
ACTS OF SYNOD

2011



Free Reformed
Churches
Of North America

Free Reformed Publications

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ACTS OF SYNOD
of the
FREE REFORMED CHURCHES OF NORTH AMERICA
In Session at Brantford, Ontario
June 6-10, 2011

Monday June 6, 2011
SESSION I

Article 1: Opening

Synod is opened with a worship service commencing at 7:30 p.m. Rev. Tom Aicken, pastor of the convening church of Langley, leads the service. He preaches from Romans 11:33-36 under the theme "How Great is the Lord, and How Greatly to be Praised!" He proceeds verse by verse through the text to exalt the wisdom, ways and grace of God. After the service and a recess for coffee, Rev. Aicken calls the delegates to order at 9:00 p.m. and welcomes all present. Rev. Aicken reads Psalm 133. We sing Psalter 371 after which Rev. Aicken leads in prayer.

Article 2: Presentation of Credentials

Credentials are presented and found to be in good order. The roll call indicates that the following delegates have been sent by the churches:

Abbotsford	Rev. E. Moerdyk	Elder K. Noordam
Bornholm	Rev. D.H. Kranendonk	Elder L. Pol
Brantford	Rev. C.A. Schouls	Elder J. Postma
Calgary	Rev. H. Overduin	Elder M. Dupreez
Chatham	Rev. T. Bergsma	Elder H. Zuidema
Chilliwack	Elder W. Kattenberg	Elder H. Lanting
Dundas	Rev. L. J. Bilkes	Elder N. Koppelaar
Fenwick	Rev. H.A. Bergsma	Elder J. Coolen
Grand Rapids	Elder H. Kleyn	Elder A. VandenToorn
Hamilton	Rev. G.R. Procee	Elder S. Kranendonk
Lacombe	Elder C. DeGroot	Elder R. Postmus
Langley	Rev. T. Aicken	Elder J. DenDekker
London	Elder R. Koopman	Elder G. Flanigan
Mitchell	Rev. J. Overduin	Elder G. VandenBrink

Monarch	Elder. H. Van Rhee	
Pompton Plains	Rev. J. Lewis	Elder A. Sloodmaker
St. George	Rev. J. Schoeman	Elder H. VanDoodewaaard
St. Thomas	Rev. J.R. Koopman	Elder A. VanDyk
Vineland	Rev. P. VanderMeyden	Elder J. VanGameren

Article 3: Election of the Executive

Synod being legally constituted, the officers of Synod are elected by open ballot. The following brothers are elected as officers of synod:

Chairman	Rev. J. Schoeman
Vice-Chairman	Rev. J.R. Koopman
First Clerk	Rev. D.H. Kranendonk
Second Clerk	Rev. G.R. Procee

The executive is seated and Rev. Schoeman thanks the delegates on behalf of the executive for the confidence expressed by their appointment. He thanks Rev. Aicken for leading the worship service and the Langley consistory for preparing the agenda.

Article 4: Agreement with the Three Forms of Unity

Rev. Schoeman reads the Public Declaration of Agreement with the Three Forms of Unity, while the delegates stand to express their agreement.

After the brothers sing Psalter 428:1-2, Rev. Schoeman leads in a closing prayer. At 10:00 p.m., the meeting stands adjourned until 9:00 a.m.

TUESDAY JUNE 7, 2011

SESSION II

At 9:00 a.m., Rev. Schoeman calls the meeting to order. We sing Psalter 368 stanzas 1,4, & 5. Rev. C. Pronk leads in opening devotions. After reading Psalm 87, he focuses on the missionary theme of this Psalm, which is divided into three segments. First, The glory of Zion (vv.1-3), which has been founded by and chosen by the Lord. The Lord had a special love towards His Zion, the place of solemn assemblies where He was worshipped corporately and His saving grace was revealed. This is true in a richer and deeper sense about the Church as the New Testament counterpart of Zion. The Lord Jesus Christ is the sure foundation of the Church. The second division (vv.4-6) is a prophecy of the future conversion of some of Israel's ancient and most determined enemies. The Lord announces that He will cause these nations to share in the blessings, which thus far have been limited to Israel. Those that come to Zion will be born again by the Holy Spirit. Too many thought being born within the walls of Zion was enough, but they must all enter the way that leads to eternal life. The Lord will count the true, living members of His church, who have learned to flee for refuge to Christ Jesus and love the habitation of His house. The 3rd division of this Psalm is the shortest (v.7). This points us to a time of great joy and worship. When God's people taste of the goodness and grace of the Lord, their "...souls with rapture thrill." The fountain of salvation is in Zion, which is the only place that mankind can find true refreshment.

We sing Psalter 238. The Chairman, Rev. Schoeman, thanks Rev. Pronk for his words.

Article 5: Roll Call

The roll is called with all present as in the previous session, except for Elder J. DenDekker from Langley who is replaced by Elder J. VanderZwan. Elder VanderZwan stands to indicate his agreement with the Three Forms of Unity.

Article 6: Adoption of Agenda

A motion is made to:

Adopt the agenda as presented with the following additions:

- Classis Contracta
- A letter from Rev. L. Roth

Moved/seconded/carried.

Article 7: Appointments

The executive recommends the following appointments:

- a. As Assistant Clerk – Student Robert VanDoodewaard

Moved/seconded/carried.

Note is taken that other duties hindered Elder Ray Pennings from serving as assistant to the clerks, as was originally proposed by the Publications committee. A discussion is held regarding whether a theological student should be allowed to be present for executive session, even though he is not an office-bearer. Note is taken that in the past, a student who served as assistant clerk was not present during executive session.

A motion is made to allow brother Robert VanDoodewaard to serve during executive session of synod.

Moved/seconded/defeated.

- b. As Advisors to Synod – Rev. C. Pronk, Rev. G. Hamstra, Rev. H. Van Essen, Rev. K. Gangar, Rev. L. Roth, Dr. G. M. Bilkes, and Rev. K. Herfst.
- c. As Treasurer of Synod – Brother J.D. Tamminga
- d. To prepare the Press Release – Rev. J. Lewis
- e. To prepare a report for the Messenger – Rev. J. Overduin

Moved/seconded/carried.

The following schedule is recommended for meeting times:

- i. 9:00 a.m. Opening
- ii. 10:30 coffee
- iii. 12:30 lunch
- iv. 1:30 afternoon
- v. 3:00 coffee

-
- vi. 5:30 dinner
 - vii. 6:30 evening
 - viii. 9:00 adjourn

The Chairman welcomes the visitors present including Rev. A. DeGroot and Elder D. Zekveld from the Springford Reformed Congregation.

Article 8: Adoption of Public Acts

A motion is made:

To adopt the 2010 Acts of Synod with the following amendments:

- Page 42: the first paragraph reference should not be to Church Order article 42, but to articles 35 and 41.
- Page 20: the policy of synod is that a candidate has two years and not three in which to receive a call before his candidacy is reviewed by synod.

Moved/seconded/carried.

Article 9: Radio Evangelism Committee Report

Rev. H. Overduin presents the report for the Radio Ministry. Rev. Overduin notes that the ministry is operating with a yearly deficit as it is drawing from a large past donation. Brother Jim Koopman is called forward to clarify the financial situation of the Radio Ministry. Due to annual deficits of around \$30,000, by mid-2012 reserves will be exhausted unless more funds are donated. The importance of churches holding collections for this fund is stressed.

A discussion follows in which various matters in the report are clarified. Rev. Schoeman thanks Rev. Overduin for his work in this ministry.

The committee's recommendations are considered in turn:

1. To approve the joint merger plan effective as of this Synod, June 2011;
The approval of this recommendation is tabled until the discussion of the Home Missions Report.
2. To approve the financial statement and budget 2011 & 2012.
This implies also that we approved keeping the quota at \$12.00 and encourage extra collections besides;

A motion is made to amend this recommendation in order to

increase this quota from \$12.00 to \$15.00.

The amended motion is moved/seconded/carried.

3. That Br. Ken Vandenberg of the Brantford FRC be appointed as treasurer for the Banner of Truth Radio ministry;
Moved/seconded/carried.

4. That a letter of thanks be sent to Br. Reinder Devries for his years of faithful service as treasurer of the Banner of Truth Radio ministry;
Moved/seconded/carried.

5. Approve the actions of the Radio-Evangelism committee.
Moved/seconded/carried.

Article 10: Publications Committee Report

Rev. Kranendonk presents the report on behalf of the committee. A discussion follows in which the following points are made:

- The need for more reading sermons to be published is addressed. Rev. Kranendonk informs synod that a full collection of catechism sermons is expected to be published in the near future, and encouraged consistories to consider supplying transcriptions of Free Reformed sermons.
- Rev. Schoeman informs synod that the spring deadline of 2012 for Part I of the Catechism curriculum publication may be too optimistic. This is a large project, and it is hoped that some of the material will be available at this time.
- There are several questions regarding the new church website including concern about the absence of the denominational logo on the website. The loss of the search function of the Psalter on the website is regretted.

A motion is made that the official logo be preserved in colour and that the text of Exodus 3:2 be printed in English on the logo. The logo is to be re-digitized so as to be able to be prominently displayed on the website.

Moved/seconded/carried.

The Publications Committee presents the following recommendations to Synod 2010:

2. To reappoint Rev. C. Pronk as Editor of The Messenger;
Moved/seconded/carried.

3. To approve the financial reports for 2010, budget for 2011, and forecast for 2012 of the Publications committee;
Moved/seconded/carried.

4. To reappoint Dr. L. W. Bilkes for a three year term as committee member;
Moved/seconded/carried.

5. To appoint Mr. Steven Byl and Dr. G. M. Bilkes for a three year term;
Moved/seconded/carried.

6. To approve of the actions of your deputies.
Moved/seconded/carried.

An additional recommendation is made: To maintain the quota of 6 dollars per member;
Moved/seconded/carried.

The chairman acknowledges that Rev. Procee has served twelve years on this committee and therefore cannot be reappointed. On behalf of synod he thanks Rev. Procee for his labours.

Article 11: Refugee Committee Report

Rev. E. Moerdyk presents the report. A short discussion follows, in which the following points are discussed.

- Concern is expressed about the possibility of refugees converting to Christianity out of convenience. The committee states that it does as much as possible to discern a credible confession of faith.
- The possibility of this committee functioning as an interdenominational organization is discussed. Since many other churches do use the services of the committee, it would be beneficial to involve them. If the Refugee Committee made the decision to become interdenominational, other churches may be willing to be involved,

The committee's recommendations are considered in turn;

1. Maintain the \$1 quota;
Moved/seconded/carried.

-
2. Approve the attached budget and financial statements;
Moved/seconded/carried.
 3. Approve the actions of the committee;
Moved/seconded/carried.
 4. To reappoint James VanderZwaan to the committee.
Moved/seconded/carried.

Article 12: Youth and Education Committee Report

Rev. J. Overduin presents the report. He mentions that the committee has been promoting several past publications for the youth and requests the delegates to distribute sample copies of these in their churches. A discussion is held in which the following points are made:

- It is mentioned that since the report was submitted, Pastor Steve Swets from the United Reformed Churches and Mr. Jim Beeke of the Heritage Reformed Churches have been invited as the speakers for Camp West. Though respect for these particular men is expressed, concern is also expressed that care should be taken in the selection of speakers.
- A concern is mentioned that the quota system of funding the youth camps requires western churches that do not send young people to fund the camp in the east.

The committee's recommendations are considered in turn.

1. To reappoint br. Herman den Hollander to the editorship of the Youth Messenger and as an *ex officio* member of the committee.
Moved/seconded/carried.
2. To reappoint br. Kim Hamstra as camp director for Camp East for 2011 and to appoint br. Martin Overduin as camp director for Camp West for 2011.
Moved/seconded/carried.
3. To reappoint br. Eugene Gritter to a second term (ending 2014), Rev. J. Overduin to a third term (ending 2014), br. Raymond Roth to a second term (ending 2014) and br. Herman den Hollander as editor of the Youth Messenger and also *ex officio* member of the committee for another year.
Moved/seconded/carried.
4. To approve a quota of \$4 for 2012.

Moved/seconded/carried.

A motion is made that the committee be encouraged to select speakers for camp who belong to the Free Reformed Churches or those denominations with which we have correspondence.

Moved/seconded/carried.

5. To approve the actions of the committee

Moved/seconded/carried.

Article 13: Standing Committee Church Order Report

Rev. J. Koopman presents the report. The chairman first calls for a discussion on Appendix A of the report: **Emeritus Fund Regulations**.

A discussion follows in which the following points are raised.

- Synod 2010 agreed to exclude all references to “pension” in the emeritus fund documentation. Payments should be referred to as “emeritus payments” (Acts 2010, pp.171-173), since the fund is not a pension but a benevolent fund.
- Synod 2010 agreed that benefits cannot be based on age but on need and therefore all references to age should be deleted from the documentation as they were from the approved policies submitted by the Ad Hoc committee in 2010 (Acts 2010, pp.171-173). Some question whether the existing references to age would not satisfy legal requirements, since they do not make age the basis for receiving payments.
- The term “to retire” should not be used, but rather the term “receive emeritus status.”
- The synod body would have been helped if it received the lawyers report last synod.

This matter deals with the third recommendation of the committee’s report:

3. That Synod adopts the proposed changes to the Church Order and Supplements regarding Emeritus and Finance Committee matters as outlined in Appendix A.

This third recommendation is withdrawn by the church order committee, which will finish its work of incorporating the decision of Synod 2010 into current policy documents and submit these

changes for final approval at Synod 2012.

*The discussion moves to Appendix B of the report concerning the church order changes required by the decision of Synod 2010 to implement the **Combined Consistories** model. This matter deals with the fourth recommendation of the committee's report.*

A discussion follows in which the following points are raised.

- The Inter-church Relations committee proposal regarding the arrangement of an office-bearers conference for the eastern churches will not be precluded by adoption of this report.
- The request is made that at the beginning of article 50 "pastor and/or elders" should replace "members." The delegates agree to this change.

The fourth recommendation of the Church Order committee is moved:

4. That Synod adopt the proposed changes to the Church Order and Supplements necessitated by the decision to adopt a combined consistory model, as outlined in Appendix B.

Seconded/Carried.

The chairman announces that a recess for lunch is called at 12:30. Elder VandenToorn opens for the meal in prayer.

At 1:40 pm Rev. Schoeman calls the meeting to order. Rev. A. DeGroot of the Springford Reformed Church is invited to close the meal. He reads from Acts 1:1-14 and closes the meal in prayer. Following this, Rev. DeGroot delivers a meditation focusing on Acts 1:14. Between the ascension of the Lord Jesus Christ and Pentecost, the church waited in accordance with the Lord's command to stay in Jerusalem. They were gathered together, one in mind and heart, waiting to receive what was necessary to preach the gospel. They were to start this gospel ministry in the very city that has killed their Lord and then spread out to the ends of the earth. The message that must be brought in these last days is that "whoever calls on the name of the Lord shall be saved." The Lord will draw His people to the true preaching of His Word and bring them to Himself. We must come on our knees and ask that the Holy Spirit will come among us and draw many to the Word. Rev. DeGroot brings greetings from the Springford Reformed Church and the Hervormde Kerk in the Netherlands.

Elder Peter Feyter from Monarch is welcomed to the assembly and stands to indicate his agreement to the Three Forms of Unity.

Article 14: Church Order Committee Report Continued

Appendix C of the Church Order committee report concerning the **voting by the congregation for office-bearers** is considered. A discussion follows in which the following points are raised:

- The caution is expressed that the quote from Prof. J. Hovius is drawn from a report which was rejected by a CGK synod in the 1960s.
- Concern is expressed that the principle of male headship be given due attention.
- It is noted that the command is for brethren to choose office bearers in Acts 6:3 .
- While appreciation is expressed for the content of the report, there is a desire to see the complete report before accepting it, rather than officially accepting a progress report.
- The committee reporter conveys that the committee is working to build biblical support for the position that men alone should vote in the congregations in accordance with the mandate given by Synod 2009.

The following committee recommendation is moved:

5. That Synod approves in principle the study paper regarding congregational voting attached as Appendix C with the instruction that the committee continue the mandate given by Synod 2010 (Art. 28) and make a full report to Synod 2012.

A motion is made to amend the recommendation as follows:

That Synod *accepts for information* the study paper regarding congregational voting attached as Appendix C with the instruction that the committee continue the mandate given by Synod 2010 (Art. 28) and make a full report to Synod 2012.

Moved/seconded/carried.

The following **recommendations** of the committee are discussed:

1. That Synod instructs the Publications Committee to produce an updated print edition of the Church Order.

Moved/seconded/carried

2. That Synod formally adopts the policy recommended by Grand Rapids to Synod 2009 (Article 41).

Moved/seconded/carried.

6. That Synod approves the recommended Church Order changes regarding C.O. Article 3 outlined in Appendix D.

Moved/seconded/carried.

7. That Synod appoints Br. Bill Droogendyk (St. George) to a three-year term and re-appoint Rev. J. Koopman (St. Thomas) and Rev. P. Vander Meyden (Vineland) to a second three-year term.

Moved/seconded/carried.

8. That Synod approves the actions of the committee.

Moved/seconded/carried.

Article 15: Executive Session I

In executive session, the Ad Hoc Committee for Derek Baars presents its report. The following decisions are made

1. To have his local consistory appoint a mentor for Derek during his remaining candidacy.
2. To dissolve this Ad-hoc committee since, as of Synod 2010, candidates are under the oversight of TEC “until the moment of their installation or termination of candidacy” (2010 Acts, Article 29).

Article 16: Executive Session II

In executive session, Candidate Baars is granted an extension of his candidacy with the hope he may receive a call to labour in God’s kingdom.

Article 17: St. Thomas Overture – Emeritus Fund

The overture from St. Thomas regarding the emeritus fund is presented by Elder Arie VanDyk.

During the discussion of this overture, delegates express appreciation for the pastoral concern, but find the overture out of order. The overture assumes that the emeritus fund operates on an entitlement plan, which is contrary to the position of Synod 2010 (Acts, pp. 24, 171-173). Synod 2010 followed the advice of lawyers in stating that benefits are not to be

based on years of service. It also decided that the consistory of a minister, who does not receive emeritus status in the FRCNA or leaves the FRCNA after becoming an emeritus minister in the FRCNA, may apply to the finance committee for a one time benevolent payment to such a minister.

The chairman rules that this overture is inadmissible on the grounds that it contradicts the synodical decision of 2010.

Article 18: St. Thomas Overture II – Single Nomination

The overture for the allowance of single nominations for office-bearers is introduced by Elder A. VanDyk. In the discussion, several delegates acknowledge that their congregations struggle to find qualified office bearers. This need makes this overture attractive.

At the same time, several concerns are raised:

- Single nominations are in danger of being abused to allow consistories to perpetuate themselves without giving the opportunity to the congregation to do anything other than rubber stamp their decisions.
- The historical accuracy of the sixth ground of this overture is questioned, since it appears that duos have been standard not only in the secession churches since 1834, but also the Dutch Reformed churches since 1574. Such a long-standing practice should not be overturned without study.
- The significance of the scripture example of a choice being made between two men is noted (Acts 1).
- The congregation should exercise the office of all believers in receiving the opportunity to choose rather than to simply ratify the decisions of consistory.

In response, St. Thomas delegates note:

- Most Reformed denominations, including the NRC, URC, and Canadian Reformed allow for single nominations.
- The process in Acts 1 may be descriptive rather than prescriptive, in light of the fact that other passages speak of ordaining elders.
- When qualified men are not available, consistories cannot nominate men simply to satisfy the requirements of having a duo.

Delegates make several suggestions:

- The St. Thomas proposal may be revised to involve adding a clause for exceptional circumstances in which a single nomination may be proposed after the advice of the church

counsellor has been received.

- The lack of qualified office bearers should lead to training and especially humbling ourselves in prayer as congregations.

A motion is made to refer the overture from St. Thomas to the Church Order committee for further study.

Moved/seconded/carried.

Article 19: St. George Overture – Psalter Version

Elder Hans VanDoodewaard introduces the overture. A short discussion follows. The overture is moved, seconded, and carried.

Article 20: Ad Hoc Committee Westminster Standards

Rev. Procee provides an oral report on behalf of the ad hoc committee on the Westminster Standards. Synod of 2008 mandated this committee to investigate the desirability of adopting the Westminster Standards. Some work has been done on this issue. It has become apparent that there are complicated matters regarding different expressions of doctrine. Due to the workload of ministers, the wisdom of burdening them with further, extensive reports is questioned. The committee believes that the Three Forms of Unity are a sufficient doctrinal statement for our churches.

A motion is made to discharge the ad hoc committee formed to study of the Westminster Standards.

Moved/seconded/carried.

Article 21: Treasurer of Synod

Mr. J. D. Tamminga presents his report as treasurer to synod. He notes that the mileage amount as of 1 April 2011 is reported as 0.46325 but should be 0.47175.

The recommendations are considered in turn:

1. To maintain the annual quota of \$12.00 per member for the year 2012.

Moved/seconded/carried.

2. To continue to pay 85% of the car allowance as reported by the National Joint Council for the Province of Ontario. (These rates are published on a quarterly basis, January 1, April 1, July 1, and October 1. As of April 1, 2011 - 85% of \$0.555 = \$0.47175)

Moved/seconded/carried.

-
3. To approve the attached Financial Statements and the actions of the Treasurer of Synod.

Moved/seconded/carried.

Brother Tamminga is thanked for his continuing work as treasurer.

Article 22: Executive Session III

In executive session, Synod considers a letter submitted by the Brantford consistory.

At 5:30, the meeting is recessed for a one hour dinner break.

Following the break, Rev. J. Schoeman calls the meeting to order at 6:30 pm. We sing Psalter 76 verses 1-2. Elder A. Sloomaker reads from Micah 7:8-20 and closes the meal with prayer.

Elder Simon Bruinsma is welcomed as a delegate for Brantford in the place of Elder Jeff Postma. He stands to indicate his agreement with the Three Forms of Unity.

Article 23: Executive Session IV - Classis Contracta

In executive session, Form C is approved to be given to Rev. J. Koopman and Rev. E. Moerdyk in light of their acceptance of calls to the Chilliwack and Monarch congregations respectively.

Article 24: Executive Session V

In executive session, Rev. Roth is interviewed in accordance with the decision of Synod 2009 (Acts 2009, art. 48). After the interview, the decision is made to extend his eligibility for call and his ministerial credentials another year, with the hope the Lord may bless his ministry and provide a place to labour.

Article 25: Grand Rapids Letter Regarding the West Michigan Group

Elder Henk Kleyn presents a letter from the Grand Rapids Consistory concerning the evangelistic work done in West Michigan. A discussion follows, in which the following points are made:

- Questions are raised about the fruit on the work in West Michigan and the effects its meetings have had on the life of the congregation,

-
- Both the consistory and the West Michigan group are commended for their efforts in reaching out and continued desire to evangelize, even if gatherings no longer take place on the Lord's Day.
 - The difference in opinion and goals between the West Michigan group and the Grand Rapids consistory is acknowledged.

A motion is made that Synod recognize that the Grand Rapids Free Reformed church has sufficiently met the instructions of the 2007 Synod report regarding an unsustained appeal of the "West MI Group."

Moved/Seconded/Carried

The meeting is closed with prayer and the singing of a Psalter. At 9:00 PM the meeting is adjourned until 9:00 AM on Wednesday.

WEDNESDAY JUNE 8, 2011

SESSION III

At 9:00 a.m., Rev. Schoeman calls the meeting to order. We sing all the stanzas of Psalter 228. Rev. Maarten Kuivenhoven of the Heritage Reformed Churches is asked to open the meeting. He turns our attention to Nehemiah 1. In his meditation, Rev. Kuivenhoven reflects on the fact that we are often action oriented men, who attempt to solve problems on our own rather than first turning to prayer. We must not doubt the true power of prayer. Several things in this text can help us develop a stronger prayer life. Nehemiah lives in a time when there is only a small remnant left, and Zion has been broken down. Yet the first thing he does upon hearing this news is pray with contrition. He does not engage in frantic activity or desperate attempts to fix the problems immediately, but turns in prayer to the only source of help. We also are called to mourn for the condition of our own souls and the state of the church. Nehemiah confesses that God is the great and holy God, but also the merciful covenant-keeping God. His character stirs up prayer. Nehemiah also models for us confession of sin as an essential part of true prayer. As we intercede we must also own corporate guilt. Nehemiah reminds us here of the Lord Jesus Christ, who placed himself between us and the Holy God. The only way we can pray is based on the intercession of the Lord Jesus Christ. We have reason to confess we are not much different than weak and wayward Israel. Yet Nehemiah prays that the Lord would remember His promises. Nehemiah turns his promise back with expectant faith. He pleads for God's ear to be attentive to his prayer. He pleads for mercy, the undeserved favour of God. We must remember the Lord Jesus Christ, who intercedes for His servants. Rev. Kuivenhoven leads the meeting in prayer.

Article 26: Roll Call

The roll is called. Elder Jeff Postma has returned as Brantford delegate in the place of Elder Simon Bruinsma. Elder P. Bosman is present as delegate of Fenwick in place of Elder J. Coolen. Elder C. Otten is present as delegate of Mitchell in place of Elder G. VandenBrink.

Elders Bosman and Otten rise to indicate their agreement with the Three Forms of Unity

Dr. G. M. Bilkes and Rev. H. VanEssen are welcomed as advisors to synod. Rev. D. Gebbie of the Presbyterian Reformed Churches is welcomed. The students of the Rehoboth Christian School Church History class and their teacher, Mr. H. DenHollander, are also welcomed.

Article 27: Inter-church Relations Committee Report

Elder C. J. Keuning presents the Interchurch relations report. A discussion follows in which the following major points are made:

- Regarding the Oxford County church plant, it is noted that before a church is planted the overseeing consistory should contact churches in the region that are connected to us through NAPARC and especially churches with which we have correspondence as a denomination.
- The decision that the Grand Rapids congregation not be allowed to call HRC Candidate Scott Dibbet is questioned.
- Various concerns are raised about the proposal to offer a relationship of Complete Correspondence to the Heritage Reformed Churches (HRC). There is an overall recognition of a growing bond with the HRC, which is appreciated; however, the fear is that rushing the process may hinder the process in the long term. Some delegates desire the two denominations to get to know one another better and to see a growing desire within their “grass-roots” for unity. It is noted that some churches in each denomination are geographically separated from each other and have little knowledge of the other denomination.
- Several delegates express the opinion that there is much evidence of grassroots support for such a closer tie. The desire for a closer relationship with another denomination that is so similar in doctrine and practice is seen as strong and biblically mandated. Note is taken that this has been a 12 year process.
- Some delegates question the lack of meetings with the United Reformed Churches in light of the fact there are contacts with the URC on a local level in some areas.
- Rev. Moerdyk reports on his visit to Synod of the Christelijke Gereformeerde Kerken, in which he relays both the spiritual bonds he experienced as well as the serious concerns facing the churches there.

The issue of supplying theological education to the Nkhoma Synod of Churches in **Malawi** is discussed, in which the following points are made.

- Brother Kleyn speaks as Admissions Director at PRTS. He conveys that PRTS has asked the Nkhoma Synod to select men to come to PRTS who would return to Malawi to train other men for ministry and serve churches there. This is being done.
- Note is taken that Rev. C. Molenaar, missionary of the Heritage Reformed Churches currently working in Zambia, may be able to serve in Malawi.
- Some delegates are concerned that such a work would spread denominational resources too thin and be at the expense of local opportunities for outreach.
- It is noted that great care is to be exercised in working in a foreign country. Thorough investigations must be made and clearly defined boundaries of work must be established.
- Several delegates stress that the proposal involves relatively minimal expenses with the potential for great blessing in a denomination of 2 million people. They believe it is prudent to keep the door open through beginning an exploratory work. Since the focus is theological education, this work should be done by a denomination rather than by a para-church ministry.

The **recommendations** of the committee are discussed in turn:

1. To approve the list of non-FRC ministers granted permission to preach on our pulpits for one year;

Note is taken that Dr. P. deVries should be left off of this list as he is a minister of the HHK, with whom we have a relationship of limited correspondence. Rev. J. Gangar should be removed from the list as he has not preached from a Free Reformed pulpit in the last 3 years.

Moved/seconded/carried.

2. To remind the churches to guard the pulpit by inviting only those ministers whose preaching concurs with our discriminating-experiential emphases;

A motion is made to delete this recommendation as a committee is not to prescribe actions to a synod.

Moved/seconded/carried.

-
3. To approve of sending Rev. J. Lewis and Rev. J. Schoeman as delegates to the November 2011 NAPARC meeting in Atlanta, Georgia;

Moved/seconded/carried.

5. To approve of sending Rev. J. Schoeman (with Dr. L.W. Bilkes as alternate) to the HRC Synod meeting scheduled for April 2012;

Moved/seconded/carried.

7. To resolve the apparent conflict in the Church Order with regard to the procedure to follow when calling ministers from churches other than *Complete Correspondence* churches (CO Art. 5.J paragraphs 3 and 4);

The chair rules to refer this conflict to the church order committee for review and submission to Synod 2012.

We recess for lunch. Brother Henk Kleyn leads in prayer. Following the lunch, Rev. Schoeman calls the meeting to order. We sing Psalter 265. Elder H. Zuidema of Chatham reads Ephesians 3:14-21 and closes with prayer.

The Chair recognizes Rev. Bert Pohl of the Free Church of Scotland (Continuing), Rev. D. Gebbie of the Presbyterian Reformed Church, and Rev. M. Kuivenhoven of the Heritage Reformed Churches.

Article 28: Inter-Church Relations Continued

Rev. D. Gebbie addresses synod on behalf of the **Presbyterian Reformed** churches. He brings greetings, especially expressing thankfulness for the presence of FRC delegates at their recent presbytery meetings. The Presbyterian Reformed churches are willing to pursue closer ties with the FRC. Their relations with other churches and pastors tends to be more on an individual level than a denominational level. The Presbyterian Reformed churches does not want to let smaller issues of difference such as organs and feast days separate when there is a deeper spiritual bond in the truth. A conference is planned by the PR churches on Psalmody in the near future in connection with their 50th anniversary. Rev. Gebbie also emphasizes that there are fundamental similarities between the experimental preaching of the PR tradition and the FRC tradition, which

he illustrated by drawing some lines from Philippians 2.

Rev. H. Bergsma thanks Rev. Gebbie on behalf of synod and also personally as a FRC delegate at the recent PR assembly. He expresses a great appreciation for their hospitality, and respect for the conduct of the assembly itself. Rev. Bergsma reads from Phillipians 4:20-23.

Rev. M. Kuivenhoven, on behalf of the **Heritage Reformed Churches**, reads a letter from Dr. J. R. Beeke. Dr. Beeke regrets his inability to attend for health reasons. He expresses thankfulness for Free Reformed contributions to PRTS, partnership in publishing, and joint involvement in many other activities. He expresses the hope that God may give a growing communion between the FRC and HRC. He highlights the potential for combined efforts between the FRC and the HRC. Rev. Kuivenhoven adds his desire for more current cooperation in regards to matters of local evangelism and missions.

Rev. L.J. Bilkes responds on behalf of synod. He is thankful for such a substantial letter from Dr. Beeke. He notes that our churches do indeed have many things in common. As in any relationship, it is noted that some are ready to move quickly than others. He emphasizes that the Lord be at the head of our relationships and grant a way forward.

Rev. B. Pohl of the **Free Church of Scotland (Continuing)** brings greetings. He expresses appreciation of the continued contact between the denominations, including the presence of FRC delegates at their recent general assembly. He also feels that there is a shared emphasis on experimental preaching. Rev. Pohl brings updates concerning the FCSC, which is undergoing difficult circumstances regarding its relationship with the Free Church of Scotland. Rev. Pohl expresses appreciation of the faithful training of covenant youth that exists in many Free Reformed Churches. There is a need in the FCSC to see more Christian education, and he is grateful for encouragement and example in the FRC.

Rev. Lewis responds on behalf of synod. He points to the beautiful testimony that is maintained in Scotland by the FCSC in a dark culture. As a delegate to the FCSC assembly, Rev. Lewis notes that a clear testimony was given in commitment to truth and warm hospitality. Rev. Lewis concludes by reading Philippians 2:1-2.

Rev. Christo Heiberg addresses synod on behalf of the **United Reformed Churches**. He expresses a love for the Free Reformed

Churches as brothers and sisters in the Lord. Rev. Heiberg believes that the URC has been learning from and very respectful of Free Reformed emphases in covenant theology and the appropriation of salvation. An increasing number of URC ministers are benefitting from courses taken at PRTS. It is mentioned that at the 2010 URC Synod a strong stand was taken against Federal Vision teachings. It is noted that federal unity with the Canadian Reformed churches does not seem likely to be a reality in the near future. Rev. Heiberg encourages the delegates to consider cooperation and unity between denominations as a priority. He also calls all Christians to be faithful in the struggle between godliness and worldliness.

Rev. H. Overduin thanks Rev. Heiberg on behalf of synod. He recognizes a genuine care in the words spoken by Rev. Heiberg. He expresses thankfulness for the statement against the Federal Vision, encourages more contact together as denominations and commends the United Reformed churches to the Lord.

Article 29: Executive Session VI

In executive session, the 6th recommendation of the Interchurch Relations Committee report is adopted: "To accept, process (in accordance with CO 5.J.) and decide on Lacombe's request to call Scott Dibbet."

Article 30: Examination of Mr. Scott Dibbet

The vice-chair, Rev. J. Koopman, leads in prayer.

Mr. Dibbet preaches from Revelation 3:13-22 under the theme, "Christ Knocks on the Door of a Lukewarm Church." (1) A Patient Lord. (2) A Personal Knock. (3) A Profound Knowledge. Rev. H. Overduin provides a sermon critique. Rev. C. Schouls conducts the homiletics examination. Rev. C. Pronk conducts the dogmatics examination. Rev. E. Moerdyk conducts an examination on Old Testament exegesis focusing on Deuteronomy 8. Rev. K. Gangar conducts an examination on New Testament exegesis focusing on John 1:1-4. Rev. P. VanderMeyden conducts an examination on Church Polity.

The meeting is adjourned at 5:25 PM for dinner. Brother Karl Noordam opened the meal with prayer. The delegates are asked to return by 6:15 PM. At 6:20 pm, the meeting is called to order. We sing Psalter 163, all stanzas. Rev. J. Koopman reads from Exodus 14:19-31.

Article 31: Student Support Committee Report

Brother Ryk Naves comes forward to present the report. The proposed quota is not sufficient to cover expenses; however, the committee hopes that congregations will contribute free-will offerings to this important fund. A short discussion follows.

The following recommendations are dealt with in order;

- a) To increase the assessment for the Theological Student Support Fund to \$13.00 per member for the year 2012.
Moved/seconded/carried.
- b) To approve the financial statement for the year 2010 as presented.
Moved/seconded/carried.
- c) To approve the proposed budget for the year 2012 as presented.
Moved/seconded/carried.
- d) To approve the proposed changes to the Theological Student Support Committee guidelines.
Moved/seconded/carried.
- e) To re-appoint brothers Ryk Naves and John Wilbrink for another term.
Moved/seconded/carried.
- f) To approve the actions of this committee.
Moved/seconded/carried.

Brother Naves is thanked by the chair for his service.

Article 32: Executive Session VII

Executive session is held regarding the examination of Mr. Scott Dibbet.

Following the session, candidate Dibbet is informed that Lacombe has received permission to extend a call to him. The chair expresses thankfulness for the blessing of the Lord on candidate Dibbet. He charges him with the words of 2 Timothy 4:1-2. Psalter 421 stanza 5 is sung by the delegates as a prayer for the Lord's blessing on candidate Dibbet and then delegates are given opportunity to shake his hand.

Article 33: Dr. G. M. Bilkes Address to Synod

Dr. G. M. Bilkes addresses synod. He thanks the churches for their continued support of Puritan Reformed Theological Seminary. He is thankful that the Lord has blessed the seminary through another year. Dr. Bilkes has been granted a sabbatical for the duration of the spring semester. This rest from teaching has enabled him to devote his time to study and writing. He also expresses thankfulness that the Lord has spared Dr. Murray, though he will have to limit travel due to health circumstances.

- He mentions the recent graduation at which Dr. J. Pipa spoke on “Finishing Well.” He noted three members of the Free Reformed Churches graduated: Derek Naves of the Grand Rapids with an M.Div, Ray Pennings of Calgary with an M.A.R., and Willem Korving of Hamilton with a Th.M.
- He reminds us of the upcoming conference in August on “The Beauty and Glory of the Holy Spirit.” Visitors are welcome to come and visit the seminary.
- As of last fall, Dr. W. VanDoodewaard joined the faculty in the Church History department. He is very much respected by the students and has functioned well in the seminary. Dr. VanDoodewaard will also be speaking at the FRC ministers retreat this coming fall.

Rev. J. Schoeman thanks Dr. Bilkes for his work. He expresses thankfulness especially for the teaching of sound doctrine at the seminary.

Article 34: Executive Session VIII

Executive session is called regarding the emeritation request of Rev. C. Schouls. Elder H. DeVries of Brantford takes the place of Rev. Schouls and rises to express his agreement with the Three Forms of Unity. In executive session, synod declares Rev. Schouls’ request for emeritation is justified and decides to proceed with the emeritation request.

Article 35: Emeritation Request of Rev. C. Schouls

Rev. Schouls comes before Synod, accompanied by his wife Sylvia. The credential for emeritation is read. Emeritus status will be granted effective September 23, 2011.

Rev. Schoeman addresses Rev. Schouls. He notes the meaning of the

term “emeritus” was a term that the Roman army used in discharging soldiers honourably. This is a beautiful picture of the meaning of this process. Rev. Schouls is thanked for his faithful service to the four congregations of Mitchell, Vineland, Chatham, and Brantford over the past 34 years. He is thanked for his service to synod, committees, and as former editor of the Messenger. Rev. Schoeman speaks of his personal thankfulness for the guidance that Rev. Schouls had given him as his former pastor and mentor. He looks forward to Rev. Schouls’ continued service as an advisor to synod. Thankfulness to the Lord is expressed that Rev. Schouls could stand here beside the wife that the Lord has provided for him after the loss of his first wife.

Rev. C. Pronk is invited to address Rev. Schouls. He speaks of his long friendship with Rev. Schouls which began at a youth rally in the 1960s. Already at that time they had a shared interest in and love for the Free Reformed Churches. He recalls the joy that they shared at Rev. Schouls’ ordination in 1978. As close friends, they could share burdens, have disagreements, and discuss many things. Rev. Pronk recognizes the gravity of this event, which brings to mind that we are on a journey which will have an end. The Lord has promised, by grace alone, through faith alone, that He will provide rest at the end of the journey. Rev. Pronk points to the grace and forgiveness of Christ as the only hope to finish well. He expresses thankfulness that the Lord has given grace to Rev. Schouls to end his ministry with honour, by the grace of God. He looks forward to enjoying a well-deserved rest together.

Rev. Schouls addresses the assembly. He thanks Rev. Schoeman and Rev. Pronk for their comments. He speaks of his journey towards the ministry which began in 1971 with an interview with Rev. J. Overduin Sr, who asked him to read Charles Bridge’s book *The Christian Ministry* when he expressed a sense of call. Rev. Schouls was ordained to the ministry in 1978. In all four congregations, attentive listening was Rev. Schouls’ greatest encouragement and preaching has become the great joy of his life. He remarks that keeping the distinction between having justification and sanctification in Christ straight is of the utmost importance in ministry. Christ must also be preached with such beauty that it stirs up a hunger for Christ. He has enjoyed his service to committees and 35 years of synods. He apologizes for any offense that he may have caused in the past. He expresses thankfulness for the

assistance of both his first and second wife, both of whom have been true helpmeets. Rev. Schouls thanks the Brantford consistory for their support. He hopes to continue serving the Brantford congregation in a more limited capacity as health and circumstances allow. Rev. Schouls commends those present to the care of our gracious God.

Rev. Schoeman addresses Rev. Schouls with 2 Timothy 4: 7-8: "I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Psalter 345 is sung and Rev. VanderMeyden leads in prayer. Opportunity is given to the delegates and all visitors to shake hands with Rev. and Mrs. Schouls.

Article 36: Finance Committee Report

The chair of the committee, brother Henry Berger, presents the report. He notes that the committee has been blessed with investments that have performed comparably well. Though increased life expectancy has increased expected demands on the fund, this has been compensated for by the investments.

A discussion on the report is held in which the following points are made:

- The appropriateness of the committee's guidance on income splitting with pastor's wives is questioned. Note is taken that Synod 2010 instructed the committee to delete the paragraph about income splitting (Acts 2010, p.25). The meeting requests them to do so again.
- It is mentioned that this committee could aid synod by presenting shortened reports through the elimination of items already approved by previous synods.
- It is noted that the increases to emeritus payments were established by Synod 2010 at 100% of CPI rather than 75% (Acts 2010, p. 173, 3.e).
- Some delegates question whether the increase in the assessment is justified considering the large capacity of the fund.
- It is noted that the word "pension" should be deleted from all synod reports.

1. Concerning the **Ministers' Emeritus Fund**, the following recommendations are dealt with in order:

- (a) We propose to increase emeritus payments for the calendar year 2012 by 1.8% (75% of CPI @ 2.4%) from \$ 26,232 to \$ 26,704 for emeritus ministers and from \$ 20,988 to \$ 21,366 for ministers' widows. All payments are to be made in Canadian dollars.

An *amendment* is made that the payments be increased by 100% of the CPI (in agreement with Acts 2010, p. 173).

Amended motion is moved/seconded/carried.

- (b) To increase the assessment for 2012 from \$ 21.00 per member to \$ 22.50.

Moved/seconded/carried.

- (c) To instruct the committee to meet with emeritus pastors regarding the Annual Needs Assessment Form and its administration.

Moved/seconded/carried.

- (d) To approve the attached financial statements for the year 2010.

Moved/seconded/carried.

2. Concerning the **Ministers' Salary Guidelines**, the following recommendations are dealt with in turn.

- (a) We recommend that the salaries increase by 2.4% for Canadian ministers and by 1.5% for American ministers for the calendar year 2012. We therefore request approval to increase the minimum salaries for ministers effective January 1, 2012 as follows:

- Canadian ministers from CDN \$ 39,351 to CDN \$ 40,295
- American ministers from US \$ 38,984 to US \$ 39,569

Moved/seconded/carried.

- (b) To increase the years of service allowance from \$ 461 to \$ 472 for up to 10 years of service.

Moved/seconded/carried.

Regarding the needy churches fund, the following recommendations are dealt with in turn.

(a) To leave the assessment at \$5 per member for 2012.
Moved/seconded/carried.

(b) To approve the financial statements for the year 2010.
Moved/seconded/carried.

6. Miscellaneous:

The Committee submits for approval:

(a) To re-appoint for a three year term of Henry Berger (Hamilton).
Moved/seconded/carried.

(b) To appoint for a three year term Herman Dunnink (Fenwick).
Moved/seconded/carried.

(c) That Synod approves the actions of the Committee.
Moved/seconded/carried.

The meeting is adjourned at 9:25 PM. Rev. J. Overduin closes the meeting with prayer.

THURSDAY JUNE 9, 2011

SESSION IV

At 9:00 a.m., Rev. Schoeman calls the meeting to order. We sing Psalter 238. Rev. Koopman leads in prayer and opening devotions. He reads from Acts 1:1-12 and draws our attention to verse 8. After instructing the disciples to wait, the Lord gives them a promise. The Holy Spirit is often compared to the wind, which cannot be seen, but its effects can certainly be seen. The apostles were told to go and wait for Him. Though they already had considerable gifts and instruction from the Lord and were for the most part strong in the faith, they were told to wait. This implies that they were weak, frail, and in need of power. They were to wait in prayer together. If the disciples were in need of the regenerating and equipping work of the Spirit, how much more this must be true of us. We also are in need of power from on high. It is foolish to trust our own abilities or methods to accomplish the task to which the Lord has called us.

Article 37: Roll Call

The roll is called. Elder Paul Vandenberg is present in place of Rev. Procee as delegate from Hamilton. Elder Henry DeVries is present in place of Rev. Schouls for Brantford. Elder Bert Otten is present as delegate for Fenwick in place of Elder P. Bosman. Elders Otten and Vandenberg stand to express their agreement with the Three Forms of Unity.

The chair acknowledges the presence of Rev. G. Hamstra, who has advisory status as an emeritus minister, and welcomes him to synod.

