, clerk/secretary and treasurer.

At the Stated Spring meeting, the Nominations Committee of the Canadian Presbytery will appoint a slate of candidates from the presbytery-at-large to replace those Committee Members whose terms have expired. Those candidates will then need to be approved by majority vote of the Canadian Presbytery.

The committee members, by majority vote, elect the officers annually to one-year terms. They take office on July 1st of the year. The Committee may elect an officer to serve consecutive terms.

a. The chairman will:

1. Preside over the meetings of the Committee and the Executive Committee.
2. Call for meetings of the Executive Committee to deal with any and all urgent business and emergencies.
3. Appoint members of all sub-committees, except the Executive Committee, promptly after July 1st and designate the chair of each sub-committee.
4. Act as an advisory member of all sub-committees.
5. Serve as a member of the Executive Committee of the Canadian Presbytery

and will represent the Canadian Presbyterian Missions Committee on the Executive Committee of the Canadian Presbytery.

6. Regularly consult with the Moderator of the Canadian Presbytery in order that their combined efforts might be a mutual benefit to the Committee.
7. Perform additional duties in keeping with this office as the Committee and/or Presbytery may request.

b. The vice-chairman will:

1. Fill the role of chairman in the chairman's absence and assist as requested.
2. Chair or advise sub-committees on special subjects as necessary or as directed by the Committee.

c. The clerk/secretary will:

1. Ensure the keeping of full and fair records of Committee actions, including overseeing the taking of minutes at all Committee meetings. The secretary provides the Chairman a copy of all Committee meeting minutes within fourteen working days.
2. Ensure the sending of meeting announcements, correspondence (as needed), copies of minutes and agendas to each Committee member.
3. Ensure the proper maintenance of official Canadian Presbyterian Missions Committee records.

d. The treasurer will:

1. Shall be responsible for receipting, properly safeguarding, and dispersing all general Mission funds in keeping with Canadian Presbyterian Missions and Presbytery approved needs.
2. Must maintain a full accounting of all funds, keeping the records open for review by Canadian Presbyterian Missions and members of the Presbytery.

3. Should never mix the Mission's account with a personal account. (Keeping the account separate reduces the chance of improper use of funds and makes it easier to transfer the account to the next treasurer).
4. Should, whenever possible, establish accounts for the "Treasurer of Canadian Presbyterian Missions" in conjunction with the Canadian Presbytery and not the individual.
5. Shall be responsible for any financial support/gifts that are developed for the use of the missionaries.
6. Shall administer the financial care of the missionaries on a day-to-day basis as needed.
7. Shall work in conjunction and consultation with the Stewardship Standing Committee of the Canadian Presbytery.
8. Shall serve in an *ex-officio* capacity on the Executive Committee only in the event the treasurer is a layperson of a congregation of the presbytery.
9. Shall provide quarterly financial reports for the committee and semi-annual reports for the presbytery.
10. Shall submit all financial records to the Stewardship Standing Committee for an annual review prior to the stated fall meeting of the Canadian Presbytery.

Section 9 - Resignation, absences, and termination

Resignations from the Committee must be in writing and received by the secretary. The Committee will notify the Canadian Presbytery's Stated Clerk and the Chairman of the Presbytery Nominations Committee of any resignations.

Members who miss three consecutive meetings (without cause) are subject to possible dismissal by the Presbytery. The Presbytery may remove a member for cause after a hearing before the full Presbytery and a three-fourths vote of the members of the Presbytery present. This can be accomplished via teleconference if necessary.

ARTICLE IV – COMMITTEES

Section 1 – Canadian Presbyterian Missions Standing Committee

The Canadian Presbyterian Missions Standing Committee develops and monitors the World Missions Canada budget, income, and expenditures. Key roles include:

1. Finance

- Develop the budget for the coming year and make updates, as appropriate. (The Canadian Presbytery approves the Canadian Presbyterian Missions budget and expenditures must be within the budget allocations. The Presbytery must approve any major change in the budget).
- Oversee the development program and to encourage churches to participate.
- Ensure sound fiscal record keeping and controls; including an annual independent audit of finances.
- Maintain liaison with the Canadian Presbytery's Stewardship Standing Committee in relation to investment and bank accounts.
- In coordination with the Canadian Presbytery's Stewardship and the Minister and His Work Standing Committees set missionary salary levels. Reviews the annual audit and makes appropriate recommendations to the Presbytery.
- Working with the Canadian Presbytery's Stewardship Standing Committee, annually review the compensation plan for all missionaries and employees. The Committee Chairman will specifically approve reimbursements to members of the committee.

2. Medical

The Canadian Presbyterian Missions Standing Committee develops overall direction for medical programs. Key roles include:

- Set standards for medical and paramedical volunteers and short-term workers
- Identify medical needs (personnel and equipment) for fields and special areas
- Identify sources for volunteers.

3. Personnel

The Canadian Presbyterian Missions Standing Committee develops overall direction for personnel programs. The committee chair may split the committee into Candidate and Missionary Subcommittees as needs suggest. Key roles

include:

- Oversee proper recruiting, screening, selection, orientation and preparation of candidates to fill missionary positions
- Evaluate candidates and make recommendations to the Presbytery concerning continued development and appointment
- Inform the Presbytery of the ability to recruit candidates to meet field slots
- Meet regularly with missionaries to evaluate and address their needs (at home and on the field)
- Evaluate missionary life (pastoral care)
- Maintain Canadian Presbyterian Missions Standing Committee policies directly related to candidates and missionaries
- Recommend to the Presbytery changes in missionary status
- Coordinate missionary activities in supporting development.

4. Strategy

The Canadian Presbyterian Missions Standing Committee develops long-term policies. It also oversees determination and changes in the mission fields. Key roles include:

- Maintain the Canadian Presbyterian Missions Standing Committee Policy Manual
- Project field staffing plans to include determining slots by fields
- Oversee the short-term missions programs
- Recommend cooperative agreements with other mission organizations
- Evaluate the missionaries' ability to implement the fields' strategy

- Coordinate preparation of the annual report to Presbytery
- Review the mission statement and field status periodically
- Maintain Crisis Management procedures

Section 2 – CPM Executive Committee

The CPM Executive Committee is composed of the four officers of the Standing Committee. The Moderator of the Canadian Presbytery is an advisor to the CPM Executive Committee.

The CPM Executive Committee gives general supervision to the affairs of Canadian Presbyterian Missions Committee between regular Presbytery meetings. It also deals with critical issues that may arise. Except for the power to amend the Policy Manual and Bylaws, the CPM Executive Committee will have all the powers and authority of the full Standing Committee in intervals between Committee meetings.

The Committee Chairman, in consultation with the Moderator of the Presbytery, may call a meeting of the CPM Executive Committee to meet emergency situations. Three members of the Canadian Presbyterian Missions Standing Committee may also call for a meeting.

The CPM Executive Committee will report all actions to the full Canadian Presbyterian Missions Standing Committee at its next stated meeting. The full standing committee may affirm, amend or set aside any CPM Executive Committee action.

Section 3 – Sub-committees

The Committee may create sub-committees as needed for the efficient conduct of its business. The chair will appoint members to sub-committees shortly after the joining of new members in July. The chair will also appoint a chair for each sub-committee. Sub-committee assignments are valid for one year; the chair may reappoint a member to the same sub-committee in successive years.

Sub-committees have no governance responsibility but rather aid the Committee in segments of its overall ministry. Sub-committees may make recommendations to the full Standing Committee for action, as deemed appropriate.

Sub-committees may develop detailed procedures, guides and other aids to facilitate their

work.

Sub-committee chairs call meetings as needed or as requested by any committee members. The chair will preside over meetings and provide minutes to the Standing Committee secretary. The chair also organizes and ensures presentation of sub-committee reports.

ARTICLE V – COMMITTEE CHAIRMAN AND STAFF

Section 1 – Committee Chairman

The Canadian Presbyterian Missions Standing Committee develops objectives, policy and strategy. The Committee Chairman has day-to-day responsibility for the organization, including carrying out the organization's objectives, policies and strategies. The Chairman will attend all Presbytery meetings; report on the progress of the organization; answer questions of the Presbytery members and carry out the duties as directed.

The Chairman, operating within the Presbytery's policies and directives, and in conjunction with the CPM Executive Committee, acts on behalf of the Canadian Presbyterian Missions Committee between meetings. When Committee guidance is not present, or as seems prudent, he brings matters to the Presbytery for discussion and decision.

The Chairman is usually the spokesperson for the committee. He may speak for the Committee and sign papers on its behalf, within limits as established by the Presbytery.

Section 2 – Staff

The Canadian Presbyterian Missions Standing Committee is responsible to hire, organize and supervise a staff necessary to support the Canadian Presbyterian Missions ministry, subject to the direction and approval of the Canadian Presbytery. These duties include:

- Recruiting missionary candidates and mentoring them through their commissioning
- Pastoral care of missionaries, employees, and their families
- Support development

- Financial management and record keeping. This includes routine handling of committee funds, within the guidelines as established by the Canadian Presbytery
- General office management
- Administrative support to the Committee

The Committee Chairman is the official link between the Presbytery and the staff. He may delegate detailed discussions to staff members while retaining decision authority.

ARTICLE VI - MISCELLANEOUS

Section 1 – Fiscal year

The fiscal year of the Canadian Presbyterian Missions Standing Committee will begin the 1st day of January and terminate on the 31st day of December each year.

Section 2 – Semi-annual report

The Canadian Presbyterian Missions Standing Committee must submit a semi-annual report to the Canadian Presbytery each year for consideration at its stated meetings. The report will include personnel changes, financial information, key activities in the mission fields and other information as seems prudent.

ARTICLE VII – AMMENDMENTS TO THE BY-LAWS

Section 1 – Amendments

Proposed amendments must be presented at a meeting and may not be voted on until a subsequent meeting. A two-thirds majority of the members of the Presbytery may amend these bylaws.

Section 2 – Reporting

Proposed amendments to these bylaws will be reported to the Canadian Presbytery in the Canadian Presbyterian Missions Committee semi-annual report.

CERTIFICATION

The Canadian Presbyterian Missions Standing Committee approved these bylaws by a two-thirds majority vote on November 21, 2016. The Canadian Presbyterian Missions Committee reported these bylaws to the Canadian Presbytery on April 6, 2017.