Article 38: Executive Session IX

Reports of the combined consistory meetings east, west, and south are discussed.

In response to the matter of the Toronto preaching station, Synod appreciates the work of Hamilton in the Toronto preaching station, is saddened that the preaching station has to close, advises Hamilton FRC to make use of church visitors and possibly Rev. Hamstra to assist them in bringing closure to the outstanding issues, and urges the consistory of

Hamilton to deal pastorally and church orderly with the membership in Toronto.

Concerning **Combined Consistories Reports**, the chairman advises that in the future:

1. Reports ought to be approved by the consistories represented in the report.
2. Reports should convey the spiritual condition and developments in the various congregations in summary fashion, rather than simply being the minutes which include information the synod body need not hear.

Article 39: Executive Session X

The minutes of executive sessions I-VIII are approved.

Recess for lunch at 12:30. The meeting is called to order by the vice-chair at 1:30 p.m. Elder Hans VanDoodewaard reads Psalm 103:1-18 and opens with prayer. Rev. Procee re-assumes his position at synod as primary delegate of Hamilton.

Article 40: Inter-Church Relations Continued

A motion is made concerning the relationship with the Heritage Reformed Churches. The motion is as follows:

Synod,

Having considered the recommendation of the IRC to move towards a relationship of complete correspondence with the HRC,

Having heard the concerns from some of the churches who, although all expressing the desire to unite with all who are of "like precious faith" also express varying degrees of concern that this recommendation is premature,

Having also heard that some of our churches are ready to adopt the committee's recommendation,

Acknowledging that the level of contact at the grass roots level needs more time to develop,

Desiring not to move forward until greater degree of agreement is achieved,

Decides;

1. *To commit to increasing the number of mutual pulpit exchanges and other contacts with the HRC with a view, under the blessing of*

the Lord, to move towards a relationship of complete correspondence in the near future

2. To instruct the ICR to ascertain from their counterparts in the HRC whether there is a readiness on their part to move towards complete correspondence with the FRC and to ascertain what are the obstacles to such if any,

3. To instruct the ICR Committee to inform the consistories of their findings in sufficient time to allow a meaningful discussion at Synod 2012.

Seconded/carried.

The 4th recommendation of the report is withdrawn by the committee.

The following recommendation of the committee is discussed:

8. To appoint a committee with a mandate to develop a detailed plan to provide assistance in theological training to CCAP Nkhoma - Malawi in cooperation with other corresponding churches, PRTS, Word & Deed and other Reformed organizations, where needed;

It is noted that there have been two rounds of discussion were held in an earlier session. During the current round the following points are made:

- Word and Deed desires that denominations would fill such a void in Malawi and is willing to fund 50% of the cost of such an arrangement.
- Concern is raised that this may be seed money that opens the door to greater obligations in the future which may be too much for small congregations to bear.
- Our pastors are already very busy and may not be able to commit to teaching in Malawi.
- Our churches should stress home missions efforts first based on Acts 1:8.
- This is a relatively small and economical project with the potential for great benefit in a large denomination. Even two weeks of teaching can be a blessing.

A motion is made to add to recommendation 8: “and provide this committee with a budget of \$10,000 from the churches.”

The motion as amended is seconded/carried.

9. To approve the reappointment of Rev. J. Koopman, Rev. J. Lewis and brother D. Tamminga as primary members for a three year term;

Moved/seconded/carried.

10. To appoint Rev. J. Schoeman and brother P. Luth as primary members for the balance of their current three year term expiring in 2013;

Moved/seconded/carried.

11. To approve the appointment of Dr. G. M. Bilkes as primary member, and Rev. J. Overduin and brother Hans VanDoodewaard as alternate members, all for a three year term;

The committee amends this recommendation by replacing the name "Dr. G. M. Bilkes" with "Rev. E. Moerdyk."

Amended motion is moved/seconded/carried.

12. To appoint a standing Synodical committee with the mandate to organize Elders & Deacons conferences;

A short discussion follows in which it is noted that this should be a responsibility of the combined consistories which was a previous decision of synod. The recommendation is:

Moved/Seconded/Defeated.

A motion is made to request the Combined Consistory South to facilitate the organization of the Elders and Deacons conference East. A discussion follows in which it is noted that in the West, the calling church of the combined consistories meeting organizes a speaker the evening before its meeting.

Moved/Seconded/Carried.

Article 41: Grand Rapids Appeal

Grand Rapids consistory orally appeals the Interchurch Relations committee decision not to allow HRC Candidate Scott Dibbet to be called by the Grand Rapids congregation.

The grounds for the committee's decision are noted. The needs of Grand Rapids were not of such a nature that they had to go outside of

the denomination. They have not first called FRC ministers. According to the Church Order, only special needs are considered grounds to call outside the denomination.

The Grand Rapids consistory's rationale for desiring to call Candidate Dibbet is also noted:

- As an official HRC student, Candidate Dibbet has had a very similar training to our students.
- His American citizenship means the congregation would not have to wait a long time for immigration paper work to be processed.
- Though Candidate Dibbet has not been presented formally to the congregation, his preaching and interactions with the congregation have been well received.
- There was clear consensus in the consistory concerning a call for Candidate Dibbet.

The Grand Rapids delegate expresses an apology for not being more prepared for this appeal due to a misunderstanding about the church orderly procedure.

During the discussion of this appeal, the following opinions were expressed:

- Grand Rapids access to seminary professors as pulpit supply does not preclude their need for a pastor.
- Allowing Grand Rapids to extend a call enables us to leave the results of such a decision in the Lord's hands.
- The committee has dealt properly in procedure, but may have overreached its authority.
- Our churches are growing towards the HRC, of which Candidate Dibbet is a member.

The appeal is sustained.

The following recommendation is dealt with:

13. To approve the actions of this committee.

Moved/Seconded/Carried.

Article 42: Home Missions Committee Report

Rev. J. Overduin presents the report. He emphasizes that the home missions committee's mandate is to assist local churches, not to oversee church plants on its own.

Rev. H. Overduin reports on a church planting conference of the URC churches in Denver, CO, which he attended. He reports that strong confessional churches have been willing to publically distribute copies of the confessions and feels that we should take this example to heart.

A discussion on the report follows in which the following points are made:

- Local churches are encouraged to take full long-term responsibility for works that they have begun.
- The question of sending men to lead home mission efforts sooner rather than later is raised. It is noted that sending a man sooner will help set a right course from the beginning and prevent many problems.
- The point is raised that “tent-making” could be an effective structure to promote church planting.
- Concern is expressed over the merger of home mission and radio evangelism committees proposal which includes maintenance of separate finances.
- It is noted that the radio ministry has been a separate registered charity for many years. The legality of placing this charity under the management of a joint committee is questioned.

The following recommendation is dealt with at this point:

1. That Synod discuss the question of when to send home missionaries to home mission settings and what priority this point should have for the committee and for our churches in general, and in light also of this discussion, to give direction to the committee in its oversight of church plants.

A round of discussion ensues:

- It is noted that Proposed Order of the Outreach committee, III.E (agenda p.97) states that as soon as possible a missionary should be called to lead a church plant.
- It is asked how large should a mission station should be before a missionary is sent.
- It is noted that willingness to use a tent-making approach makes support of such a work at the beginning much more realistic for the churches. On the other hand, it is also questioned whether this is a feasible model in this age.

Article 43: Home Missions: Powassan

The Brantford letter regarding the Powassan preaching station is presented. Brantford notes that burden of the cost for sending a man to labour in Powassan will fall on the sending church. There is a need for support in regards to this.

During the discussion, the following points are made:

- While the letter expresses concern about the distance between Brantford and Powassan, it is noted that previous FRC plants have been successful over a very similar distance
- It is noted that the Home Missions guidelines already authorizes the committee to assist sending churches from the general fund, and that they can request extra collections for such a project.
- Questions are raised about the spiritual health of the church plant made up of those who willingly moved to an area where there was no Reformed church. It is noted that people from various backgrounds attend the church plant and that members are committed to the work and desire to build up a Reformed presence in the area.
- Concern is expressed whether Powassan is an area that can sustain families economically who may move into the area in the future.
- The need for leadership in the Powassan group is noted. At this time there are no potential office bearers in the group.
- It is noted that this may be a difficult work in the future but also that evangelism only needs people with one qualification: that they are sinners in need of a Saviour. We must realize that churches are not handed to us on a platter.

A motion is made to refer this to the home mission committee to develop a joint proposal with Brantford consistory regarding the future and possibility of calling a home missionary for the Powassan preaching station.

Moved/seconded/carried.

The meeting is adjourned at 5:30 for dinner. Elder Peter Feyter opens the meal with prayer. The meeting is called to order at 6:30 PM. Rev Procee reads Psalm 111 and leads in prayer.

Brother Clarence Jonkman replaces Rev. L. J. Bilkes as delegate for Dundas. He stands to express his agreement to the Three Forms of Unity.

Article 44: Ethical Affairs Committee Report

Dr. G. Kenyon and Dr. J. Hamstra present the report. A discussion follows and the following points are made:

- It is noted that a book review for the Messenger of Randy Alcorn's book *Does the Birth Control Pill Cause Abortions?* based on the committee's critique may be helpful.
- The committee notes that they may not be qualified to deal with public affairs. Public affairs issues tend to be regional, and may be best handled locally. It is suggested that dealing with public affairs may be as simple as notifying the churches when the government makes decisions that concern us.
- It is suggested that this committee could be an important contributor to the churches responsibility to speak to the government in the Lord's name concerning public affairs and ethics.
- Note is taken of the existence of Association of Reformed Political Action (ARPA) in Canada.
- Thankfulness is expressed for the resources that the committee provides.

The following recommendations were dealt with in order:

1. To recommend to the consistories the book: *Bioethics and the Christian Life: A Guide to Making Biblical Decisions* by David VanDrunen.

Moved/Seconded/Carried.

2. To reappoint brothers Joel Hamstra and Greg Kenyon for a term of 3 years.

Moved/Seconded/Carried.

3. To approve the actions of the EPA Committee.

Moved/Seconded/Carried.

Article 45: Foreign Missions Report

Synod is adjourned and the general membership meeting of Free Reformed Missions International is called to order.

Brother John Brink presents the report. Brother Peter Luth presents the financial statements. He notes a significant budget shortfall. The giving per confessing member has varied from \$26 to \$291 across the congregations over the past years. Some churches are not contributing as much as is hoped.

A discussion follows in which the following points are clarified:

- Shortfalls have been covered by generous giving in previous years. A \$100,000 reserve must be kept in the case that an emergency exit is required by missionaries. If savings drop much lower, there may be problems especially during the first half of the year when there is less income.
- The question is raised concerning how long it is expected to take for the church to become self-sufficient in Guatemala. The committee expects this to take some time. AMG will be taking over the education project over the next few years. This will be at least a five year process that will require careful attention.
- The church has made good progress towards autonomy by calling Pastor Xicara. The Guatemalan churches are currently supporting 25% of his salary and hope to support him fully within five years.
- It is noted that Pastor Xicara leads worship in a Reformed manner. He is committed to Reformed doctrines and the church order.
- Local churches are welcome to ask for a breakdown of budget details that are not contained in the public acts.
- It is noted that about \$125 per confessing member is required to support the mission.
- It is noted that more mission presentations may encourage more support. Few such presentations have been held in recent years.

Rev. Moerdyk speaks of his recent trip to Guatemala. He speaks favorably of developments in Guatemala and especially the work of Pastor Xicara. He notes the positive impact of the teaching material that has been developed by Fred and Arlene Jonkman. Progress is being made on issues of dependency in Guatemala.

The committee has asked for guidance in the case that Rev. Herfst would have to return to Canada and require support. The following suggestions are made:

- It is noted that Rev. Herfst is technically under oversight of the calling church, but hired by the mission committee. The mission committee is responsible for his care in the future should circumstances require him to leave the field. It is asked that this could be communicated to calling churches in writing for the sake of clarity.
- It is suggested that a similar principle apply to ordained home missionaries.

It is moved that Rev. H. Bergsma be appointed for a three-year term to ensure continuity on the committee.

Moved/seconded/carried.

The following recommendations were dealt with in order:

1.1. That the re-appointments of Rev. J. Koopman, A. DeVries, M. Laman of Pompton Plains and the appointment of, Willem Bouma and Bill Laman as directors for a three-year term be approved
Moved/Seconded/Carried

1.2. That the 2010 Financial Statements be approved
Moved/Seconded/Carried

1.3. That the budget for the year 2011 be approved

A motion is made to amend this recommendation by adding:
“with the addition of \$10,000 to be budgeted for investigative work in Malawi.”

Amended motion moved/Seconded/Carried

1.4. That the appointments of Mr. Jim Koopman and Mr. Nick Zuidema as reviewers for the year 2011 be approved
Moved/Seconded/Carried

1.5. That the actions of the Mission Board be approved
Moved/Seconded/Carried

Peter Luth is thanked for his many years of service to FRMI as a board member. He is commended for the extensive contribution he has made to FRMI. The general membership meeting of FRMI is completed and Synod is called to order.

Article 46: Asian Ministry - Rev. Gangar

Rev. J. Overduin presents the report concerning the work of Rev. Gangar. The relevant section of the Home Missions Report and the letter from the consistory of Langley are referenced.

Article 47: Executive Session XI

Executive session is called to discuss the letter from Langley regarding the work of Rev. Gangar.

FRIDAY JUNE 10, 2011

SESSION V

At 9:00 a.m., Rev. Schoeman calls the meeting to order. We sing Psalter 422 stanzas 5 and 6. Rev. Schoeman leads in prayer and opening devotions. He reads 2 Corinthians 2:14 to 3:6 and meditates briefly on verse 5b: "our sufficiency is of God." He notes that we have dealt with many issues, some of which are very complex and difficult. This must drive us to realize that we cannot deal with such things trusting in our gifts, talents, or experience. This text is a humbling confession but also teaches us that God is able and willing to provide what we need. The ascended Lord Jesus Christ alone is our sufficiency.

Article 48: Roll Call

The roll is called. The only changes from the previous session are: Deacon John VanBeek replaces Elder Lewie Pol of Bornholm; Elder Jim Otten replaces elder Bert Otten of Fenwick; Elder Bill Laman replaces elder Simon Kranendonk of Hamilton. The three alternate delegates stand to indicate their agreement with the Three Forms of Unity.

A motion is made to accept deacon VanBeek of the Bornholm congregation as a delegate.

Moved/Seconded/Carried.

Article 49: Executive Session XII

The executive session regarding the Punjabi mission is continued.

Article 50: Home Missions and Radio Evangelism Committee Merger

A motion is made to approve the draft mandate for a unified home missions and radio evangelism committee.

A short discussion follows in which it is established that separate funds will be maintained for the foreseeable future. It is directed that it would be prudent to ensure that the method of working jointly is in agreement with Canadian charity rules.

The motion to approve the merger is moved/seconded/carried.

Article 51: Punjabi Missions

A draft motion concerning the future of the Punjabi ministry is presented and discussed. Some of the points raised in the discussion are:

- Whether all congregations should receive an opportunity to call Rev. Gangar rather than request a specific congregation to do so.
- How specific the first year plan should be.

The chairman requests the motion to be redrafted in light of comments received.

Article 52: Theological Education Committee Report

The Theological Education Committee Report is presented by Rev. Kranendonk.

A brief discussion follows in which the following points are made:

- The reduction in the number of required courses is questioned. It is noted that the essentials have been kept while workload for students has been reduced to be more in line with other seminaries.
- It is noted that the committee has requested that the seminary add exegesis courses.
- It is noted that Brother John Procee expects to have his BA completed by the end of July.

- The committee requests consistories to submit regular reports of student preaching. The evaluation form published by the committee should be used as a guide for consistories to provide their own substantive reports.

Article 53: Executive Session XIII

The status of student preaching licenses is discussed in executive session.

Article 54: Theological Education Committee Continued

The following recommendations are dealt with in order:

1. Renew the preaching license to student VanDoodewaard and approve of the preaching arrangements for student Huckstead.

Moved/seconded/carried.

-
2. Accept Mr. John Procee as student for the ministry in the Free Reformed Churches.
Moved/seconded/carried.
 3. Approve the recommendations for the Ministers' Retreat 2011 as outlined in the report.
Moved/seconded/carried.
 4. Approve the 2010 Financial Statements of the Free Reformed Seminary Fund.
Moved/seconded/carried.
 5. Approve the annual donation of \$20,000 US towards the Operating Fund of PRTS.
Moved/seconded/carried.
 6. Approve the 2011 budget and the 2012 forecast of the Free Reformed Seminary Fund
Moved/seconded/carried.
 7. Encourage the churches to continue to support the matter of theological education by means of prayer and offerings.
Moved/seconded/carried.
 8. Approve the recommendations for Seminary Day 2011.
Moved/seconded/carried.
 9. Re-appoint Rev. L.W. Bilkes and Rev. C.A. Schouls as primary members for a one-year term, expiring in 2012.
Moved/seconded/carried.
 10. Re-appoint Rev. P.VanderMeyden, Rev. J. Schoeman, Rev. D.H. Kranendonk, Elder C.J. Keuning as primary members of the committee for a three year term, expiring in 2014.
Moved/seconded/carried.
 11. Re-appoint Elder J. Benjamins and Elder Edward Nieuwenhuis as alternate members for a three-year term, expiring in 2014.
Moved/seconded/carried.
 12. Approve the actions of your deputies.
Moved/seconded/carried

Article 55: Guatemala Missions Update

Rev. K. Herfst addresses the body. He expresses thankfulness for the ability to come back and enjoy close fellowship with the delegates. He conveys greetings from the seminary in Guatemala and the local church where he serves. He gives examples of the increasing violence in Guatemala. Members of the local church are extorted and their employees have been killed. Bringing the Word of God to struggling people is a great challenge in ministry. Rev. Herfst speaks of the opportunities he has had to teach various courses to students, church members, chaplains, and pastors. He directs our attention to the hope that God's purposes stand firm amid difficult circumstances. Churches are being moulded and shaped by the Lord. Thankfulness for the support of the churches is expressed.

Rev. Moerdyk expresses the thankfulness of the churches for the work of Rev. Herfst. In light of the difficulty and danger of the work, Rev. Moerdyk commends Rev. Herfst to the Lord with the words of Numbers 6:24-26.

Article 56: Asian Ministry

The discussion on the Asian ministry is continued on the basis of a new motion.

The morning session is closed and the meal opened with prayer by elder J. Otten of Mitchell. The afternoon session opens with the singing of Psalter 241:1,2,9. Elder Koppelaar reads 1 Corinthians 13 and leads in prayer.

Article 57: Asian Ministry

The following motion is tabled.

Synod,

Having heard Langley's counsel regarding Rev. Gangar's work,
Persuaded

1. of the need among Punjabi speaking people for the gospel and gospel literature
2. of the unique qualifications of Rev. Gangar for this work
3. of Rev. Gangar's need for support and supervision in such work

Decides

-
1. to instruct the Home Missions committee to supervise Rev. Gangar in the carrying out of the work of Asian Ministry as set out in Acts 2010 page 41 to focus on at least teaching, writing, preaching, conducting seminars, and radio ministry. Concrete objectives need to be stated that should be attained in the first year;
 2. to request that Calgary be the calling church, as well as the congregation where Rev. Gangar will reside;
 3. to support this work under the current financial arrangements, with 50% of his salary coming from the remaining Bellevue funds, and the other 50% coming from the current Home Missions quota, based on an adjusted cost figure not to exceed \$100,000 per year;
 4. Synod expects a full report of this work from the Home Missions committee and Calgary at 2012, to consider its continued viability.
Moved/seconded/carried.

Note is taken that this motion replaces recommendations 2.2 – 2.3 of the Home Missions Committee report. The rest of the recommendations of the Home Mission report are then considered:

5. That Synod support the work of the HMC through a quota of \$15/member.
Moved/seconded/carried.
6. That Synod approve the following reappointments:
 - 6.1. Br. Bert Marskamp (Dundas) to a second term (ending 2014)
 - 6.2. Rev. Bilkes (Dundas) to a third term (ending 2014)
 - 6.3. Rev. Moerdyk (Abbotsford) to a second term (ending 2014)
 - 6.4. Revs. Gangar (Langley) & van Essen (Mitchell) as *ex officio*
Moved/seconded/carried.
7. That Synod approve the actions of the committee
Moved/seconded/carried

Article 58: West Michigan Letter

The executive reports that the previous evening they met as a committee of pre-advice with the Grand Rapids delegates and would like to present the following motion in response to the letter submitted to synod on behalf of the “West Michigan group”:

Synod,
Considering

1. The west Michigan group's submission of a letter to synod before submitting an appeal to the Grand Rapids consistory concerning its decision to close down the Lord's day meetings in Allendale is not church orderly,
2. A significant shift of focus from evangelism (Acts 2007, art. 28) to a church plant,

Decides

1. Not to recognize the letter on behalf of the West Michigan Group as lawfully on the floor of synod;
2. To encourage the Grand Rapids congregation to continue to be active in evangelism work in the west of Grand Rapids during the week;
3. To urge the Grand Rapids consistory and West Michigan Group to dialogue with each other concerning the most God honouring path forward in consultation with the church visitors;
4. To advise the West Michigan group that should they still feel compelled to seek a preaching station and the Grand Rapids consistory refuse to grant their request, they have the right to appeal to Synod 2012 in consultation with the church visitors;
5. To inform the West Michigan Group that if a church plant is established in close proximity to an existing Free Reformed congregation it ought to be financially and spiritually viable.

Moved/seconded/carried

Article 59: Draft acts

The draft acts for Monday and Tuesday are reviewed, amended as necessary, and approved.

Article 60: Executive Session XIV - Executive Minutes

Minutes of the remaining executive sessions are approved.

Note is taken that each year the second clerk of synod is to bring the minutes of the executive sessions to the next synod.

Article 61: News Release

The news release for synod is presented, amended, and adopted.

Article 62: Appointments

The church visitation and counsellor list for 2011-12 is presented and adopted.

<i>Congregation</i>	<i>Church Visitors</i>	<i>Counselor</i>
Abbotsford	Rev. J. Koopman & Rev. T. Aicken	Rev. T. Aicken
Bornholm	Rev. L.W. Bilkes & Rev. J. Lewis	Rev. L. W. Bilkes
Brantford	Rev. J. Schoeman & Rev. T. Bergsma	Rev. J. Schoeman
Calgary	Rev. K. Gangar & Rev. J. Koopman	Rev. K. Gangar
Chatham	Rev. J. Overduin & Rev. C. Pronk	Rev. J. Overduin
Chilliwack	Rev. E. Moerdyk & Rev. K. Gangar	Rev. E. Moerdyk
Dundas	Rev. G. R. Procee & Rev. J. Lewis	Rev. G. Procee
Fenwick	Rev. C. Schouls & Rev. J. Overduin	Rev. C. Schouls
Grand Rapids	Rev. G. Procee & Rev. J. Schoeman	Rev. D. Kranendonk
Hamilton	Rev. L.J. Bilkes & Rev. P. VanderMeyden	Rev. L.J. Bilkes
Lacombe	Rev. H. Overduin & Rev. E. Moerdyk	Rev. E. Moerdyk
Langley	Rev. J. Koopman & Rev. H. Overduin	Rev. H. Overduin
London	Rev. L.W. Bilkes & Rev. D. Kranendonk	Rev. L.W. Bilkes
Mitchell	Rev. T. Bergsma & Rev. L. W. Bilkes	Rev. L. W. Bilkes
Monarch	Rev. H. Overduin & Rev. K. Gangar	Rev. H. Overduin
Pompton Pl.	Rev. P. VanderMeyden & Rev. C. Pronk	Rev. C. Pronk
St. George	Rev. D. Kranendonk & Rev. C. Schouls	Rev. C. Schouls
St. Thomas	Rev. G. Procee & Rev. J. Schoeman	Rev. J. Schoeman
Vineland	Rev. G. Procee & Rev. C. Pronk	Rev. C. Pronk

For the church visitor list the value of having the same pastor serve as both visitor and counselor of the same congregation is questioned.

Next synod is scheduled for June 4-8, 2012 in Dundas with London as the calling church.

Moved/seconded/carried

Article 63: Malawi Theological Training

Synod approves that the following men form a committee to deal with the proposal for theological education in Malawi.

- Brother Mark DuPreez
- Rev. J. Lewis
- Brother Tom Moerdyk
- Brother Peter Luth
- Rev. G. R. Procee

Article 64: Article 43

The chairman inquires whether anyone needs to be admonished according to Article 43 of the Church Order. No one needs to be admonished.

Article 65: Closing

Vice-chairman, Rev. Koopman expresses his appreciation for the way in which the chairman led the body through this agenda as well as for the clerks. He recognized the sacrifices made by elders to attend Synod. He thanks the host church for the use of their facilities and the provision of meals. He closes with Jude verses 24-25. The meeting is adjourned at 3:40 p.m.

FINIS

Synodical Committees and Appointments

2011 - 2012

Ethical – Public Affairs:

Dr. L.W. Bilkes, President	Grand Rapids	2012
Dr. J. Hamstra	Dundas	2014
Mr. T. Karel Jr.	Grand Rapids	2013
Dr. G. Kenyon	Mitchell	2014
Mr. T. Postma	Brantford	2013
Dr. E. Wielhouwer	Grand Rapids	2012

Finance

Mr. H. Berger	Hamilton	2014
Mr. G. Brink	Chatham	2012
Mr. H. Dunnink	Fenwick	2014
Mr. W. F. Laman	St. George	2012
Mr. G. Neven	Brantford	2013
Mr J. Prol	Pompton Plains	2012
Mr. A. Sloomaker	Pompton Plains	2013

Foreign Mission

Rev. J. Koopman, President	Chilliwack	2014
Mr. J.J. Brink, Secretary	Hamilton	2013
Rev. H. Bergsma	Fenwick	2014
Mr. W. Bouma	St. George	2014
Mr. E. DeKorte	Fenwick	2013
Mr. A. DeVries	Mitchell	2014
Mr. B. Laman	Hamilton	2014
Mr. M. Laman	Pompton Plains	2014
Mr. J. Overbeeke	Dundas	2012
Rev. H. Overduin	Calgary	2012
Mr. G. Postma	Vineland	2013
Mr. P. VanderSloot	Grand Rapids	2012
Mr. R. Postma	Brantford	ex officio

Inter Church Relations

Primary

Rev. H. Bergsma	Fenwick	2012
Rev. L. J. Bilkes	Dundas	2013
Dr. L.W. Bilkes	Grand Rapids	2013
Rev. J. Koopman	St. Thomas	2014
Mr. E. Laman	Brantford	2012

Rev. J. Lewis	Pompton Plains	2014
Mr. P. Luth	Chatham	2013
Rev. E. Moerdyk	Monarch	2014
Rev. G.R. Procee	Hamilton	2012
Rev. J. Schoeman	St. George	2013
Mr. David Tamminga	Vineland	2014

Alternate:

Rev. J. Overduin	Mitchell	2014
Mr. H. VanDoodewaard	St. George	2014

Outreach

Mr. K. Vandenberg, Treas.*	Brantford	2014
Mr. B. Marskamp, Treas.*	Dundas	2014
Rev. L. J. Bilkes,	Dundas	2014
Mr. J. Koopman	Brantford	2012
Mr. B. Moerdyk	Grand Rapids	2013
Rev. E. Moerdyk	Monarch	2014
Rev. J. Overduin	Mitchell	2012
Mr. R. Pennings	Calgary	2012
Rev. J. Schoeman	St. George	2012
Rev. H. Overduin	Calgary	ex officio
Rev. H. VanEssen	Mitchell	ex officio
Rev. K. Gangar	Langley	ex officio

*B. Marskamp is treasurer of the Home mission fund and K. Vandenberg of the radio fund.

Publications

Rev. D. H. Kranendonk, Sec.	Bornholm	2013
Dr. G. M. Bilkes	Grand Rapids	2014
Dr. L.W. Bilkes	Grand Rapids	2014
Mr. S. Byl	Hamilton	2014
Rev. J. Koopman	St. Thomas	2013
Rev. J. Lewis	Pompton Plains	2013
Rev. J. Overduin	Mitchell	2012
Mr. H. VanDoodewaard	Fenwick	2012
Rev. C. Pronk	Brantford	ex officio
Mr. H. Kleyn	Grand Rapids	ex officio

Messenger Editor – Rev. C. Pronk

Messenger Assistant Editor – Dr. G. M Bilkes

Open Windows Editor - Rev. J. Lewis

Open Windows Managing Editor – Mrs. D. Tamminga

Gospel Doors Editor - Rev. E. Moerdyk

Church Order Committee

Rev. P. VanderMeyden (Convenor)	Vineland	2014
Rev. L.W. Bilkes	Grand Rapids	2013
Mr. B. Droogendyk	St. George	2014
Rev. J. R. Koopman	Chilliwack	2014
Mr. R. Pennings	Calgary	2012
Rev. G.R. Procee	Hamilton	2012

Refugee Committee

Rev. E. Moerdyk	Monarch	2013
Mr. H. Koetsier	Abbotsford	2012
Mr. J. VanderZwaan	Langley	2014
Mrs. F. Westeringh	Chilliwack	2012
Mr. B. Vanderwoerd	Abbotsford	ex officio

Theological Education

Primary

Rev. J. Schoeman, Chairman	St. George	2014
Rev. D. H. Kranendonk, Vice	Bornholm	2014
Rev. G.R. Procee, Secretary	Hamilton	2012
Dr. L. W. Bilkes	Grand Rapids	2012
Rev. K. Gangar	Bellevue	2013
Mr. C. Jonkman	Dundas	2013
Mr. C.J. Keuning	Hamilton	2014
Mr. T. Moerdyk	Grand Rapids	2013
Rev. H. Overduin	Calgary	2012
Rev. C.A. Schouls	Brantford	2012
Rev. P. VanderMeyden	Vineland	2014

Alternate

Mr. J. Benjamins	Brantford	2014
Mr. E. Nieuwenhuis	Pompton Plains	2014

Theological Student Support

Mr. J. Brink, President	Hamilton	2012
Mr. R. Naves, Treasurer	Hamilton	2014
Mr. B. Brunsveld	St. George	2013
Mr. J. Wilbrink	Dundas	2014
Mr. J.D. Tamminga	Hamilton	ex officio

Youth & Education

Rev. J. Overduin, Vice Pres.	Mitchell	2014
Mr. E. DeKorte, Treasurer	Fenwick	2012
Rev. T. Bergsma	Chatham	2013
Mr. W. Bouma	St. George	2013
Mr. B. Moerdyk	Grand Rapids	2013
Mr. E. Gritter	Fenwick	2014
Mr. R. Roth	Hamilton	2014
Mr. D. Baars	Dundas	2012
Mr. H. DenHollander	Dundas	ex officio

Youth Messenger Editor – Mr. H. DenHollander

Youth Camp Directors:

East: Mr. Kim Hamstra, (Brantford)

West: Mr. Martin Overduin (Chilliwack)

Classis Contracta: Dundas and Hamilton consistories

Coordinator Synodical Committee meetings:

Contact: Mr. H. VanDoodewaard, 236 Lane Rd, Dunnville, ON N1A 2W1

Tel: 905-701-5275 E-Mail: vandoo@allstream.net

Denominational Archives

Held in Grand Rapids under supervision of the consistory.

Archivist: Mr. Robert Nordyke

7200 Knapp St. N.E. Ada, MI 49301

Tel: 616-676-2396; E-Mail: rjn17@juno.com

Agenda

Free Reformed Churches of North America

Meeting in synod from June 6 through 10, 2011

1. PRAYER SERVICE, 7:30 p.m., Friday, June 6, 2011
Rev. Tom Aicken, pastor of convening church, FRC Langley
2. SESSION 1, 9:00 p.m., Friday, June 6, 2011
 - a) Presentation of credentials
 - b) Agreement with the Three Forms of Unity
 - c) Election of the executive officers of Synod 2011
3. EXECUTIVE
 - a) Schedule of meetings for Synod 2011
 - b) Adoption of Public Acts of Synod 2010
 - c) Appointment of advisors, advisory committees, assistant clerk, treasurer
 - d) Adoption of agenda
 - e) Appointment of reporters for press release and The Messenger
 - f) Schedule of visitors representing other denominations
4. CORRESPONDENCE
 - a) Letter, Derek Baars [Candidature status]
 - b) Letter, FRC Brantford [Rev. C. Schouls]
 - c) Letter, FRC Brantford [Nipissing]
 - d) Letter, FRC Brantford [Executive Session]
 - e) Letter, FRC Grand Rapids [W. Mi. group]
 - f) Letter, West Michigan members
 - g) Letter, FRC Langley [Rev. K. Gangar]
 - h) Report, Treasurer of Synod
5. COMBINED CONSISTORY REPORTS
 - a) Combined Consistories East
 - b) Combined Consistories South
 - c) Combined Consistories West

6. OVERTURES

- a) FRC St. George [Art. 69, Church singing]
- b) FRC St. Thomas [Ministers' retirement]
- c) FRC St. Thomas [Art. 22, Single nomination]

7. COMMITTEE REPORTS

- a) Church Order
- b) Ethical and Public Affairs
- c) Finance
- d) Foreign Mission
- e) Home Mission
- f) Interchurch Relations
- g) Publications
- h) Radio Evangelism
- i) Refugee Committee
- j) Theological Education
- k) Theological Student Support
- l) Youth and Education
- m) Ad Hoc re Derek Baars

8. CLOSING OF SYNOD

- a) Appointment of church counselors and church visitors
- b) Appointment of Seminary Day speakers
- c) Date of Synod 2012 and calling and hosting churches
- d) Adoption of Executive Minutes 2011
- e) Adoption of Concept Minutes 2011
- f) Adoption of News release
- g) Mutual Censure
- h) Closing and Adjournment

Correspondence: Brantford re. Rev. Schouls' Emeritation

Grace Free Reformed Church

17 Patterson Avenue, Brantford, Ontario N3S 6W8

Pastor: Rev. C. A. Schouls

Clerk: Jerry Benjamins

Email: clerk@brantford.frcna.org

Synod 2011 of the Free Reformed Churches of North America
clerk@langley.frcna.org

April 4, 2011

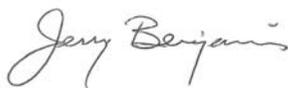
Esteemed Brothers,

The Consistory of Grace Free Reformed Church of Brantford, in consultation with its pastor, Rev. Carl A. Schouls, has decided to apply to Synod 2011 for emeritus status for Pastor Schouls. Considering the fact that he has reached the age of 68 years and has faithfully served as minister of the Word for more than thirty-three years, we respectfully deem this request justified. Pastor Schouls plans to retire from active, full-time ministry on September 23, 2011. On the basis of Article 13 of the Church Order, we request Synod 2011 to grant Rev. C.A. Schouls emeritus status, and to commend him to the Lord and His grace.

As Consistory, we wish to thank Pastor Schouls for faithfully preaching the gospel of our Lord Jesus Christ and performing the duties of his office in our congregation. We also wish to express our sincere appreciation for the faithful labours Pastor Schouls has performed in the Free Reformed Churches of North America over the past thirty-three years.

It is our prayer that the Lord will continue to bless him and his wife Sylvia in their retirement years and grant them continued good health.

May the Lord bless the labours of the delegates to Synod 2011. On behalf of the Consistory of the Free Reformed Church of Brantford, with brotherly greetings,



Jerry Benjamins
Clerk, Grace FRC

Pastor: Carl A. Schouls
13-655 Park Road North
Brantford, ON, N3R 0A2
cschouls@rogers.com
519 304-2784

Consistory, Grace Free Reformed Church
c/o Mr. Jerry Benjamins, Clerk
211 Old Onondaga Road E.
Brantford, ON. N3T 5L4

March 30, 2011

Esteemed Brothers,

When you called me in 2007, the call letter of May 31 followed the standard format. It is Reformed church polity that a call is open ended: we do not call for a defined length of time. Nevertheless, because of my age at the time (64) and because it has become commonly understood that ministers have the right to retire on account of age at the age of 65, we agreed that, the Lord willing, I would serve a minimum period of three years. There was wisdom in that and the stipulation was advantageous for all concerned.

These three years have passed and, going by this agreement, I could have applied for emeritus status (or you could have encouraged me to do so) last year. This did not happen. Your request that I stay on for at least another year, backed by the general consensus within the congregation, was humbling and filled me with joy and renewed vigour. My wife and I saw this as an indication that the Lord still had more work for me. Although I am still blessed with reasonably good health and the desire to preach the grace of our Lord Jesus Christ is still with me, there are some indicators telling me it is now time to reduce the workload and to step back. These things have been discussed with you. The Lord willing, in December of this year I will be 69 and I know I am no longer able to work and contribute as I did some years ago. You, as congregation of the Lord Jesus deserve more and better than I am able to supply. For that reason, I humbly ask you to petition Synod 2011 to grant me emeritus status in accordance with the prescribed provisions.

May our gracious Lord continue to supply you in all your needs and soon provide you with another under shepherd of His choice.

With heartfelt greetings, your thankful pastor,



Carl A. Schouls

Correspondence: Brantford re. Nipissing outreach

April 19, 2011

Esteemed Brothers,

Having supervised the work in Nipissing for almost two years at the behest of synod and the home missions committee, we as consistory find ourselves in a quandary as to how to proceed. Given the distance away (4 hours) and no daily involvement, or at least Sunday to Sunday involvement, we see a real need for more permanent “on the ground” leadership and teaching for the four families that currently attend. A full time man would also be crucial to further the outreach efforts and teaching/training those who are new to the (Reformed) faith. In order to move forward it seems we need to call a man. If we maintain the status quo, not much will likely change. The Home Missions order Section III. E states that “*As soon as possible, the consistory of the supervising church shall call a home missionary to labour in the station with a view to it becoming an instituted congregation of the Free Reformed Churches.*”

Positive Observations

- 1) As confirmed by Pastor Pronk’s experience during the summer of 2010 and our experience, the 4 families are dedicated to the work.
- 2) There appears to be no paedobaptist Reformed presence in the North Bay area.
- 3) Increasingly we hear about Reformed families wanting to move to beautiful Northern Ontario.

Some Concerns

- 1) The mission work is 4 hours away. This means that many of the recommendations included in the large and detailed document on the OPC website (referenced in Pastor Hans Overduin’s report from a recent church planting conference) cannot be carried out due to the distance. <http://www.opc.org/chm/chplant/2edContents.html>. In fact, we would argue that the work should be viewed as a mission and be operated in a similar way to the work in Guatemala. It is simply too far away for us to oversee as if it were a daughter church scenario. Given the nature of the Nipissing location and group, it cannot be compared to Calgary or Lacombe.
- 2) The size/remoteness of the community. The Brantford consistory believes that if the mission station is to become an instituted church, it may need to move closer to North Bay. It would provide a larger population base (including a university) for a missionary to work with. Understandably, the families are reluctant to do this given three of them live near to Powassan, and especially given that one family would then need to travel approximately 1.5 hours to get to a location close to North Bay.

Logistical Challenges

- 1) *Finances*. Should we agree to call a man, we would look for significant support from the denomination. In consultation with Pastor Danny Hyde of Oceanside URC, an experienced church planter who will be teaching at PRTS

on this topic, we are looking at a yearly cost of approximately \$100,000. Since Brantford is already supporting a missionary couple in Ecuador and does not wish to decrease support for numerous other ministries (including FRMI for example) and the four families demonstrate committed giving to the best of their ability, we anticipate that an estimated \$70,000 will be needed from the denomination in addition to funding from Brantford FRC and the 4 families. Budget of \$100,000: This would cover everything to run the mission station including: facility rental/ salary/housing/mileage/book allowance/advertising-outreach/books to give away to visitors etc. Any future (possible) building purchase is not included in this provisional budget.

- 2) *Who to call.* It is crucial that the man that is chosen is suited to the work.
 - a) The current Mission order restricts calling to within the FRC. This is in our minds not realistic given our current shortage of pastors and the lack of specific training in church planting work. Both Brantford and the home mission committee need the liberty to go beyond our denominational borders.
 - b) The option of not necessarily calling someone but sending an ordained or non-ordained mission worker under contract. Some options include: a retired pastor, a student candidate for a period of time, or perhaps an elder with a license to give an edifying word.
- 3) *Obligations in the future.* Pastor Danny Hyde shared with us that they typically give a church plant 3 years to become self-sustainable. While we can debate the numbers, in the end if the work doesn't grow and is ended, it appears that Brantford could be left supporting an ordained home mission pastor in an open ended way. Brantford would expect the funding structure to continue for 6 months during which the pastor seeks another ministry call.
- 4) *Timing.* The need to have synod approve the allocation of someone to the work in a teaching and preaching capacity leaves us unable to react to developments in a timely way.
- 5) From our perspective, we have been providing spiritual oversight of the members and facilitating the oversight of the home missions committee for the practical aspects of the home mission station. We believe that the home mission order and guidelines do not address the unique nature of this work.

Brantford FRC Recommendations:

- 1) That Synod grant permission to call an ordained man or ask an unordained man to undertake the work at Powassan at the appropriate time.
- 2) That given permission for the above, that synod approve support for the work up to the amount of \$70,000 annually for a 3 year period.
- 3) That improved guidelines be put in place addressing the unique nature of church planting work.

May the Lord bless your deliberations.

Respectfully submitted on behalf of the Brantford FRC Consistory,
Roger Wikkerink, Corresponding Clerk

Correspondence: Brantford re. Confidential matter

Grace Free Reformed Church

17 Patterson Avenue, Brantford, Ontario N3S 6W8

Pastor: Rev. C. A. Schouls

Clerk: Jerry Benjamins

Email: clerk@brantford.fcna.org

Synod 2011 of the Free Reformed Churches of North America

clerk@langley.fcna.org

March 14, 2011

Esteemed Brothers,

We wish to inform Synod that we have correspondence that needs to be tabled in executive session regarding a task given to the Brantford Consistory in executive session by Synod 2010.

Jerry Benjamins

Clerk, Grace FRC

Correspondence: Grand Rapids re. Evangelism

FREE REFORMED CHURCH OF GRAND RAPIDS
950 BALL AVENUE NORTH EAST, GRAND RAPIDS, MI 49503

February 4, 2011

Clerk of Consistory
Elder John denDekker
Free Reformed Church Of Langley
20757 – 80th Avenue, Langley, B.C., V2Y 1X6

Esteemed Brethren, delegates of FRCNA Synod 2011,

Please receive this request for advice and council from the consistory of the Free Reformed Church of Grand Rapids, Michigan.

We request Synod 2011 to advise our consistory regarding the advice received from Synod 2007 as stated page 20 of the Acts of Synod 2007.

Synod 2007 advised GR FRC consistory and some of the congregation's members with respect to evangelism west of Grand Rapids to do the following:

1. "West MI Group" engage in evangelistic work in close cooperation and consultation with the GR consistory in its desire to ready the congregation for an eventual formal existence of a ministry west of GR.
2. "West MI group" to participate in the GR congregational life.
3. Urge Pastor L.W. Bilkes to be involved in evangelistic outreach in west MI.

Brothers, the consistory and the "West MI Group" have cooperated with evangelistic work west of the city. The efforts evolved from Bible study meetings in a senior facility to evangelistic services on a week night to an evangelistic campaign on the campus of Grand Valley State University to mid afternoon outreach services on the Lord's Day. The consistory hired an evangelist and rented a church building west of GR. This work has progressed to these efforts with no tangible results.

Sixteen confessing members have been faithfully involved with this work and have spoken of being blessed by the outreach services. While the consistory encourages the continuation of evangelistic efforts by our members we are convinced that the history of the 'eventual formal existence of an FRC ministry' has not been good for our congregation. Neither have any GVSU students come to any of the outreach services. The consistory has been in much prayer

regarding this, wanting to deal pastorally with those who have had the agenda of a church plant.

The consistory has asked for and received advice from church visitors and our church councilor and has concluded that this is not the right time to continue this work nor is the congregation experiencing blessings on the efforts we have described.

Having considered everything involved and our current circumstances we have closed the outreach services as of January 30, 2011.

We ask Synod 2011 to accept the efforts of the GR FRC as having sufficiently met the 2007 Synod report regarding an unsustained appeal of the “West MI Group” and that this history be brought to a close with these attempts.

We thank you for your consideration of our request for advice. May God make His presence known in your meetings and give you wisdom to discern and submit to His will for our federation of churches.