Rev. Stephen Richardson
Chairman of Canadian Presbyterian Missions

Rev. Gerald Hamstra
Moderator of Canadian Presbytery



SUMMARY OF THE MISSION WORK OF TOM AND SANDRA IN MALAWI, AFRICA

MALAWI MISSION REPORT REPORT TO THE ARP PRESBYTERY 2017

Esteemed Brothers,

As many of you know, I have been going to the country of Malawi, Africa for the last several years. In this last year however, I have gone with a specific purpose. That purpose was to establish the possibilities of a long term mission work in Malawi on behalf of the Canadian ARP Presbytery.

Background History

When I first came to Malawi some 11 years ago, I was struck by the situations that many men, who were pastors of the CCAP church, found themselves in. CCAP is an acronym for the *Central Church of Africa Presbyterian*. This church was founded historically by the pioneering efforts of David Livingston, together with Scottish and Dutch Missionaries. Thus, their confessions were found, both in the three forms of Unity, and the Westminster Standards. Many of the men who I met in those early visits, were current pastors, who at that time found themselves all alone with some 5-10,000 members under their charge, numerous surrounding village prayer houses, and a circuit riding type of ministry. In addition, they were often the only men with literary skills and an education and had to do all the preaching, Communion, funerals, weddings, and pastoral care in these outlying areas. Because of this, we found that most men who were the pastors of the local mother church, might not be in their particular church for months at a time. Appointed to assist them, where 'elders' in the loose sense of the word, not the biblical sense. It was found that many of these elders were simply village elders; often with no Bible, no training, and quite frankly not only ignorant of the Christian faith, but not Christians at all.

My desire was, and still is to find a way to help these men (pastors in particular) in training some of their men from each congregation in the Reformed biblical doctrines of faith, and basic Christian principles of life and faith, in order that through this ministry, they may come to a knowledge of the truth, and for some who may not even be believers, we pray a saving knowledge of Jesus Christ.

Through all these years, intertwined in this desire to train and assist, is the persisting need for education at a bible college/seminary level. This would give men who seek to have a more rigorous, biblical, pastoral training in the gospel ministry the training they need in their own country, rather than seeking it in the U.S., for example. The CCAP does have their own 'Seminary,' but their theological stance is influenced by liberal theology, with more focus on Academics and 6 months of 'ministerial training.' My plan then was to partner with a bible college, or seminary, which would have either a distance site, or satellite campus in Malawi, where we could utilize material and courses, and in the end of the day, be able to give men a diploma or degree along with sound biblical teaching.

This important background information helps to understand what has recently transpired (covered further in this report) in our mission efforts in this last trip to Malawi.

New Beginnings

In my last report to Presbytery I reported that I had been shut out from working at Logos ministries. This closed door brought us to the point where I believed my work in Malawi could be finished, or had to be re-evaluated as to how much I was needed there anymore. As it was my prayer still to revive the work of training pastors and elders, since that was the bulk of my work in Malawi on previous occasions it seems that the Lord was still preparing for us a way. In God's providence, through Confex Makhalaria, I was given the name of a Pastor, Nehemiah Kasangthu, who was seeking such help. Confex is a native Malawian

WORK IN MALAWI

Malawi is a small, land locked country located in the south eastern side of Africa. Our work is predominantly done in the central region around the capital city of Lilongwe. There is a highly dense population in and around the city. We work mostly on the outskirts, in the area of Chinsapo as well as the village of Chimbiya and Chileka, where there is subsistence farming and much poverty.

confessions were found, both in the three forms of Unity, and the Westminster Standards. Many of the men who were current pastors at that time found themselves all alone with some 5-10,000 members under their charge, numerous surrounding village prayer houses, and a circuit riding ministry. In addition they were often the only men with an education and literary skills. Having to do preaching, Communion, funerals, weddings, and

studying right now in Puritan Seminary in Grand Rapids Mich, and a licentiate in the ARP. I was able to visit this pastor and preach at his church. He expressed the same need as do so many Malawian CCAP pastors that; he was on his own, with untrained elders and an illiterate community, needing much help in so many areas of ministry. We agreed if the Lord is indeed preparing this opportunity, that my initial plan in working together with him, would be the training and educating of his elders in the doctrines of the faith and government of the church.

By God's grace I also heard of another pastor, who has completed his studies at Puritan Seminary, and who had been an outspoken critic of the theological slide and practices of the CCAP. They have put him as a result of his criticisms, in an outlying area with a large ministry. I contacted him and found that in that same night he had been seeking me. The Lord works in marvelous ways, and we were able to get together the following day. His name is George Kalengo. George has a Masters of Divinity degree, plus his THM, so is a very qualified man academically. He was also principal for a short period of time at Covenant College in Zambia.

He has a ministry responsibility which is quite overwhelming. He has some 7-8000 people in his parish, a sum of 70 elders and a similar amount of deacons, 37 prayer houses, and very little if no support from his denomination. He expressed to me in no uncertain terms, how much he would like our help in the training of his elders. We devised a plan to draw 5 promising men (elders) from his own church, and from each of the other churches in his Presbytery, (of which he is moderator), and train them in the Reformed faith and biblical doctrines of the scriptures. Having trained these men thoroughly, they in turn would be able to train others, be more effective communicators of the truths of God's word, and thus the process would be ongoing and growing.

Berean Ministries

As a result of these consultations, and with the need for a solid training program, I came up with the name for this new endeavor of *Berean Ministries*, since this attitude we pray would be the reflection of those who would come to our center. *2 Timothy 2:15* would be our theme text. George and I also formulated 6 initial courses to teach. They would be in the areas of; Systematic Theology, Apologetics, the Doctrine and Government of the Church, Expository Gospel Preaching, Pastoral Care, and the Offices of the Church- namely the office of elder. My role would primarily be instructor and administrator of these courses, together with George and other like-minded men who would in time join our ranks. I am aware of several solid Christian men (pastors) in similar situations, who would be more than willing and capable to help. I have held one introductory meeting already, of which 35-40 men attended. The interest throughout the church itself and among the church leaders is very keen, and a willingness to learn has been clearly seen, and expressed. This opportunity and open door for the ministry I envisioned some 10 years ago has now come full circle, as I believe the Lord has re-opened this door which I thought in many ways was closed due to past events. This in my mind is the biblical model of church coming alongside church in a ministry of training and help in so many ways dating back to the ministry expressed by the Apostles in speaking of the church under Christ as head: *"Working together with him, then, we appeal to you not to receive the grace of God in vain."* (2Co 6:1 ESV) but further expressing that unity we should have: *"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit."* (Eph 2:19-22) Over 50 times in the New Testament the word "together" is used to describe the unity we have in Christ as the church. We are saved *together*, united in Christ *together*, labor *together*, glorified *together*, worship *together*, have communion *together*, and the list goes on.

Church Plants

The two church plants are located in this village, and in the main city of Lilongwe, and are slowly growing, but needing much help. I have had opportunity to preach mainly in Lilongwe, and to lead Sunday school class. In preaching I been working through the book of Mark. I assist the evangelist in sermon prep and structure, and in my absence he continues consecutively through the book of Mark. In Sunday school I have done a series on the doctrine and government of the church, and recently the main doctrines of the faith made clear again in the Reformation. The small church plant in Chinsapo is also growing slowly. My role has been mainly to encourage and help equip the evangelist who is working there.

Nyenyenzi Ministry

Our work to date in Malawi since last fall also involved the ongoing responsibility for the village ministry in Chinsapo called *Nyenyenzi Ministries*, of which my wife and I took over providentially from departed HRC missionaries.

This is the history of the *Nyenyenzi Ministry*. During our visit in January, 2016, we met a missionary couple, Cees and Mirjam Molenaar, from the HRC, who had started this ministry. However, due to certain circumstances, they were being taken off the field and sent back to Holland. When Mirjam met my wife, she asked if

she could please come and help with the work since they could no longer be on the ground to run it. This work had begun by Mirjam and her friend Grace who would visit each other in Grace's home in Chinsapo. Of course, since Mirjam is a white "azungu", she drew a crowd of children in no time, which soon turned into a weekly bible story time under a big tree. God blessed this little work, and over the next few years it grew. The local 'chiefs' donated some land, upon which was constructed a perimeter wall, and a building holding two classrooms and an office. This ministry now included a children's preschool, for up to 80 children. These little 4 to 6 year olds come in the mornings and are given a good head start into the school system done with a Christian focus. There is a women's group of about 50 women, which meets in the afternoons. They are taught literacy, using the Bible as their text, and have an opportunity to learn practical skills as well. The weekly bible club, which now receives up to 800 children continues. However, the building simply is too small for all these children, and the oldest class must sit outside. We hope to build another classroom someday so that the children won't have to sit in the mud during rainy season, or the hot sun during the other times. With the growth of this ministry, the needs continue to rise. There is need of kitchen facilities as well as a future medical clinic, since many people cannot make it to the hospital in the city. But of course, these are future plans, Lord willing.

Our role in this ministry includes the general management, as well as financial oversight. We are in the process of stabilizing this ministry, which has gone through some tough times with the leaving of its founders. We pray that God would continue to use us, and bless this vital work being done in this poor area of Malawi. Presently this work is funded through, and in conjunction with the HRC mission committee. Some new developments in working together with the HRC are being proposed especially re extra funding, but not yet finalized.

Ministry Goals

The ministry goals of *Nyenyenzi* remain the same at the moment. The work and potential of this ministry is also quite evident, and requires our diligent oversight and direction. Sandra, my wife is quite capable of managing the daily affairs, budget responsibilities, and teaching opportunities, especially with the women, whereas my role is the practical needs of maintenance and spiritual oversight. This ministry also needs to come under the oversight of the church or Presbytery, for that in my understanding is the biblical model. Its work is diaconal in many ways, with the spiritual needs of gospel focused preaching, teaching and discipleship also ongoing in the midst of this outreach.

The Berean Ministry would first comprise of training at the local level, working in close conjunction with George Kalengo and his elders. Once training sessions have begun, it would be also offered to surrounding churches, where 5 elders from participating churches would be chosen to come. These men would be preferably educated in English, and have some measure of recognized gifts for the office.

The immediate need would be a building of a central location west of the city since most, if not all of these men, have little or no means of transportation. In the interim, the church buildings can be used for this purpose. In our 5 year plan we would see this ministry have its first graduates. Plus an expanded ministry and courses offered where we could have a diploma course at minimum, and a beginning course curriculum that would be geared toward higher education at a Seminary level. The study program then would be two pronged. For some a diploma level education is more than sufficient to prepare them in their particular labor, while those more gifted students would be offered an honors degree program. As mentioned earlier, 6 initial courses would be offered, but since that initial plan was put together things have developed further.