For the Consistory of Grand Rapids Free Reformed Church,

Tom Karel, Chairman

Henk Kleyn, Clerk

Correspondence: West Michigan Group

This attached document was sent to the home mission committee prior to synodical meetings. It was suggested that this matter be brought before synod. I respectfully request that this matter be placed on the agenda. I will follow up within a week with more detail to help clarify some things. If this is ok please advise.

Blessings

David Pronk

To the Home Mission committee:

Intro:

This document is a formal request from some members of the Grand Rapids FRC congregation for the Home Mission committee to undertake and execute a church plant in the west Michigan area.

History

Many of you are already aware that for the past 7 years a number of GR-FRC members have expressed a desire to further the outreach of an FRC ministry in the area west of Grand Rapids. We have on numerous occasions met with the GR-FRC consistory (on two occasions with Church visitors present) to express these desires and seek counsel and guidance in this matter. The consistory has remained constant in their desire not to be involved in a church plant effort while the members have remained constant in their desire to move forward with a church plant.

This matter was presented to Synod three years ago as well. Synod presented its recommendation to the GR-FRC consistory and the west Michigan members by a letter encouraging a unified effort to allow an evangelistic outreach to start with the intent to develop this into an official ministry in the west MI area. Eventually the consistory agreed to allow this to proceed as an outreach ministry in the Allendale, MI area focusing on students at Grand Valley State University. Pastor Brian Najapfour agreed to lead this effort and led most of the Sunday services. We started in Jan of 2010 with a single 3pm service and a twice monthly weeknight Bible study. The intent was to review the effort after six months. We did review after six months (July 2010) and the consistory agreed to extend the trial period for another six months, citing reservations about the lack of response from students. We requested permission to change the service time to 5pm to make it a more natural time for a service and to encourage attendance from visitors in the community. That request was denied.

Pastor Brian along with West MI members and fellow PRTS students did faithfully distribute tracts and facilitate various outreach efforts. We trust

that the Lord will use these efforts in His time. When the time came for the second six month review (Jan 2011), members asked permission to offer two services and proceed in the direction of a church plant or to conclude the existing efforts due to lack of direction. The consistory decided to conclude the outreach efforts. We are grateful for some interest from families in the community who did visit from time to time with one family (of 9) in particular who attended quite regularly and still have expressed interest if a FRC church were to start on a official basis.

Request

The members of the West MI group are requesting that the home mission committee present to synod a proposal that would absolve the GR-FRC consistory of the responsibility to carry out the request of its members to embark upon a church plant effort. It is apparent after many years that the GR-FRC consistory and the West MI members have not and seemingly will never be synonymous on this issue. There is no hostility or animosity on the part of either party but the difference in vision has become more apparent over time. The west MI members firmly believe that this desire to see the FRC grow through another Michigan church plant is of the Lord. We feel that this impasse is similar to the one that the Apostle Paul and Barnabas experienced. We trust that the Lord can and will bless both ministries.

We have received encouragement in this matter from some of the pastors in our denomination as well as professors and students at PRTS. One idea that has been suggested is to have an emeritus pastor, perhaps someone like Rev. Pronk, oversee this kind of work for a period of time and report back to synod with an objective overview of the work. Pulpit supply could also be provided through PRTS students.

Please prayerfully consider this request, first to glorify God and expand his kingdom in accordance with scripture but also to extend the rich reformed heritage we have come to love in the Free Reformed denomination.

On behalf of the members involved (which include 17 confessing, 16 baptized and 1 adherent member.)

Respectfully yours
In His service

David Pronk

Correspondence: Langley re. Punjabi Ministry

Free Reformed Church of Langley
20757 - 80th Avenue, Langley, B.C., V2Y 1X6

Mailing address:
Clerk: John H. denDekker
16726 - 80th Avenue
Surrey, B.C., V4N 0G8
604-576-8935
jdendekk@telus.net

April 14, 2011

Free Reformed Churches of North America
meeting in Synod on June 6 through 11, 2011

Esteemed brothers,

The consistory of the Free Reformed Church of Langley was given oversight of Rev. Kuldip Gangar at Synod 2009. Although pastor Gangar was able to attend only a few of our consistory meetings because of distance and the priority of the demands of the D. Min. program, we have tried to maintain regular communication with him. The elders have also made a home visit with pastor Gangar and his family.

We have read Rev. Kuldip Gangar's report to the Home Mission Subcommittee and also the Subcommittee's report to the Home Mission Committee. Having reviewed these and other related documents with pastor Gangar in consistory and having discussed the options contained in them, the consistory thought it best to share our conclusions with you.

Pastor Gangar has clearly conveyed his sense of calling to a writing ministry to the Punjabi speaking community in India, Pakistan, and all other nations where they may be dispersed. We are sympathetic to this desire; we appreciate the need for instructional material in this language and we believe that pastor Gangar has gifts in this area. He is a good teacher. We do, however, have several concerns:

1. We are disappointed by pastor Gangar's preference to do this work in isolation, away from all normal congregational and denominational interaction. We believe that this will be detrimental to the personal life of both pastor Gangar and his wife and that it would not help his ministry.
2. A significant period of intensive language training will be required before this

work can begin. Even then, pastor Gangar expects that the writing will need to be done in English and it will be necessary for translators to be found (and paid).

3. Pastor Gangar is now 60 years of age. We find it difficult to justify the significant financial burden this will place on the denomination without a long-term plan for continued mission work to Punjabi-speaking people at home or abroad (see Acts of Synod 2006, Article 12).

The consistory has become increasingly convinced that pastor Gangar should return to a pastoral ministry. Pastor Gangar served our congregation a few weeks ago in our pastor's absence. We were struck once again by his pulpit gifts. Preaching has always been his delight and the strength of his past ministry. At one of our first meetings with pastor Gangar after Synod 2009, he spoke with emotion of his love for the pastoral ministry and his grief that it would end when the Bellevue work ceased.

After much deliberation and prayer, we concluded that, as pastor Gangar's consistory, we need to recommend that he return to a full-time pastoral ministry. Our grounds for this are:

1. positively: he has strong gifts for a pulpit ministry and our denomination has need of him for our vacant congregations; and,
2. negatively: we find it difficult to justify a writing ministry as long as there is no long-term plan for a mission to the Punjabi community.

We are aware that pastor Gangar is disappointed by this recommendation. He has expressed to us his submission to the will of God in his ministry and his willingness to return to a pastoral ministry should that be the decision of synod and should he receive a call. We are ready to give him our full support in this process.

May God grant you grace and wisdom in all your deliberations.

Sincerely,
Consistory of the Free Reformed Church of Langley

John denDekker, Clerk

cc Rev. K. Gangar,
Home Missions Subcommittee

Report of Treasurer to Synod

Burlington, Ontario April 22,
To the Synod of the Free Reformed Churches of North America,

Esteemed Brethren,

Attached are the Financial Statements of the Synodical Fund for the year ending December 31, 2010.

During the course of the year, the annual assessments have been received from all the congregations.

The Acts of Synod 2010 have been mailed to The Theological University of the Chr. Geref. Kerken, Apeldoorn, The Netherlands; Documentatiecentrum of the Chr. Geref. Kerken, Veenendaal, The Netherlands; The Puritan Reformed Seminary, Grand Rapids, Mich; The Mird- America Reformed Seminary, Dyer, In; and The Canadian Reformed Seminary, Hamilton, Ontario. In addition, some ministers of the Chr. Geref. Kerken in the Netherlands received also a copy of the Acts of Synod 2010.

At last year's Synod (2009) the treasurer of Synod was requested to include the financial implications of the cumulative effect of the assessments of the denomination.

The calling church, Langley, advised that the proposed assessments for the year 2012 total \$90.50 as per attached schedule.

The proposed total assessments for the year 2012 shows an increase of \$3.50 over the year 2011.

We would like to make the following proposals:

1. To maintain the annual quota of \$12.00 per member for the year 2012.
2. To continue to pay 85% of the car allowance as reported by the National Joint Council for the Province of Ontario. (These rates are published on a quarterly basis, January 1, April 1, July 1, and October 1. As of April 1, 2011 - 85% of \$0.555 = \$0.47175*)
3. To approve the attached Financial Statements and the actions of the Treasurer of Synod.

May the Lord bless your meeting,

J.D. Tamminga, Treasurer Synod.

* *Edited, see art. 21.*

Free Reformed Churches of N.A.

Synodical Fund

Statement of Financial Position

December 31, 2010

ASSETS	2010	2009
Cash & Term Deposits	\$ 20,476	\$ 21,097
Total Assets	<u>\$ 20,476</u>	<u>\$ 21,097</u>
 EQUITY		
Beginning Balance	\$ 21,097	\$ 18,060
Excess (shortage)	(621)	3,037
Ending Balance	<u>\$ 20,476</u>	<u>\$ 21,097</u>

**Free Reformed Churches of N.A.
Synodical Fund
STATEMENT OF RECEIPTS AND DISBURSEMENTS
For the year ended December 31, 2010**

	Note	2010		Variance		2009
		Actual	Budget	\$	%	
RECEIPTS						
Assessments		\$54,144	\$54,144	\$ -	-	\$53,592
Total Receipts		54,144	54,144	-	-	53,592
DISBURSEMENTS						
Meetings & Travel:						
Delegates	a.	14,285	17,000	2,715	16	16,202
Committee Meetings	b.	16,937	15,000	(1,937)	(13)	13,947
Meals - Synod		1,848	2,200	352	16	1,985
Delegate Install'n Rev.H.Overduin						574
Delegate install'n Rev.J.Lewis		612		(612)		
Delegate Chr. Geref. Kerken		1,231	1,500	269	18	
Delegation HRC	c.	165	1,000	835	84	
Delegate URC	c.		100	100	100	
Delegation from Malawi	d.	1,050		(1,050)		
Exploratory trip to CCAP		6,624	5,000	(1,624)	(32)	
Delegation - NAPARC		739	1,000	261	26	1,051
Delegation ICRC				-		4,656
ICRC Int'l. Membership		375	375	-	-	372
NAPARC membership	e.	522	600	78	13	593
Church Visitation		2,292	4,000	1,708	43	2,774
Minister's Retreat	f.	6,933	5,500	(1,433)	(26)	5,491
Administration						
Postage		570	700	130	19	525
Stationary		37	200	163	82	35
Remuner'n-Synod Assist. Clerk		400	400	-	-	400
Travel Expenses T. Aicken						1,950
Miscellaneous		145	200	55	28	
Total Expenses		54,765	54,775	10	0	50,555
EXCESS (SHORTAGE)		\$ (621)	\$(631)	\$ 10		\$ 3,037

Free Reformed Churches of N.A.
Synodical Fund
BUDGET & PROJECTION
For the years ending December 31, 2011 & 2012

	Note	2010 Actual	2011 Budget	Variance		2012 Projection
				\$	%	
RECEIPTS						
Assessments	g.	\$54,144	\$54,696	\$552	1	\$54,600
Total Receipts		54,144	54,696	552	1	54,600
DISBURSEMENTS						
Meetings & Travel:						
Delegates		14,285	16,000	1,715	12	16,500
Committee meetings		16,937	17,000	63	0	17,500
Meals - Synod		1,848	2,100	252	14	2,300
Delegation - install'n Rev.J.Lewis		612		(612)	(100)	
Delegation - Chr. Geref. Kerken		1,231		(1,231)	(100)	
Delegation-FC of Scotland (Cont)			2,800	2,800		
Delegation - Presb. Ref'd Church			500	500		
Delegation - RPC of Ireland			1,400	1,400		
Delegation - HRC		165	1,000	835	506	1,000
Delegation from Malawi		1,050		(1,050)	(100)	
Delegation to Malawi		6,624		(6,624)	(100)	
Delegation - NAPARC		739	1,000	261	35	1,500
ICRC membership dues		375	375	-	-	375
NAPARC membership dues		522	300	(222)	(43)	400
Church visitation		2,292	4,000	1,708	75	4,000
Ministers' retreat		6,933	6,000	(933)	(13)	6,000
Postage		570	700	130	23	700
Stationary		37	200	163	441	200
Remuneration-Synod Assist. Clerk		400	400	-	-	400
Miscellaneous		145	200	55	38	200
Total Disbursements		54,765	53,975	(790)	(1)	51,075
EXCESS (SHORTAGE)		\$(621)	\$721	\$1,342		\$3,525

**Free Reformed Churches of N.A.
Synodical Fund
Notes to the Financial Reports
For the year ending December 31, 2010**

1. Significant Accounting Policies:

The financial statements of the Synodical Fund are prepared utilizing the accrual Basis of accounting. All representations are made in Canadian dollars

2. Review of the Books:

The financial statements of the Synodical Fund have been reviewed, utilizing the 1996 standard review program, by Mr. R. Naves (Hamilton) and Mr. John Brink
The records were found to be accurate and in good order.

3. Cash:

Cash and term deposits consist of the following:
CIBC Chequeing account

	2010	2009
	\$ 20,476	\$ 21,097

4. Variance Explanations:

- a. Accommodation cost decreased from the previous year - used Mohawk College.
Decrease in travel expenses for some delegates.
- b. Some extra Committee Meetings.
- c. Some delegates did not claim mileage reimbursement.
- d. Approved by Synod 2010 - see Art. 12 Theological Education Point 13 b (page 10)
re Visa Students from Malawi.
- e. NAPARC membership dues for 2010 was decreased from U.S.\$500. to U.S.\$300.
The overpayment of U.S.\$200 is credited towards the 2011 membership dues.
- f. On a very short notice a replacement speaker had to be found as one of the
speakers was unable to come.
- g. Assessment for 2010 is based on 4512 members @ \$12 = \$54,144
2011 Assessment is based on 4558 members @ \$12 = \$54,696
Calgary adjusted from 45 to 54 members

Free Reformed Churches of N.A.

Schedule and Analysis of Proposed Synodical Assessments

Spring 2011

	Proposed 2012	Actual 2011	Increase		Actual 2010	Actual 2009
			\$	%		
Emeritus Fund	22.50	21.00	1.50	7.1	20.75	20.50
Publications	6.00	6.00	-	-	6.00	8.00
Home Missions	15.00	15.00	-	-	12.00	12.00
Radio Missions	12.00	12.00	-	-	10.00	10.00
Student Support	13.00	10.00	3.00	30.0	10.00	7.00
Synodical Fund Youth & Education	12.00	12.00	-	-	12.00	12.00
	4.00	5.00	(1.00)	(20.0)	5.00	3.00
Needy Churches Refugee Committee	5.00	5.00	-	-	5.00	5.00
	1.00	1.00	-	-	6.00	6.00
TOTALS	\$ 90.50	\$ 87.00	\$ 3.50	4.0	\$ 86.75	\$ 83.50

Overture: St. George re. Psalter



31 March 2011

Synod 2011

Overture Regarding Article 69 of the Church Order

Esteemed Brethren:

The article as currently written in the FRCNA Church Order:

“Article 69: Church Singing

In the worship services only the metrical version of the 150 Psalms (contained in the Psalter published through Wm. B. Eerdmans Publishing Company, 1965 edition and the Dutch Psalms, 1773 edition) and the 9 hymns composed of portions of Scripture, which have been approved by Synod, shall be sung. The approval of Synod shall be required before any other hymns composed of portions of Scripture shall be used in the worship services.”
does not reflect our practice.

We hereby overture Synod 2011 to request the Church Order Committee to update Article 69 to reflect our practice and to read as follows:

“Article 69: Church Singing

In the worship services only the metrical version of the 150 **Psalms (450 Psalters, contained in the Psalter published through Reformation Heritage Books, 1999** printing or newer** and the Dutch Psalms, 1773 edition) and the 9 hymns composed of portions of Scripture, which have been approved by Synod, shall be sung. The approval of Synod shall be required before any other hymns composed of portions of Scripture shall be used in the worship services.”

** It is assumed that this version of the Psalter has already been approved for use in our churches.

May God grant His blessing and wisdom to the delegates of Synod 2011.

With Christian greetings,

W.H. Brunsveld
Corresponding Secretary

Overture: St. Thomas re. Emeritus Fund

Free Reformed Church

145 St. George Street
St. Thomas, Ontario
N5P 2M3



April 7, 2011

Free Reformed Church of Langley
20757 – 80th Avenue, Langley, B.C., V2Y 1X6
Clerk: John H. denDekker
jdendekk@telus.net

Dear Brothers,

Greetings in the name of our Lord Jesus Christ.

The consistory of the St. Thomas Free Reformed Church overtures synod:

To provide support from the emeritus fund for all men in their retirement who have served in our denomination for at least two years as a minister of the gospel.

Explanation

The way the policy is presently a man may serve for 30 years in the ministry in our denomination, be removed from office on his 64th birthday for a censurable sin (God forbid), and be left with nothing in his retirement. While it would be regrettable if this would happen, it would not be equitable or just (nor legally defensible) not to support him in his retirement.

Under this proposed policy the level of support would depend on the number of years they have served in our denomination. All men who retire as minister of the gospel in the denomination would receive full support as the present policy. However for those who leave the ministry in the denomination before their retirement (regardless of the reason) would receive support upon entering retirement (not before 65 years of age) based on the number of years they have served. For example, if 25 years of service is set as the standard minimum to qualify for full support, then someone serving 12 ½ years would receive 50% of the regular payments.

Grounds:

1. Support in their retirement was promised to them in the letter of call that was extended to them;
 - a. Plans are made for retirement with the assumption that they would be provided for by the emeritus fund upon their retirement.

-
- b. It reflects badly on the church when this promise for support is not fulfilled.
 2. Regardless of the reason for their leaving the ministry in the FRC they still have the same financial needs; (not receiving support can cause undue hardship during retirement)
 3. We need an objective standard so that everyone is dealt with fairly and equitably regardless of the circumstances that may surround their resignation, release, or removal from office.
 4. As churches we should be known for our merciful, compassionate, and charitable dealings with others; (in issues of financial support we should err on the side of charity)

Our prayer for you is that the Lord may graciously bless your deliberations to the extension of His Kingdom to the glory of His most Holy name.

The Consistory of the Free Reformed Church of St. Thomas

Overture: St. Thomas re. single nominations

Free Reformed Church

145 St. George Street
St. Thomas, Ontario
N5P 2M3



April 7, 2011

Free Reformed Church of Langley
20757 – 80th Avenue, Langley, B.C., V2Y 1X6
Clerk: John H. denDekker (jdendekk@telus.net)

Dear Brothers,

Greetings in the name of our Lord Jesus Christ.

The consistory of the St. Thomas Free Reformed Church overtures synod to amend article 22 of the church order to allow for single nomination of officebearers to the congregation.

This can be done by removing the phrase, **“...in such a way that double the number to be chosen are presented to the congregation”** and by deleting the word **“chosen”** and adding **“elected by the congregation.”**

ORIGINAL

Article 22

The elders are chosen out of a nomination made by the Consistory and the deacons, with the assistance of the congregation, in such a way that double the number to be chosen are presented to the congregation. After those chosen have been appointed and approved, they shall be installed with public prayers, and stipulations agreeable to the Form for this purpose.

*According to the principles involved, re-elected officers should be re-installed.
(See Supplement No. A-6)*

PROPOSED

Article 22

*The elders are **elected by the congregation** out of a nomination made by the Consistory and the deacons, with the assistance of the congregation. After those chosen have been appointed and approved, they shall be installed with public prayers, and stipulations agreeable to the Form for this purpose.*

According to the principles involved, re-elected officers should be re-installed.

(See Supplement No. A-6)

Grounds:

1. It can be difficult for consistories to nominate double the amount of candidates when multiple positions are open;
2. It allows consistories to increase the number of officebearers to the maximum possible in a congregation for more even distribution of the work allowing all the men with biblical qualifications for office to be appointed;
3. It does not unnecessarily bind consistories of small congregations when suitable candidates for office might be limited;
4. It is consistent with the practice of calling ministers which is often done on a single nomination;
5. It is consistent with the Church orders and practices of most other Reformed & Presbyterian congregations;
6. It more closely reflects the original Church Order of Dort 1618-1619 which leaves such matters to the discretion of the consistory.

Our prayer for you is that the Lord may graciously bless your deliberations to the extension of His Kingdom to the glory of His most Holy name.

The Consistory of the Free Reformed Church of St. Thomas

Church Order Committee Report

April 21, 2011

2011 Synod of FRC
c/o Langley Consistory, Convening Church

Esteemed Brethren,

Your committee has met three times during the past year and has been actively working on the various assignments we have been given. Rev. Vander Meyden serves as our chair but due to his personal circumstances, he was unable to participate in our meetings so our Vice-Chair Rev. Koopman has fulfilled that responsibility. Brother Ray Pennings serves as the Committee's secretary.

a. Updated Editions of the Church Order

Our mandate includes providing an ever-current version of the Church Order on-line for ease of reference. Since no published updates had taken place since 2004, we undertook a careful review of all past Synodical decisions and in January, were able to post a current on-line edition of the Church Order and Supplements on the frcna.org website.

Several editorial decisions were made in this process which your committee has adopted on a go-forward basis which we highlight for your benefit..

- We have amended the title of the Church Order to incorporate the Year of Publication recognizing that since it will be on-line, there will be more regular edition updates. (Hence it will now be titled "Church Order of the Free Reformed Churches based on the Synod of Dordrecht 1618-1619 - 2010 Edition") By ensuring there is a specific edition reference, it will be more straightforward in ensuring that references are being made to the current edition.
- From this point forward, all changes made in the Church Order will have a footnote reference to the Acts of Synod (year and article) in which the change was recorded;
- We will continue to incorporate and post C.O. changes only after Synod has approved actual CO language however with a little more editorial liberty regarding supplement changes after Synod has approved a policy (with or without reference to the specific supplement or precise supplement language.) Sometimes Synod approves a policy without reference to the changing a supplement however we will try to keep the supplements as completely reflective of "procedural policy" as approved by Synod as practically possible. All changes to both CO and Supplements will be reviewed and approved by the entire

committee before being posted on-line.

Given the substantial number of changes that are required as a result of the Synod 2010's decision regarding Combined Consistories, we decided to wait before publishing an updated print edition. We recommend that Synod authorize the Publications Committee to oversee the publication of an updated print edition in a format similar to the existing pocket edition (including just the Church Order proper, and the Supplements regarding church visitation questions, congregational archives, Public Declaration of Agreement with the Three Forms of Unity, and Guidelines for Synodical Procedure). This publication should take place incorporating any relevant decisions of Synod 2011.

b. Synod 2009 Article 41 – Conflict between consistories

Synod 2009 received correspondence from the Grand Rapids consistory which was referred to our committee “so that it may propose amendments to the appropriate articles” of the Church Order. We have reviewed the matter carefully, observing that the Grand Rapids consistory had been requested by the 2007 Eastern combined consistories meeting to initiate an overture to Synod. Grand Rapids recommended in its submission to Synod a proposed policy which encouraged it as “prudent” for consistories to “submit any pertinent documentation” to other consistories in a dispute which might be public or involves the secular courts. The article references existing church orderly processes including Article 41 and 44 reports, including the suggestion that special church visitors might be assigned in such circumstances, reminding that this is to be done in such a manner as respects Article 85 (the warning against churches lording it over one another.)

Your committee has carefully studied this matter and is of the opinion that there are no further amendments to the Church Order which are necessitated by this policy. We would point out that in referring the policy to us, Synod 2009 did not adopt the policy and so it would appropriate that Synod formally adopt the policy. Most of the policy is simply a commentary on existing church orderly process applied to a situation in which there is a public dispute however, the recommendation that “it would be prudent for the consistory of church “A” to submit pertinent documentation to church “B” in cases of public disputes” may be helpful in dealing with such circumstances should they arise.

c. Synod 2010 Article 36 – RE Emeritus Fund Regulations

Synod instructed the Finance Committee in consultation with the Church Order Committee to propose revisions to the Church Order in accordance with the attached policies, and to present such proposals to Synod 2011 for approval. The Finance Committee also submitted a revised mandate which we forward

along with the proposed changes, with the recommendation that Synod approve these matters. These are attached as Appendix A.

d. Synod 2010 Article 51 – RE Combined Consistories

Synod 2010 approved a “combined consistories” model and our committee has reviewed the entire church order and is proposing changes to incorporate this change. Appendix B provides an outline of all of the articles that are impacted by this decision and highlights the choices made by the committee in areas that were ambiguous. In order to avoid confusion, we have replaced all “classis” language with “combined consistories” language and we have also proposed amendments to the church order that reflects the current practice of the FRCNA, deleting those sections (e.g. Particular Synods) which are not operative in our federation. We recommend that Synod adopt the changes as outlined in Appendix B.

e. Synod 2010 Article 28 – RE Chatham Overture re Congregational Voting

Synod mandated our committee “of doing a thorough historical and biblical study of our practice of restricting the vote to male members of the congregation.” We have done considerable work on this assignment although it is not yet complete. Our research and deliberations made clear that before dealing with the question of who should vote, it is essential that we have a common understanding of the biblical principles underlying the practices of congregational voting. Appendix C provides a short study paper which summarizes our work to date on this subject. We ask that Synod “approve in principle” this study paper which will assist the committee in completing our mandate on this matter with a complete report to Synod 2012.

f. Synod 2010 Article 52 – RE Brantford Overture re C.O. Art. 3

The Brantford overture regarding the application of Church Order Article 3 was referred to the Church Order committee for further study. This study is attached as Appendix D with a recommendation for amended language for Article 3.

g. Appointments

The terms of Rev. P. Vander Meyden and Rev. J. Koopman are completed. We recommend that Synod re-appoint both Rev. Koopman and Rev. Vander Meyden and that Br. Bill Droogendyk (St. George) be appointed to a three-year term as an additional member of the committee.

Recommendations:

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1. That Synod instructs the Publications Committee to produce an updated print edition of the Church Order.
 2. That Synod formally adopts the policy recommended by Grand Rapids to Synod 2009 (Article 41).
 3. That Synod adopts the proposed changes to the Church Order and Supplements regarding Emeritus and Finance Committee matters as outlined in Appendix A.
 4. That Synod adopts the proposed changes to the Church Order and Supplements necessitated by the decision to adopt a combined consistory model, as outlined in Appendix B.
 5. That Synod approves in principle the study paper regarding congregational voting attached as Appendix C with the instruction that the committee continue the mandate given by Synod 2010 (Art. 28) and make a full report to Synod 2012.
 6. That Synod approves the recommended Church Order changes regarding C.O. Article 3 outlined in Appendix D.
 7. That Synod appoints Br. Bill Droogendyk (St. George) to a three-year term and re-appoint Rev. J. Koopman (St. Thomas) and Rev. P. Vander Meyden (Vineland) to a second three-year term.
 8. That Synod approves the actions of the committee.

May God richly bless your deliberations. Respectfully submitted on behalf of the Committee,

Ray Pennings
Secretary

Appendix A – Emeritus Fund Regulations

Synod 2010 (Article 36) instructed the Finance Committee in consultation with the Church Order Committee to propose revisions to the Church Order in accordance with the policies approved and to present such proposals to Synod 2011 for approval. The Finance Committee also submitted a revised mandate which we forward along with the proposed changes, with the recommendation that Synod approve these matters.

I. Church Order Changes

Article 13: Emeritation

Ministers, who by reason of age, illness, or otherwise, are rendered incapable of performing the duties of their office, shall nevertheless retain the honour and title of a minister, and the church which they have served shall provide honourably for them in their need, likewise for the widows and orphans of ministers.

A. Request for Emeritation:

1. The emeritation declaration shall take place upon the request of the minister concerned via the Consistory by the **Synod**. A minister may **request emeritus status** at the age of 65 years. If he requests emeritation while he has not yet reached the age of 65 years, he is to submit certificates of two medical doctors.
2. When a minister, due to illness, requests to retire while he has not yet reached the age of 65 years, the Consistory shall grant him at least half a year of sick-leave before applying for **emeritation at Synod**
3. **Emeritation** shall not take place if the disciplinary measure of suspension is applicable.
4. In cases of **emeritation** under the age of 65 years, **Glassis** Synod is to investigate whether the incapability of performing the office mentioned in Article 13 has possibly ceased and, if so, **emeritation** must be withdrawn.

B. Emeritation Procedure:

When a minister is declared emeritus, the following rules shall be observed:

1. **Synod** shall seriously try to maintain the principle of Article 13, which is that Synod shall only grant **emeritation** to ministers of

the Word who because of old age, illness or other reasons have become incapable of performing the duties of their office.

2. In **emeritation** applications the declarations of medical doctors are to be considered decisive. With regard to this, **Synod** has the right to request the applying minister of the Word to submit himself to a medical examination by one or more medical doctors as appointed by ~~Classis~~ **Synod**.
3. In dubious cases, as, for example, when a minister's request for **emeritation** is obviously the result (either completely or partly) of the poor relationship between the applying minister on the one hand and his Consistory (Congregation) on the other hand, or at least related to this, **Synod** is seriously to consider whether or not a satisfying solution other than that of retirement declaration can be found.
4. In connection with this it is inadvisable that **Synod** grant temporary retirement, since it conflicts with the principle of Article I3.
5. Synodical Deputies in charge of the **Emeritus** Fund, upon receiving the application from the Consistory concerned, are obliged to grant support to that church, in accordance with the existing stipulations. (See Fall Classis 1956)

C. Emeritation Privileges:

1. Emeritation shall begin on the day set by **Synod**. From the date on which **emeritation** begins, the minister of the Word keeps the privilege of salary and housing for 3 months. Also a minister's widow keeps the right to the full salary and housing for 3 months after her husband's decease. After these 3 months have expired, **emeritus** payments, guaranteed by the congregation and stipulated in the call letter in accordance with existing regulations, shall begin.
2. If **an emeritus** minister or minister's widow desires to move to a foreign country, the deputies shall transmit the payment which they would send to such person in Canada or the U.S.A. to him or her in that foreign country.

II. Add Emeritus Policy and Assessment (Acts 2010, pages 173-175) to Church Order Supplements as Section E Item #11

III. Amend Finance Regulations (Supplement E2 Part 3) (NEW LANGUAGE IN BOLD)

Part 3 - Administration

A - The Finance Committee shall consist of a **minimum of five** members, appointed by Synod upon recommendations from the Committee.

B - The term of office is for three years, however, retiring Committee members may be reappointed immediately for another term **for a maximum of four terms. The last meeting attended shall be the first one after the synod when their replacement is approved.**

C - The offices of the Committee are :- **Chairman, Vice-Chairman**, Secretary, and Treasurer, or Secretary / Treasurer.

D - **Two signatures shall be required on cheques and on any documents related to purchases, redemption, or any other changes to investments.**

E - Meetings shall be held at least once a year prior to the regular Synod meetings.

F - Books and accounts shall be maintained by the treasurer and shall be audited annually by two **FRC members for two years alternately.**

G - The Committee shall submit a financial statement and a report of their activities to Synod annually, including proposals and recommendations regarding quotas, salaries, and emeritus payments.

H - The fiscal year of the Funds concerned shall be the calendar year.

Appendix B - Proposed Church Order Changes

Implementation of Combined Consistories Decision

After many years of discussion and various overtures regarding the possible implementation of a classis system in the Free Reformed federation of churches, Synod 2006 initiated a “Combined Consistory” model for a three year trial period. Synod 2010 made various amendments to this model and then approved it for implementation. (See Acts 2010, Art. 51). The Church Order committee has reviewed the existing church order and recommends the following changes in order as a result of this decision.

1. Throughout the church order, the language of “classis” will be replaced with “combined consistories.”

- a. Amend Article 29 to replace Classis with Combined Consistories and delete references to Other Assemblies with Subpoints.

Article 29: On Ecclesiastical Assemblies

Three kinds of ecclesiastical assemblies shall be maintained: the Consistory, the Combined Consistories and the Synod.

- b. Article 36- Change Classis to Combined Consistory

Article 36: Jurisdiction of Major Assemblies over Minor Assemblies

The Combined Consistory has the same authority over the Consistory as the Synod has over the Combined Consistory.

- c. Routine Changes of wording – In the following articles, the word “Classis” will be changed to “Combined Consistories”: Article 17, 39, 45, 70, 75, 76, 77, 84.
- d. There will be numerous language changes in the supplements that flow from these changes.

2. Assignment of matters Regarding Pulpit Access and Calling

- a. Article 3 – Dealt with Separately in Appendix D
- b. Article 4 – Guidelines for Calling established by Synod

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- c. Article 5 - Guidelines for Calling established by Synod
 - d. Article 5A - ... (circumstances change allowing for second call)...in either instance the Combined Consistories to which that particular church belongs must give permission, after the neighbouring consistories meeting have judged the grounds....
 - e. Article 5C – Re “classis contracta” change responsibility to Synod

"Classis Contracta"

The approbation of the credentials given to a minister, in accordance with Article 10, by the Synod to which he is called, can be done by two consistories, designated by the Synod, which shall invite all the Consistories of the Synod to their meeting. By their absence, the invited Consistories are considered as having given their approbation. These consistories, as *Classis Contracta*, shall follow the procedure of corresponding in writing with the other consistories asking questions relating to the approval of such credentials. (See Acts of Synod 1982, #41, p. 15)

- f. Article 6 – Calling to a Special Work – Leave with Synod
 - g. Article 8 – Ministers without Synodical Training – Change to Synod.
- B. The following regulations are to be followed in examinations according to Article 8 :

1.The person, aspiring to the ministerial office, shall contact his Consistory to secure the credentials from it concerning the required qualifications as stated in Article 8.

2.To this end, the Consistory shall begin by inquiring as to his relationship to the Lord, his calling, exceptional gifts, and walk of life. Following this, the Consistory shall decide whether to recommend the particular person to the Theological Education Committee.

3.In the event of a favourable decision, the person is recommended to the Theological Education Committee by means of a full, written report.

4.The Theological Education Committee shall, in considering the report of the Consistory, tentatively examine him as to purity of confession, relationship to the Lord, calling to office, exceptional gifts and general education.

5. Upon a favourable result, the Theological Education Committee shall recommend the particular person to the Synod by sending it a written report and with it a copy of the report of the Consistory as mentioned under '3'.

6. The Synod shall first examine the written credentials from the Consistory and the Theological Education Committee concerning the requirements mentioned in Article 8, then also examine the person by having him deliver a short sermon on a text selected by the Synod, in order to ascertain whether or not the required qualifications are indeed present.

- h. Article 10 – Accepting a Call elsewhere – change to Synod
- i. Article 11 – Support for Ministers and not dismissing – change to Synod
- j. Article 12 – Change to Another State of Life – change to Synod
- k. Article 13 – Emeritus – change to Synod (See Appendix A for additional changes relating to emeritus regulations.)
- l. Article 15 – Preaching Elsewhere – leave with combined consistories

3. Misc. Provisions

- a. Article 38 – Organization of New Congregations – change to Synod (current practice)
- b. Article 44 – Appointment of Church Visitors – change to Synod

4. Replace Article 41 and 42 (Regulations re Classis Meeting) with proposal

Article 41 – The Meeting of the Combined Consistories

Three regional assemblies, called ‘Combined Consistories’ West, East and South shall meet at least once a year. The churches in each region will take turns as calling churches and the Combined Consistory meetings shall be chaired by these same convening churches in their turn. The meeting each year decide where the next meeting will be held.

Each Consistory shall send two voting delegates to the Combined Consistory meeting. (Additional consistory members are welcome to attend.)

The matters to be discussed at these Combined Consistory meetings include:

- a. Art. 41 (Consistory) and Art. 44 (Church Visitation) reports. An “Article 41” report is provided by each consistory in which they describe how in their congregation consistory meetings are held, church discipline exercised, the poor cared for, and if they need the judgement and help of the combined consistories for the proper government of their church.
- b. Appeals from church members and from consistories (CO Art. 31);
- c. Church discipline matters;
- d. Advice regarding ecclesiastical matters;
- e. All such matters that promote the unity and wellbeing of the regional churches. The combined consistory has no authority to approve and submit overtures to synod (since that remains a local consistory responsibility). However churches are permitted to submit draft overtures that they are considering to the Combined Consistories for feedback and input.
- f. Topics of mutual edification. Part of the mandate of the combined consistories is to provide office bearer training. This training can take place at an office-bearers conference, planned by the convening church of each region, or with East and South alternating in planning a combined office-bearers’ conference. The matter of office bearer training is a matter of responsibility for the combined consistories.

(As a matter of clarity, matters regarding access to the pulpit are to be dealt with at a synodical level and are not the jurisdiction of the combined consistories.)

The costs of these combined consistories’ meetings are to be borne internally by the combined consistories and shall not be submitted to the synodical treasurer.

The convening church shall, after each combined consistories meeting, prepare a summary report of the meeting, including a brief account of the spiritual condition of each of the churches as reported in the Article 41 and 44 reports, and submit this report to the following Synod.

Article 42: Concerning Advisory Members

Where in a church there are more ministers than one, those not delegated according to the foregoing article, shall have the right to attend the combined consistory meetings with advisory vote.

5. Update language regarding Church Visitors

Article 44: Church Visitation

The Synod shall authorise at least two of its most experienced and competent ministers to visit all the churches once a year and to take heed whether the minister and the Consistory faithfully perform the duties of their office, adhere to sound doctrine, observe all things according to the adopted order, and properly promote as much as lies in them, through word and deed, the up building of the congregation, in particular of the youth, to the end that they may in time fraternally admonish those who have in anything been negligent, and may by their advice and assistance help direct all things unto the peace, up building, and greatest profit of the churches. Each Synod is authorised to extend the mandate of these visitors as it sees fit, except where the visitors themselves request to be released for reasons of which the Synod shall judge (See Supplement No. 9). Synod should be mindful in these appointments of the number of vacant churches in each region and where a particular region has a “shortage” of ministers shall assign some Church visitors to attend the combined consistory meeting to assist in the giving of advice.

6. Delete Articles 47-49 Regarding Particular Synod and replace with Article Re Synodical Committees

Delete Article 47-49 regarding Particular Synod. The language of Article 49 however, should be retained as it provides the only CO guidelines regarding the work of “deputies.” Update the language and include it under an article on “Synodical Committees”

Article 49 – Synodical Committees

Synod may appoint committees to execute its decisions. All committees shall keep a proper record of their activities and shall provide a report to each Synod. Committees shall not be discharged from their mandate until Synod itself discharges them. (For further detail, see Supplement C-2).

7. Rewrite CO Article 50 Regarding Mandate of Synod

CURRENT:

Article 50: Meetings of Synod

The Synod shall meet once every year, unless there are important reasons to meet more often. The delegates to this meeting are appointed by the Classis.

- A. All items for the agenda are to be submitted to the clerk of the calling church no later than six weeks before the announced date of Synod. The agenda shall list all matters to be dealt with by the Synod except petitions (protests).

The clerk of the calling church must receive all petitions (protests) at least

fourteen days before the announced date of Synod.

- B. As a rule all communications addressed to the Synod shall be read in its meetings, unless the officers of Synod advise otherwise.
- C. Synod has the right to meet in Executive Session, however, it shall not make use of this right more than necessary. The matters which at the Synod have been handled in Executive Session may be reported in a meeting of the Classis provided this Classis is also meeting in Executive Session at that time.

All decisions made in Executive Session, except those regarding ecclesiastical censure, shall (at the discretion of Synod) be recorded in the public Acts of Synod.

- D. The Classes shall share proportionately in the costs of the Synod.
- E. Synod shall in its meeting make inquiry concerning the offerings for the various church funds.
- F. Synod shall appoint ministers for the vacant churches who can assist and counsel them in those matters wherein those churches request their assistance and advice. When a call is extended to a minister, then the counsellor shall also sign the letter of call.
- G. The secretary of Synod shall immediately after the Synod meeting, or as soon as this is possible, inform the consistories of important decisions.

PROPOSED:

Article 50: Meetings of Synod

The Synod shall meet once every year, unless there are important reasons to meet more often. Each consistory shall appoint two of its pastors and/or elders to serve as delegates.

- A. All items for the agenda are to be submitted to the clerk of the calling church no later than six weeks before the announced date of Synod. The agenda shall list all matters to be dealt with by the Synod except petitions (protests). The clerk of the calling church must receive all petitions (protests) at least fourteen days before the announced date of Synod.
- B. A summary report of the combined consistories' meeting submitted by the convening church from each region. This report is to include a brief account of the spiritual condition of each congregation and matters of interest to the churches that were considered in the Articles 41 and 44 reports considered by the Combined Consistories meetings. The chairman shall provide an opportunity for the delegates from each

congregation and church visitors to make a brief oral report to the Synod. Pressing church discipline matters and church concerns may also be brought to Synod by way of additional Art. 41 & 44 reports.

- C. As a rule all communications addressed to the Synod shall be read in its meetings, unless the officers of Synod advise otherwise.
- D. Synod has the right to meet in Executive Session, however, it shall not make use of this right more than necessary. All decisions made in Executive Session, except those regarding ecclesiastical censure, shall (at the discretion of Synod) be recorded in the public Acts of Synod.
- E. The costs of the Synod shall be covered by the Synodical Fund.
- F. Synod shall in its meeting make inquiry concerning the offerings for the various church funds.
- G. Synod shall appoint ministers for the vacant churches who can assist and counsel them in those matters wherein those churches request their assistance and advice. When a call is extended to a minister, then the counselor shall also sign the letter of call.
- H. The secretary of Synod shall immediately after the Synod meeting, or as soon as this is possible, inform the consistories of important decisions.

Appendix C - The Authority of the Office in the Reformed Congregation, specifically as it pertains the Voting by the Congregation for Office-Bearers.

The mandate given to us by Synod 2010 instructs us to provide biblical and historical justification for our present practices regarding who might participate in this vote. In dealing with this, we recognize that this requires a proper understanding of how this vote is to be understood in theological terms and we request that Synod endorse the approach outlined in this paper as a biblically sound starting point for us to carry out our assignment.

1. Christ is the head of the church and all authority within the church belongs to Him. (1 Corinthians 6:20; 7:23; Revelation 5:9)

- The practical questions that are faced in ecclesiastical settings regarding decisions that need to be made ought to be considered through the lens of “What is Christ’s will regarding this matter?” The process of ecclesiastical decision-making involves a process of spiritual discernment.
- Words such as “rights”, “voice”, “representation” as commonly understood in contemporary culture tend to confuse as they emerge from a modern democratic frame of reference and do not fit within a biblical ecclesiology. Although certain processes (e.g. congregational meeting, voting, nominations) seem very similar to democratic processes in the civil sphere, the reasons for each of these are very different. In a democracy, authority rests with the people and flows up. Citizens have a “right” to vote and if they do not feel that any of the candidates adequately “represents” their interests or concerns, they have the right to run themselves for office. Clearly such notions have no place in a biblical ecclesiology where the line of authority runs from Christ down through the offices. The machinery of decision-making may look similar but in reality the process is a fundamentally different one.

2. Christ rules the church through the offices.

- Christ’s three-fold office (prophet / priest / king) is represented in the local church through the offices of minister / deacon / elder. One cannot have a church without office-bearers – it is through them that the Lord is pleased to govern his church. In this sense we can say that authority is exercised in the church. It is the authority of Christ. Just as preaching should be received as the voice of the Lord, so decisions of ecclesiastical assemblies should be regarded as such. In this sense, we can say that the office-bearers have been given “authority”. We are using the word “authority” as we understand its general meaning, namely that authority conveys *the legal right to make a binding decision in a matter.*

- Office-bearers receive their mandate through a calling from the Lord. No member of the church has any right to or claim on the office. There is not some sort of ecclesiastical 'natural right'. Being a believer as such does not imply any right. This applies to both men and women. All authority that the church possesses, and all right that she has, has been *given* to her by Christ.
- The exercise of ecclesiastical authority is carried out by a plurality of office-bearers and in official ecclesiastical assemblies. This is true of all of the marks of the church. Preaching takes place in an official worship service called by the elders. The sacraments are carried out in an official worship service. Discipline decisions are made at official ecclesiastical meetings (be that a local consistory or broader assemblies.) Ten men who make up a local consistory may find themselves at an informal gathering together and all of the same mind regarding a particular matter. That does not provide a mandate or constitute a decision. They must meet in an official ecclesiastical meeting, which the church order insists must include prayer and scripture and be conducted in an ecclesiastical manner, and formally make their decision. This distinction is not simply formalism but a reminder to all of us that decision-making in the church is of a fundamentally different character. We should not be relying on our own opinions on a matter nor on majority sentiments but rather on a process of spiritual discernment in which we seek to know the will of Christ.

3. Since the Holy Spirit has been poured out on all believers and they all participate in the three-fold office of Christ, the pattern established in the New Testament and continuing through the church is one in which the congregation is involved in the selection of office-bearers.