Further Developments

In God's providence, when I arrived back in Canada the same Dr Brian De Vries of Mukhanyo, South Africa, phoned me and expressed his desire that we start another training center in Malawi using their material. This is exciting news and also fits into our ongoing plans. In the future, we will be able to offer these men an accredited diploma/degree, having all the support and curriculum of a recognized institution.

As far as when and how the teaching will go forward, I formulated a schedule of 2 days per week, twice a month in the village of Chileka, where George Kalengo resides, and once a month, 2 day session in Chimbeya, where the other pastor, Nehemiah resides. All these plans of course rest in Christ's provision, and the wisdom and direction of the Presbytery.

Personal Goals.

As the Lord has lead me thus far, I must reflect on the why, and where, at times is He is calling me to labor. Each time I return to Malawi, He has opened and closed some doors, bringing me to this point as to where I first begun, some 10 years ago. I committed myself at that time with the desire of serving Christ in the context of the need and burden I had for the people, and the church in particular in Malawi. It has been a long journey, through selling our home, our business, going to Seminary, moving between three denominations, and now finding myself here. I have visited other countries, and done various short term mission trips, and in that process the Lord has continually laid upon my heart the great need in foreign contexts for the gospel, and the lack of it everywhere He

brought me. But He has always brought me back to Malawi, and I together with my wife, feel more and more convinced that this is where the Lord has called us to labor. Having said that, my deep desire now is to serve Christ in His church as an ordained missionary of the ARP church in this same context. My primary role in Malawi would seem to be teaching, but the reality of the field is that church planting, and preaching the gospel on a regular basis, will inevitably flow out of this. My goal is not to Pastor a local church, but to come alongside indigenous pastors, and train and assist them in every way in the pastoral ministry. This could necessitate administration of the sacraments, ordination of office bearers, etc. I believe I can only best serve the church, with good conscience as an ordained missionary, knowing that Christ by His grace and Spirit blesses His church through these means.

According to the FOG. 9.9 A minister as a missionary

- A. *The Church shall ordain and send forth ministers as missionaries in obedience to the command of Christ to go out into all the world and preach the gospel to every creature.*
- B. *The minister as a missionary has the authority to perform the duties of pastor, teacher, and the evangelist.*
- C. *A minister, as a missionary in fields where there is no organized Presbytery, has the authority under the direction of the General Synod in organizing congregations, in receiving students of theology and directing their studies, and in ordaining and installing them as ministers. In such incidents, the minister is still bound by the Standards of the Church in all other areas of ministry.*

Further relevance to the call: 9:10

- D. *The church planter is to be training men for leadership so that there be qualified elder leadership in the group at the time of organization.*

For these reasons in response to the call of Christ, would be the reasons I believe and seek after ordination and serving in Christ's church in Malawi.

Budget Goals

Knowing that there are realities tied to this ministry such as budgets and costs we now present to the Presbytery our best estimation of these.

It should first be noted that the ministry of *Nyenyenzi* is supported fully at this time in regards to its operating budget by the HRC mission board. This only covers the daily operations and ministry costs of the women programs, children programs, and feeding. This budget is

\$10,000 US.

Any additional funds are at times solicited from other donors, to cover other costs, as there is no room for expansion, maintenance, or practical needs such as sitting mats, benches, additional classroom needs, gate, and guard house in this budget.

Berean Ministries Budget

The ministry needs of the study center would then comprise the primary needs of the budget. Expressed in Canadian funds on a per annum cost.

Pastors/missionary salary	---	\$50,000
Housing and vehicle	---	\$15,000
Flights (one time)	---	\$4,000
Personal Insurance	---	\$4,000
Immigration Costs	---	\$ 500
Building rental and supplies	---	\$8,000
Transportation and food for students	---	\$ 5,000
Emergency Fund	---	\$ 7,000

Estimated		\$93,500

APPENDIX 6 (April/17)

Presbytery Committee Assignments 2017/18

Outreach Canada (Chair Rev. Jonathan Cowan)

Rev. Jonathan Cowan (2018)

Rev. Kevin Carter (2018)

Rev. Brian Murray (2019)

Jon Van Dyk (2019) – Riverside ARP

Alex Beard (2019) – Faith ARP

Lloyd Johnstone (2019) – Grace Fellowship ARP

Dr. Bill VanDoodewaard (2020)

Mike Flewelling (2020) – Trinity Presbyterian (NB) – (Sabbatical)

Ken Turner (2020) – Grace Presbyterian

Minister & His Work/Nominations

Russell Lutes (2018)

Rev. John Shearouse (2018)

Rev. Jerry Hamstra (2018)

Kurt Kafferlin (2018) – Trinity Presbyterian (NB)

Dave Alexander (2019) – Covenant Reformed Presbyterian Church

Dr. Frank Kovacs (2019)

Peter Lindsay (2019) – Covenanters ARP

Doug Beane (2019) – Grace Fellowship ARP

Rev. Jeff Kingswood (2020)

Sean Panjer (2020) – Grace Presbyterian

Stewardship/Congregational Life

Bryant Flanagan (2018) Mt. Zion ARP

Rev. Rudy DeVries (2018)

Simon Oosterof (2019) – Riverside ARP

Rev. Rick Barnes (2019)

Dave MacKenna (2019) - Grace Fellowship ARP

Henry Hogeterp (2019) – Covenanters ARP

Albert Gerrits (2020) – Covenanters ARP

Greig Park (2020) – Riverside ARP

John Moerman (2020) -Trinity ARP (Chatham)

Missions

Rev. Henry Bartsch (2022)

John Rood (2022) – Grace Presbyterian

Henry Van Til (2022) – Trinity ARP Chatham

Rev. Steve Richardson (2022)

Bill McKay (2022) - Grace Presbyterian

Robert Widdowson (2022) - Grace Presbyterian

APPENDIX 7 (April/17)

Dear Brothers and Fathers;

Thank you for your continued prayers. Please find my report below.

1. Preaching
 - a. We have just finished our morning series in Galatians. We are now in the book of Philippians. In the evenings we are going through Acts.
2. Elders
 - a. We have one elder serving on site: Kurt Kafferlin. Kurt will be taking a sabbatical starting in June. Please pray for the church as this means we will continue to be dependent upon a provisional session for the foreseeable future. Please pray that God would raise up, and draw to our congregation, mature godly men who would be willing to serve.
3. Membership
 - a. We have received another new member into our church in the fall.
4. Finances
 - a. Please see attached budget
 - b. I mentioned in 2016 the concern about finances due to the loss of families. God has graciously provided all that we have needed for 2016.
5. Challenges
 - a. In 2016 I laid out some of the challenges we are facing. Some of these still remain.
 - i. Unity:
 1. Through doctrine:
 - a. This continues to be a challenge as different doctrinal beliefs come to the surface.
 - b. As a session we are committed to teach the Presbyterian distinctive. To that end:
 - i. This March we gave *Presbytopia* by Ken Golden to each family. It is a short book based on the membership class Rev. Golden does at his OPC church. It has been used within our church in discipleship. Our hope is that it will be an encouragement to all the families of our congregation.
 - ii. We have just concluded Sunday school looking at O. Palmer Robertson's *Christ of the Covenants*. Regularly we had 7-8 family units participate.
 - iii. We are continuing to recite the shorter catechism as a congregation in our morning services. We are now working through the last few questions.
 2. Through fellowship
 - a. As was mentioned in 2016 there has been some discontent expressed.
 - b. To help combat this it is our hope that monthly gatherings can help strengthen friendships.
 3. Through Outreach.
 - a. Our desire is to encourage our body to reach the communities of Woodstock and Houlton and to be a visible, known presence in our community. To that end:
 - i. Plans are underway for a community pig roast in the fall.
 1. The idea is simply for our neighbors to meet us and to establish relationships with them. Two subdivisions have grown up around the church and

our hope is that we are able to make inroads with the offer of free food!

- ii. VBS- session desires to do VBS again this summer. This of course will be contingent on getting volunteers from our congregation.

6. Prayer requests

- a. Pray that I will be faithful to my calling.
 - i. It can discouraging to face ongoing disagreements over doctrine.
 - ii. Pray that I can correct with gentleness and wisdom.
- b. Pray for our provisional session. I greatly appreciate these men.
 - i. Pray for unity.
 - ii. Pray that God would raise up men who would serve as elders and deacons.
 - iii. Pray that I will lead these men well.
- c. Pray for unity within our congregation so that we may be found“...*standing firm in one spirit, with one mind striving side by side for the faith of the gospel,*” (Phi 1:27 ESV)
- d. Pray that God grants our congregation opportunities to declare the gospel to our neighbors and our communities.
- e. Pray that I will lead my family in holiness, love and grace.
- f. Pray for Coralie and our 4th child (due in November). A wonderful surprise for the whole family!
- g. Most importantly pray that in all things, Christ is glorified and exalted amongst us all.

In Christ,
Rev. Jonathan Cowan

APPENDIX 8 (April/17)

Faith Presbyterian Church

Pastor: Rev. Stephen Richardson

14 Glendale Drive.
Tillsonburg, ON.
N4G 1J2
W. (519) 688-5111
pres2011@zoho.com

April 2017

To the fathers and brothers of the Canadian Presbytery
Re: Report from Faith Mission (Tillsonburg, ON)

Greetings in the name of our Saviour Jesus Christ.

I am pleased to be able share how the Lord has been working here in Tillsonburg these past several months.

Attendance: Between our two services we are *regularly* seeing more than 50 people each Lord's Day. 23 are children. Two communicant members are away serving on the mission field. Our membership consists of **30** communicant members and 14 non-communicant members and 3 non-communicant members coming. Sadly, two of our communicant members are under church discipline for habitual absence from Lord's Day worship.

We are happy to report that since last presbytery two non-communicant members made profession of faith and we received one non-communicant member from another ARP church by profession of faith as well as a couple from a CRC church. Seven families and two singles are considering joining. One additional couple is taking membership classes. We are thankful for the Lord's grace toward us.

Preaching: In our morning service I have been preaching through Ephesians. In the afternoon I continue to preach through the Gospel of Matthew.