- Unlike the Roman Catholic church, which viewed the authority being given to the church through Peter and apostolic succession, the Reformers used the pattern of the NT church to argue that the congregation should be involved in the selection of office bearers (B.C.F. Article 31, Church Order Articles 4, 22, 24, and the Forms for the ordination of office bearers ; see J. Calvin, H. Bouwman, J. Bohatec, and H. Ridderbos). The exercise of authority by the consistory should *involve* the congregation on an incidental (and not continual) basis. The congregation is not to be viewed as a "minor" with no say (as in the Catholic or Lutheran tradition).
- Neither, however, should the congregation be viewed as ruling through representatives as in the independent congregations or having some natural right to electing office-bearers as in democratic societies.
- Neither is it as if there is a political competition between two bodies (the consistory and congregation) or that this ought to be a question of "division of powers" as to who has the right to decide what.
- Calling to the special office is an undertaking in which the consistory should involve the congregation. Acts 6:3: "Look ye out, therefore, brethren, from among you seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 14:23: "And when they had ordained them elders in every church...." 1 Tim 5:22: "Lay hands

suddenly on no man...." Titus 1:5: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." According to Reformed church polity, Christ elects His special office bearers by vote of the congregation under the guidance and supervision of the special office bearers previously appointed. Christ authorizes in the first place His Church, and secondly, and in a derived sense the consistories. The truth of this contention becomes plain when we remember that when congregations are organized, the eligible confessing members appoint office bearers directly, albeit under the oversight of a neighboring consistory.

4. It cannot be sustained that the election of office bearers by the congregation equals the giving of an advice to the consistory.

- It is important to take note that the assistance of the congregation with the consistory is to be seen in the light of Christ's work Himself through His Spirit. There is a human aspect in this work of election, sometimes too great an aspect. But that which is impurely-human is to be removed. It is remarkable that the early church, as well as the church of the Reformation would not perform this work without fasting and praying. The persevering in prayer and the concentrated prayer of the congregation, who prepared for the act of election by a spiritual and physical fasting, was not only profoundly meaningful but also was an essential part of election itself. The congregation assembled and remained assembled. Much of our present-day methods are sometimes so contrary to that of former days. The manner in which we regulate election for office bearers is sometimes characterized by poor attendance of the congregation. The congregation must again learn to understand what it believes concerning itself. She must know what the offices are and why we do what we do. A sermon on the instruction of God's Word concerning the office, the office bearers and their task and calling in the congregation would be proper preparation for the election of office bearers.
- The assistance of the congregation with the consistory is clearly expressed in the election by the congregation. Take COD Art 22: "The elders are chosen out of a nomination made by the Consistory and the deacons, with the assistance of the congregation, in such a way that double the number to be chosen are presented to the congregation. After those chosen have been appointed and approved, they shall be installed with public prayers and stipulations agreeable to the Form for this purpose."

5. The voting by the congregation is an exercise of government, though not in such a way that it does not happen as an extension of and under the umbrella of the authority of the special office. It is an exercise of government in the sense that its results are binding, provided good order has taken place and no lawful impediment has been found. Neither the special office nor even the congregation later has the right to set aside the results of the election apart from the afore-mentioned cases.

- The meeting that is often called ‘congregational meeting’ is properly only to be seen as a meeting of the consistory with the congregation, or in other words, a meeting of the consistory in which the congregation is present.
- In other words, the special office appoints two names of men that they believe are Scripturally qualified, and among all eligible would best serve Christ and his congregation according to the specifications of the office, and so advance the cause of Christ in line with Scripture and confessions. After having nominated both, the consistory allows the congregation to speak to the matter, and the result is binding and ascribed to the directing hand of the Holy Spirit. Prof. J. Hovius writes: “The election for office-bearers is positively governing. But this governing does not belong to what is essentially inherent to being a member of Christ’s body. For this governing is not continual (in the sense of being operative on a continual basis – only sporadic and incidental). It is only focused on what is accidental, namely the election of office bearers, which God in this dispensation regards necessary for the growth of the body of Christ, and is itself also accidental.”

In Summary:

1. Christ rules his church and the human involvement in matters of church government ought to have as their guiding principle, “What is Christ’s will in this matter?”
2. Christ’s rule is exercised through the offices in the church. It is the decisions of lawfully called men serving in their offices who through ecclesiastical assemblies transacting ecclesiastical matters in an ecclesiastical manner (CO Art. 30) that we understand as the will of Christ on a given matter.
3. The special office has been appointed to rule, but in such a way that it involves appropriately and incidentally the congregation. In the matter of selecting office bearers, the Church Order is explicit in emphasizing that this process is to involve “the assistance of the congregation” (Art 22).

Adapted from “Korte Inhoud van de Nota van Prof. J. Hovius” [Het Kiesrecht van de Gemeente] Acta van de Generale Synode 1968/69 van de Chr. Geref. Kerken in Nederland, 331, 332; Prof. J. Hovius, De Positie van de Vrouw in Christus’ Kerk (Sneek: Weissenbach, 1950), 14-23; and W. van ’t Spijker, “De ouderling en zijn werk in het licht van de kerkorde,” in D. Koole en W. H. Velema, Uit liefde tot Christus en Zijn gemeente: Een handreiking aan de ouderling (Kampen: J. H. Kok, 1982), 73-78.

Appendix D - Response to Brantford Overture RE C.O. Article 3

I. Brantford Overture

Grace Free Reformed Church
17 Patterson Avenue
Brantford, Ontario N3S 6W8

To Synod 2010
Lacombe Free Reformed Church, calling church
hophoward@gmail.com

April 6, 2010
Overture re: Church Order Article 3

Esteemed Brethren,
The consistory of Grace Free Reformed Church at Brantford wishes to place the following matter before you as an overture:

That the policy which Synod adopted regarding Ministers from other denominations being granted permission to preach in FRC pulpits be extended to apply to any men authorized to speak an edifying word granted under Article 3 of the Church Order.

Background:

Article 3 of the Church Order provides for a process whereby a non-ordained brother can be granted permission to speak an edifying word in our churches. This provision has been utilized on two occasions in our recent history: in 1993 at the request of the Abbotsford consistory with regard to the late Br. DeRoo and in 2005 in response to the request of the Monarch consistory with regard to Br. Pennings. Regulations regarding the implementation of this permission were in both cases decided on a case-by-case basis.

In the most recent case, Synod 2005 after commissioning and hearing a favourable report of an appropriate examination, provided permission for a one-year trial period (Article 37) which was extended for an indefinite period by Synod 2006 (Article 55). The net result is that Brother Pennings currently has permission to speak an edifying word in the churches of the west (a condition established by Synod 2005) and in the church plant in Nipissing (a condition added by Synod 2009 - Article 47) as long as he remains a member of the church in Calgary (Acts 2006- Article 55.)

It seems to us that continuing to deal with Article 3 cases via ad-hoc regulation is unwise. The geographic restriction was put into place in the context of proposals regarding a classis system which were before Synod at that time, also in view of the classical reference in Article 3. Under our current practice, however, access to our pulpits is determined on a denominational basis. Each consistory is free to invite (or not) from those granted permission and it would seem appropriate to have all provisions for pulpit access, including those granted under Article 3, be subject to the same provisions. The difficulty is also that our current arrangements make no provision for the ending of this permission except for the movement of the brother involved from the membership of his congregation.

The Interchurch Committee has established an accepted set of guidelines which are understood and easily adapted to this situation. After being given permission to access FRC pulpits (in this case, through a synodical decision to grant Article 3 permission), a brother is eligible to preach when invited by a consistory. If such an invitation does not occur within a period of three years, the permission is deemed to expire. In the case of an Article 3 brother, it is clear that the eldership of which the brother is a member has oversight of his administration of the Word .

Grounds:

We believe that this overture should be supported on the following grounds:

1. The churches have decided that the decision regarding access to our pulpits should be one that is made on a denominational basis in order to maintain the unity of the churches.
2. The current arrangement has been created on an ad-hoc basis and is flawed in that there is no guidance as to how this permission might end. Under the current arrangements, Brother Pennings has permission to speak an edifying word in some of our churches as long as he remains a member of the Calgary congregation.
3. As a denomination, we currently have an effective working policy applying to visiting ministers which is generally understood and the application of this policy to those granted permission under Article 3 would resolve the matter on a principled rather than ad-hoc basis.

Respectfully submitted with the prayer that the King of the Church may guide you in all your deliberations,

The consistory of Grace FRC in Brantford

Ed Laman, Chairman

Jerry Benjamins, Clerk

II. Present Wording of Article 3

No one, though he be a professor of theology, elder or deacon, shall be

permitted to enter upon the Ministry of the Word and the Sacraments without having been lawfully called thereunto. And when any one acts contrary thereto, and after being frequently admonished does not desist, the classis shall judge whether he is to be declared a schismatic or is to be punished in some other way.

A. A consistory may, with the approbation of the Classis, which must also conduct a similar examination as mentioned in paragraph B, permit a brother of its congregation, whom it considers qualified, to speak an edifying word and perform other labours under its supervision in its congregation.

B. No one may be permitted to speak an edifying word in the congregations of the Classis to which he belongs without first being presented by his consistory to the Classis for examination as to his motives, spiritual gifts, purity of confession, ability to expound the Scriptures, and gifts of public address.

If the result of this examination is favourable such a person is given approval to labour in this particular Classis.

C. In the event such a brother is also an office-bearer, he remains subject to the length of service as Article 27 stipulates for elders and deacons.

D. In the event such a brother changes his residence out of the jurisdiction of his Classis, he forfeits this right.

E. Anyone who is permitted to speak an edifying word in accordance with Article 3 may not officiate when public confession of faith is made in the congregation.

III. Biblical principles

This article 3, which is about “who may not officiate as minister of the Word”, expresses a scriptural principle. Just as in ordinary life no one can make himself to be an ambassador of his government, so no one can present himself as ambassador of the King of kings. This is how Paul puts it in Romans 10:15: “*And how shall they preach, except they be sent?*” no man may assume this task upon his own authority. A self-appointed ambassador is a contradiction in terms. In Hebrews 5:4 we read: “*And no man taketh this honour unto himself, but the one that is called of God, as was Aaron.*” In Jeremiah 14:14, 15 the Lord rejects the message of the false prophets, who preach in the name of the LORD. Although they claim divine authority, the LORD declares that he has not commissioned them. And they will be the first to perish by sword and famine. These biblical notions are the basis for article 3, which stipulates the necessity of a lawful call [official calling a requirement]. Without this lawful call no one may perform the work [office] of a minister of the Word, “*though he be a professor of theology, elder or deacon*”.

Preaching of the gospel is the unique proclamation of the Word of God by one who is lawfully called and installed as a minister of the gospel. In the New Testament many different words are used to speak of the work of the proclamation of the Word of God. However, the words: κηρυσσω (to herald); κηρυγμα (the message heralded) and κηρυσξ (the herald) are all used

exclusively to refer to the official proclamation of the Word of God by one who lawfully called and ordained to the task of preaching the gospel. From this we learn that when a minister of the gospel (one called and ordained) preaches, the message comes with a unique power and authority, namely that of Christ himself! This cannot be said of those who are not lawfully called and ordained to this work, which means that theologically we must give priority to the lively preaching of the gospel by ordained ministers of the gospel.

Of what authority then is the 'preaching' by an exhorter? It would be similar to the reading of a sermon by an elder in the congregation. The authority of the 'sermon' by an exhorter rests upon the office of the elders regardless of whether or not the exhorter is presently serving as an elder. In the absence of an ordained minister of the gospel an elder reads a sermon or a brother gives an edifying word to the congregation. However, theologically the distinction must remain between the 'preaching' of Word by an exhorter and that of an ordained minister of the gospel.

IV. The historical background

When we are discussing historical background we are considering the origins of article 3 of the church order and not recent developments in our churches regarding those who have been approved in our congregations to give an edifying word. These have developed out of the needs of the churches and particularly church plant situations.

To understand why the churches of the Reformation expressed themselves as specifically as they did, we should note the historical background of Article 3. One of the many problems that the churches of the Reformation had to cope with was that of self-appointed preachers. (not a problem we generally face today) Church life during the first decades of the Reformation was not well-ordered. It could not be. It was a period of new beginnings and of persecution. Many of the ministers of the early day of the Reformation were former priests. Others were men without special theological training, though having in other respects more than ordinary ability. Some of those who aspired to the ministry simply started to preach wherever they could get a hearing. Many of these men refused to submit to an examination and did not care to place themselves under the supervision of any consistory. Men of questionable character and purposes by eloquent and fair speech would create a following for themselves, to the disruption of churches and ultimate spiritual damage to many.

As early as 1563 the churches of Flanders decided: "That none shall be permitted to administer the Word of God without a lawful call, and such as boldly intrude themselves shall be punished." The Convention at Wesel, 1563, decided that none should be admitted to the ministry "without proper calling, election, approbation, proper examination and observance of that lawful order." Anyone violating that lawful order had to be admonished concerning the error of his way. By whom? In first instance, by his consistory. For all discipline concerning church members in their non-office-bearing capacity, originates and

centers in the local churches. If the guilty one persists, classis must judge whether he is to be declared a schismatic [one who creates factions or divisions in churches] or whether he shall be punished in some other way. The first three synods (1571, 1574, 1578) left no choice. He who persists should be declared to other classes to be schismatic. This implied, as it does today, that such a one should be disciplined as a schismatic. For he who is guilty of tearing apart the Church of God is unworthy of the Lord's Table, except he repent (cf. "Form for the Administration of the Lord's Supper"). The Synod of 1581 made milder treatment possible. It added the concluding phrase to Art. 3, "or is to be punished in some other way". This clause permits, for instance, mere admonition without the giving of publicity to the transgressor's irregularity as a warning measure to all the churches.

It has happened in history that a person who had no authority to minister the Word neither to administer the sacraments was appointed to be a professor of theology. Maccovius, of instance, received his Th.D. in Franeker and shortly afterwards was appointed professor of theology. But even though he took part in training young men for the ministry of the Word, he himself was not permitted to proclaim the Word neither administer the sacraments, for he had not been lawfully called to this office. When the professors of theology on the Lord's Day minister the Word and administer the sacraments, then they do not derive the authority for that from their office as professor but rather from the lawful calling by which they at one time were admitted to the ministry of Word and sacraments.

Likewise, the elders and deacons may not function as ministers of the Word. Even though there is no hierarchical order in the offices, the 'Form of Ordination of Elders and Deacons' states that the offices "always remained distinct one from the other." During previous centuries various synods discussed the question whether the elders and deacons were permitted to baptize, confirm marriages, but every time again answered negatively. And that is entirely correct, for the work of a minister of the Word may only be performed by those who have been lawfully called thereunto. Also the so-called "exhorters", or however they may be called, may not minister the Word and sacraments. Neither may they ordain office bearers nor confirm marriages, etc.

V. Commentary on the present Article 3

Introductory paragraph

No one, though he be a professor of theology, elder or deacon, shall be permitted to enter upon the Ministry of the Word and the Sacraments without having been lawfully called thereunto. And when any one acts contrary thereto, and after being frequently admonished does not desist, the classis shall judge whether he is to be declared a schismatic or is to be punished in some other way.

Paragraph A

- A. *A consistory may, with the approbation of the Classis, which must also conduct a similar examination as mentioned in paragraph B, permit a brother of its congregation, whom it considers qualified, to speak an edifying word and perform other labours under its supervision in its congregation.*

Comments:

Under this provision the consistory because of their needs within their own congregation may permit a brother of their own congregation, whom they consider qualified to speak an edifying word in its own congregation with the approbation of classis. A few comments can be made:

1. The principle is that the consistory takes the initiative for this. If the consistory considers a brother of its congregation able [qualified] to speak an edifying word they can approach classis. Practically this would occur only when a congregation is vacant or special needs exist in the local congregation. The consistory themselves should conduct their own examination of the brother before they make their request of classis.
2. In this situation the classis is to conduct the examination similar to the one mentioned in paragraph B of the CO. This would imply that there would be an examination of life, knowledge, gifts, and motive and so on as noted in paragraph B.
3. The brother given permission to speak an edifying word in his own congregation is under the supervision of his own consistory. This would imply that the elders give continual feedback and evaluation of his labours in the congregation. Having permission to give an edifying word does not imply that he has the 'right' to give an edifying word for it would be up to his consistory to invite him to do so.

Paragraph B

- B. *No one may be permitted to speak an edifying word in the congregations of the Classis to which he belongs without first being presented by his consistory to the Classis for examination as to his motives, spiritual gifts, purity of confession, ability to expound the Scriptures, and gifts of public address. If the result of this examination is favourable such a person is given approval to labour in this particular classis*

1. Since the CO in paragraph A, first speaks of working in his local congregation, it would imply that initially (perhaps for a testing period)

his labours would be limited to his own local congregation under the supervision of his elders before application is made to extend the sphere of his labours to the rest of the classis.

2. The CO highlights the involvement of his own consistory in approaching classis for such an examination to extend the sphere of labour to the classis. This may come at the request of congregations of the classis approaching the consistory, but nevertheless it must be his own consistory that makes such a request, not the individual himself. Consistories, of course, would not make such a request unless the lay-preaching was a blessing in their own congregation.
3. The classis is to conduct its own examination of the individual. And while the CO is not explicit the advice of synodical deputies could be requested. (which could be members of the TEC). The implication is that this examination would be more extensive than his previous interview.
4. If approval is given to a brother to give an edifying word his sphere of ministry is limited to his own particular classis. Our CO does not have a provision to extend his sphere of ministry beyond a local classis to retain its proper distinction from the ministers of the Word. Church history also supports this restriction. If someone wishes to enter full-time ministry he must go the regular way of application for studies or candidacy under article 8 of the CO.

Paragraph C

C. In the event such a brother is also an office-bearer, he remains subject to the length of service as Article 27 stipulates for elders and deacons.

1. This implies that if according to the local regulations for elders he is not eligible for re-election/reappointment, then that regulation also applies to him. One may then not make an exception for him, in order that it remains evident that being an 'exhorter' is not a special ecclesiastical office with its unique duties and privileges.
2. The point is that if he is an elder and has the permission to speak an edifying word, then he has one vote in the consistory. If he is not an elder and yet he has the permission of speaking an edifying word, then he has no vote in the consistory. Nevertheless the consistory may invite him to attend some or all consistory meetings and at various points ask him for advice.

Paragraph D

D. In the event such a brother changes his residence out of the jurisdiction of his Classis, he forfeits this right.

1. This is understandable. He had that license to speak an edifying word only in the classis to which he belonged. It is possible that the classis to

which he moved does not have the need for such persons, because the congregations all have a minister of the Word, or that such a classis does not see its need of a certain person.

2. In case the classis to which he relocated also desires him as ‘exhorter’, then the consistory must follow the same procedure must be followed as in the previous classis. And it could happen that upon examination this second classis does not consider him qualified.

Paragraph E

E. Anyone who is permitted to speak an edifying word in accordance with Article 3 may not officiate when public confession of faith is made in the congregation.

Generally and by common consent the following official acts of the ministry are reserved for ordained ministers of the Word only: The administration of the sacrament of baptism and the Lord’s Supper; the pronouncement of the salutation at the beginning of the service, and the pronouncement of the benediction at the conclusion of the service; furthermore, the following official acts of the ministry: the installation of office bearers, services where public profession of faith is held, and excommunication from the fellowship of the Christian church. While these are not all explicitly mentioned they are all excluded by an ‘exhorter’ because of their nature.

VI. Comments on the Brantford Overture

5. While the overture argues that synod has dealt ‘ad-hoc’ in regards to the preaching licenses of ‘exhorters’ that have been granted, in general they have operated according to our present CO,
 - a) In the case of the late brother DeRoo from Abbotsford synod accepted the examination of the western churches which functioned as a quasi-classis by examining him.
 - b) In the case of Brother Pennings, the synod asked the churches of the west – meeting together at Synod with deputies present – to examine him to serve as an exhorter in the western churches.
6. The challenge synod has faced in each of these two cases is that it had no ‘vehicle’ to properly license ‘exhorters’ for the congregations since it had no ‘classis’ assemblies. This has changed with the establishment of the combined consistories at Synod 2010.
7. The CO presently places the local consistory responsible to maintain oversight over the exhorter. That would mean that the local consistory also has the jurisdiction (with the advice of classis) if this permission is to lapse. This would vary dependent on the needs that exist in the local congregation and the classis. The CO properly ties his permission to his membership in the local congregation and classis.
8. To apply policy developed for visiting ministers from other denominations is problematic. Since these guidelines were

established for those outside the denomination and for ordained ministers of the gospels.

9. While in general our denomination has chosen to deal with access to our pulpits on a denominational level, the fact that we are not dealing with ministers of the gospel, but a broadening of the task of an elder (who may or may not be serving) to include giving an 'edifying word' means that it should be dealt with at a 'narrower' level of combined consistories. However, the involvement of synodical deputies is probably advisable.

VII. Conclusion

Our present CO sufficiently addresses the concerns that the Brantford overture has noted. The CO describes the procedure for approval to give an edifying word. It also clearly describes its limits. Since the establishment of local consistories the challenges we have faced are resolved by simply replacing the word 'classis' with combined consistories in article 3 of the church order.

VIII. Proposed church order changes to article 3

No one, though he be a professor of theology, elder or deacon, shall be permitted to enter upon the Ministry of the Word and the Sacraments without having been lawfully called thereunto. And when any one acts contrary thereto, and after being frequently admonished does not desist, the combined consistories ~~classis~~ shall judge whether he is to be declared a schismatic or is to be punished in some other way.

- A. *A consistory may, with the approbation of the combined consistories, ~~Classis~~, which must also conduct a similar examination as mentioned in paragraph B, permit a brother of its congregation, whom it considers qualified, to speak an edifying word and perform other labours under its supervision. ~~in its congregation~~. The combined consistories shall examine them as to his motives, spiritual gifts, purity of confession, ability to expound the Scriptures, and gifts of public address. If the result of this examination is favourable (with the advice of synodical deputies) such a person is given approval to labour in his particular congregation.*
- B. *No one may be permitted to speak an edifying word in the congregations of the combined consistories ~~Classis~~ to which he belongs without first being presented by his consistory to the combined consistories ~~Classis~~ for examination as to his motives, spiritual gifts, purity of confession, ability to expound the Scriptures, and gifts of public address. If the result of this examination is favourable (with the advice of synodical deputies) such a person is given approval to labour in this particular region of combined consistories ~~Classis~~.*
- C. *In the event such a brother is also an office-bearer, he remains subject to the length of service as Article 27 stipulates for elders and deacons.*
- D. *In the event such a brother changes his residence out of the jurisdiction of*

his region of combined consistories Classis, he forfeits this right.

E. Anyone who is permitted to speak an edifying word in accordance with Article 3 may not officiate when public confession of faith is made in the congregation.

Ethical Affairs Committee Report

Esteemed brothers:

The Ethical Public Affairs (EPA) Committee reports the following:

1.0 The EPA Committee met twice during the past year, November 13, 2010 and on March 24, 2011, and engaged in a substantial number of e-mail communications. The current members of the EPA Committee are Dr. L. Bilkes, Dr. J. Hamstra, Mr. T. Karel (Jr.), Dr. G. Kenyon, Mr. T. Postma., Dr. E. Wielhouwer

2.0 The following items are brought to the attention of the 2011 Synod:

- 2.1 The EPA Committee concluded its review of a book by Randy Alcorn, entitled, "Does the Birth Control Pill Cause Abortions?" The consistory of the Vineland congregation requested the advice of the committee regarding this book and a detailed response was eventually forwarded to the Vineland consistory. Synod is respectfully urged to review the approved EPA Committee's Synod 2010 Report for further information. At this time, the committee is pleased to provide a comprehensive document concerning the book and various studies associated with the author's conclusions to anyone who requests it. The statements in the document do not constitute the official FRCNA position on the topic but simply articulate the committee's investigation, findings and conclusions. The committee would appreciate further guidance on the process of releasing such information to others (i.e. interested parties outside of the FRCNA; having it available on the web). The committee continues to recommend that the issue of birth control receives more attention in our churches but within the broader context of family planning and using the Word of God as our guide.
- 2.2 The EPA Committee continues to reflect on the ethics and process of In Vitro Fertilization (IVF). To date, the committee has spent a substantial amount of time discussing and researching this topic. The reason behind this heavy focus can be found in the committee's Synod 2010 Report. In summary, the committee desires to establish a proper response to comments provided by certain individuals concerning the document, "Resources for Office-Bearers in Dealing with Bio-ethical Questions" (this particular document was adopted by Synod 2009). The EPA Committee was asked to reconsider the last section of the following sentence: Any reproductive technology that produces the

image of God with the use of third party gamete material or *produces life in a Petri dish is forbidden*. The committee asks for prayer as this difficult topic is one that needs to be addressed compassionately and biblically.

- 2.3 In recent years, the EPA Committee recommended various books and booklets to Synod. This year, the committee is pleased to recommend the book: Bioethics and the Christian Life: A Guide to Making Biblical Decisions (David VanDrunen). David VanDrunen is an ordained minister, a licensed attorney and a professor of Systematic Theology at Westminster Seminary in California. He provides us with a very readable, biblically based book. VanDrunen focuses on bioethics – moral issues related to the protection and promotion of life. He begins by setting forth theological and moral foundations of bioethics. These foundations consist of two strands: theological doctrines (God's sovereignty and providence, human nature and the image of God, death and resurrection, suffering and human limitations) and Christian virtues (faith, hope, love, courage, contentment and wisdom). Armed with solid foundations he then examines many of the most common and controversial bioethical issues associated with the beginning and end of life. Topics, such as procreation, contraception, assisted reproduction, suicide, euthanasia etc., are all unpacked in a systematic, holistic and loving way. VanDrunen attempts to remain true the foundations and subsequently, the reader quickly comes to appreciate his approach and finds resolutions and comfort. The committee does express some caution in accepting one of VanDrunen's premises in the chapter on IVF. Here VanDrunen links, through questionable logic, sex without procreation to procreation without sex and thereby attempts to legitimize some IVF. That aside, the book is very useful for readers looking for a caring and mature biblical approach to dealing with difficult ethical issues.
- 2.4 The EPA Committee reviewed its original mandate and recognizes that due to time constraints it has not effectively addressed the public affairs component of its mandate ("initiating and promoting contact with government"). Much of the committee's focus continues to be on ethical issues that have been brought to its attention. Public affairs tend to involve local issues of a political nature rather than issues necessitating the attention of the entire denomination. The committee wonders if public affairs issues would be better addressed at the local church level or by a different committee. The committee would appreciate Synod's direction.
- 2.5 Once again the EPA Committee encourages the Elders/Deacons Conference to arrange for a guest speaker who is a Christian

ethicist. Increased awareness by pastors, elders and deacons on matters interrelating ethics and medicine is essential in our time. Family planning is more and more progressively impacted by rapid developments in contraception and conception.

3.0 Two members of the EPA Committee are scheduled to retire: Dr. Joel Hamstra and Dr. Greg Kenyon. Both brothers have agreed to continue for a term of three years.

4.0 Recommendations to the Synod:

4.1 To recommend to the consistories the book: Bioethics and the Christian Life: A Guide to Making Biblical Decisions by David VanDrunen.

4.2 To reappoint brothers Joel Hamstra and Greg Kenyon for a term of 3 years.

4.3 To approve the actions of the EPA Committee.

Respectfully submitted,
Ted J. Postma, Secretary
Ethical Public Affairs Committee

Finance Committee Report for the year 2010

Esteemed Brothers,

The Finance Committee met four times in the past year and would like to make the following recommendations and report on the various matters for your approval.

At our meeting we appointed the following officers. Henry Berger (Hamilton) as Chairman, John Prol (Pompton Plains) as Vice chairman, George Brink (Chatham) as Secretary and Steve Otten (Mitchell) as treasurer.

We are now required to file a Charities Form annually with the Canada Customs and Revenue Agency. In connection with this, we remind all the Committees to forward their financial statements and a signed copy of the Review Program (as approved by Synod 1997) to the Finance Committee by March 31st of each year.

We recommend that all of our Canadian churches join the Canadian Counsel of Christian Charities, as this organization has proven to be a very valuable resource for us. You can find them on the internet at www.cccc.org.

We also provide for your information, a requirement for the deacons to issue T5007 slips for benevolent payments made to individuals. All churches are required to issue a T5007 slip when a series of payments are made which total more than \$500. For example, a single payment of \$1,000 would not have to be reported, but five payments of \$200 each to one individual would. Churches are required to file the slips and a summary with the Canada Customs and Revenue Agency. The churches located in the USA should evaluate filing requirements in their jurisdictions.

We also inform the churches that if they pay their members interest for loans, Canada Revenue Agency requires that a T5 slip be issued.

For 2010, the Canadian Consumer Price Index ("CPI") was 2.4% and the American Consumer Price Index was 1.5%.

1. MINISTERS' EMERITUS FUND:

The minister's emeritus fund was designed to assist the congregations in meeting the financial needs of their emeritus pastors. This amount is in addition to the various government programs (i.e. CPP, OAS and Social Security) and personal savings that a retired minister has accumulated.

Synod 2007 has approved that the assessment for the Emeritus Fund will increase each year by the Consumer Price Index.

The Minister's Emeritus Fund financial statements have been reviewed by Greg Neven (Brantford) and by Mike Laman (St. George) and were found to be in good order.

The committee recommends that future increases in benefits be limited 75% of CPI and that the 2012 assessments increase by \$1 over and above the CPI for the following reasons:

1. Life expectancies continue to increase
2. Bonds purchased at higher interest rates continue to mature
3. Interest rates remain low

Please see the attached 40 year projection. The main change in this projection from the 2007 projection is a decrease in the rate of return from 5% to 4.5%.

The committee is working on revisions to the investing guidelines to be submitted to Synod 2012.

Concerns have been raised regarding the Annual Needs Assessment Form implemented by Synod 2010 and the manner in which it has been administered. The form raised privacy concerns and seems to question the minister's integrity. The administration seems to lack sensitivity. The committee proposes that synod instruct the committee to consult with the emeritus ministers and members of the ad-hoc committee (if necessary) and report on an acceptable implementation in 2012.

The Committee submits for your approval:

- (a) We propose to increase emeritus payments for the calendar year 2012 by 1.8% (75% of CPI @ 2.4%) from \$ 26,232 to \$ 26,704 for emeritus ministers and from \$ 20,988 to \$ 21,366 for ministers' widows. All payments are to be made in Canadian dollars.
- (b) To increase the assessment for 2012 from \$ 21.00 per member to \$ 22.50.
- (c) To instruct the committee to meet with emeritus pastors and members of the ad-hoc committee (if necessary) regarding the Annual Needs Assessment Form and its administration.
- (d) To approve the attached financial statements for the year 2010.

2. MINISTERS' SALARY GUIDELINES:

We advise congregations that it is the local congregation's responsibility to adequately provide for their ministers according to our church order Article 11. We ask that you prayerfully consider this matter in your congregation and that

your pastor is paid based on his financial needs and not based on what your congregation can afford. Members of our Finance Committee are available to meet with your congregation and/or consistory to discuss these matters. With this regard we, as a Finance Committee, feel that we can not adequately recommend a minimum salary guideline to suit the needs of every pastor since the needs of a pastor vary based on:

1. Their stage in life
2. The area they live in.

We remind the deacons that Synod requires that they meet with their pastor on an annual basis to discuss his financial needs.

We also advise the Canadian churches that they may be allowed to split the pastors' income with his wife. If income is split with the pastors' wife, there is an expectation of her to participate in the ministry. This could result in income tax savings. Should a church want to setup this type of arrangement, the call letter to the pastor needs to reflect this arrangement.

We remind the churches that any car allowance paid to their pastor that is not paid strictly on a per kilometer/mile basis is a taxable benefit to the pastor. The treasurer should then provide the pastor with the proper tax form. Reports need to be submitted to the church treasurer to show that the car allowance is paid on a per kilometer/mile basis.

Guidelines for the per kilometer/mileage allowance set each year by the Synodical Committee.

At Synod 2007, a motion was approved to encourage congregations to contribute a small percentage of their pastor's earnings to a Retirement Savings Plan. It is the opinion of the Committee that these contributions are necessary for a pastor to adequately retire when comparing his retirement income to another individual with a company pension plan.

The committee submits for your approval:

- a) We recommend that the salaries increase by 2.4% for Canadian ministers and by 1.5% for American ministers for the calendar year 2012. We therefore request approval to increase the minimum salaries for ministers effective January 1, 2012 as follows:
 - Canadian ministers from CDN \$ 39,351 to CDN \$ 40,295
 - American ministers from US \$ 38,984 to US \$ 39,569
- b) To increase the years of service allowance from \$ 461 to \$ 472 for up to 10 years of service.

3. PULPIT SUPPLY AND CATECHISM SUPPLY:

The remuneration for pulpit supply effective January 1, 2006 is \$125 per service plus synodically approved travel allowance.

The remuneration for Catechism supply effective January 1, 2006 is \$75 per hour plus synodically approved travel allowance.

The Committee does not recommend any changes at this time.

4. NEEDY CHURCHES FUND:

At Synod 2006, it was approved that a church, which receives financial assistance from the Needy Churches Fund, is not required to pay the Needy Churches assessment. At Synod 2008, it was approved that a church that applies for financial assistance complete Form A for the Finance Committee. This form is available from the Finance Committee.

The Needy Churches Fund financial statements have been reviewed by Jim Koopman (Brantford) and by Greg Neven (Brantford) and were found to be in good order.

The committee submits for your approval:

- A. To leave the assessment at \$5 per member for 2012.
- B. To approve the financial statements for the year 2010.

5. WIDOWS OF PASTORS AND ORPHANS OF PASTORS

There are no recommendations for changes to the Widows of Pastors and Orphans of Pastors payments.

The following has been approved at Synod 2001:

- (a) In addition to the spouse receiving the emeritus payments for widows, the family shall also receive 45% of the widows emeritus payments for the first child, 35% for the second child, and the balance for the other children. The total remuneration provided to the family of a deceased pastor shall not exceed the minimum salary guidelines, as set by Synod each year.
- (b) In the event that both parents were deceased, the children should be provided for until each child reaches the age of eighteen, or age twenty-one if he/she is a full-time student. The family shall receive 45% of the minimum salary guidelines for the first child, 35% for the second child and the balance for the other children. The total remuneration to the family of the deceased pastor and his wife shall not exceed the total minimum salary guidelines, as set by Synod each year.

-
- (c) That all orphaned disabled children over the age of eighteen receive an amount not greater than the minister's widows emeritus payment. The total payment will be reduced by other disability payments or subsidies that may be received by the disabled person. Payment will be made on a need basis and requires recommendation by the local consistory.
 - (d) That all spousal and children payments cease if the spouse of a deceased pastor is remarried.

6. INVESTMENT AND LENDING GUIDELINES

The current lending guidelines are as follows:

- (A) No more than 20% of the emeritus fund may be lent out to any one free reformed church.
- (B) Qualifying applicants are members' churches, and / or mission posts. Lending committee to be comprised of a quorum of the finance committee.
- (c) Rates to be set based on Bank prime lending rates.
- (d) Mortgage security to be comprised of land and/or buildings owned by the borrower.

The current investing guidelines are as follows:

- (A) Investments with banks with guaranteed rates of return.
- (B) Investments with Christian organizations such as Christian stewardship services, homestead Christian care or Christian retirement homes with guaranteed rates of return.
- (C) For the emeritus fund only - investments in mutual funds in consultation with a professional financial planner for up to 25% of the fund balance.

7. MISCELLANEOUS:

The committee submits for your approval:

- (A) To re-appoint for a three year term of Henry Berger (Hamilton).
- (B) To appoint for a three year term Herman Dunnink (Fenwick).
- (C) That synod approves the actions of the committee.

May the Lord bless your meeting,
Respectfully submitted,

The Finance Committee
Henry Berger
Chairman

Appendix: FORM A

THE FREE REFORMED CHURCHES OF NORTH AMERICA

The following items will be considered when a church applies for financial assistance through **Needy Churches**:

- Name & address of church requesting financial assistance
- How long has the church been established?
- What is the trend in membership over the past 5 years?
- Amount of funds being requested
- Purpose or use of funds being requested
- Please outline details of repayment (i.e. annual, monthly, no repayment expected, etc.)
- Indicate whether this is a “one-time request”. If not, please provide details as to expectation for future years.
- Please provide the full financial statements for the past 3 fiscal years (including balance sheet, profit/loss statement and budget for each year). While the statements will be reviewed in their entirety, special attention will be given to the following items:
 - Cash balances
 - Investments (including those reserved for capital purposes – i.e. building)
 - Debt levels
 - Tithing/Donation amounts
 - Expenses
- Please provide a copy of the Budget for the current and projection for next two fiscal years.

**Ministers' Emeritus Fund
Statement of Financial Position
as at December 31, 2010**

Assets:	2010	2009
Cash	183,589	22,307
Accounts Receivable	44,626	40,874
Investments	1,238,747	1,310,639
Total Assets	1,466,961	1,373,820
Equity:		
Beginning Balance	1,373,820	1,290,920
Operating Surplus	93,141	82,900
Total Equity	1,466,961	1,373,820

Minister's Emeritus Fund
Statement of Operations
For the year ended December 31, 2010

	2010	Budgeted	% Variance F/(U)	\$ Variance F/(U)		2009
Revenue:						
Assessments	93,668	93,543	0%	125		91,562
Interest						
From Bank Balance		-		-		-
From Securities	61,165	67,405	-9%	(6,240)		62,030
Total Revenue	154,833	160,948	-4%	(6,115)		153,592
Expenditures:						
Emeritus Payments	59,798	52,420	-14%	(7,378)	6c	51,178
Administration				-		
Bank Charges	-	100	100%	100		-
Legal fees	1,174			(1,174)		19,219
Miscellaneous	720	350	-106%	(370)		295
Total Expenditures	61,692	52,870	-17%	(8,822)		70,692
Operating Surplus	93,141	108,078	3%	2,707		82,900

Minister's Emeritus Fund
Budget
For the years ended December 31, 2011 & 2012

	Actual 2010	Budgeted 2011	% Variance F/U)	\$ Variance F/(U)	2012 Projected
Revenue:					
Assessments	93,668	95,529	2%	1,861	103,365
Interest					
From Bank Balance	-	-	-	-	-
From Securities	61,165	66,013	7%	4,848	69,722
Total Revenue	154,833	161,542	4%	6,709	173,087
Expenditures:					
Pension Payments	59,798	78,696	-24%	(18,898)	101,178
Administration					
Bank Charges	-	-	-	-	-
Legal fees	1,174	-		(1,174)	-
Miscellaneous	720	423	70%	297	431
Total Expenditures	61,692	79,119	-25%	(19,775)	101,609
Operating Surplus	93,141	82,423	-16%	(13,066)	71,478

Emeritus Fund of the Free Reformed Church of North America
Notes to the Financial Statements
for the year ended December 31, 2010

1. Significant Accounting Policies:

The financial statements of the Emeritus Fund are prepared utilizing the accrual basis of accounting. All representations are made in Canadian dollars.

2. Review of the Books:

The financial statements of the Emeritus Fund have been reviewed, utilizing the 1996 standard review program, by Greg Neven (Brantford) and Mike Laman (St. George).

3. Cash:

	2010	2009
Cash and Term deposits consist of the following		
TD Canada Trust Chequing	103,436	22,307
TD Waterhouse Investment Account	80,153	-
	183,589	22,307

4. Account Receivable:

	2010	2009
Accounts Receivable consists of the following:		
Assessments receivable	6,226	2,134
Accrued interest receivable from securities	38,400	38,740
	44,626	40,874

Assessments:

Congregation	Opening Balance	Curr.Yr. Assess.	Amount Paid	Ending Balance
Abbotsford	-	2,386	2,386	-
Bellevue	267		257	10
Bornholm	-	1,971	1,971	-
Brantford	-	7,366	7,366	-
Calgary	-	934	934	-
Chatham	1,969	4,503	2,010	4,462
Chilliwack	-	5,914	5,914	-
Dundas	-	9,338	9,338	-
Fenwick	-	6,225	6,225	-
Grand Rapids	-	6,370	6,370	-
Hamilton	-	6,993	6,993	-
Lacombe	-	1,930	1,930	-

Langley	-	1,681	1,681	-
London	-	1,764	-	1,764
Mitchell	-	4,773	4,773	-
Monarch	-	7,014	7,014	-
Prompton Plains	138	3,133	3,106	165
St. George	-	5,540	5,540	-
St. Thomas	-	6,412	6,391	21
Toronto	(240)			(240)
Vineland	-	9,379	9,379	-
	2,134	93,624	89,577	6,182
		44	Less w/o's	44
Actual assessments		93,668		6,226

5. Investments:

The committee maintains the following investments, in accordance with the prescribed guidelines:

	Book Value	Fair Market Value
Guaranteed deposits		
Nfld. & Lab. Hydro	25,000	36,699
Government of Canada Bonds	95,000	120,356
Ontario Hydro	25,000	36,208
Prov. of Saskatchewan	85,000	116,485
Prov. of Ontario	264,234	327,433
Canadian Money Mkt mutual funds	114,636	114,636
Peace Haven	296,872	296,872
	905,742	1,048,689
Mutual fund deposits		
Meritas Dividend and Income Fund	181,128	162,033
Meritas International Equity Fund	60,000	51,826
Meritas Jantzi Social Index Fund	91,877	89,718
	333,005	303,577
Total investments	1,238,747	1,352,266

The committee is reporting the investments at book value.