The Provisional Session: We meet once a month. Our meetings are in person one a month and via Skype the other. We continue to thank God for the tireless commitment of those elders serving Faith as well their own congregations.

Diaconate: Mr. Aaron Koning was ordained as a deacon on December 4, 2016. We are thankful for his steady and faithful work over the last few months. As I write this report I am surprised at how little time has passed since his ordination. He has been involved in so much since then and become such an integral part of the work here that it feels to me as if he has been a deacon a great deal longer than he has.

Treasurer: Rita Ferguson continues to serve as the treasurer.

Missions: The congregation has allocated \$4,374 in the 2017 budget toward missions.

Finances: Monthly offerings in the last quarter average \$4,056. Our receipt from tithes and offerings has doubled since last year. As of March we have a balance of \$ 42,509.

Venue: We continue to meet for worship in Tillsonburg at 14 Glendale Drive across from the highschool.

Evangelism: The work of evangelism has been slower in the last four months with the shorter days. Our Open Doors outreach program continues, and we have seen a recent increase in volunteers for which we are very grateful. We do not see a lot of new faces at this point, but are trusting that as we get into the community more in the spring that we will see more people.

Please pray:

- f. That we might have opportunity to reach many more with the message of the gospel.
- g. For our provisional elders, in particular, that they would not grow weary or discouraged in the work.
- h. That God would continue to open up doors of opportunity. As before pray particularly for the apartments on Lisgar.
- i. That God would soften hearts among those with whom we have contact. Please continue to pray for Stan, Shirley, Angel (and her children), Emily, Megan, Meg, Jay, Ronnie, Miranda, Bob, Jerry, Chris. Chris has cancer and seems aware that he is not ready to die, though he comes to church only very infrequently.
- j. For Chris and Michelle who have moved to Delhi, that they would become involved in the local church there and continue to grow in faith.
- k. For Tyler and Jessica who are taking membership classes. Both are new believers. Jessica has no background in the church.
- l. For our elder Alex Beard as he battles depression.
- m. That the Lord would raise up elders.
- n. That in my preaching I would determine to know nothing but Jesus Christ and Him crucified.
- o. As before please continue to pray that in the home my life (as Thomas Brooks put it) would be a “commentary on Christ’s life,” so that my children would see godliness and long to know and love the God of their father and mother.

Yours in Christ,
Stephen Richardson

APPENDIX 9 (April/17)

April 3, 2017

Report for Presbytery Meeting April 2017

Intro: this past year has been one of change, progress and encouragement in the ministry of HOPE. We are constantly meeting new contacts, engaging people with the gospel and developing relationships. Our location and the opportunities of being in a high walking traffic have given us many opportunities of meeting people. We are so deeply grateful for the support, prayer and encouragement from the presbytery, congregations and individuals. It is a busy life; as the congregation is still small much of the labour falls upon a few households. I spend between 15-20 hours each week at the church to meet people, a couple hours a week putting up the sermons on the webpage, once a month going to prison, and the regular preparation for the Lord's Day services. Other administration suffers a bit.

Meeting Place: our store front location is bearing a great deal of opportunity and fruit. It has worked well for our Lord's Day services, and for gospel ministry during the week. On average, from January to the end of March, 200 people walk by our door each hour. I normally have 10 people a week who drop in to converse, with whom I share the gospel, have spiritual conversations, or deal with in a ministry fashion. I am preparing to do more aggressive evangelism in being outside, handing out tracts, and engaging people directly. We have had homeless camping out in our doorway, street people coming in for coffee and conversation, and passerby's who are inquiring about HOPE. Our worship services regularly see people dropping in sometimes for 15-20 minutes, often for a whole service. We are getting used to this.

Attendance & Membership: currently we have 11 communicant and 8 non-communicant members; one communicant and one non-communicant are under disciplinary care of the session, and do not attend. We are in the process of receiving three more communicant members. Our morning services see between 30-40 people, and the evening around 20. We have seven people who are regular weekly attendees in the morning and two in the evening.

Worship services, preaching, and teaching ministry: I am currently preaching through the Gospel of Matthew in the morning, and the Psalms of Ascent in the evening. The preaching is being well received, and the congregation regularly converses about the messages afterward. Musical accompaniment, and help in singing is something we see as a need. The congregation sings well, but learning new tunes from the Psalter, hymn and song books, is challenging. Lord's Supper celebration also has its moments. I am regularly dealing with drop-ins, new attendees and non-members who would participate even after discussions, fencing and exhortations.

We have a midweek meeting on Thursday evening that alternates between a prayer meeting and a bible study [currently a study of the WCF]. We are considering two other meeting groups: one for our youth and one as an outreach to people during the week at lunch hour – a lunch and learn time for about 40 minutes.

HOPE also hosts a Tuesday morning {7:00} prayer meeting where pastors and laymen from other churches gather to pray for gospel renewal and revival of Kingston. Thus far six men from four other churches attend this.

Outreach and mercy: the opportunities of witness and outreach are always growing. I have developed relationships with some regular midweek visitors. Lorne & Angie are a couple who appear to be believers, having come to faith through AA, but have never been connected to church. Lorne and I have had several conversations about headship as a husband and father, and I believe they are close to showing up for worship. I have been counselling him in many issues of life and faith. Vanessa is a young lady suffering depression and, on the advice of a friend decided to seek out spiritual counselling. She saw our sign and website, and contacted me through that. I have had a number of gospel opportunities, encouraging her to seek reconciliation with God. Daniel R. is a young man recently completing his parole, whom Rudy has been counseling. He has been out to church a few times, and though wanting a new direction in life, is struggling to set his feet to a new path in life. Daniel C. is a 40yr old man with RC background, who is seeking the Lord and got interested in Scottish Presbyterianism through Gary North's book on economics. He first attended St Andrew's but after two weeks found it to be too liberal in theology and practice, and saw our sidewalk sign and dropped in and has been coming the last couple months. He is attending our WCF study too.

We also have shown mercy and been able to give out tracks and witness of Christ to a few people, In the past month Derrick, Kaley, Laurie and Raymond have been helped directly from our mercy fund.

Our location has situated us in an area where there is a fair amount of drug dealing and is a hangout for those who use narcotics. It is a part of the darkness over this city. On March 6, a Cannabis shop opened right across from our church. I

went over to meet the franchise proprietors, and had a twenty-minute conversation with them. I expressed my dismay at their insensitivity to the climate where they chose to operate, and that I would be praying they would not prosper. March 10th the police shut them down, as their parent company is being investigated for trafficking.

I am preparing a tract directed to students entitled “Lies & Truths Students Need to Know”, and getting it ready for distribution in September. While we have a few students attend our services, HOPE’s focus on that sector of the population has been very small.

Progress: the application for charitable status is still in the application stage. We are planning to get two window applique signs with Scripture verses, and a couple more inserts for our sidewalk sign that enable us to advertise meetings and when we are open. In 2018 our street is going to be under construction from April-July for structural updating.

On a personal level, I am reading through Calvin’s Institutes, returning to the Banner of Truth conference, and considering a distance learning counselling course from CCEF.

Financial Statement: attached is the most current financial statement aligned with our budget for 2017. Our renovations to the store front exceeded our budget significantly. Labour costs, unforeseen code requirements, fire alarm system regulations, pushed the costs to \$25,000 [the sign, fire code and extra wall were an extra \$4,000; electrical services \$3,000; plumbing \$7,000; kitchen counter \$4,000; construction of walls, doors and window \$7,000]. Our rental facilities are higher until we get our charity status, and then the property tax portion can be address, about \$400 a month. We also miss out on HST rebate because of the charity status too. Currently we have \$12,000 waiting to be sent to us from Presbytery and gift support. Congregational giving: this is constantly increasing. Compared to first quarter of 2016, 2017 has seen an 83% increase.

Prayer:

- 1) Praise the Lord for the many people we have shared the gospel with, and pray the Spirit bears that conviction of sin, righteousness and judgment upon their souls. May we have even more opportunities for witness and evangelism.
- 2) Pray for those mentioned already, with whom we have relationship. May they be brought to confession of faith and repentance in the Lord Jesus and be added to His church.
- 3) Pray for the city of Kingston; for the Church to be light and salt in this dark city, where many are blinded by the evil one and held captive to sinfulness and despair. May the Lord bring revival to this city.
- 4) Pray for the several hundred tracts, booklets and brochures that have been given out, that they may be read, and used by the Spirit to bring light to people’s souls.
- 5) Pray for help respecting singing and accompaniment in our worship services.
- 6) Pray the issues with our charitable status may be resolved.
- 7) Give thanks for those being received into membership, and for others who are committing themselves to HOPE.
- 8) Give thanks for the support we have received from so many people and congregations. The Lord truly meets our needs according to his riches.
- 9) Pray for blessing on the ministry of the word and gospel; for my labours in preaching and teaching; for our families not to grow weary in the labours of a church plant.

In our Saviour’s name
Kevin Carter

**Hope Presbyterian Church Budget & Financial Statement January –
March 2017**

	BUDGET 2017	YTD Actual [including current month]
RECEIPTS		
General Offerings	(26%) 28,000.00	6,571.50
Outreach Canada CCDT	(39%) 42,000.00	35,000.00
ONA support	0	0
Gifts / Support	(32.4%) 35,000.00	15,364.00
Mercy / Missions	(2.6%) 2,800.00	662.55
US Exchange / Interest		
TOTAL RECEIPTS	107,800.00	57,598.05
DISBURSEMENTS		
Pastor's Salary Call	60,000.00	15,000.00
Employer CRA Expenses	3,000.00	697.38
Rental Facilities	31,000.00	10,021.98
Stationary / Supplies	1,000.00	31.13
Missions	1,400.00	0
Mercy	1,400.00	216.45
Telephone / internet	500.00	311.88
Advertising	1,000.00	180.18
Christian Education Material	1,000.00	869.41
Evangelism / Outreach	1,000.00	110.74
Presbytery / Synod travel	1,000.00	0
Pastoral Training	1,000.00	458.74
Equipment / Furniture	1,000.00	0
Church Renovations	1,000.00	9,394.06
Utilities	1,000.00	1,141.31
Miscellaneous [bank, fees, penalties, cheques, adjustments]	500.00	259.39
Supply Preaching	1,000.00	300.00
Relocation		0
TOTAL DISBURSEMENTS	107,800.00	38,992.65
Closing Balance		(+) 18,605.40
Bank account balance March 31, 2017		24,795.63
Mercy/Missions fund balance March 31, 2017		2,943.96

APPENDIX 10 (April/17)**Congregational Life Committee Report**
Canadian ARP Women's Ministries

April 6, 2017

I was able to attend the Women's Ministry board meeting at the Bon Clarcken Conference Centre on March 24 & 25. It was one of the best meetings that I have been able to attend over the last 12 years and I was very thankful for a change in the mindset of many of the ladies. We talked about the importance of being under the care of the Presbytery and not just floating around without any accountability. This has been something that I have said time and time again over the years, and the 'younger' generation of Presbyterian Presidents seemed to be much more open and agreeable to this idea. It was a very profitable meeting and I was glad to be able to attend.

A new issue of the ARP Encouragers has been written and will be passed out to the pastors at the Spring Presbytery meeting. The focus of encouragement is Church planters, missionaries and seminary students.

In light of this emphasis, I would like to propose an 'adoption' program to start up in the Canadian churches. This would involve the 9 congregations (not the church plants) adopted 1 of 9 families from the Canadian ARP, and encouraging them for a period of 1 year, starting September 1, 2017.

The nine families are:

Church planters:

Stephen Richardson

Kevin Carter

Missionaries/Out of Bounds

Rudy de Vries

Bill VanDoodewaard

Tom Van Maanen

Bill McKay

Students

Adam Harris

Robert Widdowson

Martin Dendekker

The purpose of this would be to aid the local congregations to be more proactive and purposeful in their encouragements of those within the Canadian ARP who have special task. We often are so focused on our own churches and don't know what is going on with the Canadian Presbytery. It is also important, that if we are going to be praying for men to be raised up to be pastors, missionaries and church planters, that we are proactive in encouraging them as they study and work in these capacities. Because the Canadian churches are so wide spread, it is easy to not think about these families (especially if we don't have direct contact of knowledge of them).

This is not meant to be a burdensome task for the leaders of the church to take on, but for the congregation to attend to. The following are some recommendations to make this work in your churches.

- There be at least 2 people, if not a committee looking over things (for example, at Riverside it would be under the care of the Fellowship & Hospitality Committee, but it could be done by deacons wives or other members of the church). These could also be the direct contact with the adopted family so that if there are updates on prayer requests those could be passed on through the organizers.

- Have a weekly schedule in your bulletins (and on a bulletin board) so that families know when it is their turn to send an email, write a letter or make a phone call.

- Send a care package from the congregation (at Christmas, anniversaries, exam time). There are companies that will put together care packages in the US to send to students or through Amazon.com gift cards can also be sent.

- Send a church directory and email copies of your bulletins so that the family feels more connected to the congregation.

- The adopted family would fill out a survey "About our Family" so that the congregation would know a few things about them (likes & dislikes, birthdays/anniversaries, prayer requests etc.) and be able to start to write/email/call/visit their adopted family.

There is not a need for lots of grand gestures, though those would be appreciated, the main point of this is for those families to know that the church is praying for them and that they can tangibly feel the encouragement from the

other Canadian ARP churches.

This would be set up on a yearly basis (if it was decided to continue) so that if there are names to add or take away that could be done and the churches can take on different families so that they get to know more of the church planters, missionaries and students.

The Women's Ministry Representative would take on organizing this and coordinating with the churches to answer questions and be a facilitator.

Respectfully Submitted,
Jennifer Hovestadt
Canadian ARP
Women's Ministry Representative

Canadian ARP Adopt a Family Program

Purpose:

To have the Canadian ARP Churches actively encourage the families of church planters, missionaries and seminary students.

What it looks like:

- Each of the Canadian ARP Congregations will be given a family to 'adopt' for a 1 year period (September 1st to August 31st). During that time they will be asked to send weekly emails, letters, or notes of encouragement, make phone calls, or if able to send visitors (especially to the church plants).
- The adopted family will fill out an "About Our Family" form that can be handed out to the congregation with lists of names, birthdays, anniversaries, likes, dislikes and prayer requests.
- The adopted family will send letters back to the congregation with updates on the work, exam schedule, other prayer requests so that the congregation will have specific things to be praying for this family.

How do we organize this?

- Have at least 2 people organizing this. Have a family of the week listed in your church bulletin and that family is in charge for that week to pray for and encourage your adopted family.
 - At Christmas or other special occasions (anniversary, exam time new baby, etc), send a church care package or a series of gift cards that the family can use.
 - Depending on where they are located, visit your adopted family and help (this might be more possible with the church planters than any of the others. For example: Tillsonburg does a community outreach 1 night a week, Kingston is always looking for piano players for their worship services).
- Remember that this is not meant to be a burden for the churches, but a way to get us outside of our small buildings/community and to see what is going on in the Canadian ARP church with our missionaries, church planters and seminary students.

APPENDIX 11 (April/17)**Treasurer's Report 2017 (to date)****Associate Reformed Presbyterian Churches
in Canada****Treasurer's Report**

for the period ending April 1, 2017

	Expense Fund		Denominational Ministry Fund		Canadian Church Development Trust		Total All Funds	
	Actual	Budget	Actual	Budget	Actual	Budget	2017	2016
RECEIPTS								
Covenant Reformed	\$ 100.00	-	\$ 100.00	-	\$ 1,180.40	-	\$ 1,380.40	\$ 910.00
Covenanters	-	-	-	-	240.55	-	240.55	2,082.95
Faith Presbyterian	-	-	-	-	-	-	-	2,960.00
Grace Fellowship, NS	-	-	-	-	3,000.00	-	3,000.00	1,200.00
Grace Presbyterian, ON	1,000.00	-	500.00	-	9,142.62	-	10,642.62	-
Mount Zion	-	-	-	-	-	-	-	-
Reformed Hungarian	-	-	-	-	-	-	-	-
Riverside	2,500.00	-	150.00	-	28,000.00	-	30,650.00	17,638.00
Trinity Chatham, ON	-	-	-	-	-	-	-	3,200.00
Trinity Woodstock, NB	-	-	-	-	-	-	-	2,200.00
Interest	-	-	-	-	-	-	-	-
TOTAL RECEIPTS	3,600.00	-	750.00	-	41,563.57	-	45,913.57	30,190.95
DISBURSEMENTS								
Church plants - Kingston	-	-	-	-	15,591.50	42,000.00	15,591.50	48,500.00
Church plants - Tillsonburg	-	-	-	-	-	10,000.00	-	25,000.00
Mission Work - Pakistan	-	-	3,553.77	7,500.00	-	-	3,553.77	6,269.44
Computer	-	-	-	-	-	-	-	-
Travel	652.77	3,000.00	-	-	-	-	652.77	981.78
Moderator/Clerk Travel	98.32	2,000.00	-	-	-	-	98.32	78.90
Telephone, teleconference calls	127.47	1,200.00	-	-	-	-	127.47	1,630.03
Treasurer's Work, Postage, Bank Chgs, Office	107.35	500.00	-	-	-	-	107.35	-
Student Bursaries & Expenses	1,000.00	2,500.00	-	-	-	-	1,000.00	3,000.00
Professional fees	-	2,000.00	-	-	-	-	-	-
Miscellaneous	2,286.46	-	-	-	-	-	2,286.46	378.00
TOTAL DISBURSEMENTS	4,272.37	11,200.00	3,553.77	7,500.00	15,591.50	52,000.00	23,417.64	85,838.15
Excess - Receipts over Disbursements	(672.37)	(11,200.00)	(2,803.77)	(7,500.00)	25,972.07	(52,000.00)	22,495.93	(65,647.20)
Bank and Investments - January 1	28,457.63	-	23,988.48	-	67,065.38	-	119,511.49	175,158.69
Bank and Investments - Current	\$ 27,785.26	-	\$ 21,184.71	-	\$ 93,037.45	-	\$ 142,007.42	\$ 119,511.49
Represented by:								
Bank Balance							\$ 43,717.04	\$ 21,221.11
Investment Certificates							98,290.38	98,290.38
Total Funds							\$ 142,007.42	\$ 119,511.49

APPENDIX 12 (April/17)**A Session's Disclosure Responsibilities
toward the Civil Magistrate and toward their Congregation****Introduction:**

It is always a profitable and sanctifying exercise when the confessing church of Jesus Christ takes opportunity to look intently at particular sections of her confessional standards and to review and be refreshed in what she believes as it pertains to her life and ministry in her current life and times within the world.

The question of what the disclosure or reporting responsibilities of a session are towards the congregations under their care and the civil magistrate, points us immediately back to the Word of God for direction and to our Confessional Standards for a systematic summary of Biblical teaching from which can be drawn appropriate and God-honouring applications to situations that arise in Christ's body as she self-governs but also as she honourably undertakes her responsibilities with regard to the civil government.

This brief paper therefore is intended to review for us and remind us as ARP Churches in the Canadian Presbytery how our Standards speak to this particular question of disclosure responsibilities and to deduce some general duties and particular responsibilities to assist individual sessions in faithfulness to the Divine Sovereign and King of Kings!

I. Disclosure Responsibilities of the Session towards the Civil Magistrate (CM)**Direction from our Standards****a. Westminster Confession of Faith (WCF) – 23:1, 4 “Of The Civil Magistrate”:**

- i. 1. God, the supreme Lord and King of all the world, has ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, has armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.
- ii. 4. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake.http://www.reformed.org/documents/wcf_with_proofs/XXIII_fn.html - fn8
Infidelity, or difference in religion, does not make void the magistrates' just and legal authority, nor free the people from their due obedience to them...

b. Westminster Larger Catechism -- treatment of the 5th Commandment

- i. Q&A 124 – “By *father* and *mother*...are meant...all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.”

- ii. Q&A 127 – “The honour which inferiors owe to their superiors is...willing obedience to their lawful commands and counsels;”

c. General Duties for Sessions Deduced from our Standards

- i. Submit to the CM for the public good for the CM is given to defend the good and punish evil
- ii. Obey the lawful commands of the CM whether or not the CM supports or defends the Christian faith.

d. Particular Responsibilities for Sessions Deduced from General Duties

- i. Familiarize themselves with federal, provincial, and municipal requirements for reporting offenses.
- ii. May never impede or prevent the application of civil justice based in lawful commands
- iii. Be familiar with the Criminal Code of Canada.
- iv. Develop list of CM contacts in their community for appropriate reporting when necessary.