**Free Reformed Churches of North America
 Needy Churches Fund
 Statement of Financial Position - Balance Sheet
 as at December 31, 2010**

	2010	2009
Assets		
Cash & Short-Term Invst.	\$72,865	\$108,189
Accounts Receivable	425	100
Other		
Total Assets	\$73,290	\$108,289
Equity		
Opening Balance	\$108,289	\$112,693
Operating Surplus(Deficit)	(34,999)	(4,404)
Total Equity	\$73,290	\$108,289

Free Reformed Churches of North America
Needy Churches Fund
Statement of Operations - Income Statement
For the Year Ended December 31, 2010

	2010	2010	Variances F/(U)		2009
	Actual	Budgeted	\$	%	Actual
Revenues					
Assessments	22,095	22,888	(793)	-4%	22,436
Church collection	940				
Repayment from Bellevue					35,000
Interest					
Bank	118	-	118	100%	7
GIC		1,159	(1,159)	0%	1,155
Total Revenues	\$ 23,153	\$ 24,047	\$ (1,834)	-8%	\$ 58,598
Expenditures					
Payments to Churches	32,500	30,000	(2,500)	-8%	28,000
Transfer to Home Missions	25,600	25,600			35,000
Administration					
Bank Charges	3	-	(3)	-100%	2
Assessment w/o's	49				
Total Expenditures	\$ 58,152	\$ 55,600	\$ (2,503)	-4%	\$ 63,002
Operating Surplus(Deficit)	\$ (34,999)	\$ (31,553)	\$ (4,337)	12%	\$ (4,404)

Free Reformed Churches of North America

Needy Churches Fund

Budget for the Years ended December 31, 2011 & 2012

	2010	2011	Variances		2012
	Actual	Budget	\$	%	Projected
Revenues					
Assessments	2,095	22,745	650	100%	22,970
Church collection	940				
Interest					
Bank	118	-	(118)	-100%	-
GIC	-		-	0%	
Total Revenues	\$ 23,153	\$ 22,745	\$ 532	2%	\$ 22,970
Expenditures					
Payments to Churches	32,500	-	(32,500)	-100%	-
Transfer to Home Missions	25,600	12,800	(12,800)	-50%	-
Administration					
Bank Charges	3	-	(3)	-100%	-
Assessment w/o's	49		(49)	-100%	
Total Expenditures	\$ 58,152	\$ 12,800	\$ (45,352)	-78%	\$ -
Operating Surplus(Deficit)	\$ (34,999)	\$ 9,945	\$ (44,820)	128%	\$ 22,970

FRC Finance Committee
Emeritus Fund 40 Year Summary Projection

Year	Assessmt Contribns	Interest Earned	Other Expenses	Benefit Payments	Fund Balance	Interest Earned %	Fund Capacity	Payouts	Excess Capacity	Benefits as % of fund
1995	\$47,946	\$30,703	\$74	\$24,528	\$345,746		23	1	22	
1996	\$43,263	\$36,065	\$0	\$24,528	\$400,546	10.4%	26	1	25	
1997	\$43,102	\$34,740	\$161	\$43,660	\$434,567	8.7%	28	2	26	
1998	\$43,137	\$34,662	\$298	\$12,730	\$499,338	8.0%	31	1	30	
1999	\$44,287	\$41,755	\$37	\$7,304	\$578,039	8.4%	36	1	35	
2000	\$46,416	\$42,287	\$133	\$16,392	\$650,217	7.3%	40	1	39	3%
2001	\$47,952	\$48,691	\$38	\$16,671	\$730,151	7.5%	44	1	43	2%
2002	\$49,512	\$48,623	\$499	\$21,636	\$806,151	6.7%	37	1	36	3%
2003	\$49,944	\$48,581	\$0	\$22,071	\$882,605	6.0%	40	1	39	3%
2004	\$50,772	\$46,653	\$0	\$22,929	\$957,101	5.3%	42	1	41	2%
2005	\$51,276	\$50,424	\$344	\$23,456	\$1,035,001	5.3%	44	1	43	2%
2006	\$51,744	\$54,025	\$260	\$24,971	\$1,115,539	5.2%	47	1	46	2%
2007	\$52,814	\$62,350	\$369	\$48,998	\$1,181,336	5.6%	48	2	46	4%
2008	\$89,023	\$70,831	\$292	\$49,978	\$1,290,920	6.0%	52	2	50	4%
2009	\$91,562	\$62,300	\$19,514	\$51,178	\$1,373,820	4.8%	54	2	52	4%
2010	\$93,668	\$61,165	\$1,894	\$59,798	\$1,466,961	4.5%	57	3	54	4%
2011	\$95,529	\$66,013	\$423	\$78,696	\$1,549,384	4.5%	59	3	56	5%
2012	\$103,365	\$69,722	\$431	\$101,178	\$1,620,862	4.5%	61	4	57	6%
2013	\$106,720	\$72,939	\$440	\$102,695	\$1,697,386	4.5%	63	4	59	6%
2014	\$110,121	\$75,413	\$449	\$131,663	\$1,750,808	4.4%	64	5	59	8%
2015	\$113,592	\$77,884	\$458	\$133,636	\$1,808,190	4.4%	65	5	60	7%
2016	\$117,110	\$81,369	\$467	\$113,032	\$1,893,170	4.5%	67	4	63	6%
2017	\$120,700	\$82,880	\$476	\$172,092	\$1,924,182	4.4%	67	6	61	9%
2018	\$124,338	\$84,323	\$486	\$174,672	\$1,957,685	4.4%	67	6	61	9%
2019	\$128,050	\$84,550	\$496	\$206,843	\$1,962,946	4.3%	66	7	59	11%
2020	\$131,811	\$83,467	\$506	\$239,936	\$1,937,782	4.3%	65	8	57	12%
2021	\$135,648	\$81,249	\$516	\$267,893	\$1,886,270	4.2%	62	9	53	14%
2022	\$139,535	\$78,925	\$526	\$271,914	\$1,832,290	4.2%	59	9	50	15%
2023	\$144,013	\$76,514	\$537	\$275,989	\$1,776,291	4.2%	57	9	48	16%
2024	\$148,551	\$74,012	\$548	\$280,125	\$1,718,181	4.2%	54	9	45	16%
2025	\$153,180	\$71,417	\$559	\$284,323	\$1,657,896	4.2%	51	9	42	17%
2026	\$157,872	\$70,199	\$570	\$255,797	\$1,629,600	4.2%	50	8	42	16%
2027	\$162,657	\$69,267	\$581	\$252,982	\$1,607,961	4.3%	48	8	40	16%
2028	\$167,505	\$68,341	\$593	\$256,774	\$1,586,439	4.3%	47	8	39	16%
2029	\$172,448	\$67,422	\$605	\$260,626	\$1,565,078	4.2%	46	8	38	17%
2030	\$177,456	\$66,510	\$617	\$264,534	\$1,543,893	4.2%	44	8	36	17%
2031	\$182,562	\$65,608	\$629	\$268,502	\$1,522,933	4.2%	43	8	35	18%
2032	\$188,294	\$66,032	\$642	\$243,839	\$1,532,778	4.3%	43	7	36	16%
2033	\$194,138	\$64,936	\$655	\$283,893	\$1,507,304	4.2%	41	8	33	19%
2034	\$200,095	\$64,531	\$668	\$273,384	\$1,497,878	4.3%	41	8	33	18%
2035	\$206,132	\$64,194	\$681	\$277,483	\$1,490,040	4.3%	40	8	32	19%
2036	\$212,285	\$63,931	\$695	\$281,643	\$1,483,918	4.3%	39	8	31	19%
2037	\$218,519	\$62,355	\$709	\$316,777	\$1,447,306	4.2%	37	9	28	22%
2038	\$224,872	\$61,132	\$723	\$313,692	\$1,418,895	4.2%	36	9	27	22%
2039	\$231,909	\$62,824	\$737	\$254,713	\$1,458,178	4.4%	37	7	30	17%
2040	\$239,079	\$64,742	\$752	\$258,535	\$1,502,712	4.4%	37	7	30	17%
2041	\$246,386	\$66,532	\$767	\$270,607	\$1,544,256	4.4%	38	7	31	18%
2042	\$253,790	\$68,178	\$782	\$282,982	\$1,582,460	4.4%	38	7	31	18%
2043	\$261,334	\$71,211	\$798	\$253,428	\$1,660,778	4.5%	39	6	33	15%
2044	\$269,019	\$74,735	\$814	\$257,232	\$1,746,486	4.5%	41	6	35	15%
2045	\$277,443	\$75,411	\$830	\$348,120	\$1,750,390	4.3%	40	8	32	20%
2046	\$286,025	\$73,751	\$847	\$397,512	\$1,711,807	4.2%	39	9	30	23%
2047	\$294,722	\$72,137	\$864	\$403,479	\$1,674,323	4.2%	37	9	28	24%
2048	\$303,580	\$70,986	\$881	\$400,433	\$1,647,575	4.2%	36	9	27	24%
2049	\$312,603	\$69,918	\$899	\$406,443	\$1,622,754	4.2%	35	9	26	25%
2050	\$321,744	\$69,360	\$917	\$403,171	\$1,609,770	4.3%	34	9	25	25%

Assumptions:

Inflation (CPI)	2.00%	100%	% of CPI used to increase assessments
Interest earned	4.50%	75%	% of CPI used to increase benefits
Life Expectancy	83		for people turning 65 in 2005-2007 per Stats Can
Retirement Age	67		effective age that benefits are received
Add'l assess.2012	1.00		

Foreign Missions Committee Report

To: The Synod of the Free Reformed Churches of North America

In Session June 06-10, 2011

Esteemed Brothers,

The Deputies for Free Reformed Missions International are pleased to submit the following report of our work since Synod 2010

1. COMMITTEE WORK

Since Synod 2010, the board of FRMI has met 5 times (June 23/10, September 15/10, December 14/10, March 01/11, and May 31/11). In addition to the regularly scheduled meetings, communication with the mission field is maintained through regular reports, teleconferences, and personal contacts with board members. In May/11 two delegates (Rev. E. Moerdyk br. R. Postma (ex-officio)) of the mission board are scheduled to visit Cubulco, Guatemala. The focus of the visit is to review the ongoing projects such as the education programs, translation work, and radio ministry, and to work with the Regional Committee in order to prepare them in supporting their own pastor to serve the Cubulco and the aldean churches.

In addition to providing bulletin updates, the board has provided input to the periodical "Gospel Doors"

The balance of the report seeks to provide you with a summary and update of the work as it is at present.

2. IGLESIA REFORMADA OF CUBULCO

As you can read in Gospel Doors, (see "An update for Nico Kattenberg" - February 2011), the church has experienced many challenges over the past years. But, by the grace of God, the church still continues and is experiencing growth, not only in numbers but also in maturity. The young people who are the future of the church are also stepping up and taking some form of leadership in the church and ownership.

The church is, however, still seeking a pastor to serve in their churches. They need someone with experience and sound teaching that can guide them, walk with them and lead them. As mentioned in the previous report to synod, a pastor (Carlos Lopez), recommended by the Presbyterian Church served the churches on an interim basis to become more acquainted with the people there. Regrettably, he was not the man they needed. As reported from the field, his preaching, teaching and leadership were weak, his doctrine at times questionable and his style disorderly. As a result the regional committee dismissed him. Thankfully, the Presbyterian Church had several candidates to replace him. One of them is Pastor Xicara who appears to have the qualities to work in Cubulco. The challenge for him is the treks to the aldeas due to his age, which could be overcome by providing him with a mule. His preaching is theologically

sound and clear and is well received. Feedback from both the young and old is quite positive. A colloquium doctum will be made with him by Rev. Moerdyk during the delegates' visit to the field in May.

As also mentioned in the previous report, Nico has been focusing on providing instruction on tithing. This has resulted in some positive outcome; however, there is more work to be done on this subject. Presently, the obreros are working out a reasonable salary for a pastor and how much they are able to contribute towards it. This is an encouraging development as it shows that they are beginning to take responsibility for supporting their own pastor.

Let us to pray for the obreros as they continue to look for a suitable and able pastor to serve the churches.

3. CHURCHES IN THE ALDEAS

We are thankful that the churches in the aldeas are more stable and have experienced some growth. The church in Chirramos, however, has been reduced to just a few families. This is a large community of around 900 people where the Reformed church is the only evangelical church there. Chema, who is the obrero who serves there is been encouraged to develop a plan for the church to do more evangelism in the area. As mentioned above, the teaching on tithing has also been applied to the aldean churches. During a worship service in Pichal, Nico gave teaching on the "First fruits", at their request. The response was overwhelming. They brought chickens, corn, ducks, something from their harvest etc. which they sold and raised Q900. It was a special service which continued for 6 hours. We are pleased to hear of this development and pray that it would continue in the other churches. Let us pray that the Lord will continue to bless the work among the aldean churches.

4. EDUCATION PROJECT

The education program is made up of the learning centre, employing Christian teachers for the aldean area schools, and the Bible Institute for theological training for the obreros. There is presently one learning centre which is being held at the Iglesia Reformada with about 60 children attending. The participants are required to pay a registration fee which includes some basic materials and a daily snack. Those who cannot pay bring firewood instead. The 4 teachers who work there as well as the 6 teachers in the aldeas receive oversight from Vilma who is the director. We are thankful that all of the teachers attend the Iglesia Reformada in Cubulco. This past year a number of workshops for the teachers have been held focusing not only on teaching skills but also on the spiritual aspect. Some have been held in Cubulco by Vilma and one has been held in the city by AMG. The feedback from the teachers is very positive as it provides an opportunity to learn from each other and support one another. Several more workshops are planned for the year.

In preparation for handing over the education project to AMG, efforts are in place to implement it into AMG's program. See October 2010 issue of

“Gospel Doors”. This will need to be done in phases. The first phase involves funding. AMG works with individual donations and sponsors and FRMI works primarily with general donations from churches. In order to follow AMG’s model, an individual sponsorship needs to be worked out with the churches, possibly through Word and Deed. The second phase involves school facilities. This would obviously need to begin on a small scale, for example, using the facilities of the church until there is enough interest and support from the community to build a school.

Finally, the obreros have completed their Bible Institute courses and will receive their diploma from SEP. Some of the obreros feel they could be pastors. At least one might be considered for the aldean areas so that the sacraments could be administered in those churches.

5. TRANSLATION WORK

The translation work is progressing. Approximately 80-90% of their goals for 2010 have been completed. Jorge continues to take the leadership role for the translation team. Leonardo, who has shared the leadership role this past year, has been released due to inappropriate use of the internet. Thankfully the dynamics of the team have improved with him gone. The steps in the translation work include: first draft, second draft, content revision, readability review, back translation, Hebrew revision, consultant, orthography revision, printing/recording, and promotion. So far the Old Testament books which have been printed are Genesis & Ruth. The books of Exodus to 2 Kings have completed the Hebrew check. The books of 1 Chronicles to Isaiah 7 have completed the back translation step.

The goals for this year are as follows:

- First draft: 12 books – Jeremiah to Zephaniah
- Second draft: 10 books – Jeremiah to Micah
- Readability Review: 5 books – Jeremiah to Hosea
- Hebrew Revision: 11 books – 1,2 Chronicles to Isaiah 15
- Hebrew Correction: 5 books – 1,2 Samuel to 1,2 Chronicles 5
- Back Translation: 4 books Isaiah to Ezekiel 11

6. OTHER PROJECTS

The radio ministry and the book store project are ongoing. As there is nothing new to report see the report to synod 2010.

7. MISSION WORKERS

7.1. Rev. Ken and Jackie Herfst

This past year, the Seminario Evangelico Presbiteriano de Guatemala (SEP) celebrated its 75th anniversary. Established in Guatemala City in 1935, SEP provided theological training for pastors, and church leaders as local leaders began to take over the role of ministry. In the 1960s, the Presbyterian Church moved the seminary to its current location near San Felipe. SEP has three fulltime professors and three part time professors. SEP also serves a number of indigenous Bible Institutes

in different parts of the country, including Cubulco. Presently, thirty-five students are enrolled at the campus in San Felipe. Rev. Herfst's teaching tends to focus on Old Testament exegesis, Hebrew, missiology, and ethics. He's also required to teach other areas as the need arises. This year he taught a course on Pastoral Vocation as well as Systematic Theology. He also continues to teach Biblical Hebrew at SETO (Western Theological Seminary) in Quetzaltenango. At meetings of his presbytery and neighbouring presbyteries, he regularly provides conferences and preaches. One of the topics that he spoke on at numerous conferences is the churches role regarding HIV/AIDS. He also participated in interviews on two radio stations and one TV station regarding this topic.

Recently, Rev. Herfst has been appointed counselor of a small church (approx 60 members including children), Iglesia Presbiteriana Jehova Jireh, Quetzaltenango. After prayerful consideration, he and his family have decided to join this church. This gives Jackie and Jerusha more opportunity to be involved in the church. Jackie continues to serve on the board of the InterAmerican School where Jerusha attends and is involved in an English speaking Bible study for some of the faculty of the school. The Herfst's are thankful that their family is doing well. Despite their busy schedule they have been given good health and stamina.

7.2. Nico and Lia Kattenberg

Nico continues his role in overseeing the projects in Cubulco and the aldean areas and also serves as director of monitoring and evaluation for AMG. He has been working with the Cubulco church and regional committee to assist them in finding a pastor as well as providing teaching on tithing and giving. As mentioned above, his goal for the coming year is to adapt our education model with AMG's model in order to be able to work with them for eventual handing over of the education project. As well as regular visits with the translation team, Nico also handles the administrative tasks for FRMI.

The Kattenbergs have had to learn to cope with the dangers of residing in Guatemala City. Guatemala is now one of the most dangerous countries in the world. This adds additional stress to their lives. To read more about their family, see their blog ([Http://nicokattenberg.blogspot.com](http://nicokattenberg.blogspot.com)). Let us remember this family in our prayers that the Lord would protect them from violence they are sometimes faced with.

8. FINANCIAL AND MISCELLANEOUS MATTERS

8.1. 2010 Financial Statement

The 2010 Financial Statement is attached.

8.2. 2011 Proposed Budget

The proposed budget for the year 2011 is attached for your consideration and approval.

8.3. Appointment of Auditors

The Mission Board recommends the appointments of Mr. Jim Koopman and Mr. Nick Zuidema as auditors for the year 2011

8.4. Appointment of Directors

The terms of Rev. J. Koopman, P. Luth, Rev. H. Bergsma, A. DeVries, M. Laman and J. Westerink have been completed. J. Westerink has requested not to be re-appointed due to health concerns. We are grateful for his many years of service on the board especially in initiating and supporting the education project. We pray for the Lord's strength and nearness as he endures this affliction. Since Rev. H. Bergsma and P. Luth have served the committee for more than 12 years, they cannot be re-appointed as directors. We are also grateful for the many years of input and service on the board that these two brothers have provided. Br. Luth has faithfully served as treasurer for much more than the 12 years and will continue to assist the board in taking care of the finances. We wish them both the Lord's blessing in their future work in the churches. As noted in the previous report to synod, Mr. Steve Otten has been appointed as a director of the board. However, he has since declined to serve on the board. As recommend by Synod 2010, Rev. E. Moerdyk was asked to serve as director and has accepted. Therefore, the Board recommends the re-appointments of Rev J. Koopman, A. DeVries and M. Laman and the appointment of Glen Bouman, Willem Bouma and Bill Laman as directors for a three-year term.

9. RECOMMENDATIONS

The Mission Board makes the following recommendations to Synod:

- 9.1. That the re-appointments of Rev. J. Koopman, A. DeVries, M. Laman and the appointment of Glen Bouman, Willem Bouma and Bill Laman as directors for a three-year term be approved
- 9.2. That the 2010 Financial Statement be approved
- 9.3. That the budget for the year 2011 be approved
- 9.4. That the appointments of Mr. Jim Koopman and Mr. Nick Zuidema as auditors for the year 2011 be approved
- 9.5. That the actions of the Mission Board be approved

Respectfully submitted on behalf of the Mission Board and wishing you the Lord's Blessing

John J. Brink, Secretary

FREE REFORMED MISSIONS INTERNATIONAL

STATEMENT OF FINANCIAL POSITION				
AS AT DECEMBER 31, 2010				
		2010	Notes	2009
Assets:				
	Cash	83,798	3	116,121
	Term Deposits	141,000	4	141,000
	Receivables	1,658		2,427
	Capital Assets		5	
	Other	59,125		61,075
	Total Assets	285,581		320,623
Liabilities				
	Accounts Payable	1,151	6	11,490
	Auto Reserve Fund	17,238	7	17,238
	Total Liabilities	18,389		28,728
Equity				
	Beginning Balance	291,895		317,644
	Operating Surplus/(Deficit)	-24,703		-25,749
	Total Equity	267,192		291,895
	Total Liabilities & Equity	285,581		320,623

FREE REFORMED MISSIONS INTERNATIONAL

INCOME STATEMENT

FOR THE YEAR ENDED DECEMBER 31, 2010

	2010	2010	%	Notes	2009
	Actual	Budget			Actual
Receipts					
Free Reformed Churches	277,408	348,500	80%	8a	348,003
Gifts	19,210	5,700	337%	8b	30,877
Interest Income	5,349	7,000	76%		7,211
Miscellaneous	2,458				0
Other Churches	13,253	20,000	66%	8c	19,898
	<u>317,678</u>	<u>381,200</u>	83%		<u>405,989</u>
Disbursements					
Exchange Gain/Loss	354	1,000	35%		11,938
Cubulco Mission Post	169,725	170,000	100%	8d	141,216
Mailbox	434	750	58%		339
Salary and Benefits	133,241	140,900	95%	8e	195,449
Travel/Accommodation	23,688	60,000	39%		35,086
Education/Training	0	5,000			5,266
Legal Fees	0	1,000	0%		20
Office /Bank	3,199	1,800	178%	8f	1,960
Telephone	0	750	0%		406
	<u>330,641</u>	<u>381,200</u>	87%		<u>391,680</u>
Surplus (Shortage)	<u>-12,963</u>	<u>0</u>			<u>14,309</u>
Transfer to CMI	1,676				40,058
Transfer to Home Mission	10,064				-25,749
	-24,703				

BUDGET

FOR THE YEARS ENDED DECEMBER 31, 2011 & 2012

	2010 Actual	2011 Budget	%	Notes	2012 Projected
Receipts					
Free Reformed Churches	277,408	312,500	113%	9a	320,000
Gifts	19,210	8,000	42%	9b	6,000
Interest Income	5,349	5,650	106%		6,000
Miscellaneous	2,458				
Other Churches	13,253	15,000	113%		15,000
	<u>317,678</u>	<u>341,150</u>	107%		<u>347,000</u>
Disbursements					
Exchange Gain/Loss	354	250	71%		1,000
Cubulco Mission Post	169,725	170,000	100%	9c	180,000
Mailbox	434	750	173%		750
Salary and Benefits	133,241	125,650	94%	9d	121,750
Travel/Accommodation	23,688	36,000	152%	9e	35,000
Education/Training	0	5,000			5,000
Legal Fees	0	500			500
Office /Bank	3,199	2,500	78%		2,500
Telephone	0	500			500
	<u>330,641</u>	<u>341,150</u>	103%		<u>347,000</u>
Surplus (Shortage)	<u>-12,963</u>	<u>0</u>	0%		<u>0</u>
Transfer to CMI	1,676				
Transfer to Home Mission	10,064				
	-24,703				

**Notes to the Financial Statements
For the Year Ended December 31, 2010**

1. Significant Accounting Policies:

The financial statements of the Foreign Mission Committee are prepared utilizing the accrual basis of accounting. All representations are made in Canadian dollars.

2. Audit of the Books:

The financial statements of the Foreign Mission Committee were reviewed and found to be accurate on March 18, 2011 by Mr. Jim Koopman of Brantford and Mr. Nick Zuidema of Chatham-

3. Cash

Review Committee Report

To Free Reformed Missions International

We have conducted the following review procedures on the books and records of the Foreign Mission Fund:

1. Reviewed the year-end bank reconciliation(s)
2. Reviewed the payroll records
3. Reviewed the cash disbursements journal and examined supplier invoices on a test basis
4. Reviewed the cash receipts journal

Based on the above procedures, we have found the financial statements accurately reflect the operations of the committee for the year ended December 31, 2010.

Date: Mar 9 / 11



Jim Koopman



Nick Zuidema

Cash and Savings consist of the following:

TD Chequing & Savings	83,172	
TD Chequing US Account		<u>626</u>
		<u>\$ 83,789</u>

After reserves and liabilities are taken into account the mission has available funds totaling \$190,000.

The mission requires \$100,000 available cash to handle a possible emergency situation. The remaining funds are needed for a smooth operation of financial affairs.

4. Term Deposits

TD GICs	41,000
Christian Stewardship Services	100,000

5. Capital Assets:

All capital assets are removed from the balance sheet. After formal registration the mission post in Cubulco is now reporting to the Guatemala government and the assets have been transferred to the books in Cubulco.

6. Accounts payable:

Payroll Liabilities	648
Invoices to be paid	0
Unclaimed book allowance	<u>503</u>
	\$1,151

7. Auto Reserve Fund:

No funds were added to the reserve fund in 2010, due to a shortfall in church support.

8. Income Breakdown:

8a From Free Reformed Churches:

January through December 2010	
Abbotsford	1,443
Bornholm	3,351
Brantford	29,345
Calgary	1,021
Chatham	25,132
Chilliwack	19,782
Dundas	21,206
Fenwick	18,483
Grand Rapids	22,773
Hamilton	37,301
Lacombe	1,211
Langley	8,210
London	1,793
Mitchell	13,986
Monarch	7,715
Pompton Plains	15,306
St George	5,975
St Thomas	26,600
Vineland	16,775
TOTAL	277,408

8b Gifts:

Ladies League	2,320
Gifts, Donations	<u>16,890</u>
	\$19,210

8c Income from Other Churches

Edmonton	\$12,235
Thunder Bay	<u>918</u>
TOTAL	\$13,253

8d Now that there is official accounting in Cubulco, support for the mission post will be just a one line notation.

8e Salary costs are lower because of the strong Canadian dollar.

8f Last year two personal computers and other equipment were stolen in Guatemala. Replacement costs were recorded here.

9. Budget Notes

- 9a** Budgets are tightened up. Yet we still require \$312,500 from FR Churches.
- 9b** Other income is support from various donors and the ladies league.
- 9c** A Guatemala pastor is being supported and more teachers are working in the education program.
- 9d** North American presence is being scaled back in Cubulco.
- 9e** This item includes airfare plus mileage reimbursements for North America and Guatemala.

*****8d & 8e** Those consistories that like detailed information on these accounts can contact the treasurer for that information and it will be sent to them.

Home Missions Committee Report

to Synod 2011 of the Free Reformed Churches of North America

Esteemed delegates,

The Home Missions committee met twice since Synod 2010, on Oct. 26, 2010 and Mar. 23, 2011. Our chairman is br. Ray Pennings. The vice-chairman is Rev. L.J. Bilkes. The secretary is Rev. J. Overduin. And the treasurer is br. Bert Marskamp. We may report the following.

A. CHURCH PLANTS/PREACHING STATIONS

1. General

a. At Synod 2010, this committee presented a discussion paper, which was the fruit of a brainstorming session of the committee earlier in the year. Synod noted the paper but did not include it in the published Acts of Synod (Article 46). Instead, Synod urged the committee in future years to bring specific questions/proposals for Synod to discuss (Article 50). So before highlighting the work in Nipissing or elsewhere, we bring forward now a question about which we seek the guidance of Synod. The way we answer this question will affect our discussion and decisions regarding the work in Nipissing as well as other existing or future church plants. But we believe the question needs discussion and Synod's direction to us apart from a specific work.

The question has to do with when we as churches decide to invest into the work of church planting/home missions the labours of a full-time individual, whether ordained or not. At what point in the process of church planting do we as churches take initiative and work actively to send out a church planter or home missionary? Our committee has wrestled with this question. One of our members, Rev. Bilkes, has prepared a paper on "Church Planting and Church Planters." This paper is appended to our report (Appendix A). In this paper Rev. Bilkes describes how the early churches in the book of Acts grew through the Lord blessing the witnessing and evangelism work of the local Christians. But there were also the significant roles of Paul and his coworkers, including among others Barnabas and Timothy. At the same time, we wrestle in our churches with a shortage of workers, or at least ordained ministers. And there is also the question of stewardship, and whether we can justify sending and supporting a church planter/home missionary for between 50 – 70K per year. As committee we recognize these perhaps formidable challenges. But at the same time, in our experience, we have come to see the importance of the work of a church planter or home missionary. Is it reasonable to expect growth and increase when a new work is left in the hands of local (often untrained) leadership (and/or the oversight of a sometimes geographically distant consistory) and there is no one full-time to lead and guide? We do not deny that the Son of God does the work of gathering into His church (LD 21) and the Lord adds to her such as should be saved (Acts 2:47). But at what point do we have a specific responsibility towards one or another work with regard to a full time worker? To what degree should that be our priority both in our existing work as well as if we

start something new? We hope this question will be given significant attention and discussion by the churches at Synod.

b. Special Church Planting Colloquium/Conference: In December 2010, we became aware of a special meeting organized by the URCNA to address the questions and issues that relate to church planting. This meeting was to be held in March 2011 in Denver, Colorado, and an informal invitation was extended to all NAPARC churches to send delegates. While attending a meeting such as this is not in our committee's mandate, we believed it would be wise and would have the support of the churches to send at least one delegate, and so we sent Rev. H. Overduin. According to the report of Rev. Overduin, the meeting was very worthwhile, not only for the contacts made and the topics presented but also for the resources made available including an extended bibliography put together by Rev. Shane Lems and divided in terms of eleven key thesis statements all to do with church planting. Another new resource is *Planting, Watering, Growing – Planting Confessionally Reformed Churches in the 21st century*. This book is written by Rev. Danny Hyde and Rev. Shane Lems, and published by RHB. Rev. Overduin submitted a full report to our committee and we hope to discuss this report in more detail at our fall meeting.

2. Nipissing (Powassan)

This work operates under the oversight of the Brantford FRC consistory. The four families who make up the church plant continue to meet every Lord's day for worship. Quite a number of our ministers have visited on a Lord's day or two this past year, and especially Rev. Pronk has served the Nipissing people during the summer of 2010 and then four more Lord's days since. If there is not a minister present to lead the services, the families make use of a pre-recorded video service in the Brantford FRC. While the summertime saw a great increase in attendance at services, these were mostly Reformer cottagers and campers, happy to attend Reformed worship services while on vacation. During the rest of the year, however, there are only occasional visitors and no one has joined the gathering. While this is disappointing, of course, it has not discouraged the four families from continuing to worship together and wanting to be a faithful Reformed witness in the Nipissing community. A weekly radio broadcast of the Banner of Truth in North Bay is hopefully helping to make known the existence of this group and be a means to incline people to visit. Our committee continues to see this work as an opportunity sent by the Lord, and we believe this work needs the continued prayer and encouragement of the federation.

During our last two meetings we have had extensive discussion as to how to move forward. It would be helpful if some strong, Reformed families would move into the area and become involved in the work. Despite appeals to that end, nothing has happened. At the same time, both the Brantford consistory and the Nipissing people themselves, as well as the committee, see the importance of having a man work in that community in at least a part-time, if not a full-time way. We have discussed various options – for example, an ordained minister, one of our own, or someone from the outside, perhaps an HRC man, or else an older elder, maybe retired but still healthy and energetic, someone

on the ground, involved and able to give direction to the work.

At our last meeting, Brantford's delegate to our committee indicated that the Brantford consistory was looking for the support (both financial and otherwise) of the committee should they decide soon to call a man to take up the work in Powassan. A more detailed proposal and budget was required, however, before our committee could properly consider it. Since the timelines did not allow for our committee to properly examine such a proposal before the deadline for Synodical submissions, we have suggested that if the Brantford consistory wished to request support for a plan to call a minister, they should make their case directly to Synod.

3. Toronto/Woodstock/Allendale

The Home Missions committee is not involved with any of these three church plants/preaching stations. Hamilton oversees the work in Toronto and the new work in Woodstock. Grand Rapids oversees the work in Allendale. Of course, the Home Missions committee only exists to serve and assist the churches when necessary, and no church is required to involve the Home Missions committee in any outreach/church planting/preaching station work. Also, what's important to highlight is that any church planting/preaching station work that goes on must happen via the local church and consistory. In this connection we want to report that at our March 23, 2011 meeting, we received two letters from individuals, one involved in the work in Toronto, and the other associated with the work in Allendale. Both letters asked for our support and involvement, but to both writers we responded that the work of home missions is properly the work of the local church, and our committee can only come alongside ongoing projects when requests for help and support come through the local church that is involved with the effort.

B. ASIAN MINISTRY

Synod 2010 (Article 49) mandated the Home Missions committee to continue, with Langley consistory, to oversee Rev. Gangar's completing his D.Min and improving his Punjabi skills. That same mandate included developing a plan for a four-part ministry (writing, broadcasting, speaking to North American conferences; teaching in India) to the Punjabi speaking people. We have attached in Appendix C an extensive report summarizing the work that has taken place in fulfillment of this mandate. Since the proposal does come with a significant worked out proposal as it relates to costs over the next five years and also since there are outstanding issues regarding the matter of calling and where Rev. Gangar might be based which we did not feel the committee had the mandate to adjudicate, we are forwarding the proposal to Synod without recommendation. It should be clear that the Committee is convinced of the merits of this proposal and of the crying need and providential opportunity that is provided to us in meeting that need through the preparation of sound Reformed literature that with God's blessing could be of tremendous and long-lasting impact. We believe we have provided Synod with adequate relevant information in order to make an informed decision and we ask that this report be accepted as a fulfillment of the mandate given to us by Synod 2010. (See

C. RELATIONSHIP WITH RADIO-EVANGELISM

For two years now, the HMC and REC have held joint meetings for the purpose of determining whether or not our mandates might be better met through merging together as one committee. For instance, the work of radio ministry not only serves the international church and world but also can be a real help to outreach and church planting here in North America. After two years of this experiment, our recommendation, together with the Radio-Evangelism committee, is to merge committees and to be one committee. This new relationship does not extend to finances. We will continue to have two accounts, two treasurers, two charity numbers, two budgets, etc. But apart from finances, we want to work together as one for the promotion of the gospel of Christ, and our recommendation to Synod is to approve this new relationship and committee.

D. NEW COMMITTEE MANDATE

In connection with the above recommendation to merge with the Radio-Evangelism committee, we are presenting a new committee mandate. At Synod 2010 (Art. 46), we requested permission to draft a new mandate to be presented to Synod 2011. We had in mind a mandate that would include a broader definition of the work of home missions (e.g. not only church planting but also evangelistic work and the involvement of radio-evangelism). Our committee has drafted this mandate and it is attached to this report (Appendix C). We look for the approval of Synod.

The revised order is based largely on the pre-existing Home Missions Mandate and Order and Radio Evangelism Mandate and Order. The major changes include the following:

1. The appendices of the old HM order have been incorporated into the body of the revised order;
2. A new, broader purpose statement has been formulated enabling the committee to continue to assist the churches in church planting and evangelistic activities;
3. The provisions of the old HM order have been rearranged for ease of reference.
4. The name of the new committee will be "Outreach".

E. FINANCES

The current (2011) quota set for Home Missions is \$15/member. That guarantees an income of approximately 68K. Our current expenses for the Asian Ministry are approximately 52K. Last year we committed 16K to the work in Nipissing, although we only spent about half of that. The radio ministry in Calgary costs 4K. And our contributions to Gospel Doors costs \$1500. At present, our total budgeted expenses are \$73 500. If our costs for Nipissing are similar to last year, what we collect in quotas will be just enough to meet our budget. If everything stays the same, our quota request for 2012 would be the same as 2011 - \$15/member. Obviously, the decisions Synod makes with

reference to Nipissing and the Asian Ministry will affect the quota.

F. APPOINTMENTS

The following brothers have completed their terms. We are recommending the following:

1. Br. Bert Marskamp (Dundas) be reappointed to a second term (ending 2014).
2. Rev. Bilkes (Dundas) be reappointed to a third term (ending 2014).
3. Rev. Moerdyk (Abbotsford) be reappointed to a second term (ending 2014).
4. Revs. Gangar (Langley) & van Essen (Mitchell) be reappointed as *ex officio* for 2012.

G. RECOMMENDATIONS

1. That Synod discuss the question of when to send home missionaries to home mission settings and what priority this point should have for the committee and for our churches in general, and in light also of this discussion, to give direction to the committee in its oversight of church plants.

2.1. That Synod make an in-principle decision either to support or not support the Asian Ministry Proposal as outlined.

2.2. (Only if decision of 2.1 is to support)

2.2.1. That Synod appoint an FRC to serve as the calling church for Rev. Gangar.

2.2.2. That Synod appoint a committee (either Outreach or Foreign Missions) to work with the calling church and Rev. Gangar to implement this mandate.

2.2.3. That the appropriate quota (whether via Outreach or Foreign Missions) be increased by \$X in support of this work.

2.3. (Only if decision of 2.2 is not to support)

2.3.1. That Synod takes note of the change of circumstances regarding Rev. Gangar and indicates to the churches that he is eligible for call.

2.3.2. <Need motion dealing with Rev. Gangar's support during time that he is without a charge/call>

2.4. That Synod accept the report submitted by the Home Missions Committee as a fulfillment of the mandate given by Synod 2010 (Art. 49).

3. That Synod approve the proposal of both the HMC and RE to merge as one committee.

4. That Synod approve the draft mandate presented by the HMC, so that the newly merged committees are the one committee called Outreach and operate according to the directions.

5. That Synod support the work of the HMC through a quota of \$15/member.

6. That Synod approve the following reappointments:

6.1. Br. Bert Marskamp (Dundas) to a second term (ending 2014)

6.2. Rev. Bilkes (Dundas) to a third term (ending 2014)

6.3. Rev. Moerdyk (Abbotsford) to a second term (ending 2014)

6.4. Revs. Gangar (Langley) & van Essen (Mitchell) as *ex officio*

7. That Synod approve the actions of the committee

With brotherly greetings, on behalf of the committee,

Rev. J. Overduin, secretary

Attached:

1. Appendix A – Rev. Bilkes' article on Church Planting
2. Appendix B – Asian Ministry Proposal
3. Appendix C – New Committee Mandate
4. Appendix D – Financial Report and Budget

Appendix A: Church Planters in the Book of Acts – Rev. L.J. Bilkes

There is much reason to plant Reformed churches today. In many ways, North America is again a mission field. Of course, this continent just as every other continent even in its most Christian days has always been a mission field. But especially with the apostasy of whole denominations and the sell-out of evangelicalism to a form of worldly Christianity, the need is great indeed. Church planting, therefore, should be applauded. However, we should be careful that what is called church planting follows the biblical command and pattern. I wish to give some biblical guidelines how this work should proceed and who is best fitted for this work.¹

Church Planting

When we come to such a subject as this, we do well to begin with the ultimate Church Planter, or Church Gatherer. Our catechism on the basis of the Scriptures, clearly identifies who that is: the Son of God gathers by His Spirit and word a church agreeing in true faith (QA 53). So the work of gathering, bringing together a people, is the work of the exalted Christ, who has all power in heaven and on earth. He uses this power to snatch sinners from the grip of sin and Satan and bring them into the kingdom of light. He gives the new birth and works in them repentance and faith. It is by His work that His church comes into existence. According to the Bible's method, churches are not planted because of the abilities of a preacher, or the strategies of men, but because there is a Gatherer, an Almighty Gatherer. To put it differently: There is a Shepherd who seeks out the lost. If it were the project of men to gather the lost, it would be hopeless. Thankfully, it is the work of God. Yet, He sees fit to make use of under-shepherds as well as His people in general.

Church gathering in Jerusalem

This is clearly illustrated for us in the second book that Luke has written, which could fittingly be renamed: the Acts of the Lord Jesus through the service of the apostles. First a few comments from the last chapter of Luke's first book. In Luke 24, Jesus instructs His disciples what they must do after His ascension into heaven. They were to be His apostles, and preach His gospel; the gospel of the crucified and risen Saviour together with preaching repentance and remission of sins in His name. He also tells them to whom they must bring this message: to all nations, but He emphatically says they must begin at Jerusalem.

This is also why for now they must remain in Jerusalem. This where they will be clothed with power from on high and receive the Holy Spirit. They will need the Spirit and the enabling work of the Spirit for their task.

¹ Much of this first part is borrowed and adapted from articles written by Rev. P. den Butter on church planting under the title: Hard op Denken (Thinking Outloud) in a Dutch paper entitled Bewaar het Pand (2009)

They do exactly as their Master has said. After the ascension of the Lord Jesus, they return to Jerusalem and wait for the fulfillment of His promises on Pentecost. Thus they become qualified and enabled to declare the great works of God. The Lord blesses the preaching so that hearts of many who are listening are convicted. He also gives repentance and faith, so that at the end of the day, there are many, even a few thousand who have received the Word. This is how in Jerusalem a congregation was gathered, a church was planted. How? Through the presence and work of the Lord Jesus. He had promised to be with His disciples always. He had given the Holy Spirit, and the Spirit enabled the apostles to preach the great works of God, and He added to His church. The Lord had opened the understanding of the disciples that they could understand the Scriptures (Lk.24:45), and the Spirit worked in the heart of many who listened. It clearly was a work of God. As a result, a church was planted in Jerusalem.

Other church plants

It was Christ's purpose that also in other places His Word would be preached, and that in other places a church would be instituted. This is what happened, and often in remarkable ways. Think about how the persecution contributed to the spread of the gospel (Acts 8:4). On account of this persecution, Christians began to flee to find a place of safety, and they did not keep their mouths shut. On account of all they have heard and seen, they could not keep silent about the grace of God.

One of them that left Jerusalem was Philip (Acts 8). He came to Samaria and in accordance with Christ's command (Acts 1:8) preached the gospel there. The Samaritans began to believe this message. They did not decide that this was a good cause to follow for a time. No, it was the work of the Holy Spirit. He opened hearts and the gospel found entrance. Samaritans began to confess their faith and were baptized. Meanwhile, there was a certain Simon who also seemed to believe, and was allowed to make confession of faith, but his faith was not real. Through him, the devil crept into the congregation. Did Philip not realize the danger? No, Philip could not look into the recesses of his heart, and could he not see anything in his life that contradicted his confession and in the judgment of charity, he too could be baptized. Notice how church planting can also go wrong, and dangers appear that those engaged in the work were not ready for. Peter unmasked him, by the Holy Spirit, but it shows that church planting is precise work. People can make mistakes. Yes, we must realize that not everything that sounds good is good. The Lord Jesus spoke of the possibility that people receive the word with joy, but have no roots (Matt. 13:20-21).

Can we prevent every danger and are we able to know the hearts of everyone? No, here Philip mistook this former magician. Paul mistook Demas and others have turned out to be disappointing. After all, we are only people. Nevertheless, it shows that we must proceed carefully, also when it comes to who is permitted to join the congregation.

Different backgrounds in one church?

Antioch was another place where a church was planted. By this church

plant another problem arose. Up till now the gospel was only preached to Jews and Samaritans, but not yet to the heathens. True, Peter had gone to the house of the Roman Cornelius, but that did raise questions among the apostles. This was something to get used to, and that took time.

There were some from Cyprus and Cyrene who, early on, felt constrained to preach the gospel also to the heathen, and who did so in Antioch, preaching to the Greeks. A remarkable thing happened for also a great number of heathen came to conversion and believed. The hand of the Lord was with them, Luke even writes (Acts 11:21).

This is a completely new development. People from completely different backgrounds and cultures are joined together. Will that work? Can true unity be experienced in such a setting? Would it not be better for different congregations to be instituted: one for converted Jews and one for converted Gentiles? Would that not prevent a lot of confusion? We know that this problem was a subject of much discussion. How do you integrate people from different backgrounds? What should be and should not be expected from converted Gentiles? A special meeting was held in Jerusalem. This was thought to be better than that people in each place would experiment. There they came to principled conclusions, rather than practical and human conclusions. They yielded to the Holy Spirit to lead them, so that at the end of the meeting, they could say: It seemed good to the Holy Ghost, and to us (Acts 15:28). They did not just seek some kind of compromise, but a biblically founded conclusion. Yes, church planting raises serious matters, and this needs careful attention. What Barnabas found in Antioch was that this was no departure from the right path. Apparently, the Son of God had broken down the middle wall of partition and was gathering His church from all peoples and nations of this world.

How did Barnabas see that what happened in Antioch had God's blessing over it? Acts 11:23 says that he had seen the grace of God. Apparently grace is visible, and grace that is seen is something different from grace which is only spoken of. No wonder Barnabas was glad and no wonder he was happy to serve there, in the place where the disciples were first called Christians.

Missionary Church

We meet with a new aspect in church planting when we follow Paul and Barnabas on their first missionary journey. They did not begin this journey on their own accord. They were unmistakably called by the Holy Ghost (Acts 13:2). What is a remarkable fact is that this call did not come to these two persons, but to the congregation. The congregation of Antioch heard that they must separate Paul and Barnabas for mission work, including church planting. In other words, these men did not put themselves forward. Nevertheless, it is clear that the Son of God was busy gathering His church, and He wanted to make use of these two men with a special calling, for the church had never been a missionary church (i.e. a church that sent out missionaries). They went; first to Cyprus and from there to Asia Minor. It appears they did nothing else but preach, first to the Jews in the synagogue, but then also to the Gentiles, in Antioch, Lystra, Derbe. Things did not always go so easily. There was

opposition, especially from the side of the Jews, even to the point that on one occasion, Paul was stoned and left for dead. However, the Lord watched over His servants, and they could testify that their work was not in vain. Everywhere they went, miracles of grace took place. Closed hearts were opened. Dead sinners heard the gospel and by the irresistible work of the Holy Spirit were made alive. Indeed miracles of grace took place in spite of all the opposition and unbelief they encountered.

Ordaining elders

After the visit to Derbe, they decided to return. They returned to the places where they had been before, persuaded them to continue in the grace of God, and said that they must through much tribulation enter the kingdom of God. They then did something that had not been heard of before. They began to give more order and structure to the life of the congregation. In particular, they ordained elders. These were men who could give leadership to the congregation. The congregation was involved in the process of ordaining elders (Acts 14:22,23). Acts 14 speaks of elders, and in Paul's letters we also meet the office of deacon (Phil. 1:1). This also belongs to church planting. A church needs leaders. The background to this may well have been in the fact that in Israel, the elders had an important place and task. The work of a deacon had already been given a special place in the congregation of Jerusalem (Acts 6). Paul and Barnabas believed that the Lord sought to rule His church through these office-bearers. In this conviction, Paul later also gave Titus the task to ordain elders in the congregation of Crete.

Not just anyone could serve in the office. We know that from Paul's letters to Timothy and Titus. They need to meet certain requirements, that makes sense, doesn't it? What are those requirements? In 1 Timothy 3, for instance, Paul writes them down. He must be blameless. He must be an example for the congregation in faith and godliness. Above all, he must be able to teach others. He must be at home in the scriptures, and know the effectual power of the word. How else will he be able to help others? What Paul has written is binding for the church. Is this what can be said of our elders? Are they at home in the scriptures, besides knowing and fearing the Lord? If this is important for an established congregation, then it is important for a church plant. It is because of this that a congregation is to have an orderly congregational life. God will bless the service of faithful elders and deacons. True, they needed warnings, exhortations, advice and encouragements, as Paul's letters also make clear. These office-bearers then also need to put into practice the things he wrote. In this way also false teaching can be withstood.

Indeed, where the Lord builds His church, the devil is active to oppose this work of God. Where God sees to it that the true gospel is heard, the devil wants to see to it that people hear another gospel. He uses people for this, to bring false teaching. The New Testament gives us examples of such false teaching, and false teachers. Notice only the two letters in Timothy, where he mentions: Hymenaeus and Alexander (1 Tim. 1:20) and Phygellus and Hermogenes (2 Tim. 1:15). Probably, these teachers meant well. Possibly they even were convinced that they understood the Word of God better than others, which is often the case with false teachers. They are not aware that they are in

the service of Satan; that is why it can be so hard to point out from the Scriptures that they are on the wrong path. Their life may be marked by a certain godliness, so that people are inclined to say: but he is such a pious and serious man. Such dangers are always present, but certainly in the process of church planting, among young Christians who understand so little, and who are open to all kinds of false teachings stand open. That is why Paul writes to Titus that elders must be men who hold “fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (1:9). Elders must be able to teach truth and refute falsehood, or as Paul says further: to stop their mouths (1:11).

To the law and testimony

Elders must then be aware of the false teaching, and show at what point it goes astray. They must be able to make clear the differences so that the church members, who maybe know little, as is possible in a church plant, understand the difference. This is important in church plants, especially in a climate where so much preaching and evangelism work is Arminian, and where people who are Reformed borrow the language and patterns of Arminians in which man stands in the centre. Let those involved in church plants not overlook this. Also here, what Isaiah writes in 8:20 applies: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

Church planters

As we survey this brief biblical history, we find various evangelists and church planters. There are the 12 apostles on the day of Pentecost. They had been waiting on their knees for the outpouring of the Holy Spirit. With a congregation filled with questions having gathered, they began to answer (1 Peter 3:15) and speak of the great works of the Lord. They had been taught by the Lord, and so they could teach others.

Philip in Samaria

We meet with Philip, the evangelist, in Samaria (different from Philip in Acts 21:8, and from one of the disciples of Jesus). Where did Philip begin? Since he was known as an honest man, full of the Holy Ghost and wisdom, he was ordained as one of the first deacons in the church at Jerusalem (Acts 6:3,5). Quite significant things are said of him. He began by waiting on tables, by serving widows, and a Christian who begins there never outgrows that place (Jn. 13:14). Philip did not quibble with the church’s appointment, saying: God has not called me to wait on tables; He has called me to be a preacher. Rather, he humbly received the responsibility entrusted to him. No doubt, he counted it an honour to serve Christ and His people in this way. How many valuable lessons did Philip not learn in this place of service? He would have been willing to serve in this way, had not the Lord brought him to Samaria, where with a burden for the lost and a message of salvation for them, he could not keep silent about the Lord Jesus.

Barnabas the son of consolation

Later, for instance in Acts 11, we meet others gripped by the message, having been made partakers of Christ's anointing and confessing His name (QA32). Here in Antioch they were first called Christians. Barnabas went to investigate this work. Later he became a fellow-worker with Paul, but here was his first experience as church visitor at Antioch. Already in Acts 4, he was characterized as a son of consolation, a man who knows how to encourage; a suitable candidate for this mission. Did that mean that he could not discern truth from error, life from death? Indeed, he could, for he saw in Antioch the grace of God (Acts 11:22), and he had fitting instruction for them. We are told that he exhorted them all, that with purpose of heart they would cleave unto the Lord. And then he is described as a fruit of the grace of God as a good man, and full of the Holy Ghost, and of faith. He was by no means a lone ranger, because he went and sought for a fellow-worker, Paul, and brought him to Antioch to labour there.

John Mark tested

These two men (Paul and Barnabas) are the first ones sent out by the church as missionaries. They take John Mark with them, and what a privilege that was for Mark, to be their helper² (Acts 13:5). It appears that Mark was still somewhat young, and had not been tested. Certainly, he must have been filled with enthusiasm, to accompany Paul and Barnabas on this mission journey. However, it is not all that long after that we read of John Mark departing from them and returning to Jerusalem (Acts 13:13). It may be with this in mind that Paul later on wrote: "not a novice, lest being lifted up with pride he fall into the condemnation of the devil...and let these also first be proved" (1 Tim. 3:6:10). As well as what he writes in 1 Timothy 5:22: "Lay hands suddenly on no man." In other words, it is needful to be cautious in discerning. Later it would be clear that the desertion by Mark brought division between Paul and Barnabas. Each had their reasons for arguing as they did. Paul realized that the highest quality of soldiers were needed on the mission field. Barnabas saw that something profitable could come out of this failure. The solution was to part, and Barnabas took Mark, and Paul took Silas. Since Silas was a Jewish Christian as well as a Roman citizen, he was fitted to be Paul's companion. He was prepared to suffer in prison, singing with Paul in the midnight hour, and ready to preach to the keeper of the prison when he came with his question concerning salvation.

A son in the gospel – Timothy

Timothy also joined Paul and Silas in Lystra (Acts 16). He had been taught from his youth the scriptures by his mother and grandmother. That word had taken root in his life, and he also came to hear of the way of reconciliation in the Lord Jesus, which He could not push away from him. Moreover, among the brethren in Lystra he had a good report (Acts 16:2). Immediately, he displayed self-denial when the apostle asked him to be circumcised (Acts 16:3).

² This word originally referred to an underrower, or an assistant who busied himself in the service of a superior. Brian H. Edwards, *God's Little People in Paul's Letters*, Ryelands Road, Leominster: Day One Publications, 2005, 22.

He could have said: but Paul, you teach that we don't need to be circumcised! But he was willing to be circumcised, if he could thereby reach Jews with the gospel, he would. No, Timothy would not be the strongest among the servants of God. He was a weak man, a man who suffered from sickness, that Paul had to say: "drink a little wine for thine often infirmities" (1 Tim. 5: 23). But, Paul would later say of him in his letter to the Philippians: "I have no man likeminded, who will naturally care for your state....But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. 2:20-22).

Characteristics of church planters

The time has come to look at the characteristics of church planters. Our Home Missions order speaks of ordained home missionaries and non-ordained home mission workers. However, before we look at specific qualification needed by someone in this work, we should remind ourselves what the characteristic traits for office-bearers are, whether elders or ministers, as set forth by the scriptures.

General qualifications

There are several basic qualifications that he should have.³ He should be **trustworthy** (1 Cor. 4:2; Eph. 6:21; Col. 4:7; 1 Tim. 1:12, **honorable and upright** (Is. 52:11; 2 Cor. 6:6; 1 Tim. 4:12; 1 Tim. 5:2, 22), **holy** (Lev. 21:6; 1 Thess. 2:10; Tit. 1:8), **blameless and above reproach** (1 Tim. 3:2; Tit. 1:7; Acts 24:16), **sincere in conscience and conduct** (2 Cor. 1:12), **humble** (Jer. 1:6); Acts 20:19; 1 Cor. 15:9; Eph. 3:8; 1 Tim. 1: 13,15), **having brotherly love** (1 Cor. 16:24; 1 Thess. 2:8; 1 Tim. 4:12; 1 Tim. 6:11; 2 Tim. 2:22); **gentle** (1 Thess. 2:7; 1 Tim. 6:11; 2 Tim 2:24; 2 Tim. 3:10; 2 Tim. 4:2), **patient** (2 Cor. 6:4; 2 Tim. 2:240; **have endurance and patience, not in a hurry** (after all, the seed sown must be given time to sprout, grow and bear fruit); **hospitable**(1 Tim. 3:2; Titus 1:8); **competent to teach**(1 Tim. 3:2; 2 Tim. 2:2; Tit. 1:9); **an example in love, faith, purity, good works** (1 Cor. 11:1; Phil. 3:17; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7; 1 Pet. 5:3); **commended by others** (2 Cor. 4:2; 5:11; 6:4); **pursuing righteousness faith and love** (1 Tim. 6:11; 2 Tim. 2:22). 1 Timothy 3:1-7; 4:12-16; 6:11; 2 Tim. 2:22-25; Titus 1: 7-9; 2: 7-8 give summaries for the servant of Christ.

He may not be self-seeking (1 Cor. 9:12; 19-23; 10:33; 2 Cor. 11:9; 2 Thess. 3:8), **a lover of money** (1 Sam. 12:3; Acts 20:33; 1 Tim. 3:3; Tit. 1:7; 1 Pet. 5:2); **greedy** (1 /tguess. 2:5; 1 Tim. 3:3; 6:10-11); **pleasing men** (Gal. 1:10); 1 Thess. 2: 4-6); **contentious** (1 Tim. 3:3; 2 Tim. 2:24; Tit. 1:7); **given to drunkenness** (1 Tim. 3:3; Tit. 1:7).

Specific qualifications

Other qualifications that others⁴ have spelled out specifically for home missions include a burden for souls. He should have boundless energy and tenacity (2 Thess. 3:8). He should not be easily discouraged, but waiting upon

³ Adapted from article entitled: Guidelines for Admission Exam, *Acts of Synod*, 1995 (pp. 52-53).

⁴ I am deeply indebted to Rev. Van Essen and Rev. Aicken for this, who shared of their experience and insights.

the Lord and continually drawing strength from Him as He goes (Phil. 4:11). He needs to be humble to accept good counsel from others. He should have the confidence and unqualified support of those who are sending him, to whom he will regularly report. He should have gifts in communication, listening and talking with others. He must know something of the heart of natural man, and not be ignorant of the culture in which he is labouring. In sum, a church planter is rather like a missionary overseas; he has a high calling, but one for which the Lord is willing to qualify.

Implementation

Now, how does the church see this in practice? Our Home Mission Order addresses this, and in line with what I have sought to trace out in the book of Acts writes in article 4:

The calling and sending of a Home Missionary Minister of the Word is done by the local church upon recommendation of the consistory and the Committee, which, together, determine the particulars of the letter of call and the instructions. The appointment of other missionary workers is done by the Committee which will determine the particulars of their position and instructions as well as matters relating to the material aspects of their call.

- A. *Young men who feel called to be Home Missionary Ministers of the Word ought to pursue the regular channels of preparation for the gospel ministry.*
- B. *Others who wish to work in non-ordained capacity ought to present themselves to the Committee only upon first having been examined and recommended by their own consistory. Should they then be accepted and require further training, this training shall be regulated by the Committee. If the Committee becomes aware of a need for additional mission personnel, it shall have the liberty to advertise this need.*
- C. *No one shall be sent out without approval of Synod.*

A praying church

The church never comes to a time when it can say: there is not much work to be done. That is also the case today. In fact, the need is great. The Lord Jesus said it in Luke 10:2: "The harvest truly is great, but the labourers are few: pray ye therefore, the Lord of the harvest, that he would send forth laborers into this harvest." Our chief business is to pray. Ministers, missionaries, also home missionaries are born of praying people. A praying church begets labourers in the harvest field of the world. Sad will be the day when we forget this.⁵

⁵ E. M. Bounds, <http://www.er-coursesonline.org/download/eng/BoundsPray.htm>

Appendix B to Home Missions Committee Report Regarding Asian Ministry

Synod 2010 (Article 49) gave the Home Missions committee a four-fold mandate with regards to Rev. Gangar and future Asian Ministry.

2010-2011 Activities: Parts 1 and 4 of that mandate concerned Rev. Gangar's work during 2010-2011. We can report that Rev. Gangar has completed his D.Min. This degree will help his status in the eyes of the Indian people, both here and abroad, and we believe that this accomplishment will help to open doors for Rev. Gangar to ministry to the Punjabi people. Some more work is required in connection with mastering the Punjabi language, especially for writing in that language, however, Rev. Gangar is quite confident that within a year it should be much better keeping up on some further language training and the help of a tutor. Presently he can speak Punjabi (for example, on a recent trip to India, he was able to teach/preach in Punjabi), but writing theologically especially in a simple way is quite a challenge still.

Five-year Plan: The third part of that mandate required us "together with the Langley consistory and Rev. Gangar, to draft a clear plan (minimum five years) for ministry to the Punjabi speaking people, primarily in the Fraser Valley. ... It will focus on the following four points: Writing/ Translating Reformed Literature, books, tracts etc. into Punjabi; Radio ministry to the Punjabi people; speaking at conferences and helping churches with ministry to Punjabi people; and visiting India to teach and train Indian pastors."

In carrying out this mandate, a subcommittee was appointed and it met both with Rev. Gangar as well as representatives of the Abbotsford and Langley consistories in October 2010. Three distinct paths were developed with the strengths and weaknesses of each candidly discussed. It became clear at that meeting that a ministry focused on the Fraser Valley was not supported by either Pastor Gangar (whose concern it was that any such ministry be the focus of the local church, and not simply a single man) or the consistories (who felt that it was unrealistic to see at this time significant involvement from the members of their local congregations.) It was also clear that no firm decisions or recommendations could be made until after Rev. Gangar returned from a trip to India (which occurred on Feb 3 – March 3, 2011). Rev. Gangar's report on that trip confirmed that the only viable option of those under consideration was for a ministry focused on writing/ broadcasting and conferences.

Rev. Gangar's trip to India confirmed two major matters which are significant in charting the path forward. First, there are no openings for full-time seminary professors in India which would be suitable for us to consider. The option that had been considered of having Rev. Gangar potentially work out of India as a primary base is not feasible. Second, there is a crying need for Reformed literature in the Punjabi language. The preachers and churches therefore suffer a great deal of ignorance, and are vulnerable to the influence of charismatic

and Pentecostal teaching. This need for books has become a great burden for Rev. Gangar and he sees himself uniquely qualified and positioned as well as called to begin addressing this need.

Recognizing that although his Punjabi language skills have increased considerably in the past year but that writing theological materials in another language remains a challenge, we have asked Rev. Gangar to provide us with a realistic schedule of what might be accomplished. The following plan has been developed with these considerations in mind, recognizing that in the early years, the work will be slower as Rev. Gangar continues to improve his Punjabi skills:

Year 1: Write 8-10 booklets on the basics of the gospel.

Year 2: Work on a book of systematic Christian doctrine.

Year 3: Write a layman's commentary on Matthew

Year 4: Finish up with Matthew and begin Mark/Luke

Year 5: Continue thru the gospels to John, Romans?

If the Lord wills and as He enables, Rev. Gangar would like to write simple commentaries on the entire New Testament. It could be that the work progresses faster than anticipated. But the above publishing plan puts forward a modest proposal that has, we believe, attainable goals. It should also be noted that while this writing ministry would be the main focus of Rev. Gangar's work, he hopes to continue some form of radio broadcast as well as occasional visits to India and the overseeing of publication and distribution of what he is able to write. Rev. Gangar has established some good contacts in India and they will help to facilitate distribution of the books.

As the committee did its background work, we became clear that Rev. Gangar's gifts are more suited to writing and speaking than they are to administration. The committee is of the strong opinion that should this project be pursued, there will need to be some supportive infrastructure developed in order to facilitate the promotion of these publications among Punjabi speaking people. The details will need to be worked out but when one adds Rev. Gangar's salary and benefits, a modest budget to support speaking at conferences and an annual trip to India to develop contacts and to cultivate an audience for these publications, and some modest administrative cost support and investment in publications, it would seem that a budget of between \$125 - 150K per year will be required in order to effectively carry out this ministry. There is a residual balance of \$150K from the work in Bellevue which is presently in the care of the Langley consistory, and the current denominational support for Rev. Gangar's work is just over \$50K/yr (currently \$12/member of the total Home Missions \$15/member quota for 2011). Working from \$685K/ 5 yrs (the mid-point of the range) as the total base cost, that would mean approximately \$225K / 5 yrs of *additional* funds will be required for this project which would translate to approximately \$57K per year or an approximate \$12.50 quota increase given our present numbers. (Just to be clear, the *total* cost then to fund this ministry would involve approximately \$24.50/member – the current \$12 quota plus another \$12.50). Whether this is entirely funded through quota or through

collections is a separate question but does not change the overall dollars that should be budgeted if we move forward with this ministry.

Calling and Oversight: The basic structure of oversight seems straightforward. A local church would need to call Rev. Gangar to that work and a working committee with representation from that consistory together with the appropriate denominational committee (does this more properly belong to Foreign Missions as it is really a ministry focused on Punjabi speaking people around the globe or Home Missions since Rev. Gangar will be based in NA?) would be there to provide more direct support and accountability for this work. As noted above, the committee is of the strong conviction that in addition to Rev. Gangar, there will come a need for some additional administrative support and infrastructure (besides what the family may do) to develop awareness and distribution channels for the materials being published if we are to be stewardly in this work.

An issue arises in that Synod 2010 requested that Rev. Gangar and his family move to the Fraser Valley by Synod 2011. This has not yet happened, and remains a point of discussion. Rev. Gangar feels that moving to the Fraser Valley would not help but hinder the work. For instance, moving is always stressful, takes a lot of time and requires adjustment. His children live in Seattle and his son Peter is an assistant to his dad on different technical issues, so proximity to him is useful. Rev. Gangar fears that should he move to the Fraser Valley, he would be compelled to be involved in different ministries to Indians that, while relatively important and useful, would take away from his main work and prevent him from reaching the goals we have set. Rev. Gangar believes the best way he can reach the Punjabi speaking people is through a worldwide ministry – that is, through reaching those who can then in turn carry what they've learned to their own people in places like India and Pakistan as well as all over (Punjabis are all over the world). Hence the writing and the broadcasting. And so, nothing should be allowed to frustrate efforts towards those goals. What's important to understand, and the committee is assured of this, when Rev. Gangar indicates he prefers to stay in Seattle, he still wants to maintain vital connection to the federation. He is willing to drive up to the Fraser Valley for monthly consistory meetings and accountability. At present, he and his wife drive an hour to a Presbyterian church, and they are willing to drive two hours to worship in Langley or in Abbotsford. The point he is making with remaining in Seattle is that overall it will be an advantage to the work that's in view. In this connection, Rev. Gangar mentions too that he has not seen nor felt any sense of 'burden' in any of the churches for ministry to the Punjabis. He does not mean this as an accusation but simply as an observation. Our churches have many challenges and the focus and outreach of individual congregations varies for a number of reasons. Rev. Gangar is not at all sure that a 'burden' for this ministry would develop in a local church simply because Rev. and Mrs. Gangar have moved into the area. More likely than not, the church would keep on with its programs while the Gangars struggle through the challenge and stress of transition (something that no doubt is harder as we get older).

In our discussions, the committee sought to be sensitive and understanding of these concerns. They are, after all, reasonable concerns and points. Still, we recognize that we are a committee that exists to serve the churches, and we have to think about all the churches, also because for this work to proceed, considerable financial support by the churches is necessary. We also recognize that our ecclesiology does not provide for “ministers at large” but rather works from the principle that an ordained minister is to be under the oversight and ought to be organically connected to the local church and federation (as much as possible, recognizing that in missionary settings this is often a challenge.) In this circumstance, we recognize that it is challenging for a church and the churches to maintain vital connection to a man who works and ministers two hours away from the nearest church and who presently worships with a congregation not belonging to our denomination. One can cite the relationship our churches have to Rev. Herfst in Guatemala. Our churches support him as he works for another denomination. The work that’s being proposed in relation to Rev. Gangars has *some* similarities to that arrangement. But we also recognize there are differences in that Rev. Gangar will be living in North America and from a work perspective, it is possible to for him to move to BC and carry on with his work.

Conclusions: Given the challenge of this discussion and Synod’s mandate of last year (Article 49), our committee did not feel free to make any recommendations on this matter to Synod 2011. Instead, we simply outline the plan that has developed and indicate our support for it in essence, but highlighting these challenges, we wait and look for the direction of all the churches. For example, it could be that Synod concludes: We support the work and we appoint a church to call Rev. Gangar to this work and we appoint a committee to oversee ways and means to maintain and even increase the organic connection of this work to our churches, without requiring Rev. Gangar to move. There may be other options too, but we leave all this to the mind of Synod.

One other note yet: Given the timelines involved between Rev. Gangar’s trip, our March meeting, and the synodical deadline for submissions, we have not been able to finalize the discussions with the consistories in the Fraser Valley. We have forwarded this report to both the Langley and Abbotsford consistories (as those involved in the original discussions held last fall) and asked them to consider these matters in view of the fact that should Synod decide to proceed with supporting this work as outlined above, it would seem likely that one of these two congregations would be approached to be the calling church and that it would be helpful to Synod if they had considered that matter in advance of our June synodical meetings.

Appendix C – New Committee Mandate

Proposed Order Outreach Committee Free Reformed Churches of North America Submitted to the combined Home Missions and Evangelism Committees of the FRCNA

GENERAL REGULATIONS

I. Name

The name of the committee shall be the Outreach Committee of the Free Reformed Churches of North America

II. Purpose

In obedience to the command of Christ to preach the gospel to all nations beginning at Jerusalem, the purpose of the committee is to facilitate, in conjunction with the churches, the spread of the gospel within North America and around the world and to establish congregations of the Free Reformed Churches of North America where there is not yet such a church.

III. Structure and Accountability

A. The Outreach Committee deputies shall function as a committee appointed by and accountable to synod to which it shall give a yearly account of its actions, or more frequently if such is required. As a standing committee of synod, the committee shall carry out all mandates given to it by synod.

B. The committee shall consist of no less than seven members. Members of the committee must be male members in good standing of one of the Free Reformed Churches of North America. Synod shall also appoint two alternate members. In addition, the churches which have supervision over a home mission work shall appoint one deputy (with alternate) who will sit on the committee as an ex officio member.

C. Each member of the committee will serve a three year term. The terms can be renewed at the discretion of the committee and pending the approval of synod for a maximum of four terms. The terms of ex officio members will expire at the end of three years or whenever the supervising church ceases to be such, whichever occurs first.

D. The committee shall elect its own functionaries, i.e. chairman, vice chairman, secretary, and treasurer who shall each serve a three year term. The committee shall ensure that not all functionaries complete their terms at the same time.

E. The treasurer of the committee shall be responsible for the administration of the general fund. He shall make payments only as directed by the committee.

The committee shall also present to synod an annual financial statement with a budget for the following year.

IV. Frequency of Meeting

The committee shall meet as often as required and at least once a year. The consistory of church which has supervision over a home mission station may request meetings with the committee whenever required and may be represented by their delegated deputy or alternate.

REGULATIONS REGARDING HOME MISSION STATIONS

I. Guiding Principles

A. The work of home missions is primarily the task of the local church, giving due observance to Article 15 of the C.O., recognizing that it may be profitable in some localities for two or more churches to co-operate in this work.

B. The particular manner in which the churches desire to regulate the work of home missions is left to the responsibilities of the local consistories with the understanding that all be undertaken in harmony and in accordance with the Word of God, the Three Forms of Unity, and the Church Order of the Free Reformed Churches of North America.

C. Although the local church is charged with the work of home missions, all the churches, acting in concert through the synodical deputies for Outreach, are involved in this work; therefore, no local home mission work is to be performed without regard to the guidelines appended to this Order.

D. The above stipulations shall apply in situations where a church is able fully to underwrite all the aspects of a local home mission project. In cases where such a project is, either in nature or in scope, beyond the competence of the local church(es), the denominational Outreach Committee deputies are to be consulted.

II. Home Mission Personnel

A. There are two kinds of home mission personnel: ordained home missionaries and non ordained home mission workers.

B. The calling and sending of a home missionary minister of the Word is done by the local church upon recommendation of the consistory of the supervising church(es) and the committee which, together, determine the particulars of the letter of call and the instructions.

1. A consistory may call any Free Reformed minister or candidate for the ministry in the Free Reformed Churches of North America.

2. All stipulations for a regular call shall apply. Such a minister will be installed as a Minister of the Word in the supervising church, assigned with the special task of labouring in home missions. As such:

-
- a. His credentials will reside in the supervising church
 - b. He will perform all his labours under the supervision of this church
 - c. He will be a member of the consistory of this church
 - d. His salary, benefits are to be the responsibility of this church
 - e. Upon termination of his labours, he remains the responsibility of this church

3. A home missionary minister, receiving and accepting a call to a field of labour other than the appointed one (as outlined in Art. 7) shall give his sending church and the Committee two months notice before he leaves his field of labour.

C. The appointment of other missionary workers is done by the committee which will determine the particulars of their position and instructions as well as matters relating to their remuneration. All non ordained mission personnel shall have their membership in the supervising church(es).

1. Young men who feel called to be home missionary ministers of the Word ought to pursue the regular channels of preparation for the gospel ministry.

2. Others who wish to work in non-ordained capacity ought to present themselves to the Committee only upon first having been examined and recommended by their own consistory. Should they then be accepted and require further training, this training shall be regulated by the committee. If the committee becomes aware of a need for additional mission personnel, it shall have the liberty to advertise this need.

3. If a brother, in the course of his duties, should be required to speak an edifying word and perform other labours in the congregation, he should be installed in the office of elder, subject to the stipulations governing such an installation (C.O. Articles 3 & 22 & Supplement 7). In all circumstances, the consistory supervises his labours and is responsible for his material needs.

D. No one shall be sent out without approval of synod.

E. The sending out of ordained home missionaries shall take place according to the form approved by synod. The sending out of non-ordained mission workers shall also take place in a worship service.

F. The sending church is to oversee, as much as possible, the confession and walk of life of the mission personnel. Should any problems arise in this area, the consistory of the sending church(es), with the advice of the committee, shall act in accordance with the pertinent provisions in the church order.

G. The field of mission labour for all personnel shall be determined by the sending church with advice and approval of the committee. If, in case of emergency, a change must be made in the designation of the field, the consistory of the sending church(es), with the committee, shall take appropriate action and give full account to synod.

H. The committee shall at all times maintain the closest possible relations with mission personnel and they with the committee and the sending church(es). Mission personnel are to submit quarterly written reports to both the supervising church(es) and to the committee.

I. At least once a year a delegation from the committee, consisting of at least two members, shall visit the home mission project and consult with the various parties concerned. In the event that more than one church sends mission personnel to the same field, these churches are to co-operate with each other through the committee.

J. The costs of sending out and the further labours of all mission personnel shall be borne by the sending church(es). The committee is authorized to assist sending church(es) from the general mission fund and is also to be diligent in gathering moneys for this fund. In case of need, the committee has the authority to request extra collections for the mission.

K. No home missionary minister or worker shall perform labours on behalf of or in conjunction with other churches or organizations without the approval of the sending church and the deputies, and then in compliance with the pending synodical approval of a written statement of co-operation

III. Establishing Home Mission Stations

A. Home mission stations are to be established according to local circumstances.

B. Worship services and other gatherings in which words of edification are spoken or approved sermons are read, whether on Lord's Day or at other times, are under the auspices of the consistory of the nearest Free Reformed Church.

C. When the situation warrants it, the consistory of that church will give direction and assistance in choosing a provisional board to run the affairs of the station. Such a board shall consist of no fewer than three members of that station.

D. Before being established as a home mission station, they who are in regular attendance there shall join themselves to the Free Reformed Church nearest them (C.O Article 39)

E. As soon as possible, the consistory of the supervising church shall call a home missionary to labour in the station with a view to it to becoming an instituted congregation of the Free Reformed Churches.

F. When the station becomes a congregation, (C.O. Art 38) the relation with the Home Missionary shall, at that moment, terminate; however, it remains the sole responsibility of the supervising church. Should a newly instituted church desire to call the Home Missionary as regular minister, such a call shall not be extended without prior consultation with the Outreach deputies or synodical

deputies appointed thereto in keeping with the spirit of Article 49 C.O.

G. The relation between the home missionary and the home mission station will terminate upon the station being instituted as a congregation. Upon the termination of such a relation, the home missionary remains under the supervision and care of the church which had originally called him, of the synodical outreach committee deputies, until such a time that these deputies can assign him to another field of labour, to which he must then be called by one of the other churches. When circumstances warrant and with synodical approval (cf. Guideline, 1F), a newly instituted church may call its former home missionary to become its pastor.

H. A home mission station, in striving to become an independent congregation, should seek to become financially self supporting as soon as possible. The amount of financial support from Outreach deputies is to be set in consultation with the supervising church. If financial assistance continues to be needed after a congregation has been instituted, it is to be provided along the following scale of percentages of the amount given during the last full year immediately preceding the institution:

Year 1	80 %	Year 3	40 %
Year 2	60 %	Year 4	20 %

I. The committee bears the responsibility for all home mission property not acquired by the members of the home mission station or by the supervising church. Where joint moneys have been used to acquire any properties or possessions, joint consultations will be needed for their disposal.

IV. Institution of a New Church

A. A new church is not organized by a man, but Christ blessing the ministry of the church, gathers His church by His Word and Spirit (Acts 2:47). While the gathering of a congregation of believers constitutes a church in its essence, the institution of the offices is necessary for the existence of a new church in its complete and authoritative form.

B. The decision to institute a new church should not be made by classis (synod) or the supervising church without first receiving a (written) request for institution from the confessing members of the mission station. When conditions are ready for institution, the consistory of the supervising church may encourage the members to make such a request.

C. The procedure for instituting a new church is as follows:

1. Petition: All confessing members desiring a Free Reformed Church in a new locality and all professing Christians of Reformed persuasion who are not members elsewhere desiring to join the proposed new church shall sign a petition addressed to the classis (synod) requesting the approval and assistance of the classis (synod) for the institution of a new church.

2. Approval: The classis (synod) shall consider whether the applying group is

large enough to be organized, whether there are enough brethren who could serve as office bearers, and similar questions. If upon due consideration, The classis (synod) acts favourably upon the request, it shall appoint a neighbouring consistory to assist the group in the institution of the new church.

3. Membership Acceptance : At a worship service of the group the decision of classis (synod) is announced and the date of a future membership meeting for the purpose of electing office bearers, giving at least four weeks notice. It is also announced that those desiring to become members of the new congregation should present their certificates to the meeting of the supervising consistory which shall take place within the following two weeks. Those applicants who have not yet made confession of faith and desire to do so shall be examined by the consistory. The consistory shall consider these applications and announce the additional names of those who have been accepted as members. Those who have yet to make confession of faith must have done so prior to the meeting in order to participate in voting. From the number of members and other circumstances the supervising consistory shall determine the number of elders and deacons which are to be chosen.

4. Membership Meeting: At the announced membership meeting the names of all those who have been accepted as confessing members shall be announced. All confessing male members shall be given the right to vote. The voting members present shall sign an attendance list. The number of elders and deacons to be chosen shall be announced. By way of open ballots a vote shall be taken until the required number of brethren have been chosen.

5. Installation of Office Bearers: If no legal objections are received by the supervising consistory, then two weeks later the brethren chosen shall be installed into their respective offices during a worship service. Upon their installation a new church is established.

REGULATIONS REGARDING RADIO EVANGELISM

I. Each year the committee shall recommend to synod a radio minister and an assistant radio minister who, together, shall be responsible for providing regular broadcast material

A. The assistant minister is to provide a minimum of four broadcasts per annum

B. The radio minister shall also supervise the administration of the broadcast

II. At each meeting, the radio minister shall give a report of the affairs and status of the broadcast to the committee

AMENDMENTS

This order may be altered, amended, and revised only as synod orders.

HOME MISSIONS FUND
STATEMENT OF FINANCIAL POSITION - BALANCE SHEET
As at December 31 2010

	<u>Note</u>	<u>2010</u>	<u>2009</u>
<u>ASSETS</u>			
Cash & Short Term Deposits	3 & 5	\$70,011	\$11,924
Assessments Receivable	4	6,338	12
Loans Receivable			-
GIC		-	-
TOTAL ASSETS		<u>\$76,349</u>	<u>\$11,936</u>
 <u>LIABILITIES</u>			
Accounts Payable	9	51,568	
Other			
Total Liabilities		<u>\$51,568</u>	<u>\$-</u>
 <u>EQUITY</u>			
Opening Balance		\$11,936	25,835
Operating Surplus(Deficit)		12,845	(13,899)
Other			
Closing Balance		<u>\$24,781</u>	<u>\$11,936</u>
TOTAL LIABILITIES & EQUITY		<u>\$76,349</u>	<u>\$11,936</u>

HOME MISSIONS FUND
STATEMENT OF OPERATIONS - Income Statement
For the year ended December 31 2010

	2010	2010	Variances F(U)			2009
	<u>Actual</u>	<u>Budgeted</u>	<u>\$</u>	<u>%</u>	<u>Notes</u>	<u>Actual</u>
<u>REVENUES</u>						
Assessments	63,168	62,524	644	1%		53,592
Collections	1,292	4,000	(2,708)	-210%	5	8,921
FRMI transfer	10,064				8	
Interest	4	50	(46)	-1189%		53
Needy churches fund	25,600	25,600	-	0%	6	35,000
Total Revenues	\$100,128	\$92,174	\$(2,110)	-2%		\$97,566
<u>EXPENDITURES</u>						
<u>Support- Mission Stations</u>						
Punjabi (BC) Home Ministry	47,882	52,800	4,918	10%		54,027
Gospel Doors	1,440	1,500	60	4%		-
Nipissing Church Plant	8,106	16,000	7,894	97%		10,625
Calgary FRC	25,600	25,600	-	0%		38,400
Calgary Radio Mission	4,111	4,200	89	2%		8,273
	87,139	100,100	12,961	15%		111,325
Other: Administration	144	125	(19)	-13%		120
Bank Charges	-	-	-	0%		20
	144	125	(19)	-13%		140
Total Expenditures	\$87,283	\$100,225	\$12,942	15%		\$111,465
Operating Surplus(Deficit)	\$12,845	\$(8,051)	\$10,832	84%		\$(13,899)

HOME MISSIONS FUND

STATEMENT OF OPERATIONS - Income Statement

	2010	2011	Variances F(U)		Notes	2012
	<u>Actual</u>	<u>Budgeted</u>	\$	%		<u>Projection</u>
<u>REVENUES</u>						
Assessments	63,168	68,235	5,067	8%	7	68,500
Collections	1,292	1,500	208	16%	5	1,500
FRMI transfer	10,064					
Interest	4	50	46	1189%		50
Needy Churches Fund Transfer	25,600	12,800	(12,800)	-50%	6	-
Total Revenues	\$100,128	\$82,585	\$(7,479)	-7%		\$70,050
<u>EXPENDITURES</u>						
Punjabi (BC) Home Ministry	47,882	52,800	(4,918)	-10%		53,000
Publications (gospel doors)	1,440	1,500	(60)	-4%		1,500
North Bay Church Plant	8,106	16,000	(7,894)	-97%		15,000
Calgary Home Mission Station	25,600	12,800	12,800	50%		-
Calgary Radio Mission	4,111	4,200	(89)	-2%		4,300
	87,139	87,300	(161)	0%		73,800
Other: Administration	144	100	44	31%		125
Bank Charges	-	-	-	0%		
	144	100	44	31%		125
Total Expenditures	\$87,283	\$87,400	\$(117)			\$73,925
Operating Surplus(Deficit)	\$12,845	\$(4,815)	\$(7,596)			\$(3,875)

FREE REFORMED CHURCHES OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS
 FOR THE YEAR ENDED DECEMBER 31, 2010
HOME MISSIONS FUND

1. **Significant Accounting Policies:**

The financial statements of the Home Missions Fund are prepared using the accrual basis of accounting. All representations are in Canadian dollars.

2. **Review of the Statements:**

The financial statements of the Home Missions Fund have been reviewed, utilizing the 1996 standard audit program, by brothers Jack Hoek and Hugo Herfst and found to be in good order

3. **Cash:**

Cash and Short Term Deposits consist of the following:

	<u>2010</u>	<u>2009</u>
BMO Savings	\$70,011	\$11,924
BMO Short Term Deposit	-	-
	\$70,011	\$11,924

Accounts

4. **Receivable:**

Accounts Receivable consist of the following:

Assessments

<u>Congregation</u>	<u>Opening Balance</u>	<u>Current Yr. Assessment</u>	<u>Amount Paid</u>	<u>Adjustment</u>	<u>Closing Balance</u>
Abbotsford	-	\$1,610	1,380		\$230
Bellevue	5	-	-	(5)	-
Bornholm	(276)	1,330	1,330		(276)
Brantford	-	4,970	4,970		-
Calgary	-	630	540		90
Chatham	-	3,038	2,604		434
Chilliwack	-	3,990	3,990		-
Dundas	-	6,300	6,300		-
Fenwick	-	4,200	3,750		450
Grand Rapids	-	4,298	3,684		614
Hamilton	-	4,718	4,044		674
Lacombe	104	1,302	1,302		104
Langley	-	1,134	1,134		-
London	-	1,190	-		1,190
Mitchell	-	3,220	2,760		460
Monarch	-	4,732	4,056		676

Prompton Plains	179	2,114	1,765	528
St. George	-	3,738	3,204	534
St. Thomas	-	4,326	3,696	630
Toronto	-	-	-	-
Vineland	-	6,328	6,328	-
	\$12	\$63,168	\$56,837	\$(5) \$6,338

Total Accounts Receivable

\$6,338

5 Extra Collections for Punjabi
\$1292

6 Transfer from needy churches fund as per Acts of Synod 2009

7 Propose to leave Quota at \$15.00 for 2012

8 Transfer from FRMI for Pastor Gangar's India trip

9 Accounts payable consist of :

Punjabi	46,017
Calgary radio	4,111
Gospel doors	<u>1,440</u>
	\$51,568

Interchurch Relations Committee Report

Esteemed brothers:

The Interchurch Relations Committee (IRC) reports the following:

In accordance with our mandate “our churches, in order to manifest the unity of the Church of Jesus Christ, seek contact with other Reformed churches, which to the best of our knowledge, are churches that maintain an unreserved commitment to and agreement with (1) the infallibility and inerrancy of Scriptures as the Word of God and (2) the validity and relevance of our confessions. In order to facilitate this process our churches have adopted three levels of ecclesiastical fellowship: *Limited Contact*, *Limited Correspondence* and *Complete Correspondence*.”

Considering that at every Synod meeting we solemnly confirm that “we desire to receive into our church community any who agree with our confession” ending with the prayer that “those who have received like precious faith with us reveal the grace shown to them in the seeking of the fellowship of the saints to the glory of Him who prayed that all His own shall be one,” our committee labours under a sense of duty and a sense of guilt about the Church’s brokenness, while yet hoping, desiring and praying that the Head of the Church will visibly unite those that are one in doctrine, experience and practice.

We met on October 27, 2010 and on March 22, 2011.

NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

Rev. L.J. Bilkes and Dr. L.W. Bilkes of our committee were delegated to attend the annual meeting of NAPARC last November in Pompton Plains, New Jersey. The delegates enjoyed outstanding service from our Free Reformed hosts. Rev. B. Elshout was the chairman. Twelve denominations gathered for one day, after receiving a stirring message from Rev. C. Pronk on “Ichabod: the Glory of the Church is Departed” the night before. The meeting heard reports from all the member churches, which was followed by prayer. The desirability for organic union, one of the basic objectives of NAPARC, was discussed. Informal meetings were held with delegates of various churches. We propose to send Rev. J. Lewis and Rev. J. Schoeman to the Nov/11 NAPARC meeting in Atlanta, Georgia to be hosted by the Presbyterian Church of America (PCA).

CONTACT WITH CORRESPONDING CHURCHES

Christelijke Gereformeerde Kerken (CGK)

Rev. E. Moerdyk who attended part of the CGK’s General Synod in October 2010 reported on this visit in *The Messenger*. The relationship with our sister churches is much appreciated, even though we have concerns about a growing departure from the 1834 Secession principles in some quarters. At this Synod,

freedom was given to the churches to sing hymns, provided they are biblical and Reformed. A new Bible version (an update of the old States Bible) was approved.

Free Church of Scotland - Continuing (FCSC)

Rev. J. Lewis and brother Connor J. Keuning were delegated by Synod 2010 to attend the 2011 General Assembly in Edinburgh. We have a *Limited Correspondence* relationship with the FCSC.

Heritage Reformed Congregations (HRC)

On November 3, 2010 a meeting was held with the Church Correspondence Committee. With thankfulness we noted the growing relationship in areas such as: PRTS, the development of the joint doctrinal statement, the acceleration in opening of pulpits, the combined office bearers' conferences, exchange of articles in the *Banner of Sovereign Grace Truth* and *The Messenger*, the joint publications by FRC Publications and RHB, and our membership in NAPARC and ICRC. At the root of our mutual recognition is a ministry of preaching and pastorate which strives to be biblical and confessional, warmly experiential, realistically discriminating, and boldly evangelistic – both in its uncovering law work as well as in its freeness by which Christ and His benefits are offered to saints and sinners.

Our Committee, sensing the need to “manifest the unity of the Church of Jesus Christ” (our mandate), and acknowledging with thankfulness the steady growth of our relationship with the HRC, has unanimously decided to propose to Synod to offer the *Complete Correspondence* level of relationship to the HRC, with the wish and prayer that the Lord would lead us to unite at His time.

For your information *Complete Correspondence* consists of:

1. the mutual acceptance of each other's (membership) attestations;
2. opening the Lord's Table to each other;
3. opening the pulpit to each other's visiting ministers;
4. mutually considering each other's ministers eligible for call;
5. mutual consultation with each other regarding significant actions such as, for example, the revision of the Confession or of the Church Order, the creation, revision or cancellation of a relationship of correspondence. etc.;
6. the regular attendance and addressing of each other's broadest assembly (visiting delegates attending our Synod may be asked for advice at the discretion of the chairman);
7. sending each other copies of Acts or Minutes of the broadest assemblies;
8. offering spiritual support consisting of:
 - a) calling attention to each other's spiritual and ecclesiastical problems with mutual efforts toward Scriptural solutions;
 - b) warning each other of spiritual dangers which arise and which

-
- spread and begin to dominate the Church of Christ;
- c) correcting each other in love regarding any slackening in connection with the confession or practice of "the faith once delivered unto the saints" (Jude 3); and
 9. cooperation in areas of common responsibility, for example: offering material support and cooperation or consultation with regard to mission work, theological training, and such like.
 10. Adoption of a joint statement particularly on those doctrines on which there are divergent views in the Reformed church community for the purpose of gauging the extent of doctrinal unity. Such adoption does not constitute the acceptance of an extra credal or otherwise binding statement.

We propose to send Rev. J. Schoeman to the April 2012 Synod meeting of the HRC. Dr. L.W. Bilkes is scheduled to attend the HRC Synod in Hull, Iowa on April 15, 2011.

Hersteld Hervormde Kerk (HHK)

We gratefully report that in November 2010 the HHK Synod unanimously accepted our offer to enter into a *Limited Correspondence* relationship.

In December 2010 we met with Rev. D. Heemskerk and Elder W. de Kloe regarding the plan of the Springford RCA to leave its federation and join the HHK. The RCA Classis has given approval for Springford to leave. The HHK would like this congregation to join the FRC: they are reluctant to start another Reformed federation in North America. The consistory of Springford however is not ready for this. As a result of this about 12 families have left the Springford congregation and have joined the Hamilton FRC, which has started a preaching station in Woodstock, Ontario, in January 2011. There was a pulpit exchange between Dundas and Springford after the HHK proposed such exchanges.

The HHK has asked us to "supervise" the Springford congregation, in accordance with the terms of our *Limited Correspondence* relationship. The committee has agreed to this and has communicated the following to the HHK:

"We have decided:

1. To concur with the wisdom of your advice to admit the Springford congregation to your federation with the understanding that it would seek admittance to a conservative Reformed federation in North America in due time.
2. To appoint Dr. Lawrence W. Bilkes (Grand Rapids) as "supervisor" of the Springford congregation, with the understanding that he would report to our committee and your *Commissie Interkerkelijke Contacten* (CIC). We presume that the role of the supervisor is of an advisory nature only, and is governed by the terms of our *Limited Correspondence* relationship. Dr. Bilkes has agreed to this request. Since each Free Reformed congregation has only one counselor, we see wisdom in applying this to the Springford situation.

-
3. In light of the sensitive nature of the issue not to involve members of the Hamilton consistory in the “business” surrounding Springford, and to advise our Hamilton congregation not to invite the supervisor to preach in the Oxford preaching station in 2011.
 4. To meet with you, the moderamen or the CIC, together with the supervisor, by phone or in person at the end of this year or early next year to assess the above decisions with a view to continue, amend or otherwise deal with the above plans regarding the Springford congregation.”

Upon acceptance of the Springford Reformed Church, the HHK will ask us to be party to a contract governing our relationship with their Canadian congregation.

Providence Reformed Church of America (RCA) congregation in Grand Rapids, MI

Our ministers in Grand Rapids are serving this congregation on a regular basis, now that it is vacant. Our committee had no formal contact with this congregation this past year. We have a *Restricted Correspondence* relationship with the Providence RCA.