II. Disclosure Responsibilities of the Session towards the Congregation

Direction from our Standards

a. Book of Discipline – Chapter IV: 6, 7

- 6. It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord’s command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.
- 7. The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential.

b. Vows of Membership and Office

- i. Each elder have made the vows of membership and ordination in which he has vowed to seek the unity, peace, purity, and prosperity of the church that they are part of.

c. General Duties for Sessions Deduced from our Standards

- i. Endeavor to maintain the unity, peace, purity and prosperity of the church when private or public offenses arise.
- ii. As much as is possible keep private offenses confidential.

d. Particular Responsibilities for Sessions Deduced from General Duties

- i. Private offenses are dealt with privately as much as possible.
- ii. If there is a need to disclose offense details to the congregation, do it in such a way that promotes unity and peace.
- iii. At times the wise and pastoral disclosure of information publicly promotes unity and peace in a congregation.
- iv. Public offenses by definition are public and session must nonetheless proceed in a way that seeks to promote unity and peace in the congregation.

Note:

If a Session has difficulty determining whether a particular case requires either or both disclosure to the CM and congregation, they may decide to refer the matter to Presbytery for advice in the matter as per Book of Discipline 10:C.

Appendix:

Documents sourced and/or assembled during committee work process, which are attached and offered as possible resources for sessions.

“Reporting Criminal Offenses to the Civil Magistrate” – A Report

Committee Members: Steve Richardson (Chair), Jon VanDyk, Peter Lindsay, Rick Barnes, Kurt Kafferlin, Rudy de Vries

1. The Mandate (Canadian Presbytery Minutes, April 23-24, 2015)

“To determine when it is appropriate and necessary (for a Session) to report an offence or an allegation of an offence to the civil magistrate and/or when it is proper to report it to the congregation; and further, will report their progress to the 2015 Stated Fall Meeting of the Canadian Presbytery.”

2. Canadian Law and its Impact on the Church

a. Canadian Federal Law – Criminal Code of Canada

- i. We have not been able to find any direction on this subject from the Criminal Code of Canada

b. Canadian Provincial Law

- i. Each Canadian Province has its own particular laws but in the case of what to report they are all unanimous with regard to the need for all professionals, including clergy, to report the actual or suspected abuse of a child to the appropriate agency. We recommend to each church session to be familiar with the particular laws and nuances in their province, which can be found in one of the three Provincial documents referenced below:
 1. Nova Scotia – Child and Family Services Act
 2. New Brunswick – Family Services Act
 3. Ontario – Child and Family Services Act
- ii. Churches are urged to have their own abuse prevention and action policy in place which should incorporate references to provincial laws and their implications for their congregation.
- iii. Beyond the need to report abuse against children, Canadian law does not require the reporting of other suspected or actual criminal activity.

c. Implications and Consequent Obligations for the Church

- i. Church leadership needs to be familiar with the particular laws on this subject in their own province.
- ii. Church leaders are to submit to these laws insofar as they do not contradict God's revealed will in Scripture.
- iii. That Canadian law does not require the church to report other suspected or actual criminal activity perpetrated against adults or any other entity, other than abuse against children, church leaders are still advised to consider whether or not it might be in the best interest of the perpetrator and/or victims (if/when there are clear victims) and with pastoral wisdom and insight, to either report substantive allegations or actual crime to local law enforcement or require that a perpetrator turn himself in, or encourage a victim to report an offense against their person or property to law enforcement.

d. Examples

- i. A child confides to their parents that someone is abusing them sexually. This is then reported to the pastor or elder.
 - 1. The law requires this to be reported by church leaders.
- ii. It is reported to the session by witnesses that an adult married male in the congregation who has his own business, is seducing, manipulating, and molesting young adult female employees. The exact same scenario has happened with this man several years before but his victims then were minors and he was dealt with by law enforcement and the courts, as well as through church discipline.
 - 1. The law does not require this to be reported by church leaders since the accused and alleged victims are adults.
- iii. During a pastoral visit it becomes known that a member has been evading taxes.
 - 1. The law does not require this to be reported by church leaders since there are no minor victims.
- iv. A husband has assaulted his wife physically for the second time in six months. His wife tells the elders but will not go to the authorities because of fear.
 - 1. The law does not require the church leaders to report this but, in addition to church censures, they will have to decide if they may need to report this for the well-being of the wife and the punishment of the abuser.

3. God's Law and its Impact on the Church

- a. ARP Standards and the Word of God
 - i. Westminster Confession of Faith (Chapter 23)

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet, as the gospel revelation lays indispensable obligations upon all classes of people who are favored with it, magistrates as such, are bound to execute their respective offices in subserviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word; as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.

Hence, magistrates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights; and do not imply an interference with the policy of the church, which is the free and independent kingdom of the Redeemer; nor an assumption of dominion over conscience.*

** the committee is aware of the original and shorter version of this paragraph but this is our current standard in the ARP.*

IV. It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

ii. ARP Book of Discipline

1. Chapter IV – Paragraphs 6 & 7

6. It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord's command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

7. The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential.

b. The Word of God

i. Old Testament

1. Exodus 20 – The 10 Commandments

2. 2 Kings 18:4 - He removed the high places and broke the *sacred* pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.

3. 2 Kings 22-23 – Josiah’s reign over Israel
 4. 2 Chronicles 15:12 - Then they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;
 5. Ezra 7:23 - Whatever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons?
 6. Isaiah 49:23 - Kings shall be your foster fathers, And their queens your nursing mothers; They shall bow down to you with *their* faces to the earth, And lick up the dust of your feet. Then you will know that I *am* the LORD, For they shall not be ashamed who wait for Me.”
 7. Jeremiah 6:13-14 - "...and from prophet to priest, everyone deals falsely. They have healed the wound of my people lightly, saying 'Peace, peace', when there is no peace."
- ii. New Testament
 1. Acts 5:29 - But Peter and the apostles answered, "We must obey God rather than men.
 2. Romans 13:1-7 – Regarding those in authority over us
 3. 2 Corinthians 8:21 - "For we are taking pains to do what is right, not only in the eyes of the Lord, but also in the eyes of man"
- c. Practices of other Churches
 - i. Except for what we learned from the PCA none of the other NAPARC churches were able to help us with policies of their own. Generally it seems denominations have not implemented such policies.
 - ii. See Appendix I: Part 1
 - d. Implications and Consequent Obligations for the Church
 - i. It seems to us that it would be wise to begin with a sound biblical understanding of the proper relationship between the magistrate and the Church.
 - ii. We also recognize that if we are going to introduce a policy we cannot possibly deal with all the particulars. We believe it would be prudent instead to introduce a policy that provides a methodology for the churches to follow. This methodology, naturally, will be informed by our understanding of the nature of the relationship between Church and State.
 - e. Examples
 - i. Our tendency is to simply adopt government policy almost without questioning. We realize, however, that there are times when the government calls good evil and evil good. If the magistrate requires us to report spanking for example, we will be forced to choose between honouring God and honouring man. If our policies are simply a restating of government policy than we will put ourselves in a position where eventually and inevitably our actions will be in conflict with God’s law.
 - ii. (see also Appendix I: Part 2)

4. Informing the Church – Yes or No?

- a. There is no “one size fits all” recommendation here. Each case will be different in its pastoral and legal implications as well as “need to know” or not.
- b. The ARP Book of Discipline has two helpful paragraphs in this regard in Chapter 4, which read as follows:

“It is the duty of pastors and other session members to endeavor earnestly,

according to the spirit of the Lord's command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential."

c. Considerations

- i. In cases that are of a public nature, the congregation needs to be kept informed as needed with accurate information.
- ii. In some cases the congregation should not be informed in order to protect both victim and accused.
- iii. In some cases the congregation needs to be informed in a limited way since the offender will no longer be able to serve in the congregation, or perhaps not be able to attend worship or other church events for a time for pastoral reasons, or due to incarceration.
- iv. At times the identity of only the victim needs to be and can be kept confidential. Public disclosure can further traumatize victims.
- v. Also, the identity of the person reporting the offense should not be made public unless they are called to be a public witness.
- vi. If the offender is an officer or other leader in the church, the congregation must be informed.
- vii. The session will need to exercise pastoral wisdom and care when they decide to inform the congregation if they feel they must. If the situation remains at the level of allegations only, they may decide to wait to inform the congregation until such time as there is evidence, a confession, or criminal charges are laid.

d. See also APPENDIX I: Part 2

APPENDIX I: INFORMATION FROM THE PCA

PART 1 – 2014 ADOPTED OVERTURE

PART 2 – Comments from a former inmate, now Director of the PCA's prison ministry wing.

PART 1 – 2014 ADOPTED OVERTURE

OVERTURE 6

**to the Forty-second General Assembly
of the Presbyterian Church in America**

(As amended by 2014 Overtures Committee and adopted by the 42nd General Assembly)

[Note: The Assembly adopts only the "be it resolved" portions of overtures, not the introductory rationale statements or the "Grounds."]

Whereas our Lord Jesus demonstrated his righteous anger at his own disciples, rebuking those who would do anything to prevent children from coming unto him, saying “to such belongs the Kingdom of God,” (Mark 10:14) and condemning those who would harm children, saying “it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea” (Matthew 18:6); and

Whereas an epidemic of child sexual abuse exists in our culture, with the vast majority of such children being harmed by someone they know and trust, wounding children physically, emotionally, psychologically, and spiritually with lifelong ripple effects; and

Whereas the silence of the church – when we fail to appropriately address “rape, incest, sodomy and all unnatural lusts” (*WLC* 139) by not reporting disclosures of child sexual abuse, or not caring for those who disclose child sexual abuse, or not proactively taking steps to prevent child sexual abuse – is a fundamental failure of servant leadership, rendering the church complicit and culpable before the Lord, driving people away from the safety, healing and hope of Jesus Christ; and

Whereas Scripture warns leaders against the “careless exposing, or leaving [those in their care] to wrong, temptation, and danger” (*WLC* 130), and every jurisdiction acknowledges that child sexual abuse is a serious felony and has its own mandated reporting laws;

Therefore, be it resolved that we exhort all church leaders to become informed and to take an active stance toward preventing child sexual abuse in the church by screening staff and volunteers, training them in child protection, and actively maintaining child protection policies pertaining to our obligations to love our children and protect their rightful interests as God’s image-bearers from the devastating actions of abusers (Matthew 18:5-6; *WLC* 129-130); and

Be it further resolved that we remind all churches that the heinous crime of child sexual abuse must be reported to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, and that we must cooperate with those authorities as they “bear the sword” to punish those who do evil “in such an effectual manner as that no person be suffered . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever” (Romans 13:1-7; 1 Peter 2:13-14; *WCF* 23.3); and

Be it further resolved that we urge all church leaders to use their influence for the protection of children, by any and all godly means, including preaching and teaching against the heinous sin of child sexual abuse, warning anyone with knowledge of these sins to “take no part in the unfruitful works of darkness, but instead expose them” (Ephesians 5:11), and by supporting victims who often suffer in silence and shame without the vocal and compassionate support of the church; and

Be it further resolved that we direct the Permanent Committees and Agencies of the General Assembly of the Presbyterian Church in America to review their policies, procedures and practices in the area of child protection, including their response to child sexual abuse disclosures, their faithfulness in reporting child sexual abuse to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, their care for survivors of child sexual abuse, and their future plans to help educate the PCA on child sexual abuse, and all other areas of response consistent with Scripture and the Constitution of the PCA, and report to the 43rd General Assembly through the Administrative Committee, after it has referred the matter to and received a report from the Cooperative Ministries Committee; and

Be it finally resolved that the 42nd General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus by loving our children as he loves our children, “for to such belongs the Kingdom of God” (Mark 10:14).