CONTACT WITH LIMITED CONTACT CHURCHES

Presbyterian Reformed Church (PRC)

Our delegates to NAPARC met with the PRC brothers. There were no formal meetings with this federation this past year. Rev. H. Bergsma and brother David Tamminga have been delegated by Synod to attend the 2011 Presbytery meeting in Chesley, Ontario. After attending this meeting, the committee will consider moving to the *Limited Correspondence* level, as requested by several PRC brothers.

United Reformed Churches (URC)

There were no activities to report on.

CONTACT WITH OTHER CHURCHES

Church of Central Africa Presbyterian (CCAP)

As instructed by Synod 2010 our committee investigated opportunities of assistance in theological training in Malawi. A detailed report can be found in the Appendix A.

The committee believing that the 2010 mandate has been fulfilled, and that the need in Malawi is great, proposes the following:

1. Not to enter into a formal ecclesiastical relationship with the CCAP seeing they allow women in office.
2. Synod to assign this work to a Synodical committee which is to develop a detailed plan to provide assistance in theological training, in cooperation with other corresponding churches, PRTS, Word & Deed, and other Reformed organizations, where needed, using the findings of our committee.

Free Presbyterian Church of Scotland (FPCS)

Rev. J. Lewis and brother C.J. Keuning plan to meet with Rev. Hugh Cartwright in May 2011. A young Free Presbyterian man is studying at PRTS.

Orthodox Presbyterian Church (OPC)

The OPC has offered to enter into an official relationship at the introductory level. They have invited us to attend their General Assembly. This year the OPC celebrates its 75th anniversary. Since their General Assembly takes place during our June Synod meeting we are unable to attend. We plan to send greetings, along with an invitation to meet at NAPARC in Atlanta.

REQUESTS TO CALL SCOTT DIBBET

The Grand Rapids and Lacombe churches have requested permission to extend a call to Scott Dibbet. Mr. Dibbet (37) graduated from PRTS and was declared a candidate in the HRC in April 2010. He has received one call in the HRC which he declined. He is married to Becky and has five children. He grew up in the NRC in Rock Valley, Iowa. In his 20's he stopped going to church. After some years he joined the HRC where he was converted. While serving as a deacon he felt called to the ministry. He was also active as a board member in a local Christian school.

In accordance with Article 5(G) of the Church Order we have interviewed him and recognize that he is sound in doctrine. We have advised Lacombe that the needs of the local church justify his nomination, but that they need to wait till after Synod before calling him. We have advised Grand Rapids that the needs of the local church do not justify his nomination, and that the consistory should not pursue the matter. However, should the consistory desire not to abide by this negative advice, it ought to present their case to Synod.

Churches can listen to sermons preached by Scott Dibbet by contacting the clerk of Lacombe or at www.sermonaudio.com. We have asked brother Dibbet to preach a sermon at Synod on an assigned text.

We pass on Lacombe's application to Synod for its examination, deliberation and decision (see Appendix B).

CHURCH ORDER

In the committee's opinion articles 5.J. paragraphs 3 and 4 seem to contradict each other – see underlined words:

3. With respect to the calling of ministers belonging to a denomination with which we have no Complete Correspondence relationship, deputies cannot make a final decision. They must report to Synod, which decides whether or not the minister may be called. With respect to calling

ministers belonging to a denomination with which we do have Complete Correspondence relationship, deputies may make a decision.

4. When a minister has accepted the call to the congregation, he shall not be admitted to the ministry of the Word and Sacraments nor be installed in the congregation which has called him until he has sustained an examination similar to a candidacy examination at Synod. Before such an examination can take place, the minister is to present good evidence of his call to the ministry as well as good testimonies with regard to his confession and walk of life.

Paragraph 4 seems to allow for a call and its acceptance prior to Synod's approval. We are asking Synod to indicate the correct procedure, which then requires updating of the Church Order.

PULPIT SUPPLY

In accordance with previously Synod-adopted policy, the following ministers from other denominations were granted approval to preach in our churches for another year, provided they remain in good standing in the church they serve: The Revs. T. Atkinson, H. Bout (Vineland only), C. Heiberg, M. Ives, G. Lubbers, J. Muller, A. Neele, J. Pipa, D. Thomas, M. Vandenberg, P. VanDoodewaard, and D. Zadok. Ministers from corresponding churches (CGK, FCSC, HHK and HRC) may also be invited to our pulpits.

The meeting wishes to express concern about the (potential) danger of inviting ministers whose preaching lack the discriminating-experiential element, which so forms part of our Free Reformed heritage. The committee feels that this element, based on proper biblical exegesis, is an essential component of faithful preaching.

APPOINTMENTS AND RE-APPOINTMENTS

The terms of Rev. J. Koopman, Rev. J. Lewis, Rev. C.A. Schouls, and the brothers C.J. Keuning and D. Tamminga as primary members are up. Rev. E. Moerdyk asked to leave the committee because of his involvement in many other committees. Br. Keuning cannot be reappointed since he served the committee for 14 years. Rev. Schouls asked not to be reappointed. We thank the brothers Keuning, Moerdyk and Schouls for their service in this committee.

We recommend that Rev. J. Koopman, Rev. J. Lewis and brother D. Tamminga be reappointed as primary members for a three year term, and that Rev. J. Schoeman and brother P. Luth complete their current three year term in 2013 but then as a primary members. We further recommend that Dr. G.M. Bilkes be appointed as primary member for a three year term, and that Rev. J. Overduin and brother Hans VanDoodewaard be appointed as alternate members for a three year term.

ELDERS & DEACONS CONFERENCES

Since the current arrangement to organize elders & deacons conferences is not working well, we propose that Synod appoint a standing Synodical committee, consisting perhaps of three elders, who are accountable to and are reappointed by Synod.

The HRC is proposing to have combined FRC/HRC Office Bearers conferences in April 2012 and 2013 with Rev. Maurice Roberts and Dr. Derek Thomas as speakers respectively.

RECOMMENDATIONS TO SYNOD 2011:

1. To approve the list of non-FRC ministers granted permission to preach on our pulpits for one year;
2. To remind the churches to guard the pulpit by inviting only those ministers whose preaching concurs with our discriminating-experiential emphases;
3. To approve of sending Rev. J. Lewis and Rev. J. Schoeman as delegates to the November 2011 NAPARC meeting in Atlanta, Georgia;
4. To offer the *Complete Correspondence* relationship to the HRC;
5. To approve of sending Rev. J. Schoeman (with Dr. L.W. Bilkes as alternate) to the HRC Synod meeting scheduled for April 2012;
6. To accept, process (in accordance with CO 5.J.) and decide on Lacombe's request to call Scott Dibbet;
7. To resolve the apparent conflict in the Church Order with regard to the procedure to follow when calling ministers from churches other than *Complete Correspondence* churches (CO Art. 5.J paragraphs 3 and 4);
8. To appoint a committee with a mandate to develop a detailed plan to provide assistance in theological training to CCAP Nkhoma - Malawi in cooperation with other corresponding churches, PRTS, Word & Deed and other Reformed organizations, where needed;
9. To approve the reappointment of Rev. J. Koopman, Rev. J. Lewis and brother D. Tamminga as primary members for a three year term;
10. To appoint Rev. J. Schoeman and brother P. Luth as primary members for the balance of their current three year term expiring in 2013;
11. To approve the appointment of Dr. G.M. Bilkes as primary member, and Rev. J. Overduin and brother Hans VanDoodewaard as alternate members, all for a three year term;
12. To appoint a standing Synodical committee with the mandate to organize Elders & Deacons conferences; and
13. To approve the actions of this committee.

Respectfully submitted,
Connor J. Keuning, Secretary
Interchurch Relations Committee

APPENDIX A: Malawi

OPPORTUNITIES FOR THEOLOGICAL EDUCATION IN CCAP-NKHOMA MALAWI

Country of Malawi

Malawi is a landlocked country, in-between Zambia, Zimbabwe to the West, and Mozambique and Tanzania to the East, South and North. Malawi gained independence on July 6, 1964. Capital city is Lilongwe, commercial capital city is Blantyre. The country is highly underdeveloped with a growing but weak economy and even suffering bouts of hunger during certain months of the year.

The Situation

Nkhoma synod of the CCAP (Central Church of Africa Presbyterian) developed from missionary work done by Dutch South African missionaries. It was started as a mission church in 1889 and was placed under indigenous oversight in 1962. Currently Rev. Davidson Chifungo is the general secretary of the Nkhoma Synod of the CCAP.

Although the exact membership is not known, this denomination officially lists around 2.5 million members. There are 144 congregations all consisting of various preaching stations. The total number of ministers is around 140, but 25% of them are close to retirement. Most rural pastors lack theological books. Many only have a bible and a hymnbook. Since they are also very busy conducting funerals and itinerating among their preaching stations, they do not have time or the resources to properly write sermons.

Each minister has approximately 30 or 40 preaching stations where he must officiate, and therefore he only serves a few times a year in each preaching station. Elders function as lay preachers, but these elders are unable to study as they have no books. Many do not even have access to electricity. Preaching with this lack of instruction leads to all kinds of errors. This is a problem and the CCAP-Nkhoma has little means and few opportunities to improve this situation.

These churches make use of the Three Forms of Unity. The catechumens have to learn sections of the Heidelberg Catechism by heart in order to do public confession of faith. The churches of the CCAP-Nkhoma have the same liturgical forms as the FRCNA. When the Lord's Supper is to be administered they read the form and explain it on the Saturday evening before communion. The baptismal form is read when children are baptized. In a given church it is not uncommon to administer baptism to 50 children each quarter and considerable numbers of adults as well who wish to join the church through adult baptism.

History to FRCNA and CCAP-Nkhoma interaction

In January 2009 Winston Kawale, the former secretary general of the CCAP-Nkhoma, initiated contacts with the FRCNA, during his visit to Grand Rapids. Some of our delegates met with him. He presented the urgent needs of their denomination to the FRCNA delegates and urgently requested assistance especially in theological education.

Synod 2010 mandated the Interchurch Relations Committee to send two delegates to Malawi. Brothers Moerdyk and Procee were assigned to carry out the investigation. This trip took place in September 2010. The outcome of this fact-finding mission is laid out in this report. The CCAP-Nkhoma is a thriving growing church, having the same theological, liturgical, confessional and doctrinal roots as our churches, seeing it originated from Dutch South African Reformed missionaries. This denomination is extremely limited in its financial resources. It is also subject to theologically liberal influences from Western churches. The impression is given that many desire to be orthodox but lack the necessary theological and exegetical tools to resist liberalism.

Other reformed denominations around them have adopted women in office. The CCAP-Nkhoma did resist this until October 2009 when, after much deliberation, the offices were opened to women. This means that women may function as elders or deacons and may also preach. We have the impression that women are not ordained as pastors. They explained to us that this matter of women in office would be relevant in prayer groups or churches where no men were present. We understand that this matter is tabled to be re-visited at their coming Synod.

The Need for more Theological Education

Currently the CCAP-Nkhoma has a one-year training program in place. This one additional year is under the auspices of a special institute, the Josephat Mwale Theological Institute (JMTI), managed by the CCAP-Nkhoma synod. It is a continuing education course for recent graduates who come from the Zomba Theological College, a broad based theological school, where students receive a three-year training program. This school poses some problems in terms of liberal theology, which is affecting the younger ministers and the current students. There is a strong undercurrent to go 'with the flow' of other modern churches in terms of women in office and other ethical issues.

There is a pressing desire to expand this one-year theological college to a full time, four-year training program for students for the ministry so that the CCAP-Nkhoma would again have its own theological training college in the town of Nkhoma. This existed until 1962, at which time they advised their students to attend Zomba Theological College.

The other proposal of JMTI is an in-service training program consisting of further theological training for ministers to refresh and deepen their knowledge. This in-service training program has not yet been implemented.

The Malawi ministers are hungry for theological education. They

sincerely wish to learn from us. They realize that we have a lot to offer because of our church background and the education we received. In general the English colonies are very much Christianized, but much is, as we probably know, just a formal religion with little content or substance. Theological education would be a great asset to build a solid Christian foundation.

The present day concerns in Malawi as well as the rest of Africa are:

1. Secularization coming to them from the Western world and from modern liberal theologies.
2. Influences from charismatic and Pentecostal churches.
3. Islam
4. Paganism and animism

They know more than we do about paganism and animism from their own culture. Sadly, there now is a great resurgence and revival of paganism and desire to return to their pagan roots and 'culture.' They know less about Islam and little about the dangers of modern secularism that is infecting their churches.

The churches in Malawi are very poor. The overall impact of the ancestral worship and animism is abject poverty. The Muslims have money and the secularists have money. The churches are now influenced by an extreme secularist political agenda. They need to hear about true Biblical, experiential life in Christ.

There is also a clear need to facilitate translation of practical books on Christian living into Chichewa for the youth and older ones. This can be done at minimal cost. It is ultimately the Word and its accompanying power, which can transform a heart and an entire culture. Currently in Malawi there is much pressure to go back to the pagan way of thinking and culture that the basic Bible truths tend to take a back seat and some of the vibrancy of the first believers waxes cold.

Although the churches have limited resources, it is also amazing how much they can accomplish with little money. With little money pastors are able to travel and find their way, for instance, to the training seminars in theology.

The CCAP-Nkhoma wish to strengthen theological education for their students. The desire is to have their own theological education program for ministers. Their synod decided to start offering a four year course program so that it could train more pastors. This program is still in place and so far almost 15 graduates have been ordained and are now serving in various congregations within the synod.

The theological education takes place on a modular basis. The instructors do not even receive a salary. The resources are very slim. The theological library is very limited, disorganized and deficient. No computers or IT technology are available. The classrooms are inadequate and outdated. There is an urgent need for student dorms, classroom space and other study facilities. They even lack a photocopier. The CCAP-Nkhoma has drafted plans to expand the student's dormitories but lack funding. They collect food (maize)

for the students during the academic year but that is the limit of their ability to provide proper support.

Considerations:

1. Without ruling out financial help, the focus should be upon providing theological education.
2. Any teaching plan must be imbedded within their culture and should be initiated by them. The CCAP-Nkhoma must plan and we should only supplement as needed.
3. We should avoid the pitfall of creating a “white elephant.” It is not helpful to implement a theological institute modeled after the West, filled in with Western style teaching which proves to be unmanageable and unsustainable by the indigenous churches and will lead us to be continually obliged to finance this education.
4. Many mission organizations and committees believe that the most prudent and efficient way to conduct mission work is to train the local people who in turn will educate others.
5. We should first seek a thorough insight in the inner workings of the CCAP-Nkhoma synod before we allocate large funds of money for infra structural projects such as student dormitories and lecture halls.
6. At this stage, because of the official view of women in office, as FRCNA we do not enter into any formal fellowship with the CCAP. This should not necessarily withhold us from supplying them solid theological education.

Proposal of Modular training by FRC ministers at Nkhoma.

The CCAP churches are requesting such training from us. This is their initiative, and they are asking for our help to implement their theological plan.

This plan is that pastors be trained in one-week sessions. Two such sessions could be done, back-to-back. The churches are able to supply accommodation and food for 30 students at a time in their centers at Nkhoma or Dedza. The indigenous ministers should not be away from their congregations for more than one week. The courses to be taught are really any theological topic. The level of theological understanding is very mediocre.

The idea is to schedule ministers of the FRCNA to go to Malawi to teach every quarter. A one-week course, two times in a row. This will involve extensive preparation work. Logistically, a minister will be away from his congregation for three Lord's Days. Costs: one minister: Travel + expenses: \$3000. If this would take place 4 times a year by different ministers: Total cost is \$12,000. It may also be prudent to invite certain ministers of for instance the HRC to participate in this project.

Currently Word and Deed Ministries is doing extensive relief work in Malawi. It recognizes the urgent need for a pastors training program be in place, especially as an antidote to liberalism that is threatening the Malawian churches. In the absence of any church initiative, recently Word and Deed has started such a program but with very limited resources especially in terms of

manpower. Word and Deed has made it clear to us, that this work is a task for a denomination and not for a Christian relief organization. Word and Deed is willing to facilitate their services if we as FRCNA would initiate such a program. If Synod would approve this work, we, in conjunction with Word and Deed, should voice the availability of our lecturers with suggested topics, but let the CCAP-Nkhoma select or suggest additional topics.

We recommend that Synod have an appointed committee consider the following ways and means to execute theological assistance:

1. Allow two weeks of seminars four times a year (September, November, February, May). Costs \$12,000 - \$25,000.
2. Purchase books according to their recommendation and after our approval have them shipped to Malawi, to be handed out at these seminars. Costs \$10,000
3. Investigate possibilities of providing additional support for infrastructure theological education.
4. Investigate possibilities for supplying full-time theological education.
5. Expedite all logistic matters, communication, travel, lodging etc.
6. Extensive annual reporting to synod

Rev. G.R. Procee, reporter

Pete Luth

Tom Moerdyk

Rev. C.A. Schouls

APPENDIX B: Dibbet

March 5, 2011

Inter-church Relations committee

As you are all aware we have been vacant since October of 2010, but we had been anticipating the departure of the Lewis family since early in 2010. During 2010 we have had the opportunity to hear some of our ministers from other churches within our federation. We have also had the opportunity to hear from ministers and candidates from the HRC federation, one of which was **Candidate Scott Dibbet.**

Over the past months (mainly since the summer of 2010) we have sent out many requests for ministers within the FRC to come to Lacombe to bring God's word to us. We emailed all the pastors Nov 8 & 24th 2010 and also January 22nd 2011. We sent personal requests to 3 pastors Oct 16th, 2 pastors on Nov 24th, 2 on Dec 1st, 1 request Dec 6th, 1 Jan 22nd and 1 Jan 24th. That doesn't include the days/evenings spent on the phone. There have been some ministers who have come to Lacombe, namely Pastors Bilkes Jr., Overduin, Kranendonk, Schoeman, Moerdyk and Candidates Baars and Dibbet, but not as many as we had hoped (13 of 26 Lord's Days/worship services were unfilled). We understand that schedules can conflict and other things outside of our control can prevent the availability of ministers. There are many situations that can interrupt the best of intentions.

For those vacancies our Elders willingly read sermons prepared by ministers within the FRC federation, especially those prepared by ministers that are eligible for a call. Through this, our members were able to hear sermons from these men, even when pulpit supply was not possible. Still, many of our members are not familiar with the eligible ministers, making it difficult for us as we prayerfully consider whom we as a church should call, that is, to know who the Lord would have us call. Some of our members, at our advice, have listened to ministers via sermon audio to try to get to know their preaching. This, however, is not the same as having them on our pulpit and visiting with our members. One could ask, "Why not one of the ministers from the FRC?" Essentially, we have not had opportunity to hear them or get to know them very well at all. We cannot ask them to call someone with whom they are unfamiliar.

There are many needs in our churches in the east but also in the churches of the west. We currently have 50% of the churches in the west vacant. This puts a strain on the other ministers of the west as well as the ministers of the east.

We realise that the Lord is not limited to our knowledge of the men of the federation to make His will clear, but we need to make a wise and informed decision as well.

In the past 8-10 months Scott Dibbet has come to Lacombe on a number of

occasions to provide us with pulpit supply (more than 60% of our pulpit supply has been filled by Scott). As a result he has come to know our congregation on a more personal level. He has visited with our members, come to our church picnic, joined in the youth meetings, and shown to us a love for God and His word, and also for the people of God. He was willing to spend New Years eve and day with us through to January 10, at the expense of not being with his family during the holiday season - a time when most of us wish to be with family. During this time we as a congregation had opportunity to visit with him and get to know him better. We as a consistory also had the chance to meet with Scott and we asked him some of the questions found in Section 5 - Guidelines for Consistories Inviting Guest Ministers on their Pulpits(Acts of Synod 1999, pp. 46-48). Scott's connection to our congregation as shown through this visit, his answers to our questions, and the response from the families of our congregation, has solidified in our hearts and minds that **we need to consider this man as a possible minister for the congregation of Lacombe.**

From Scott's first visit in Lacombe the people here have been drawn to him. He preaches the word of God in truth and sincerity. He displays a love for God, His word and His people. We have seen a willingness in him to come to bring God's word to us. We can not ignore what is in front of us. Could it be that this is the Lord's way of showing us what His desire is for us? We cannot say for certain, but could it not be that God's providence has prevented other ministers from coming to Lacombe?

Further, brothers, we are all aware of the necessity in our federation for ministers. Why would we not look at a man who shows that desire to preach in our churches? Why not see the value in a man who attended the same seminary as our own students? And why not call him to be a minister in our federation? With a surplus of ministers and candidates in the HRC federation and a shortage in the FRC federation would it not be wise to look into this possibility?

For the reasons mentioned above, **we as the consistory of the Lacombe Free Reformed Church ask you as members of the Inter-church Relations Committee to examine Candidate Scott Dibbet to see if in your estimation he would be a suitable candidate for the office of minister of the Word in our churches, and to advise us in our desire to call him as such.**

We pray that the Lord's will would be done in this regard also. May the Lord give you wisdom and may the Head of the Church, our Lord Jesus Christ, assist you in your considerations.

"How precious are the feet of them that preach the gospel of peace and bring glad tidings of good things." (Rom 10:15)

In Brotherly love,

the Consistory of the Lacombe Free Reformed Church.

Publications Committee Report

Esteemed Delegates,

To facilitate their ongoing activities, your Publications Committee has been enabled to meet twice since Synod 2010, namely, 26 October 2010 and 23 March 2011. Rev. Procee is chairman, Rev. Koopman vice-chairman, and Rev. Kranendonk secretary. We may report the following concerning our activities.

The Messenger

Under the valued editorship of Rev. Pronk who is assisted by his able wife, *The Messenger* could be published 11 times in 2010. Rev. Pronk is willing to continue as Editor and his wife is willing to continue to assist in this work; however, she is looking to be relieved of some of the administrative work, such as dealing with advertisements, subscriptions, and scheduling. The committee is investigating ways of having this work done by others.

Open Windows Children's Magazine

This bi-monthly children's magazine, which began in the summer of 2008, continues to be read by around 800 subscribers with much appreciation. The volunteer work of managing editor, administrator, mailer, and contributors is much appreciated. All but a few Free Reformed consistories have ordered bulk subscriptions for their members and the few who have not done so are encouraged to do so.

The committee thanks Mrs. Elly Kranendonk for her years of administrating the magazine and is grateful that Mrs. Janey Slingerland, a member of Calgary FRC with administrative and bookkeeping skills, is willing to succeed her in this position.

Gospel Doors Mission Magazine

The committee publishes Gospel Doors on a triennial basis, with gratitude for Rev. Moerdyk's service as editor.

This magazine facilitates the promotion of the work of Free Reformed denominational committees involved in evangelism and missions (Free Reformed Missions, Home Missions, Refugee, and Evangelism/Radio committees). Two pages are also open to enable local congregations to inform the rest of the denomination about projects in which they are involved.

The committees which submit articles are billed on an annual basis as agreed at Synod 2009.

Yearbook

Thanks to the prompt and precise work of Mr. David Tamminga, the FRC Yearbook 2011 was printed and distributed the end of December 2010, with an attractive new cover. It includes a year in review article by Rev. J. Overduin and an article on Apostasy by Dr. G. M. Bilkes.

Reading Sermons

A total of 7 reading sermons were distributed in 2010 to the congregations by three ministers. Ministers are reminded of the request to supply two reading sermons per year.

Several ministers have not yet submitted their reading sermons on assigned Lord's Days. For this reason, the new Heidelberg Catechism reading sermon series has not yet been issued.

Publications Printed

1. *Malachi: Prophet of God's Advent* by Rev. J. Westerink (May 2010). Each delegate of Synod 2010 received a copy of this excellent series of Bible studies on this little known prophet, with the hope they would pass them on to consistories, societies, or bible study groups for their review.
2. *The Secession of 1834* by Dr. A. Baars (March 2011). This booklet surveys the roots of our churches in the Secession of 1834 and demonstrates why these roots have lasting significance today. Consistories are encouraged to order copies for their members.

Publications in Process

1. *Nahum, Habakkuk, and Zephaniah: Prophets of God's Judgment* by Rev. J. Westerink. These studies filled with careful exegesis and pastoral guidance are presently being edited. Target publication date: Summer 2011.
2. Bible Studies on the Parables by Dr. G. M. Bilkes. This series of highly valued Bible studies which has been published in the Messenger has been reworked for publication as a book. This publication is to be a joint venture with Reformation Heritage Books. Target publication date: Summer 2011
3. Bible Studies on Ezra, Nehemiah, and Esther by Dr. G. M. Bilkes. Like the above mentioned studies, this publication is to be a joint venture with Reformation Heritage Books. Target publication date: Summer 2011.
4. *Apostasy: The Threat, The Signs, The Defense* by Dr. G. M. Bilkes. Due to feedback on his Free Reformed Office-Bearers conference speech on this subject, Dr. Bilkes has been developing his insights into a book(let) on this serious subject for the benefit of office-bearers and church members. Target publication date: Fall 2011.
5. *Holy Baptism* by Rev. G. R. Procee. Due to popular demand, a reworked and re-edited edition of this book published around a decade ago is receiving a professional edit. Target publication date: Fall 2011.
6. *Catechism Class Curriculum*. The committee is in the process of developing a comprehensive Catechism class curriculum. The plan is to publish a textbook with explanations, illustrations, and quotations, a student workbook, and a teacher's manual for use in catechism classes. With the

help of Rev. Koopman and Rev. Lewis, Rev. Schoeman is working on this large and important project. The materials are to be published in two volumes. The first volume covering the first half of the catechism should be ready by the spring of 2012 and the second volume by the spring of 2013.

7. *Sunday School Activity sheets*: Together with the Sunday School Association, a subcommittee is has prepared activity sheets for ages 8 – 11 that match the 163 lessons in the Sunday School Teacher’s Commentary. These are presently being edited. The plan is to publish these in tear-off pads of paper.
8. *What is Free Reformed?* Rev. Pronk is working on a book that covers the roots, history, theology and place of the Free Reformed Churches in North America.
9. *Free Reformed Church Order and supplements*. Once the Church Order committee has established the text of these documents they will be printed. An up-to-date version is available on www.frcna.org.

Promotion

Consistories are encouraged to promote Free Reformed Publications in their churches by making them available to their members, referring to them, and recommending them.

Administration

The committee is grateful for the work of Mrs. Marianne Overduin as Treasurer-Administrator the past three years. Due to the increasing responsibilities of motherhood, she appreciated having someone else take over her work for the committee. Mrs. Janey Slingerland has accepted this position.

www.frcna.org Website

The Free Reformed Churches’ website, www.frcna.org, has been redesigned to give a fresh look. Your feedback is appreciated. The subcommittee responsible for the website plans to ensure that information is kept more up-to-date than previously and is still working on adding various materials, such as the forms found in the back of the Psalter as well as synodical study reports.

Congregations are reminded of their ability to develop their own congregational subdomain (e.g. abbotsford.frcna.org) and manage their own email addresses. For more information they may contact the webmaster, brother Mark Koopman (webmaster@frcna.org).

The local congregations and denominational committees are reminded to use the news@frcna.org email account, which has been set up to keep the denomination up to date about any events or news.

The Psalter Revision

Synod 2010 requested the committee to “investigate the possibility, together with other Reformed Churches that use The Psalter, of reviewing and revising The Psalter that we use for worship in our churches.” Letters have been sent to

the Heritage Reformed, Netherlands Reformed, and Protestant Reformed denominations to determine whether there is an openness to reviewing and revising the Psalter. The committee has not received any official responses.

Financial Report

The 2010 financial report, 2011 budget, and 2012 forecast are attached. The books for 2010 were audited by brothers Ron Pennings and John Vos according to the Synodical finance procedures guidelines and found in good order. Auditors for 2011 are to be brothers Hugh Heaton and Mike Harbour of the Calgary FRC.

Appointments

The terms of Rev. G. R. Procee (4th) and Rev. L. W. Bilkes (2nd) end in 2011. There is also one vacancy, since brother Raymond Roth declined his appointment last year. The Committee recommends that synod reappoint Dr. L. W. Bilkes for a three year term, and also appoint Dr. G. M. Bilkes and brother Steven Byl for a three year term. Dr. G. M. Bilkes is already assistant editor of the Messenger and Steven Byl is a member of the Hamilton FRC.

Recommendations

The Publications Committee presents the following recommendations to Synod 2010:

1. To appoint Mr. Rob VanDoodewaard as assistant to the first and second clerks of Synod 2011;
2. To ratify the appointment of Rev. C. Pronk as Editor of The Messenger.
3. To approve the financial reports for 2010, budget for 2011, and forecast for 2012 of the Publications committee;
4. To reappoint Dr. L. W. Bilkes for a three year term as committee member;
5. To appoint Mr. Steven Byl and Dr. G. M. Bilkes for a three year term;
6. To approve of the actions of your deputies.

With brotherly greetings, on behalf of the Committee,

Rev. D. H. Kranendonk, Secretary

Attached: Financial Reports

Free Reformed Publications
Income Statement January 1 - December 31, 2010

	2010 - Actual	2009 - Actual	<i>Difference</i>
REVENUE			
Acts of Synod	2,815	2,958	-143
Assessments	27,072	34,929	-7,857
Donations	100	13	87
Loan Interest	1,053	815	238
Messenger Subscriptions	39,834	38,509	1,325
Messenger Advertisement	2,225	2,175	50
Miscellaneous Income		650	-650
Open Windows Subscriptions	10,686	10,676	10
Gospel Doors Income	5,600	0	5,600
Publications Sold: FRP	15,922	17,394	-1,472
Publications Sold: Theological Ed	104	0	104
Publications Sold: Youth & Ed	9,926	0	9,926
Total Publications Sold	<u>25,951</u>	<u>17,394</u>	<u>8,556</u>
TOTAL REVENUE	<u>115,336</u>	<u>108,119</u>	<u>7,216</u>
EXPENSE			
Bank Service Charges	40	48	-7
US Exchange Expense	-66	0	-66
Honorarium	160	0	160
Computer Expense	0	1,500	-1,500
Messenger Editing	2,190	2,070	120
Messenger Layout	18,726	15,102	3,624
Messenger Mailing	8,722	10,390	-1,668
Messenger Printing	29,923	31,978	-2,056
Proofreading	108	1,906	-1,798
Total Messenger Costs	<u>59,669</u>	<u>61,446</u>	<u>-1,777</u>
Office Supplies	190	180	11
Professional Fees: Co-ordinator	200	0	200
Open Windows Expenses	12,572	15,428	-2,856
Gospel Doors Expense	7,913	4,564	3,349
Publications Purchased	878	0	878
Publications Printed	12,469	9,999	2,470
Total Publications Printed	<u>13,347</u>	<u>9,999</u>	<u>3,348</u>
Travel	0	160	-160
Website: Hosting	284	221	63
Website: Updating	6,167	0	6,167
Total Website	<u>6,450</u>	<u>221</u>	<u>6,230</u>
Youth & Ed. Books	9,926		2,000
Theological Ed. Books	104		300
Total Expenses	<u>110,506</u>	<u>93,545</u>	<u>16,960</u>
NET INCOME	<u>4,830</u>	<u>14,574</u>	<u>-9,744</u>

**Free Reformed Publications
Budget Proposal**

	2010 Actual	2010 Budget	2011 Budget	2012 Forecast
Revenue				
Acts of Synod	2,815	3,000	3,000	3,000
Assessments	27,072	27,000	27,000	27,000
Donations	100			
Loan Interest	1,053			1,000
Messenger Subscriptions	39,834	38,000	44,000	44,000
Messenger Advertisement	2,225	1,000	2,000	2,000
Miscellaneous Income			500	500
Open Windows Subscriptions	10,686	12,000	13,000	12,000
Gospel Doors Income	5,600	9,000	6,000	6,000
Total Publications Sold	25,951	15,000	15,000	20,000
Total Revenue	115,336	105,000	110,500	115,500
Expenses				
Bank Service Charges	40			
Honorarium	160	1,200	1,200	1,200
Total Messenger Costs	59,669	65,000	67,000	67,000
Office Supplies	190	3,200	500	500
Professional Fees: Coordinator	200		500	500
Open Windows Expenses	12,572	12,000	13,500	13,500
Gospel Doors Expense	7,913	7,000	7,500	8,000
Total Publications Printed	13,347	15,000	18,000	18,000
Total Website	6,450	300	2,000	600
Youth & Ed. Books	9,926			2,000
Theological Ed. Books	104			300
Total Expenses	110,572	103,700	110,200	111,600
NET INCOME	4,764	1,300	300	3,900

Free Reformed Publications
Balance Sheet As At December 31, 2010

	Dec.31,2010	Dec.31,2009
ASSET		
Current Assets		
Cash Clearing	50	50
TD Canada Trust - Canadian Chq	3,076	4,705
TD Canada Trust - US Chq	13,613	13,767
Accounts Receivable	9,733	3,369
Total Current Assets	26,472	21,891
Inventory Assets		
Inventory	32,000	32,000
Total Inventory Assets	32,000	32,000
Investments		
Homestead Christian Care	20,000	20,000
Total Investments	20,000	20,000
TOTAL ASSET	78,472	73,891
LIABILITY		
TOTAL LIABILITY	0	0
EQUITY		
Owners Equity		
Retained Earnings - Previous Year	73,642	59,318
Current Earnings	4,830	14,574
Total Owners Equity	78,472	73,891
TOTAL EQUITY	78,472	73,891
LIABILITIES AND EQUITY	78,472	73,891

Banner of Truth Radio Evangelism Committee Report

For the Synod meeting of the FRCNA meeting in Hamilton, June 6-10, 2001

Esteemed Brothers,

This year's Radio Evangelism Committee report to Synod 2011 is relatively brief. No stations were added or deleted, meaning the half hour broadcast airs weekly still on 17 stations, 6 of which are international, and 11 in North America. Our focus for more North American stations will be in connection with places where we have our Free Reformed congregations.

In thanksgiving to the Lord we may acknowledge encouraging responses to the broadcasts both from the North American stations as well as the International stations. Locally in Calgary and Alberta area there is, by God's grace, evident fruit on the radio ministry, especially by way of requests for a CD of the message. In a few cases, ongoing pastoral visitation is happening on account of initial contact via the radio ministry. These visits provide further opportunity for opening the Word and pointing and calling to Christ Jesus as the way, the truth, and the life. In one specific case, on account of the radio ministry, I will be in charge of the person's funeral when that time should come, and who knows how God may bless the gospel message proclaimed also on that occasion? For the bulk mailing of the printed message, we are combining the Spring and Summer mailings this time so we can send the series on "The Seven 'I Am' Sayings of Christ" in one booklet [seven messages]. Normally now with the half hour program, the booklet is made up of two messages. We pray for God's Holy Spirit blessing also on those printed messages sent to 435 addresses [mainly Africa]. We have one person in Peru who has received our mailings for a long time already, who asked that we send him four copies each time so that he can share them with others.

With regards to requests for Bibles from Africa that are forwarded to Blytheswood Care Center, Scotland, we asked for a follow up to the nine addresses that we had sent in 2010. They send out a study booklet on Mark to be completed by the person and returned to them – once they receive it, they will send a Bible. Of the nine names sent to them in 2010, they received one response so far which resulted in the completed study booklet and a Bible. They mentioned that there is still time for more returns as responses generally are slow and delivery is sporadic.

We are thankful for the continued support for the Banner of Truth radio ministry. Without any question, the proclamation of God's Word and the clear gospel call over the air waves is something bearing fruit to God's praise, serving both in God's sovereign good pleasure as a seed of regeneration and as food for the soul. On February 28, with a funeral service from a member of our church here

in Calgary, a person in conversation stated, “Oh, you are the preacher on that radio broadcast? I always think that is such a good program with such sound theology.” May that always be the testimony in regards to the Banner of Truth broadcast put out by the FRCNA!

In regards to merging with the Home Mission Committee, it makes a lot of sense to do so, serving as a sub-committee along with it. Working within the confines of a larger Home Mission mindset is advantageous for several reasons. It prevents us on the one hand from having too narrow a focus in our radio evangelism work, and at the same time it brings the radio evangelism work in closer conjunction with our churches. We encourage also what Langley FRC has begun, having its own broadcast gleaned from Sunday’s messages alongside of our denominational program. We have a message to proclaim! Working within a larger committee is also advantageous just in view of the maxim, “in the multitude of counsellors there is safety”, (Proverbs 11:14b & 24:6).

With the proposal to join our committees it is helpful that we maintain separate accounts in regards to the finances meaning also we propose that we still speak of radio evangelism work and have a radio evangelism quota as before. This year we are suggesting to keep the quota at \$12.00 urging again that the churches also include extra collections for radio evangelism in addition to the synodical approved quota.

Br. Reinder Devries, who has served as treasurer since 2002, asked to be relieved from the committee and the work midterm, as of January 1, 2011, requiring us to find a replacement prior to this Synod in June 2011. At the suggestion of a committee member and in consultation with the Brantford FRC pastor, we have asked Br. Ken Vandenberg to take up this position. He is a confessing member in good standing in the Brantford congregation having also experience and expertise in accounting. We are thankful for his willingness to take up this position, and hereby ask that he be approved by this Synod for this position, making him a member also of our proposed merged committee. We acknowledge this is not the normal procedure for appointing committee members and ask for your understanding with this exception.

This past year we had to make some updates to both the computing system and the Adobe software that helps us to prepare the broadcasts. We are also in consultation with a sound specialist in Calgary to keep on the lookout for ways and means to improve the overall broadcasting procedure and system used. In this connection, Br. Jim Koopman has served on the Radio Evangelism Committee since 2003. His technical support and also his helpfulness in regards to the finances and bookkeeping remain a real asset in the work or radio ministry. We note also that the Punjabi radio broadcast on Saturday nights on KARI did continue through the last year using repeat messages. It was determined, also in conjunction with Langley FRC, that this could be helpful in further outreach later, depending on the future role and work of Rev. K. Gangar. The Punjabi broadcasts have now ceased however, at least for a

time, as Langley FRC has taken over the Punjabi time slot in order to broadcast its own English sermons in the Valley.

Our trust is in the Lord in this work, where in most cases our listeners will never be known and the fruits of the radio ministry never tallied here on earth. To God be the glory whenever and wherever His gospel Word is blessed in a fruitful way, bringing conviction, conversion, and consecration in spirit and truth before Him. *“For of Him, and through Him, and to Him, are all things, to Whom be glory forever, Amen”* (Romans 11:36).

Recommendations:

1. To approve the joint merger plan effective as of this Synod, June 2011;
2. To approve the financial statement and budget 2011 & 2012. This implies also that we approved keeping the quota at \$12.00 and encourage extra collections besides;
3. That Br. Ken Vandenberg of the Brantford FRC be appointed as treasurer for the Banner of Truth Radio ministry;
4. That a letter of thanks be sent to Br. Reinder Devries for his years of faithful service as treasurer of the Banner of Truth Radio ministry;
5. Approve the actions of the Radio-Evangelism committee.

On behalf of the Radio Evangelism committee,

Pastor Hans Overduin

March, 2011

Free Reformed Churches of America
Banner of Truth - Radio Evangelism Fund
 Balance sheet as at December 31,2010

	<u>Note</u>	<u>2010</u>	<u>2009</u>
ASSETS			
Cash & Short Term Deposits	3	\$54,857	\$75,882
Accounts Receivable	5	1,196	404
Securities	4	16,390	16,325
Total Assets		\$72,443	\$92,611
LIABILITIES			
Accounts Payable	7	4,130	1365
Other			
Total Liabilities		4,130	1365
EQUITY			
Opening Balance		\$91,246	\$100,341
Operating Surplus (Deficit)		-22,933	-9,095
	9	68,313	91,246
		\$72,443	\$92,611

Free Reformed Churches of America
Banner of Truth, Radio Evangelism Fund.

INCOME STATEMENT

For the year ending Dec. 31 ,2010

	2010	2009	Variance	F/(U)	Notes	2010	2009
	<u>Actual</u>	<u>Actual</u>	\$	%		<u>Budget</u>	<u>Budget</u>
<u>REVENUES</u>							
Assessments	45,110	44,660	450	1%		45,000	45,000
Interest	200	585	-385	66%		2,000	2,000
Collections	27,440	36,828	-9,388	25%	6	20,000	20,000
Donations - Individuals	3,382	2,300	1,082	47%	7	5,000	5,000
Total Revenues	\$76,132	\$84,373	(\$8,241)	10%		\$72,000	\$72,000
<u>EXPENDITURES</u>							
Web Broadcasting	409	391	18			700	700
Radio Stations	87,005	83,814	3,191	4%		80,000	80,000
	87,414	84,205	3,209	4%		80,700	80,700
Administration							
Tape/mailings	5,640	4,241	1,399	33%		7,000	7,000
Bank Charges	194	208	~	~		600	600
Other	5,817	4,814	1,003	21%		12,500	12,500
	11,651	9,263	2,388	26%		20,100	20,100
Total Expenditures	\$99,065	\$93,468	5,597	6%		\$100,800	\$100,800
OPER.SURPLUS(DEFICIT)	(\$22,933)	(\$9,095)	(\$13,838)	152%		(\$28,800)	(\$28,800)

Free Reformed Reformed Churches of America
Banner of Truth, Radio Evangelism Fund.

BUDGET
For the Year 2011

	2010 <u>Actual</u>	2010 <u>Budget</u>	Variances \$	F/(U) %	Notes	2011 <u>Budget</u>	2012 <u>Projection</u>
<u>REVENUES</u>							
Assessments	45,110	45,000	110	0%	5,8	45,120	54,144
Interest	200	2,000	-1,800	-90%		500	500
Collections	27,441	20,000	7,441	37%		20,000	20,000
Donations - Individuals	3,381	5,000	-1,619	-32%	7	3,000	3,000
<u>Total Revenues</u>	\$76,132	\$72,000	4,132	6%		68,620	77,644
<u>Expenditures</u>							
Web Broadcasting	409	700	-291	-42%		800	800
Radio Stations	87,005	80,000	7,005	9%		92,500	92,500
	<u>87,414</u>	<u>80,700</u>				<u>93,300</u>	<u>93,300</u>
Administration							
Tape/mailings	5,640	7,000	-1,360	-19%		6,500	6,500
Bank Charges	194	600	-406	-68%		650	650
Other	5,817	12,500	-6,683	-53%		8,000	8,000
	<u>11,651</u>	<u>20,100</u>	<u>-8,449</u>	<u>-42%</u>		<u>15,150</u>	<u>15,150</u>
<u>Total Expenditures</u>	\$99,065	\$100,800	(\$1,735)	-2%		\$108,450	\$108,450
OPER.SURPLUS (DEFICIT)	(\$22,933)	(\$28,800)	\$5,867	-20%		(\$39,830)	(\$30,806)

Free Reformed Churches of America.

Notes to Financial Statements

Banner of Truth-Radio Evangelism Fund
For the year ended December 31, 2010

1 Significant Accounting Policies:

The financial statements of the Radio Missions fund are prepared using the Accrual basis of accounting. All representations are in Canadian dollars. The exchange rates used for the financial statements are as follows:

	<u>Avg.</u>	<u>Closing</u>
2007	1.093	1.028
2008	1.089	1.260
2009	1.160	1.050
2010	1.030	1.000

2 Review of the statements:

The Financial Statements of the Radio Mission Fund have been reviewed, utilizing the 1996 audit program by Ken deBlicek (Brantford) and Greg Neven (Brantford) They were found to accurately represent the financial transactions and current position of the fund.

3 Cash:

Cash and short Term deposits consist of the following:

	2010	2009
Cnd chequing:		
Bank Balances	8,483	
Deposits held over year end	<u>5,755</u>	
	14,238	11,169
Investment Account	<u>39,356</u>	<u>63,721</u>
	53,594	74,890
US chequing	<u>1,263</u>	<u>992</u>
	<u>\$54,857</u>	<u>\$75,882</u>

4 Securities:

Securities held are Guaranteed investment certificates.

Identification #	Interest %	Face Value		Maturity Date	Accrued Interest	
		2009	2008		2010	2009
1842665	0.40%	<u>16,390</u>	16325	June 9/11	<u>37</u>	<u>37</u>
					<u>37</u>	<u>37</u>

5 Accounts Receivable:

	2010	2009
Interest from Securities	37	37
GST refund	1459	367

Assessments:	Opening	Current yr	Amount	Closing
Congregation	Balance	assessment	Paid	Balance
Abbotsford	0	1,150	1,150	0
Bellevue	0	0	0	0
Bornholm	0	950	950	0
Brantford	0	3,550	3,550	0
Calgary	0	450	450	0
Chatham	0	2,170	2,170	0
Chilliwack	0	2,850	4,000	-1,150
Pompton Plains	0	1,510	1,510	0
Dundas	0	4,500	4,500	0
Grand Rapids	0	3,070	3,070	0
Hamilton	0	3,370	3,370	0
Lacombe	0	930	930	0
Langley	0	810	810	0
London	0	850	0	850
Mitchell	0	2,300	2,300	0
Monarch	0	3,380	3,380	0
Fenwick	0	3,000	3,000	0
St George	0	2,670	2,670	0
St Thomas	0	3,080	3,080	0
Vineland	0	4,520	4,520	0
	0	45,110	45,410	-300
				-300
TOTAL Accounts Receivable				1196
				404

6 Collections by various CONGREGATIONS:

Brantford	4,230
Calgary	0
Chatham	0
Chilliwack	3,915
Dundas	0
Fenwick	5,000
Hamilton	6,072
Langley	5,105
Mitchell	2,483
St George	635
	<u>27,440</u>

7 Accounts Payable 4130

8 Assesments
As per 2010 yearbook - 4512 members x \$12 54,144

9 Net equity

Our net equity position at the end of 2010 is \$68,313. Based on the 2011 and 2012 budget, our cash resources will be complete depleted before the end of 2012. Being sensitive to the current annual assessments for the denomination, we are seeking the advice of Synod on the future funding of the Banner of Truth. Our annual needs currently are \$110,000. Suggested options include:

Increase in quota starting with the 2012 year
Request extra collections from the congregations

Refugee Committee

The refugee committee exists as a Sponsorship Agreement Holder (SAH), with authority from the Canadian government to sponsor refugees to enter Canada. These applications then go to the government for their approval. We limit our applications to Christian Refugees, with a statement of faith attested by a local pastor. Our committee meets four times per year to review the actions of the coordinator, coordinate promotional material, and review our financial situation. Our churches in the US can still be of assistance with collections and prayer, enabling us to run an office and employ our refugee coordinator. Though this work has its challenges and setbacks, it is still a beautiful thing to be part of. In 2010 10 people arrived in Canada through the work of this committee, and we have 36 cases involving 123 that are pending government approval.

Recent developments

Our committee continues to be viewed by the federal government as one of the significant sponsorship agreement holders (SAHs) in Canada. Therefore our coordinator, Mrs. Heddie Driegen, is flown to Ottawa at government expense to take part in yearly meetings with immigration people. Unfortunately helping refugees is not very high on the priority list of the government, because the average Canadian is focused domestic issues, and therefore our MP's do not receive many requests to broaden support for this work.

The chairman and our coordinator also participated in a regional meeting in Vancouver, in which SAH's across Canada are banding together to form an association to better represent our needs to the government. These meetings are interesting to say the least, given that every one from the Unitarians and the United Church of Canada to the Roman Catholic Church are at the regional meetings. Their SAH's of course remain independent from ours, but we consult together to have a common voice to the government on matters of mutual concern.

Possibility of cooperation with other denominations

In our last synod report, we asked for permission to explore becoming a non profit organization for several reformed denominations rather than being a synodical committee. We have explored contact with the United Reformed and Canadian Reformed churches. Neither is interested in this cooperation at this time. It seems they are willing to use our services, but not willing to seek further involvement. In particular in the Fraser valley, the Canadian Reformed churches use our services as much as our own churches do.

Financial status

We are thankful to report that after several years of struggling financially, the churches are giving us enough via collections and our minimal quota to maintain expenses. Thank you for supporting this beautiful work. We would love to see this support translate into more sponsorships, especially in our eastern churches!! Our coordinator is happy to facilitate this and answer questions, as well as doing a presentation for your local congregation. Our new promotional material will be available at synod.

On behalf of the refugee committee,

Rev. Eric Moerdyk (chairman)

Recommendations:

- 1) Maintain the \$1 quota
- 2) approve the attached budget and financial statements
- 3) approve the actions of the committee

Refugee Committee

Balance Sheet

December 31, 2010

ASSET

CURRENT ASSETS

Cash - Aldergrove Credit Union	46,352.00
Petty Cash	600.00
Outstanding Deposits	-
GST -Receivable	39.26
Equity - Aldergrove Credit Union	<u>25.94</u>
TOTAL ASSETS	<u>47,017.20</u>

TOTAL ASSET 47,017.20

LIABILITY

LIABILITIES

Accounts Payable	<u>960.00</u>
TOTAL LIABILITIES	<u>960.00</u>

TOTAL LIABILITY 960.00

EQUITY

RETAINED EARNINGS

Retained Earnings	32,656.89
Current Earnings	<u>13,400.31</u>
TOTAL RETAINED EARNINGS	<u>46,057.20</u>

TOTAL EQUITY 46,057.20

LIABILITIES AND EQUITY 47,017.20

Refugee Committee

Income Statement

Year ending December 31, 2010

REVENUE

INCOME

Contributions Received	36,594.16
Interest Income	<u>101.80</u>
TOTAL INCOME	<u>36,695.96</u>

TOTAL REVENUE	<u>36,695.96</u>
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EXPENSE

EXPENSES

Auto expense	52.00
Bank Charges	29.60
Conventions, fees, membership	428.66
Gifts	215.65
Miscellaneous	114.88
Office Cost	1,202.13
Promotional	960.00
Salaries, CPP, EI expense	<u>20,292.73</u>
TOTAL EXPENSES	<u>23,295.65</u>

TOTAL EXPENSE	<u>23,295.65</u>
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NET INCOME	<u>13,400.31</u>
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Christian Refugee Committee

Budget 2012

Salary	\$ 20,000
Office costs	\$ 2,000
Travel, Conventions, Vehicle	\$ 3,000
Promotional	\$ 3,000
<hr/>	
Total	\$ 28,000

Theological Education Committee Report

ANNUAL REPORT FOR SYNOD 2011

Esteemed Brothers,

Your Deputies for Theological Education are pleased to provide you with the following account of their actions since we reported to Synod 2010. We met three times: October 25, 2010; March 24, and 25, 2011. At these meetings the following matters were discussed and/or implemented.

Executive

The present executive of the committee consists of Rev. J. Schoeman as chairman, Rev. D.H. Kranendonk as vice-chairman, and Rev. G.R. Procee as secretary.

Student for the Ministry

Your deputies are pleased to announce that at their March meeting they were able to accept a young man for ministerial studies. This is Mr. John G. Procee, confessing member of the Dundas Free Reformed Church. He is married to Marlies and together they have 3 children, with a fourth child expected in June. John is 29 years of age and has worked in electrical engineering for a number of years. During the last few years he studied towards gaining a BA in history, including two semesters of Greek. With the approval of your body, John hopes to commence full time studies at PRTS coming August.

Theological Education at Puritan Reformed Theological Seminary

Deputies are pleased to report to you that the work of theological education at Puritan Reformed Theological Seminary in Grand Rapids is progressing well. The support base for the seminary is steadily increasing and widening. Mr. Henk Kleyn, currently an elder in the Grand Rapids congregation, serves as registrar. PRTS is under the supervision of the Board of Trustees (BOT).

In November Rev Schoeman and Rev. Kranendonk paid an extensive visit to PRTS to meet and interview the FRC students, and each member of the fulltime faculty individually. This visit proved to be very worthwhile to gain insight in the functioning of PRTS. They were present at various lectures and witnessed daily proceedings and teaching at the seminary. Overall our two delegates were favourably impressed. They did note a change in the student body as the majority of the students are from a non-HRC/FRC background. Quite a few students are from abroad. Despite the many changes since they studied at PRTS, our two delegates recognized the teaching was still the same scriptural, confessional teaching.

Discussions were also held with the registrar, br. Henk Kleyn and the faculty regarding the actual course requirements. A need is felt to lower the total

required credits to be more in line with the demands of other North American seminaries. The following courses have now been changed into electives:

- 321a: Life and thought of Augustine
- 321b: Theology of John Calvin
- 329b: Contemporary Theology: 20th century British Theol.
- 433: Critical thinking for the Ministry
- 441a: Theology of Patristic Creeds
- 615b: Leadership and Administration.

Course 622: Church Polity became a required course.

This all led to a new required number of course credits of 136 comparable to the 154 credits that were initially required.

Regarding the required number of credits, your deputies have requested the BoT to re-introduce some exegesis classes that had been eliminated. Your deputies consider exegesis to be of utmost importance. This may mean the required credits in other departments will need to be reduced.

On behalf of your deputies, The two aforementioned ministers also discussed the matter of grading of students and urged the faculty to make use of standard rubrics. The faculty has also begun a system in which each faculty member grades the same paper, once per term, to ensure consistency of grading.

Board of Trustees (BoT)

The executive of our committee had an extensive visit with the faculty of PRTS and the Board of Trustees in January 2011. The purpose of this visit was to interact with the faculty and the Board of Trustees to discuss:

- How to have the seminary be more ecclesiastically rooted to enhance levels of accountability, stability, and continuity.
- How to honour the principle of theological training by the church and for the church.
- How to balance the so-called missionary model of seminary versus the model of training our students for the ministry for N.A. churches so as not to let the seminary lose some of its theological and spiritual content.

In more detail, your deputies discussed with the BoT the need:

- To delineate principles guiding future development plans of PRTS logistically, academically and spiritually.
- To develop a more ecclesiastical based procedure for the recruiting and appointing of academic staff.
- To discuss the possible causes of a perceived disconnect between synodical exams and students' marks.
- To increase our responsibilities in the governing of the seminary.

The FRCNA have two voting members on the BoT, in addition to Dr. G.M. Bilkes who, together with Dr. J.R. Beeke, serves as an advisory member of the BoT. Your deputies had assigned Rev. P. VanderMeyden and Rev. L.W. Bilkes to serve on the BoT of PRTS. Rev VanderMeyden has requested to be relieved of his duties. Your deputies have suggested to the BoT to allow the executive of the committee to serve as FRC representatives on the Board of Trustees.

Psychological Testing of Students.

Your deputies have become aware that currently in his counselling courses Dr. David Murray has a self-assessment study in place, together with a personality test with the assistance of the counselor of the Christian Counseling Center. Your deputies deem this to be sufficient for our students. If there are conditions that we should be aware of, then this will be passed on to the committee.

Dr. G.M. Bilkes

Your deputies allowed Dr. G.M. Bilkes to be on sabbatical from January–August 2011. In universities it is common to allow professors to have such a sabbatical, which is not a vacation but allows them time to concentrate on a specific project or to conduct research in a special field of study.

During these 8 months GMB plans to complete the writing of 2 books: one on Ezra, Nehemiah and Esther, and also one on the Parables. Besides this he is working on three other books: one on *The Piety of Samuel Davies*, another on Typology and yet another of Apostasy. He now limits his work to research, writing and preaching, and will not conduct seminars or be engaged in teaching. He presents written reports to our committee. In the interim Dr. L.W. Bilkes has been asked to function as dean for our FRCNA students from January till August 2011.

Students Huckstead and VanDoodewaard

At our October 2010 meeting your deputies critiqued sermons by the two students and had an extensive interview with both of them. The outcome of this meeting led your deputies to decide that it would be more advantageous for the students not to speak an edifying word in the churches and concentrate on their studies. At the Spring meeting the preaching license of student VanDoodewaard was reinstated, but not that of student Huckstead. Instead student Huckstead will be given four Lord's Days to speak an edifying word in the congregations of Grand Rapids, Hamilton, Dundas, St. George and Brantford with members of the Theological Education Committee present. Your deputies are monitoring this carefully.

The churches are encouraged to send in preaching evaluations to the committee. The committee also passes these evaluations on to the PRTS faculty, which considers such evaluations helpful to properly assess the progress of the students.

Your deputies wish to re-iterate to the churches that 'sermons' delivered by students should not be posted on the Internet.

Furthermore, your deputies wish to remind Synod of the adopted policy that students for the ministry will not be appointed to synodical committees so as to allow them to study full time and not be unduly burdened with other work.

An extended internship is being organized for brother VanDoodewaard during the winter/spring of 2012. An *ad hoc* committee has been established to facilitate this.

Candidate Baars

Seeing Cand. Baars was made eligible for call in December 2009, we request Synod 2011 to consider extending his status as candidate till December 2012 at which stage this candidacy can again be extended for another year. Your deputies advise synod to invite candidate Baars to be briefly interviewed at your meeting to allow him to show reasons why his candidacy should be continued.

Rev. Timothy Bergsma

Your deputies have requested Rev. C. Pronk to be mentor of Rev. T. Bergsma for the duration of one year, lasting till Fall 2011. Rev. Pronk has been requested to give a report to Synod 2012.

Report Treasurer Seminary Fund

Brother John D. Tamminga, Treasurer of the Seminary Fund, provided your committee with a report of the finances of the Free Reformed Seminary Fund, which shall be forwarded to Synod 2011. The salary of the Theological Professor has been adjusted according to the salary grid adopted at Synod 2005.

The treasurer expressed gratefulness for the funds, which have been collected for the Free Reformed Seminary Fund. There is an ongoing need for funds. These funds are only used for the financing of the Free Reformed instruction given at PRTS together with other synodically approved disbursements. The churches should be aware that the reason that we met our budget in 2010 is because of a considerable gift coming from an estate and a higher Canadian dollar.

Ministerial Retreat

The ministers' retreat held in October 2010, was well received by all the participants. This retreat was again held in Puslinch, Ontario with lecturers Dr. A. Neele, and Dr. G. M. Bilkes. There is much appreciation from the ministers for this annual conference. For 2011 the committee proposes to have Dr. Joel Beeke and Dr. Bill VanDoodewaard as lecturers. The retreat is to be held at the Crieff location from Wednesday October 19 till Friday October 21. The costs of the retreat are to be paid out of the Synodical Fund as decided by Synod 2005. For that reason \$1.00 of the synodical quota is designated for the ministerial retreat.

Free Reformed Historical Centre

The Free Reformed Historical Centre is managed by a subcommittee of our committee. It continues to receive materials from the past. Currently it is busy scanning reading sermons, editions of *The Messenger*, and *Acts of Synod* so that these can be made available in digital format. The first 35 years of *The Messenger* have been scanned already.

Appointments

The terms of various members of the committee are expiring in this present

year. The terms of the brothers L.W. Bilkes, C.A. Schouls, Ed Nieuwenhuis, J. Schoeman, D.H. Kranendonk, C.J.Keuning, P. VanderMeyden, and J. Benjamins are expiring in 2011. Rev. Bilkes, and Rev. Schouls are reappointed for a one-year term as primary members. Rev. Schoeman, Rev. VanderMeyden, Rev. Kranendonk, and Elder C.J. Keuning are reappointed as primary members for a three-year term. Elders Nieuwenhuis and Benjamins are both reappointed for a three-year term as alternate members.

Seminary Day 2011

The date is to be Saturday September 17, 2011. Morning speaker: Rev. C. Pronk. Afternoon speaker will be Dr. G.M. Bilkes. Alternate: Rev. H.A. Bergsma. Location: Dundas Church. Organizing church is also Dundas. The organizing church is asked to organize youth activities and to promote this day, by means of half a page ad in *The Messenger*.

Recommendations

Your deputies submit the following recommendations for your consideration:

1. Renew the preaching license to student VanDoodewaard and approve of the preaching arrangements for student Huckstead.
2. Accept Mr. John Procee as student for the ministry in the Free Reformed Churches.
3. Approve the recommendations for the Ministers' Retreat 2011 as outlined in the report.
4. Approve the 2010 Financial Statements of the Free Reformed Seminary Fund.
5. Approve the annual donation of \$20,000 US towards the Operating Fund of PRTS.
6. Approve the 2011 budget and the 2012 forecast of the Free Reformed Seminary Fund
7. Encourage the churches to continue to support the matter of theological education by means of prayer and offerings.
8. Approve the recommendations for Seminary Day 2011.
9. Re-appoint Rev. L.W. Bilkes and Rev. C.A. Schouls as primary members for a one-year term, expiring in 2012.
10. Re-appoint Rev. P.VanderMeyden, Rev. J. Schoeman, Rev. D.H. Kranendonk, Elder C.J. Keuning as primary members of the committee for a three year term, expiring in 2014.
11. Re-appoint Elder J. Benjamins and Elder Edward Nieuwenhuis as alternate members for a three-year term, expiring in 2014.
12. Approve the actions of your deputies.

May the Lord Himself guide and lead you as you deliberate these matters placed before you.

Respectfully submitted, on behalf of your deputies,
G.R. Procee, secretary.

**Free Reformed Churches of N.A.
Seminary Fund
STATEMENT OF FINANCIAL POSITION
December 31, 2010
(In Canadian \$)**

	2010	-	2009
ASSETS			
Cash & Term Deposits	\$ 85,320		\$ 82,340
Accrued Interest			-
	\$ 85,320		\$ 82,340
	\$ 85,320		\$ 82,340
 EQUITY			
Beginning Balance	\$ 82,340		\$ 103,312
Excess (shortage)	2,980		(20,972)
	\$ 85,320		\$ 82,340
	\$ 85,320		\$ 82,340

Free Reformed Churches of N.A.
Seminary Fund
STATEMENT OF REVENUES AND EXPENSES
For the year ended December 31, 2010
(In Canadian \$)

	Contribution per member	Note	2010	2009	Change
REVENUES					
From the churches:					
Abbotsford	\$23.41		\$ 2,505	\$2,190	\$315
Bornholm	44.31		4,475	4,355	120
Brantford	41.14		14,562	9,805	4,757
Calgary	9.96		538	1,368	(830)
Chatham	28.80		6,278	5,941	337
Chilliwack	32.56		8,661	12,866	(4,205)
Dundas	51.49	5a.	24,251	34,144	(9,893)
Fenwick	41.46	5b.	12,605	12,611	(6)
Grand Rapids	129.38		38,684	26,111	12,573
Grand Rapids - scholarship				4,603	(4,603)
Hamilton	57.85	5c.	18,858	26,100	(7,242)
Lacombe	7.22		671	674	(3)
Langley	48.68		3,748	1,585	2,163
London	11.39		854	844	10
Mitchell	20.86		5,153	3,643	1,510
Monarch	17.95		6,426	6,992	(566)
Prompton Plains	40.61		6,172	7,700	(1,528)
St George	7.69		2,285	2,380	(95)
St. Thomas	6.88		2,141	1,928	213
Vineland	40.18		18,000	13,650	4,350
Average:	38.80		176,867	179,490	(2,623)
Other income:					
Seminary Day			4,091	6,885	(2,794)
Elders and Deacons Conference				595	(595)
Prayer Service Synod - 2010			1,377	5,781	(4,404)
Estate of M. Vonk		5d.	10,000		10,000
Sales FRC Studies			234		234
Interest			233	457	(224)
F/X Translation Gain/(Loss)			(784)	(3,577)	2,793
Total Revenues			192,018	189,631	2,387
EXPENSES					
Salaries & Benefits		5e.	118,971	130,434	(11,463)
PRT Seminary - donation		5f.	67,311	73,881	(6,570)
PRT Seminary - scholarship				4,603	(4,603)
Other General			2,756	1,685	1,071
Total Expenses			189,038	210,603	(21,565)
EXCESS (SHORTAGE)			\$ 2,980	\$(20,972)	\$ 23,952

Free Reformed Churches of N.A.
Seminary Fund
BUDGET AND PROJECTION
For the years ending December 31, 2011 & 2012
(In Canadian \$)

	Note	Actual	Budget	Increase(decrease)		2012
		2010	2011	\$	%	Projection
REVENUES						
Church Gifts		\$176,867	\$178,000	\$ 1,133	0.6	\$ 180,000
Seminary Day		4,091	5,500	1,409	34.4	5,750
Prayer Service - Synod		1,377	1,500	123	8.9	2,000
Sales FRC Studies		234		(234)	(100.0)	
Interest		233	200	(33)	(14.2)	250
Estate M. Vonk F/X Translation Gain/(Loss)		10,000 (784)		(10,000) 784	(100.0) (100.0)	
Total Revenues		192,018	185,200	(6,818)	(3.6)	188,000
EXPENSES						
Salaries & Benefits	5g.	118,971	118,000	(971)	(0.8)	120,500
PRT Seminary - Donation	5h.	67,311	65,200	(2,111)	(3.1)	65,500
Other General Exp./Teaching Pastors		2,756	2,000	(756)	(27.4)	2,000
Total Expenses		189,038	185,200	(3,838)	(2.0)	188,000
EXCESS (SHORTAGE)		\$2,980	\$ -	\$(2,980)		\$ -

**Free Reformed Church of N.A.
Seminary Fund
Notes to the Financial Reports
For the year ending December 31, 2010
(In Canadian \$)**

1. Significant Accounting Policies:

The financial statements of the Seminary Fund are prepared utilizing the accrual basis of accounting.

2. Review of the Books:

The financial statements of the Seminary Fund have been reviewed, utilizing the 1996 standard review program, by Mr. R. Naves (Hamilton) and Mr. John Brink (Hamilton)

The records were found to be accurate and in good order.

3. Cash:

Cash and Term deposits consist of the following

	2010	2009
Chequeing Account	\$ 51,938	\$ 49,190
GIC's	33,382	33,150
	<u>\$ 85,320</u>	<u>\$ 82,340</u>

4. Account Receivable:

\$ -

5. Comments:

- a. Dundas - \$160. for 2010 received on Feb.2, 2011
- b. Fenwick - \$661 for 2010, received Jan.28, 2011
The above a. & b. will be included in the 2011 Financial Statements.
- c. Includes \$289 from our preaching station Toronto (collections held in 2009 - see last year's Financial statements)
Toronto - \$362 for 2010 received February 22, 2011.
Will be included in the 2011 Financial Statements
Transferred from the Synodical Fund - see Acts of Synod 2010, Art 32 - No 3, page 22
- d. Decrease in Foreign Exchange rate - average for 2009 - 1,136625; for 2010 - 1,0355583
- e. Donation PRTS (2010) U.S.\$65,000. @ 1.0355583= \$67,311
Donation PRTS (2009) U.S.\$65,000 @ 1.136625 = \$73,881.
Total Salaries & Benefits U.S.\$117,562 @ 1.0015 = Can.\$117,738 (Budget \$118,000)
- f. Donation PRTS (2010) U.S.\$65,000 @ 1.0355583= \$67,311
Donation PRTS (2011) U.S. \$65,000. @ 1.0015 = 65,097 (2011- \$65,200)

Theological Student Support Committee Report

Free Reformed Churches of North America Theological Student Support Committee

Dundas, Ontario
April 12, 2011

Synod of the Free Reformed Churches
In Session June 6-10, 2011
Brantford, Ontario

Esteemed Brethren,

The Theological Student Support Committee submits the following report.

We are thankful to report that all congregations have paid the required assessment to the Theological Student Support Fund for the Year 2010. We acknowledge also, with appreciation, extra donations received from various congregations and others.

The books of the Theological Student Support Fund were audited by Mr. Bill DenBoer and Mr. Aant Koonstra of the Hamilton congregation. The financial records were found to be in good order.

A copy of the financial statement for the year ending December 31, 2010 and a proposed budget for the year 2012 are included with this report.

In preparing the budget for 2012 to support the two students presently studying and considering the addition of a third student the committee is of the opinion that the quota assessment should be increased to \$15.00 for the year 2012. Understanding the need to be fiscally responsible due to the existing financial burden already carried by the congregations of the denomination, the committee thought it prudent to lower this amount to \$13.00 and encourage the congregations to include the Theological Student Support Fund in their extra collection schedule.

Also attached to this report is a suggestion for a revision to the guidelines for the Theological Student Support Committee, Supplement No. E-10 of Church Order Article 19. This revision is in response to the directive given to the committee by Synod 2009 to "propose regulations concerning repayment by candidates of the ministry who do not become ordained ministers in the

FRCNA.”

The term of brothers Ryk Naves and John Wilbrink expires this year. We propose that these brothers be re-appointed for another term.

Proposals to Synod

- g) To increase the assessment for the Theological Student Support Fund to \$13.00 per member for the year 2012.
- h) To approve the financial statement for the year 2010 as presented.
- i) To approve the proposed budget for the year 2012 as presented.
- j) To approve the proposed changes to the Theological Student Support Committee guidelines.
- k) To re-appoint brothers Ryk Naves and John Wilbrink for another term.
- l) To approve the actions of this committee.

May the Lord richly bless your meetings.

Respectfully submitted,

J. Wilbrink, secretary

Appendix: Supplement No. E – 10

(Cf. C.O. Article 19)

THEOLOGICAL STUDENT SUPPORT COMMITTEE MANDATE

The mandate of the Theological Student Support Committee is to provide financial assistance to those theological students who are in need as stated in C. O. Article 19.

REGULATIONS

1. In providing and administering this assistance, Synod has established the THEOLOGICAL STUDENT SUPPORT COMMITTEE consisting of four members, appointed by Synod.
2. The members of this Committee are appointed for a term of three years; after which the members' term shall expire, however the retired member may be re-elected for another term.
3. Every year the Committee shall make an announcement, that young men who have a desire to become a minister of the Word in our churches, may submit a request for financial assistance, providing a favourable report from the Theological Education Committee is issued.
4. The Committee is not responsible for providing payment for services rendered by the students in the various churches.
5. The Committee shall make a full investigation of the applicant's financial status and will grant him a study allowance according to his need;
 - 5.1. The Committee shall require from the student full disclosure of all his liquid and non-liquid assets.
 - 5.2. The Committee is not responsible for any outstanding loans.
6. Every year the Committee, after having received a renewed request from those being financially supported, and following a recommendation from the Theological Education Committee concerning the student's study performance and walk of life, shall again determine the amount of financial assistance for one year;
 - 6.1. The Committee shall request from the student an estimated budget of living expenses, each year, for review.
 - 6.2. The Committee shall require from the students that they report any change in support payment requirements, for re-evaluation
7. Monies for this Fund are to be raised through quota as stipulated by Synod and through special gifts, donations, etc. Payments of quotas are due and payable every three months in advance.
8. The determined support payments shall be forwarded to the students on a monthly basis.
9. The treasurer of the Fund shall receive, disburse, and keep records of all monies in the Fund.
10. A financial statement accompanied by written report concerning the

Committee's activities shall be rendered each year to Synod.

11. Candidates after six months will not receive any further financial support from the Theological Student Support Committee if during a period of six months they have not received a call nor accepted a call. (Synod 1990)
12. Upon receiving and accepting a call during the first six months, the Theological Student Support Committee will make arrangements with the Candidates till they have been ordained in the ministry. (Synod 1990)
13. **Support Reimbursement**
 - 13.1. **In the event that a student, in the judgement of this Committee and the Theological Education Committee has discontinued his study without just cause, the student is obliged to reimburse the Committee for all the monies he has received in respect of financial study assistance.**
 - 13.2. ***In the event that a candidate for the ministry has withdrawn his candidacy or left the Free Reformed denomination without just cause, as determined by Synod, he shall be obliged to reimburse the Committee for the total amount he has received in respect of financial study assistance.***
 - 13.3. **Any minister who leaves the ordained ministry without just cause, as determined by Synod, within ten years shall be obliged to reimburse the Committee for the total amount he has received in respect of financial study assistance minus ten percent (10%) for every full year he has served as minister in the denomination.**
 - 13.4. **The Committee will make proper arrangement of repayment with the person concerned.**
14. The Committee, in order to carry out Article 13 shall require from every student a signed document, reading as follows:

I agree to reimburse the Free Reformed Churches of North America for all the monies owing when the circumstances exist which are described in Article 13 in the REGULATIONS of the Theological Student Support Committee.

Signed: _____ Date: _____

Witness: _____ Date: _____

15. These Regulations may be altered, amended and revised by Synod only.

Legend for Proposed Changes

- 1.) Former Articles 11, 12 & 13 consolidated into Article 13 with subsections
- 2.) Article 13.2 added as per Synod 2009 request.

**Theological Student Support Fund
Statement of Financial Position
December 31, 2010**

Assets:	<u>2010</u>	<u>2009</u>
Cash	110,540	139,126
	_____	_____
Total Assets	<u><u>110,540</u></u>	<u><u>139,126</u></u>
 Equity:		
Opening Balance	139,126	149,665
Operating Surplus / (Deficit)	(28,586)	(10,539)
	_____	_____
Total Equity	<u><u>110,540</u></u>	<u><u>139,126</u></u>

Theological Student Support Fund
STATEMENT OF OPERATIONS
Year ending December 31, 2010

	Note	2010 <u>Actual</u>	2010 <u>Budget</u>	Variance F/(U) <u>%</u>		2009 <u>Actual</u>
					\$	
Revenue:						
Assessments		45,110	45,120	0%	-10	31,276
Collections/Donations:						
Brantford		2,788			2,788	2,215
Chatham		1,311			1,311	3,491
Chilliwack					-	800
Grand Rapids		967			967	1,024
Mitchell		1,547			1,547	-
St. George		2,077			2,077	
Elders & Deacons Conf.					-	
Miscellaneous	5e	10,100	10,000		100	244
Zion Building Society	5d				-	50,000
Interest		588	200	194%	388	313
Student Repayment		900	900	0%	-	900
Total Revenue		65,388	56,220	16%	9,168	90,263
Expenditures:						
Student - Support	5b	93,692	85,000	-10%	-8,692	100,601
Administration Costs	5c	282			-282	201
Total Expenditures		93,974	85,000	-11%	-8,974	100,802
Operating Surplus / (Deficit)		-	-	100+%	194	-10,539

Theological Student Support Fund
BUDGET AND PROJECTION
For the years ending December 31, 2011 & 2012

	Notes	Actual 2010	Budget 2011	Variance %	F/(U) \$	2012 Projected
Revenue:						
Assessments	5a	45,110	45,490	1%	380	59,800
Collections/Donations:						
Brantford		2,788			-2,788	
Chatham		1,311			-1,311	-
Grand Rapids		967			-967	-
Mitchell		1,547			-1,547	
St. George		2,077			-2,077	
Vineland		-			-	-
Miscellaneous	5e	10,100			-10,100	
Interest		588	100	83%	-488	100
Student Repayment		900	900	0%	-	900
Total Revenue		65,388	46,490	41%	-18,898	60,800
Expenditures:						
Personnel:						
Students - Payments		93,692	90,400	4%	3,292	94,400
Administration Expenses		282	100	65%	182	100
Total Expenditures		93,974	90,500	4%	3,474	94,500
Operating Surplus / (Deficit)		-	-	35%	-15,424	-33,700

Theological Student Support Fund
Notes to the Financial Statements
 December 31, 2010

1. Significant Accounting Policies:

The financial statements of the Theological Student Support Committee are prepared utilizing the cash basis of accounting. All representations are made in Canadian dollars.

2. Audit of the Books:

The financial statements of the Theological Student Support Committee have been reviewed, utilizing the 1996 standard audit program, by Aant Koonstra (Hamilton) and Bill Denboer (Hamilton). The records were found to be accurate and in good order.

3. Cash:

	2010	2009
Cash and Term deposits consist of the following		
CIBC Chequing	\$11,202	\$17,812
CIBC Savings	64,958	86,256
CIBC U.S. (Estimated Canadian dollar value)	<u>34,380</u>	<u>35,058</u>
	<u>110,540</u>	<u>139,126</u>

4. Assessments:

Congregation	Opening Balance	2010. Assess.	Amount Paid	Ending Balance
Abbotsford	-	1,150	1,150	-
Bornholm	-	950	950	-
Brantford	-	3,550	3,550	-
Calgary	-	450	450	-
Chatham	-	2,170	2,170	-
Chilliwack	-	2,850	2,850	-
Dundas	-	4,500	4,500	-
Fenwick	-	3,000	3,000	-
Grand Rapids	-	3,070	3,070	-
Hamilton	-	3,370	3,370	-
Lacombe	-	930	930	-
Langley	-	810	810	-
London	-	850	850	-
Mitchell	-	2,300	2,300	-
Monarch	-	3,380	3,380	-
Pompton Plains	-	1,510	1,510	-
St. George	-	2,670	2,670	-
St. Thomas	-	3,080	3,080	-
Vineland	-	4,520	4,520	-
	<u>-</u>	<u>45,110</u>	<u>45,110</u>	<u>-</u>

5. Variance Explanations:

- a. based on 4600 members at \$13.00 per member
- b. Living expenses, books and christian education expenses
- c. Bank charges
- d. Donation received from the Zion Building Society of British Columbia (when the charity closed, two directors allocated \$25,000 each to the student support fund)
- e. Donation of \$10,000 received from the estate of Mrs. Vonk of the Toronto FRC

Youth and Education Committee Report

Esteemed delegates,

The Youth & Education committee met twice since Synod 2010, on Oct. 27, 2010 and Apr. 6, 2011. The chairman is br. Willem Bouma. The vice-chairman is br. Raymond Roth. The secretary is Rev. J. Overduin. And the treasurer is br. Eric deKorte. We report the following:

A. YOUTH MESSENGER

We continue to publish two issues of the Youth Messenger per year – one in the fall and one in the spring. The latest issue was on “Technology.” We continue to be very pleased with the work of Mr. den Hollander as editor, together with the young people who assist him in preparing this publication. At the same time, we continue to welcome feedback and/or suggestions as to how we can improve it. We note that since we have begun to make use of GA Printing, our publication costs have been less, but our publication quality has remained very much the same.

B. CAMPS

1. Camp East

The dates are July 29-August 1. The speaker is Dr. Jerry Bilkes. His subject is “The Five Points of Calvinism.” At the time of writing, we are still in process of determining who will be camp pastors. The camp director is Kim Hamstra. Kim regularly reports to our spring and fall meetings, telling us about the previous camp and discussing plans for the next year’s camp.

2. Camp West

The dates are July 19-23 and the camp will be held in Tulameen, B.C. (Western camps have begun to alternate locations, one year in BC, one year in AB). The planned topic is: “Stand Fast” – drawing from the different times we find this phrase in Scripture. (E.g. 1 Cor. 16:13; Gal. 5:1; Phil. 1:27; 1 Thess. 3:8; 2 Thess. 2:15). Speaker(s) are still to be determined. In previous years, Marvin van Maanen was camp director for this camp. But he notified us at our fall meeting that due to other commitments, he would like to step back from this work. Marvin recommended to us Martin Overduin (Chilliwack). Martin has helped Marvin in the past and Martin is also very involved with the youth in Chilliwack, being employed by the church for work among the youth. The committee endorses Marvin’s recommendation and submits the name of Martin Overduin for camp director west. In order to get plans into place, Martin has already taken up responsibility for organizing this year’s camp. Due to distance, Martin did not visit our meeting in person, but he sent in a report beforehand and we held a conference call with him.

C. YOUTH DEVOTIONAL

Last year in October we were able to publish a new devotional book for youth, ages 12-15. Its title, translated from Dutch is *Message for You*. We published 1650 copies and at our spring meeting it was reported to us that 978 copies have been sold, and we have already been able to recover our publication expenses. We are very pleased with the support of the denomination with many consistories purchasing copies for their families and youth. May the Lord bless this means of putting His Word into the lives of our young people. We are already at work to publish another devotional, this time for ages 16+. We have again asked Rev. and Mrs. Roth to help us and they are busy translating *The Time of Your Life*. As with the previous two devotionals, authors for this book come from a cross section of Reformed denominations in the Netherlands. We look forward to a publication date of October 2012, DV. We welcome any feedback from the churches so that we may continue to publish high quality devotional materials.

D. MISCELLANEOUS

1. Our committee invites two youth advisors to join our meetings. They are currently Aaron den Boer (Hamilton) and Colin Postma (Brantford). These young men serve as our liaisons to the youth of the federation. They participate in discussion and opportunity is given to them at every meeting to raise particular and relevant questions, ideas, concerns, etc. with regard to the youth.

2. One idea still in development stage is to host a monthly video 'podcast' for the youth of the federation. This would be led by Revs. Lewis and Schoeman. They presented it to the committee as a way to connect with many youth at once (whoever will sign in). The format of the program is not yet finalized but it will likely include presentations by the two ministers as well as the opportunity for dialogue and discussion or question and answer with the youth. The committee is supportive of this project and hopes to hear more once Rev. Lewis is settled in NJ.

E. FINANCIAL REPORT

Since we have generated enough funds through the sale of our latest book to be able to publish the next book, we do not need quota support from the federation for that effort. Our other major expenses include publishing the Youth Messenger (approx. \$12000 for 2012) and funding the camps (approx. \$6000 per year), for a total of \$18000. We believe that a \$4 quota will enable us to meet these obligations and therefore we also request that of Synod for the year 2012.

F. APPOINTMENTS

A number of brothers' terms have come due. We are therefore recommending to reappoint Eugene Gritter to a second term (ending 2014), Rev. Overduin to a third term (2014), Raymond Roth to a second term (ending 2014) and Herman deHollander as editor of the Youth Messenger for another year and therefore also an *ex officio* member of the committee for another year.

G. RECOMMENDATIONS TO SYNOD 2011:

1. To reappoint br. Herman den Hollander to the editorship of the Youth Messenger and as an *ex officio* member of the committee.
2. To reappoint br. Kim Hamstra as camp director for Camp East for 2011 and to appoint br. Martin Overduin as camp director for Camp West for 2011.
3. To reappoint br. Eugene Gritter to a second term (ending 2014), Rev. J. Overduin to a third term (ending 2014), br. Raymond Roth to a second term (ending 2014) and br. Herman den Hollander as *ex officio* member of the committee for another year.
4. To approve a quota of \$4 for 2012.
5. To approve the actions of the committee

On behalf of the committee,

Rev. J. Overduin, secretary

Attached: Financial Reports

**Youth & Education Committee
Budget Proposal 2012**

	2010	2011	\$	%	2012 Budget
RECEIPTS (Revenues)	Actual	Budget	Variance	Variance	Projection
Quotas	23,796.36	22,560.00	1,236.36	5.2%	18,048.00
Collections	793.78	400.00	393.78	49.6%	500.00
Sale of Books/Mag.	3,055.00	2,000.00	1,055.00	34.5%	5,000.00
Messenger Sub.	112.00	200.00	-88.00	-44%	100.00
Bank Rebates	17.55		17.55		
Other					
Totals	27,774.69	25,160.00	2,614.69	9.4%	23,648.00
DISBURSEMENTS (Expenditures)					
Purchase of Books					
For Committee	0.00	400.00	400.00	100%	400.00
Seminar Expenses	0.00	400.00	400.00	100%	400.00
Office Expenses	713.06	300.00	-413.06	-138%	700.00
Committee Expenses	100.24	200.00	99.76	50%	200.00
Magazine Expenses	926.61	400.00	-526.61	-131%	1,000.00
Camp(s) Expenses	5,475.00	6,000.00	525.00	8.7%	6,000.00
Bank Charges	24.40	100.00	75.60	76%	100.00
Publications Expenses					
	10,752.52	10,000.00	-752.52	-7.5%	12,000.00
Devotional Books					
Costs	9,729.21	7,360.00	-2,369.21	-32%	2,500.00
Totals	27,721.04	25,160.00	-2,561.04	-10%	23,300.00
Surplus (Deficit)	53.65	0.00	53.65		348.00

**Youth & Education Committee
BALANCE SHEET
December 31, 2010**

ASSETS	2010	2009	2008
Cash & Term Deposits	3,980.40	3,926.75	3,827.32
Total Assets	3,980.40	3,926.75	3,827.32
LIABILITIES			
Accounts Payable	0.00	0.00	0.00
Loans Payable	0.00	0.00	0.00
Total Liabilities	0.00	0.00	0.00
EQUITY			
Beginning Balance	3,926.75	3,827.32	6,362.27
Operating Surplus (-+)	53.65	99.43	-2,534.95
Ending Balance	3,980.40	3,926.75	3,827.32
Total Liabilities and Equity	3,980.40	3,926.75	3,827.32

Youth & Education Committee
STATEMENT OF REVENUE AND EXPENDITURES
For the Year Ended December 2010

REVENUE	2010	2009	2008
Quotas	23,796.36	14,622.42	13,755.00
Collections	793.78	40.00	402.03
Sale of Devotional Books	3,055.00	2,205.00	3,422.00
Youth Messenger Sub.	112.00	161.00	0.00
Interest Income	17.55	0.00	0.00
Bank Rebates		0.00	0.75
Other			
TOTAL	27,774.69	17,028.42	17,579.78

EXPENDITURES			
Printing of Books	9,729.21	0.00	0.00
Office Expenses	713.06	63.68	83.03
Committee Expenses	100.24	103.27	30.00
Magazine Expenses	926.61	568.84	420.00
Camp(s) Expenses	5,475.00	4,600.00	5,087.00
Bank Charges	24.40	129.12	118.36
Publications Expenses (Youth Mess. Spring & Fall)	10,752.52	11,464.08	14,376.34
TOTAL	27,721.04	16,928.99	20,114.73

NET SURPLUS (-+)	53.65	99.43	-2,534.95
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Youth & Education Committee of the Free Reformed Churches of North America
Notes to Financial Statements.
*For the year ended **December 31, 2010***

1. Significant Accounting Policies:

The financial statements of the Youth & Education are prepared utilizing the accrual basis of accounting. All representations are made in Canadian dollars.

2. Review of Books:

The financial statements of the Youth & Education have been reviewed, utilizing the 1996 standard review program by: Gerrie Gratt and Jeff Bokma. The records were found to be in good order.

Ad Hoc Committee Derek Baars Report

Rev. Hans Overduin
Clerk for Ad Hoc Committee Derek Baars
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Langley FRC
Calling Church for FRCNA Synod 2011
Clerk: John denDekker,
16726 80th Ave.,
Surrey, B.C. V4N 0G8
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April 5, 2011

Dear John,

This letter for the FRCNA Synod meeting, the Lord willing, in Brantford on June 6-10, 2011 is regarding matters related to the Ad Hoc Committee Derek Baars appointed at Synod 2009. (See Acts 2009, Article 14 & 31.) Since we were appointed by Synod, the following is a brief report of our actions.

We met as committee on Thursday, March 24. At that meeting we encouraged an initiative on the part of St. George Consistory "to consider calling a meeting of the churches in Southern Ontario to discuss the possibility of 'hiring' Derek to do work in the churches until such time as he receives a call." We think it is correct that this matter proceed more from one of the local churches rather than from a committee appointed by Synod. In this last year at two different times also, two of our ministers have met with Derek and Frances in a pastoral visit and for ongoing communication with him in this time of his candidacy. (In October pastors J. Koopman and H. Overduin met with Derek and Frances, and in April pastors L.W. Bilkes and D. Kranendonk). With the latter visit, the ministers also discussed with Derek his need to reapply for his candidacy, for December 2011, it will be two years since he was given the status of candidate for the ministry in the FRCNA. (See Acts of Synod, p. 124, and Article 27:3, p. 20.) We are thankful to report that while this is not an easy time for Derek, yet he is remaining optimistic and submissive to the Lord's leading. As Ad Hoc committee, we do want to request Synod to appoint for Derek a mentor during this delicate time of his candidacy. The norm has been that the Theological Education Committee recommends a mentor only upon ordination. A mentor,

however, would be most helpful also in the time of candidacy, especially if someone is candidate for some years. We are sure Derek also would welcome this encouragement.

A second matter we wish to address is the ongoing existence of this synodically-appointed Ad Hoc Committee Derek Baars. Since Synod 2010 (Article 29) has accepted the motion “to allow the Theological Education Committee to exercise oversight over candidates for the ministry until the moment of their installation or termination of their candidacy” is it not better that this Ad Hoc committee now be dissolved, and that if still deemed necessary, the Theological Education Committee form a sub-committee accountable to them in regards to Derek Baars?

We want to urge further ongoing prayers in regards to our students for the ministry and especially for when one becomes a candidate, particularly now Derek Baars. The Lord has enabled Derek in his studies for the ministry and given him a strong sense of call to the ministry, and gifted him in many ways. We pray that God will mightily use Derek in His service in His amazing grace and almighty providence.

May the Lord bless the meetings of Synod FRCNA 2011.

Recommendations:

1. To have Synod 2011 appoint a mentor for Derek during his remaining candidacy.
2. To request TEC from now on to appoint a mentor when a student is accepted as candidate for the ministry in the FRCNA.
3. To dissolve this Ad-hoc committee since, as of Synod 2010, candidates are under the oversight of TEC “until the moment of their installation or termination of candidacy” (2010 Acts, Article 29).

On behalf of Ad Hoc Committee Derek Baars: Pastor Hans Overduin.