FOUNDATIONS: The protection of covenant children is an important Biblical duty, especially in light of the reality of child sexual abuse in our time. The various Permanent Committees and Agencies of the General

Assembly of the PCA would be well served to review their policies, procedures, and practices and to communicate with each other to produce a report that willbring about consistency and assist Presbyteries and Sessions in dealing with such matters. The General Assembly is reminded that the "whereas" clauses are the rationale of the presbytery bringing the overture. They are, therefore, not adopted by the General Assembly, are not amendable, and the Assembly should not be understood as endorsing every point, particularly in the 3rd whereas clause.

PART 2 – Comments from a former inmate Mark Casson, now ruling elder and Director of the PCA’s prison ministry wing Metanoia Ministries

Here in the States, all 50 states have a mandatory reporting policy regarding accusations of sexual crimes. In recent years, the Reformed Community has been hit with scandal over the issue of not reporting. If you don't know about the incidents at C.J. Mahaney's former church in MD, you can search it on the internet. The pastor knew that he had an obligation to report and he didn't. At the time he and the leadership tried to handle the matter under church discipline, forgetting (or ignoring), that some actions involve both church discipline and the discipline of the state, according to Romans 13.

So far, as you can see, I have only written about sexual crimes. What about others? In wisdom, the law in the US allows for criminal charges to be dropped if the victim doesn't wish for them to be prosecuted or withdraws the complaint. For example, a child steals his parents car. Parents don't know she took it and report their car missing. Cop sees the car, pulls it over and the child gets taken to jail for stealing the car. Later on, the parents don't want to press charges and the child is released to the parents. In cases where the victim forgives the perpetrator of the crime, I don't believe that the elders have to report such a crime to the authorities, and can handle it with discipline. But any crime of violence and/or sexual abuse ought to be reported. I especially include domestic violence in which a man hits his wife or children (not spanking, but actual abuse such as backhands, punches, face slaps, etc.) Police and professionals ought to be brought into such situations because the stats show that these cases escalate and are dangerous for the victims.

So, to recap my thinking: Always report violence or sex crimes. Use discretion on property crimes depending on various factors of repentance, victims, amounts, etc. Obviously if a Bernie Madoff is in your congregation and you have reason to believe he is ripping off millions of people out of billions of dollars, you will want to bring in the authorities on that...

As to when you notify the congregation, that is left up to the wisdom of the local session/consistory. We don't notify the congregation when congregants sin unless they remain unrepentant and discipline calls for it. If someone in the church is being violent or sexually going after children, then it may be wise to ask him/her to stay away from families until the issue is resolved. Depending on their demeanour and the level of church discipline, it may be necessary and/or appropriate to tell the congregation.

APPENDIX II – VICTIMS OF VIOLENCE WEBSITE
(by the Province of Ontario)

A website by the Ontario government with regard to victims of crime. It focuses on sexual abuse, particularly towards children. It has a brief section on reporting a

criminal offenses in general which is also helpful. Much of the website page is quoted below:

<http://www.victimsofviolence.on.ca/research-library/duty-to-report-abuse/>

Many people are unsure of whether they are legally obligated to report a criminal offense if they suspect or believe that one is taking place, particularly when it comes to children, child abuse or the abuse of an adult.

According to information from the Royal Canadian Mounted Police and other sources:

No person has the explicit duty to report a crime, as there is no obligation to do so within the Criminal Code of Canada. This means that although a person may suspect that a crime has taken place, they are under no legal obligation to report it and cannot be convicted of an offense, as no such offense exists.

When speaking of persons in professional positions such as those of doctors or teachers, they may be obligated under the policy of their work place or provincial legislation to report crimes that they believe have been committed. Because of their professional positions, these types of people have an ethical and also legal obligation under the laws of the province in which they work, or are bound by their work contracts; to report any suspicions or beliefs they have about the abuse or neglect of a child to the appropriate authorities.

Persons in a professional capacity are not legally obligated to report cases of child abuse in cases of historical abuse if the victim is now an adult. This means, for example, that if a 25-year-old man tells his doctor that his parent(s) abused him when he was a child, that doctor is not obligated to report that information to the police or other agency.

As mentioned, a person who suspects that a crime is occurring does not have to report it; however if the persons suspicions are confirmed because they have witnessed the crime or have been told that the crime has occurred, and by not reporting this crime to the police or other designated agency the person is in some way aiding or abetting the crime to take place, they may be liable under section 22 of the Criminal Code. (Rare).

Theological Study on the relationship between church and state as it relates to the church's responsibility to report offenses to the civil magistrate.

I. Introduction:

In the report by the Disclosure Committee to the Fall 2016 Meeting of Canadian Presbytery it was noted that, "It seems to us that it would be wise to begin with a sound biblical understanding of the proper relationship between the magistrate and the church." A good beginning was made in the section of the report entitled, "God's law and its impact on the church." The purpose of this study is to take the groundwork that has been done in that report and to expand, to clarify, and to apply God's Word to the particular situations that we find ourselves in as the church in Canada in the 21st Century, so that we might be able to implement a policy for our congregations.

II. The Church's mandate to honor and obey the civil government.

As noted by WCF, chapter 23, the civil government has been instituted by God for the blessing and protection of all people. It has the authority by God to enforce the laws of the land, to punish offenders, and to defend and encourage those who abide by the law. In fact, in many cases the government has protected the church, and made possible both public worship and the proclamation of the gospel outside the walls of the local church. In the Roman Empire, the system of roads built by the Roman government assisted the early apostles in the preaching of the Good News throughout the Mediterranean world. In the gospels, it was said of the Roman Centurion, that he had built their Synagogue. In many ways, the magistrate and the church work together for the good of our communities and country. In our own society, the church is afforded tax advantages, and given sanctuary status for the harboring of political and religious dissidents. The church benefits from laws such as freedom to assemble and freedom of speech. As such, where the church and in particular, the individual believer can honor our local government and cooperate with its work, it is to the benefit of both the church and our community. Beyond that, to honor and obey the civil government is to recognize that all of life is sacred and that the same God who called out the church, also called and placed into authority the secular government. We may wish that we lived in a theocracy where the church and civil government are one and the same, but because of the fallen nature of mankind and the many difficulties we find even in the O.T. theocracy; the church praying for, blessing and honoring the secular government is to obey the apostolic command found in 1 Timothy 2:1-4. And, when the believer is actually able to participate and serve in the civil government, it is even better.

Specific to our purpose is how we honor the civil government when a breach in the Criminal Code of Canada occurs either in one of our facilities, at one of our functions, or involving one or more of our members and/or adherents. The place to begin in addressing this is that the church is called to stand with the one who is the author of truth, the Lord Jesus Christ. The unbelieving world is filled with falsehood, pretense, guile and cover up. King David's greater sin than adultery, as heinous as it was, was his attempt to cover it up by calling in Uriah from battle to spend the night with his wife Bathsheba. When his servant's integrity would not allow it, David's trespass intensified by having Uriah murdered. The N.T. admonition to avoid every appearance of evil is not to protect ourselves from lawful prosecution, but to be pure in the inner man. The *modus operandi* of the ungodly however, is to do just what David did, and so to "give occasion to the enemies of the Lord to blaspheme," 2 Samuel 12:14. The principle of removing ungodliness from among us which is seen throughout the New Testament should be the principle which is uppermost in our consideration. When a sin occurs in the body that does not violate the criminal code, the church takes measures according to Matthew 18 to rid the body of that contagion. The sin is dealt with first by one, then two and finally the entire church if that is what is necessary to bring the offender to repentance and restore godliness to the congregation. In this process, the persons who have been offended are vindicated and the Bride of Christ is protected.

In the case of a criminal offense, not only are those persons in the church the ones who have been offended and need to be protected, but the offense has been deemed to be a threat to the society at large. In taking the offense to the civil authority we are also protecting and vindicating our society. If a person has stolen money or property within the context of the church or association of churches, the threat does not end there. That person who has violated the criminal code has become a threat to steal from society, so that the case cannot just be handled "in house."

If a person has committed a sexual offense within the church, the threat and harm is not just to the church, but has also touched society, so that even if the person repents to the Session or before the church, their debt and harm to the greater community must be satisfied by the civil government. We must be clear, the civil laws that are in accordance with Biblical laws must find their resolution and satisfaction within the authority of the civil government which has been

established by God. For sure the civil magistrate may allow church discipline to suffice for certain minor offenses, but that is their discretion not the churches. Those who are in authority in the local congregation, Pastor, elder, deacon, have the responsibility in concert to report those offenses when they become known so as to honor God and to ultimately protect the witness of the church in the world, as Paul states in 2 Corinthians 6:3, “giving no cause for offense in anything, in order that the ministry be not discredited.” Biblically this also extends to “things told to a counsellor in confidence.” If a congregant confesses to a breach of the criminal code to an officer of the church or for that matter to any member of the church, that violation must be brought out into the light to be dealt with. It is best for Pastor, elder, Sunday School teacher to tell those who approach them for counsel that the keeping of a confidence does not extend to those actions by which they might be prosecuted by the civil authority.

New Testament examples of the church reporting offenses to the civil government are very hard to find if not non-existent. However one example might suffice. It is found in Acts 5, the story of Ananias and Sapphira. Although their offense was not a violation of the criminal code of the Roman Empire, the punishment meted out by the church was in effect an example of a retribution that goes beyond the pale and authority of the local church of our day. For the offense of lying to the Holy Spirit, the rebellious couple was given capital punishment by the Lord. The point for our purposes is that sometimes a greater punishment is needed to deal with sin, and to impress the seriousness of the offense upon the church than even the sentence of excommunication. God deemed that the actions of Ananias and Sapphira, coupled with the hardness of their hearts could only be dealt with by more drastic measures than the church in its own authority could exercise. One purpose of reporting offenses to the civil magistrate is to let the full authority of God’s hand deal with certain offenses of mind and body. A person who has been caught in a heinous sin such as sexually abusing a child may easily repent and ask the forgiveness of the body when caught in the trespass. The church may forgive and put the matter behind them and even be conscientious in keeping the person’s reputation in good order with outsiders. But the civil government and its penalties may have a more severe impact upon the offender’s conscience and lead to a deeper repentance than the church is able to affect. Again, we see that the church and the civil government are working in concert for the greater good.

III. The exceptions to the responsibility to report offenses to the civil magistrate.

WCF, chapter 23 states that “...Magistrates in a Christian country are bound to promote the Christian religion...” Certainly that is true, however even when the Westminster Confession was written there was no uniform agreement of precisely what the Christian religion consisted. John Knox considered the protestant Book of Common Prayer used in the liturgy of the Church of England to be idolatrous, and that the kneeling before the sacraments at communion to be a blatant sin. And for that conviction, Knox was prohibited from preaching and then expelled from his pastorate at Frankfort-on-Main in Germany. At the same time Mary I was burning English Reformers for their refusal of the Catholic Mass. With such confusion by the authorities of even “Christian” governments over what is right or wrong, how can we expect that a secular government in Canada will consistently promote the righteousness of God? Obviously in our own society there is much confusion over issues such as sexuality, right to life, euthanasia, corporal punishment, child abuse, and even the right of the church to preach the gospel in society. As Charles Colson has coined the term, we are right at the crux of “Kingdoms in Conflict.” And so the declaration of Peter and the Apostles in Acts 5:29, “We must obey God rather than men,” is as relevant now as it was in the first century. The simple but not always easy to follow principle is then, *“We must report violations of the criminal code to the civil government except when those secular laws are in direct and unavoidable conflict with the clear law of God.”* However this is not always as black and white as it may seem.

Let's consider some examples.

The first example has to do with actually determining what is in unavoidable conflict with God's law. A Christian primary teacher in a public school receives a new district policy that prohibits teachers from touching students in any way that could be construed as correcting the student. As the handbook explains, that is anything from placing the hands on a student to correct their posture, to grabbing them if they are running in the hall, to the use of spanking to correct their behavior. The Christian teacher objects to that policy on the basis that young students need a more immediate and "hands on" approach to controlling behavior and making the classroom a more peaceful environment for learning, than the child being made to stay in during recess or a note home to parents. It is a conviction the teacher has not only from practical experience but also from studying God's Word. And so, ignoring the directive, the teacher teaches the same way she always has taught. But the problem is, even if she is not reported by the students or other teachers, she has still disobeyed due authority. What should she do? What should the Pastor do who has been told this in a visit to the teacher's home? In the spirit of obeying God rather than man, should both the teacher and the Pastor keep their lips zipped and pretend nothing has happened? In this case even though a violation has occurred, it would seem prudent that the Pastor urge the teacher to do one of the following: 1. Since the young students are not the teacher's own children, she should seek to see if by conscience she can conform to the regulations of the school board. 2. If that is not possible, to resign and find a private school in which she is able to fully submit to the regulations. The reality is that the rules of the school board are not such that they are in incontrovertible conflict with God's law, and the actions of the teacher can easily be resolved without a need to report to the civil authority.

A second more difficult example has to do with making a determination between the Scriptural administration of corporal punishment and its judicious application. Consider a parent who spanks an adolescent child. After a tearful confrontation between parent and child, the 12 year old child reports to an elder that he has been abused by his father. Does the Session agree that the parent has the biblical right to spank his child, do they send the pastor to do family counselling with the parents and their hard to handle adolescent, or do they report the incident to child protective services? It would seem that the very first thing the Session must do is to determine, not if the boy has been spanked, but if he has actually been abused. Although church and state may have different definitions of abuse, their goals are the same, to protect the child. If it is determined by the session investigating the incident that the young man has actually been abused, and after counsel the father is adamant that he can beat the child as hard as he needs to drive out the wickedness, it may be incumbent upon the church to report the incident to family services. At the very least the Session should monitor the relationship between the parent and child to see if the spankings occur frequently, with intensity, and are marked by a growing bitterness in the child. The biblical principle put forth by the New Testament is for Fathers not to provoke their children to anger. If that is happening, every effort must be made by the elders to deal with the father.

It seems that for many of the conflicts between biblical law and state law, the church should if at all possible seek to mitigate the problem. If there is a person in our church who refuses to pay a part or all of his taxes because he sees the government's stance on abortion or sexuality as violating God's law, the church should work with this individual to see that there is more than one issue involved and that the two issues are actually not related. When Jesus said, "Render to Caesar the things that are Caesars," he wasn't giving a blanket endorsement to all the policies of the Roman Empire. He was saying that Caesar's government was established by God and it was the responsibility of the citizens to support the government. What is worse than ungodly governmental policies is the lack of government at all and the chaos that would ensue if it were

dissolved. The church's counsel should be to the man who refuses taxes is, "pay the tax and work toward changing the laws that need to be changed."

It is not the purpose of this study to foresee every issue that might arise between the church and state, but to give a broad theological framework with which we will meet the situations that may occur in our churches. It is my hope that as the church, we would "...take pains to do what is right, not only in the eyes of the Lord, but also in the eyes of man." (2 Corinthians 8:21). May God give us all wisdom to do just that.

APPENDIX 13 (April/17)**Moderator's Committee on Teleconference Meetings
Final Report and Recommendations to Presbytery****Problem Addressed:**

- We were mandated as a committee to investigate alternative means of conducting meetings because in the use of the Primus system, there are a number of problems. As you can see it is not just the exorbitant cost but also a number of logistical problems that made for difficult meetings.
- In 2016, the amount budgeted for Teleconferencing was \$1200. The actual spent was \$1626.86. This means that it was over budget by an amount of \$426.00. The breakdown is as follows:

DATE	DESCRIPTION	TELEPHONE DEBIT
31-Dec-15		
13-Jan-16	Primus	89.16
23-Feb-16	Primus	140.65
	Primus	291.98
12-Apr-16	Primus	163.59
	Primus	188.62
27-Jul-16	Primus	362.85
3-Nov-16	Primus	392.01
	Total	1,628.86

- As our treasurer was quick to point out, we are unable to distinguish from the costs which are committee meeting conference calls and which are stated conference calls. However, we believe that it does not change the problem that we are spending money on using this technology when a more cost effective means such as Skype is available. It just requires that committee chairmen go through a simple checklist to make sure that all committee members are using the right version and have tested your settings prior to the meeting.
- I would also point out that this budget over run on Telecommunications is not the first one. The reason this committee was formed was partly due to the fact that the amount budgeted for 2015 also experienced a budget loss.
- We continue to believe that having strong and consistent means of communication among our churches is important and will become even more important as we grow. When we consider the *Canada for Christ 2030* initiative that we are embarking on, it makes even

greater sense to demonstrate more effective stewardship of resources if a cost effective solution is available.

The Survey----Original results

- I would like to remind you of what the original results. Again the stats that I would draw your attention to are: People Having reliable high speed Internet at home =93%; People who have used Skype=86%; People who have used Google Hangouts= 27%; People who have used Google docs =62% and People Who Have used MSOffice= 79%. Out of a total of 35 surveys sent, 30 were completed and returned.
- Besides Skype and Google Hangouts, another teleconferencing app people had used was Go-To-Meeting (27%) but a principal difference was that to use Go-To-Meeting with the same features as Skype and Google Hangouts would cost \$30/mo while both Skype and Google Hangouts are free.

Feedback Survey Results---Part II

- Due to the time constraints and workload Skype was not used by the two committees who volunteered to try it, we were unable to offer credible results to Presbytery at the last stated meeting. As a result, both of these committees agreed to have their members try Skype for at least one of their meetings before the April 2017 Stated meeting of Presbytery.
- The results from both of these committees in terms of feedback was very positive. They found that when they had their members follow the guidelines that were made available to them that their meeting was productive and things went very smoothly.

In order to aid committee members adjust to using Skype, two documents were created to help them in conducting more effective meetings.

Busy Presbyterian's Guide to Effective Meetings Via Skype is a checklist that you can use before taking part in a Skype meeting.

The other document is ***Google Hangouts Vs. Skype: A Comparison***. One new recommendation in regards to using Google Hangouts as a teleconferencing option I would make is that make sure that you use it within the Google browser called ***Google Chrome*** which is a free download. This will avoid the headache of having to use plugins required by other browsers which can disrupt your meeting.

Reminder--Other Useful Points:

- YouTube has many short but useful tutorials on all aspects of using Skype as it does for Google Hangouts.
- Both the Skype website and the Google website have useful video tutorials in using their applications.

- REMEMBER! Learning and adapting technology should be proactive and not reactive:



Our Motions:

Motion: The Presbytery Teleconferencing Committee moves and seconds that Presbytery committees, standing and moderator formed, adopt the use of Skype or Google Hangouts as its primary means for teleconferencing with Primus to be used only in cases where Skype or Google Hangouts are unavailable.

Motion: It is moved that this committee be disbanded having completed its tasks as requested by Presbytery.

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

2012-13

Moderator: Rev. Kevin Carter

Vice-moderator: John Moerman

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2014-15

Moderator: Rev. Henry Bartsch

Vice-moderator: Ken Turner

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

2011-12

Moderator: Kevin Bigney

Vice-moderator: Rev. John Shearouse

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2013-14

Moderator: Rev. John Shearouse

Vice-moderator: Dave Alexander

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2015-16

Moderator: Rev. Rudy de Vries

Vice-moderator: Albert Gerrits

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong