

Communion of Reformed Evangelical Churches
2011 Council Final Minutes
October 6, 2011

Agenda I, II, III, and IV

Presiding Minister Jack Phelps (hereafter PMC Phelps) called the meeting to order at 9:05. Pastor Burke Shade gave the Prayer of Invocation and Pastor Hatcher led all in singing Psalm 2. President of New Saint Andrews College Roy Atwood addressed the assembly describing the educational vision of NSA and thanked the churches for their support. Earnest Clark, assistant to Pastor Mickey Schneider and missionary to India, also addressed the assembly concerning his work in India.

PMC Phelps exhorted us from 2 Timothy and encouraged us to be diligent to remember why we are here and who we are as ministers of the Kingdom of God, called to shepherd the flock. PMC Phelps prayed.

PMC Phelps instructed the delegates to turn their name cards up if they wish to speak and that in order to bring debate to a close a delegate must be recognized before he can move the previous question.

Agenda V. Roll Call

Roll called at 9:30am. PMC Phelps declared all delegates present and accounted for.

Present:

Anselm Presbytery

Pastor Dennis Tuuri	Reformation Covenant Church	Oregon City, OR
Pastor Dave Hatcher	Trinity Church	Kirkland, WA

Athanasius Presbytery

Pastor Galen Sorey	Christ Presbyterian	Baton Rouge, LA
Elder Bob Corneroli	Holy Trinity Reformed Evangelical	Greenville, SC

Augustine Presbytery

Pastor Virgil Hurt	Providence Church	Lynchburg, VA
Pastor Laurence Windham	St. Peter Presbyterian Church	Bristol, VA

Calvin Presbytery

Pastor Garrett Crow	Christ Church	Santa Clarita, CA
Pastor John Stoos	Christ the King	Sacramento, CA

Knox Presbytery

Pastor Gene Helsel	Trinity Church	Wenatchee, WA
Pastor Alan Burrow	The King's Congregation	Meridian, ID

Tyndale Presbytery

Pastor Jeff Evans	Christ Church	Minnetonka, MN
Pastor Burke Shade	Cornerstone Reformed Church	Carbondale, IL

Wycliffe Presbytery

Pastor Gene Franklin

Pastor Randy Booth

St. David's

Grace Covenant Presbyterian Church

Houston, TX

Nacogdoches, TX

Pastor Stoos asked for Item d to be removed from the Consent Agenda for a technical amendment.

(11/10/6:1)

Pastor Stoos moved for adoption of the amended Consent Agenda, Motion was seconded, without objection Motion carried.

(11/10/6:2)

Pastor Stoos moved an addition to Item d from the Consent Agenda that in Article 3E of the CREC Constitution the reference to Article 4O in the last sentence be changed to Article 4D, Pastor Helsel seconded, without objection Motion carried.

(11/10/6:3)

Pastor Stoos moved for the adoption of Item d, Pastor Burrow Seconded, without objection Motion carried.

Agenda VI. Consent Agenda

- a. Technical amendment to Council Book of Procedures, Article XIII.

Article XIII is amended as follows: Insert the following language:

1. Upon the request of a member church in the CREC, the Minister of presbytery has the authority to register the ministerial credentials of a minister lawfully ordained.

Holding a man's ministerial credentials does not mean that the man is a member of presbytery or council, or a delegate to presbytery or council. The list shall be reviewed and approved by Presbytery annually.

Removing a man's credentials from such a register is not equivalent to defrocking, which can only be done in the CREC at the local church level. Renumber the following sections accordingly.

Rationale: This language was approved as part of the CREC Book of Procedures in 2005 and was in place when Council met in 2008. It was not rescinded by any act of Council, rather it was inadvertently left out of the rewrite of the BOP by the Minister of Council when he incorporated all the amendments to the BOP made by Council in 2008. It properly belongs to the language of Article XIII.

- b. Technical amendment to the form of the Apostles' Creed as found in the CREC Constitution, Article X.A.

Article X.A. is amended as follows:

Insert a semicolon after “He rose again from the dead” and insert the pronoun “He” before the word “ascended.” The sentence will therefore read thus,

“On the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead.”

Rationale: This adjustment of the form of the Apostles' Creed is intended only to clarify grammatically that the ascension of Jesus did not follow immediately upon his resurrection, since the Biblical text indicates there was a period of 40 days between his resurrection and his ascension (Acts 1:3). This revision is consistent with the “received form” of the text given by Philip Schaff in *The Creeds of Christendom*, Volume II.

- c. Amendment of Article III.B of the Constitution to clarify that CREC churches are allowed to use slightly different forms of the Creeds that make translation adjustments without altering the doctrinal meaning of the received text. **Article III.B is amended to read (underlined text is existing language):**

Each church will adopt into its statement of faith the *Apostle's Creed*, the *Nicene Creed*, and the *Definition of Chalcedon* in the form found in the *Reformed Evangelical Confession* below (1 Tim. 6:12). A CREC local church may use forms of the creeds that differ from the forms found in the CREC Constitution, provided that the alternative forms 1) differ only in being an alternative translation; and 2) the adopted form is approved at the Presbytery level at the stated meeting immediately following the decision by the local church to adopt an alternative form. Forms of the following creeds which have been modernized for spelling and usage are acceptable. Forms which have been altered with regard to doctrinal content are not.

Rationale: There are various forms of the creeds in print that have historically been used by churches from different traditions, some of which churches have or may become part of the CREC. In adopting the provisions of Articles III.B, VII.A and X.A-C, it was not the intention of the CREC to preclude the use of forms of the creeds that differ only in translation with respect to punctuation and construct, but that do not differ with respect to the doctrine contained in the creeds. Moreover, it is now recognized that the CREC is becoming increasingly international, so that the use of different forms translated into different languages must be acknowledged. This amendment clarifies the limits of liberty that member churches may

exercise with respect to the form of the creeds used in the various churches.

- d. Technical amendment to address outdated citations: **Article II.F is amended to read (underlined text is existing language):**
F. Any candidate for pastor, minister, or teacher regardless of his level of formal education, will be examined before ordination (See Article ~~IX.C~~ IV.A.2.g.). The candidate will be examined by a local session of elders with regard to his manner of life, knowledge of Scripture, and doctrinal understanding. The presbytery will also examine him with regard to his manner of life, knowledge of Scripture, and doctrinal understanding. The presbytery may or may not recommend his ordination to the session of the local congregation. The local session is not judicially bound by the recommendation of presbytery. If a local session does not abide by the presbytery recommendation, then the presbytery may or may not initiate proceedings according to Article ~~IV.P~~ IV.D.5.

Rationale: This technical amendment corrects residual citations from the 2005 approved documents that were incorrectly retained after incorporation of the 2008 revisions.

Agenda VII. Old Business

- a. Committee Reports
- i. Committee on Missions – Chairman Stoos
The Committee Report is appended to this agenda as **Appendix A.**

(11/10/6:4)

Pastor Stoos submitted the report, thanked Elder Leidenfrost from Christ Church Moscow for his work in organizing the Missions Conference, and moved that PMC Phelps appoint a committee to review the suggested constitutional language in The Committee on Missions Report Appendix A for the next stated presbytery in 2012, and that PMC Phelps appoint another committee to plan the Missions Conference in 2014. Pastor Hurt seconded, discussion followed, without objection Motion carried.

Pastor Stoos thanked host church Christ Church Twin Cities and Arnie Abens for all their work on the Missions Conference. PMC Phelps led all in giving thanks. Pastor Tuuri thanked the Missions Committee for their work.

- ii. Committee on Military Chaplains – Chairman Brainerd
The Committee Report is appended to this agenda as **Appendix B.**

(11/10/6:5)

Pastor Brainerd reported. Pastor Booth moved that the CREC not become an endorsing agency for the military chaplaincy, Pastor Stoos seconded, discussion followed, PMC Phelps called for a vote (3:11:0) Motion failed.

Pastor Franklin, Pastor Stoos, and PMC Phelps all expressed their thanks for the work done by the Committee.

- iii. Committee on Ordination Procedures – Chairman Tuuri
The Committee Report is appended to this agenda as **Appendix C.**

*Pastor Tuuri reported.
PMC Phelps declared a 5 min recess
Meeting reconvened at 11:05am*

(11/10/6:6)

Pastor Tuuri moved for adoption of the Committee on Ordination Report and all the Committee's recommendations contained in the report, Pastor Burke objected for discussion, discussion followed,

Pastor Burke moved to amend the report by adding “/mentorship” immediately following every occurrence of the word internship in the report, and to add the word “oral” prior to the word “examination” in the first sentence of section G2, Pastor Helsel seconded, PMC Phelps called for the vote (14:0:0) Motion Passed.

Pastor Burke moved to amend section E 13 in the report by adding the words “with the candidate present” after the words “executive session”, Pastor Booth seconded, discussion followed, PMC Phelps called for the vote (14:0:0) Motion Passed

PMC Phelps called for the vote on Pastor Tuuri's motion with amendments, (12:1:1) Motion carried.

Pastor Stoos thanks Pastor Tuuri and Committee on Ordination Procedures.

- b. Second Reading of Confessions for inclusion in the Book of Confessions

PMC Phelps explained the rationale for the readings.

(11/10/6:7)

Pastor Evans moved to waive the readings, Elder Corneroli seconded, discussion followed, without objection Motion carried.

- i. Second Helvetic Confession (1566)

(11/10/6:8)

Pastor Tuuri moved to accept the Second Helvetic Confession for inclusion in the CREC Book of Confessions, Pastor Burke seconded, discussion followed, without objection Motion carried.

- ii. 39 Articles of Christian Religion

(11/10/6:9)

Elder Corneroli moved to accept the 39 Articles of Christian Religion for inclusion in the CREC Book of Confessions, Pastor Craw, seconded, discussion, Pastor Craw objected, PMC Phelps called for the vote (12:1:1) Motion carried.

*PMC Phelps declared the meeting in recess for lunch at 12:00 Noon
Meeting reconvened at 12:55pm*

Agenda VIII. New Business

- a. Presiding Minister's Report

The Minister's Report is appended to this agenda as

Appendix D.

Motion to ratify shall be entertained.

PMC Phelps asked if there were any questions about the report. No questions.

(11/10/6:10)

Pastor Stoos moved to ratify the three actions contained in the Presiding Minister's Report, Pastor Franklin seconded, without objection Motion carried.

- b. Consideration of Motions and Overtures from Presbytery

- i. Anselm

1. Concerning ministerial lists.

(11/10/6:11)

Pastor Hatcher moved for adoption of motion 1 "Concerning ministerial lists," Pastor Stoos seconded, discussion followed, without objection Motion carried.

Insert a new paragraph 4(5) in Article XII of the CREC Book of Procedures as follows:
4. Upon receipt of a written request from the session of a CREC member church, the Minister shall add to the list of recognized ordained men a lawfully ordained minister who is a member of that local church, but who is not currently installed as an officer in that church. Such action by the Minister

shall be subject to ratification at the next stated meeting of the presbytery.

Rationale: Article IV of the CREC Council Book of Procedures describes a mechanism for presbytery to maintain a list of “formally recognized” ministers within the CREC. Since all ministers in the CREC are required to be members of their local congregations unless granted a temporary dispensation by a unanimous vote of presbytery (Constitution, Article II.B), CREC presbyteries do not “hold” credentials in the same manner as other Presbyterian denominations. The list maintained by the minister of presbytery is, therefore, merely a means by which the credentials of ministers within the CREC can be made known to inquiring bodies inside or outside the CREC. In actuality, all ministerial credentials in the CREC are held by local Sessions, not by the broader assemblies. The situation has arisen within at least one CREC member church in which the Session wishes to hold the credentials of one or more previously ordained ministers who are not presently “duly installed” as required under Article IV of the Book of Procedures. Under the current language of Article IV, the Minister of presbytery *may not* include the names of such men on his list of “recognized ordained ministers in the CREC.”

2. Concerning Memorial A.

(11/10/6:12)

Pastor Hatcher moved for adoption of motion 2 “Concerning Memorial A,” Pastor Booth seconded, discussion followed, without objection Motion carried.

Eliminate the Memorial on incorporation from the Constitution of the CREC. *Rationale:*

Given the current makeup of the CREC and the civil law situation that she confronts, Anselm Presbytery does not believe Memorial A serves the best interests of the confederation. We are unconvinced that the text of the Memorial on Incorporation, including its internal justification, are truly reflective of the Biblical teaching on the subject, specifically that filing incorporation papers with the State somehow diminishes or undermines the truth that the Church is a creation of Christ or that He is the “only rightful Head of the church.”

The Scriptures clearly state that the Church is

incorporated by the work of the Holy Spirit (I Cor 12:13, 27). It does not necessarily follow, however, that, if the Church seeks recognition of its corporate status from the civil magistrate, it is thereby transferring allegiance to and according headship to the State. Such action is a mere legal technicality and has no bearing on the Church's status as the Body of Christ. Rather, in many jurisdictions it is a necessary act for the Church to carry out its assigned mission under the Lord Jesus Christ. In many jurisdictions, a church is legally unable to own real property without corporate recognition by the State.

It seems to us unwise to officially proclaim as a confederation that an act sometimes necessary for the work of the Church should be avoided as a matter of policy and practice, unless the Scriptures give a clear word that it is essential to the obedience of the Church to her Head, Jesus Christ.

In addition, we would note that this is an issue that is peculiar to churches in the United States of America. Since the CREC is rapidly becoming an international body, it also seems unwise to include parochial and regional requirements in our constituting documents.

Anselm Presbytery notes that removal of Memorial A from the Constitution will in no way impinge on the decision of any local church's session to remain unincorporated.

3. Concerning the minimum size of presbyteries.

(11/10/6:13)

Pastor Hatcher moved for adoption of motion 3 "Concerning the minimum size of presbyteries," Pastor Hurt seconded, discussion followed, PMC Phelps called for the vote (10:3:1) Motion failed.

Article IV.A.1 of the Constitution is amended to read (underlined text is existing language):

There are two broader assemblies in the CREC: the Presbytery and the Church Council. A minimum of ~~two~~ three local churches is necessary to establish a presbytery (another term in common use is classis). Geographical boundaries of presbyteries may overlap, but in

considering this, presbyteries are urged to remember the law of Christ (Matt. 7:12; 3 John 9).

Rationale: The CREC Constitution in its present form says in Article IV.A.1: “A minimum of two local churches is necessary to establish a presbytery.” The problem with the number “two” is that in section D.5 we read: “After a fair and open judicial hearing at presbytery, a congregation may be removed from membership in the presbytery by a two-thirds vote of the presbytery.” But if there are only two churches in a presbytery, how can one of them be removed from a presbytery “by a two-thirds vote?” This would require at least three congregations in a presbytery: two of them voting for the removal of a third one. The same could be said about section C.5 of the same Article IV: “Before his term is completed, a minister may resign his position, or may be removed by a three-fourths vote of the assembly.” Here we read about “three- fourths vote” and one can imagine a situation when there are two churches in a presbytery and three of four delegates vote for the removing of a minister, but more probable is a situation where delegates from three other churches want unequivocally to remove the minister from his office. This leads to a conclusion that in certain critical situations a presbytery containing only two congregations becomes dysfunctional and cannot fulfill its mission. Therefore a presbytery should contain at least three member churches.

4. Items arising from 2011 meeting

Anslem Presbytery New Motions for Council

(11/10/6:14)

A. *Pastor Hatcher moved to amend the BOP of Council, adding "A 'Golden Rule' for Cooperation Amongst Churches" to the BOP, placement in the BOP to be left to the discretion of the Presiding Minister of Council. Pastor Stoos seconded, discussion followed, without objection Motion carried.*

A "Golden Rule" for Cooperation Amongst Churches

I. Scriptural Basis

"Being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope

of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (Ephesians 4:3-6).

"For just as we have many members in one body and all members do not have the same function, so we who are many, are one body in Christ, and individually members one of another" (Romans 12:4,5).

Also see John 17:21; I Cor. 1:10-13, 12:1ff; Matt. 5:9; Rom. 14:19

II. Principal Concerns

A. That we promote the unity, peace and purity of churches in the matter of their mutual involvement in the movement of members.

B. That we develop greater knowledge of, respect for and communication with these congregations and denominations in the area of their ecclesiastical discipline.

C. That we, while promoting goodwill between the churches, seek also to promote the growth and maturity of the persons involved through the positive application of church discipline.

D. That we signify our desire to discipline members by not ignoring another church's discipline, and that we believe that the judgment of officers in Christ's church may not be disregarded as though they were not acting for God in His church.

E. That we demonstrate to all that the church of Christ is one, and that He has one law for all its parts.

F. That churches have occasionally, while perhaps unintentionally, received members and/or ordained officers who were under various stages of discipline in other churches, thus creating misunderstanding and tension between the churches.

G. That we recognize the need for mutual freedom and openness on the part of the churches.

III. The "Golden Rule" for Church Cooperation

THEREFORE, out of concern to build the Church of Jesus Christ we recommend that each local church respect the other's procedures of discipline and pastoral concerns by affirming and applying the following courteous code of behavior as a guide for our churches in receiving members from other churches:

1. We will be sensitive to the presence of existing churches and missions ministries of other churches and will take great care in receiving members of those existing ministries.

2. We will refrain from receiving into membership a member of another local church until we have made a good faith effort to contact the officers of the former church.

3. We shall inform churches that are being attended by those under our discipline of the nature and extent of the disciplinary procedure, thus enabling informal consultation between the pastors and/or elders of both churches.

4. We shall refrain from receiving into membership a person under disciplinary action from his former church until we have taken into

serious account the discipline of and the information supplied by the former church.

5. We shall refrain from receiving into membership a person under discipline until the officers of his former church have been contacted to determine if any needed and proper restitution has been made or committed to and/or reconciliation has been seriously attempted. We shall make a good faith effort in such cases to satisfy the officers of the former church.

6. We shall refrain from receiving into membership a person under discipline until after he has made a good faith effort to comply with the requirements of the form of government of the church from which he is separating, and we shall be responsible to see that this is done.

7. We agree that when communication and/or action regarding the movement of a member or ordained officer from one church to another does not satisfy either his former or present church officers, other local pastors or elders may be contacted, with a view to mediation of the problem.

This document is based upon the "Golden Rule Comity Agreement" drafted and adopted by the National Association of Presbyterian and Reformed Churches (NAPARC), as well as recommendations based upon NAPARC's agreement that were adopted by the Orthodox Presbyterian Church (OPC) at its 53rd General Assembly, held in 1986. We are deeply grateful to both NAPARC and the OPC for their fine work, and pray that our adaptation of their work meets with their approval and the approval of Christ's church.

(11/10/6:15)

B. Pastor Hatcher moved that the Presiding Minister of Council commission at least three new designs of our CREC logo, one of which will be chosen by Council in 2014. Pastor Evans seconded, discussion followed,

PMC Phelps requested that Wycliffe's motion on the same topic be brought into the discussion.

PMC Phelps called a short recess. PMC Phelps called the meeting back to order.

Pastor Hatcher withdrew motion Pastor Evans concurred.

(11/10/6:16)

Pastor Hatcher moved to remove the current CREC logo immediately and requested the Presiding Minister of Council to commission a professional firm to design a new logo without any national flags or obvious national identities for approval by a majority of presbyteries in 2012, Pastor Franklin seconded, discussion followed,

Pastor Booth moved to amend the current motion by adding after the word presbyteries the following “and for the Presiding Minister of Council to call an ad hoc meeting of Council to approve the new logo.” Pastor Burrow seconded, discussion followed, PMC Phelps called for the vote, no objections noted, without objection Motion to amend carried.

PMC Phelps called for the original motion to be read with the amendment included, discussion followed, PMC Phelps called for the vote on the original motion as amended, without objection Motion carried.

(11/10/6:17)

C. Pastor Hatcher moved to adopt the language proposed below; Pastor Stoos seconded, discussion,

Pastor Stoos moved to amend motion by deleting everything after “minister of counsel” in Article IV.C.6 b. Pastor Helsel, seconded, without objection Motion to amend carried.

PMC Phelps called for the vote on the original motion as amended, without objection Motion carried.

Article IV.C.4 is amended to read (existing language is underlined):

4. Term limitation:

a. No minister of Presbytery may serve two consecutive terms as minister unless no qualified candidate is willing to serve (I Peter 5:1-4). In such cases a two-thirds vote can extend the term of the current minister.

b. The Minister of Council may be elected to a second consecutive term by a two-thirds vote of Council. A Minister of Council may not be elected to a third consecutive term unless the Council determines by a three-fourths majority that the circumstances are extraordinary.

Article IV.C.6 is amended to read (existing language is underlined):

6. Ministers pro tempore

a. Assemblies shall also elect a minister pro tempore, to serve in cases of the minister’s absence, or to fill out the term of the minister if the office of minister becomes vacant.

b. When Council elects a minister pro tempore, he shall also serve as Assistant to the Minister of Council, and may be nominated as Minister

of Council at the next triennial meeting of Council.

The provisions of this amendment shall be effective immediately.

Explanation:

1. It may, at times, be difficult to find qualified men who are willing and able to serve the CREC as Presiding Minister of Council.
2. Under the current system, the new Minister of Council must spend a year or more becoming comfortable with and effective in the duties of his office. After another two years, he must be replaced and the process begins again. The CREC would be better served if the Council has, readily available to it, the option of retaining an experienced and effective Minister of Council for an additional term.
3. However, we still want to guard against establishing what amounts to a life-time office. Six years seems a reasonable period to provide a balance between stability and change.
4. To further enhance stability, having a succession plan in place will enable the current minister and the current minister pro tempore to work together, facilitating a smooth transition from one to the next at the expiration of the current Minister's term, should the Council decide to nominate the minister pro tempore to succeed the Council minister.
5. The amendment language is written such that Council is not committing unequivocally to elect the minister pro tempore as minister for the following term, but rather allows a reasonable time period for a smooth transition to take place, should the Council so decide.

(11/10/6:18)

D. *Pastor Hatcher moved that the CREC BOP be modified to include a section dealing with electronic communication, to read: "The Presiding Minister of Council will maintain a confidential "list serve" restricted to members of a session for CREC member and mission churches. Those who violate the confidentiality of the list may be removed from the list at the discretion of the Presiding Minister of Council."*

Pastor Tuuri seconded, Pastor Hatcher explained the rationale, discussion followed, without objection Motion carried.

ii. Athanasius

1. Concerning the name of the CREC.

(11/10/6:19)

*Pastor Sorey moved for the adoption of motion 1 "Concerning the Name of the CREC."
Pastor Shade seconded, discussion followed,
With the permission of the body PMC Phelps asked Pastor Lusk to speak to the issue.
discussion followed,*

Pastor Booth requested 5 min recess, granted by PMC Phelps

Meeting Reconvened at 2:35

PMC Phelps called a recess of Council and the delegates assembled as a Committee of the Whole.

After a brief meeting, Pastor Stoos moved for the dissolution of the committee, Pastor Franklin seconded,

Council was called back to order by PMC Phelps.

Pastor Stoos moved the previous question, Pastor Burrows seconded, without objection Motion Carried

PMC called for the vote (12:0:2) Motion carried.

The name, “Confederation of Reformed Evangelical Churches,” is changed to “Communion of Reformed Evangelical Churches.”

Rationale: Churches in the southern states are encountering significant difficulties due to a common identification of the word “confederation” with the word “confederacy” in the popular culture.

2. Concerning Stated Meetings of Presbytery.

(11/10/6:20)

Pastor Sorey moved for adoption of motion 2 “Concerning the Stated Meetings of Presbytery,” Pastor Hatcher seconded, discussion followed, without objection Motion carried.

Amend the first sentence of Article V.1 of the CREC Constitution to read (underlined text is existing language): The presbytery will have a at least one stated annual meeting.

Rationale: As it stands now, the CREC constitutional language on stated meetings can be interpreted to limit a presbytery to conducting *only* one stated meeting per year. If so interpreted, this places an undo burden or limitation upon the Presbyteries for the conducting of their business as they deem fit.

3. Request for discussion of the question: *Is it permissible (or wise) for CREC churches from one Presbytery to sponsor a church within the geographical confines of another Presbytery?*

PMC Phelps limited discussion of the question in #3 to 15 minutes. A decision was made to break at 5:00 for dinner and then return to continue meeting after dinner instead of waiting until morning.

*PMC Phelps announced a 5min recess.
Meeting reconvened at 3:40*

(11/10/6:21)

Pastor Sorey moved, that Article 3D 1 and 2 be added to the constitution, Pastor Hurt seconded, discussion followed, without objection Motion carried.

Article 3D1 "Mission churches sponsored in another geographical territory must receive the approval of the presbytery in which it resides."

Article 3D2 "Any church accepted into CREC membership must be particularized in the presbytery in which it resides."

4. Items arising from 2011 meeting

None

iii. Augustine

1. Concerning qualification of churches for full membership in the CREC.

(11/10/6:22)

*Pastor Hurt moved for adoption of motion 1 "Concerning the qualification of churches for full membership in the CREC." Pastor Windham seconded, discussion followed,
Pastor Hurt withdrew the original motion, Pastor Windham agreed*

(11/10/6:23)

Pastor Hurt moved that the language, "2 or 3" be added before the word elders , Pastor Windham seconded, discussion followed, PMC Phelps called for the vote (4:10:0) Motion failed

Amend the CREC Book of Procedures, Article IV.3.c.iii to read (underlined text is existing language): The mission church shall have at least ~~two~~ three member

pastors/elders, not including pastors/elders of the mother church who have been assigned to serve pro tempore on the mission church's session.

Rationale: The CREC, having a Presbyterian form of government at the local level, requires rule by a plurality of elders. We have always considered two elders as meeting that requirement. However, there have been several instances in various presbyteries where having just two elders created considerable trouble. When two elders are in stark disagreement with one another and they are the only two elders on the session, there is much more potential for

some sort of split in the church. It is hoped that a third elder on the session would alleviate some of this trouble. At the very least, if one of three elders resigns or leaves a church, it is not nearly as damaging as having one of two founding elders leave a church.

Also, CREC practice in the past has been for an elder *pro-tempore* from another church or from a mother church, to be counted in the plurality of elders. Although it may be wise to have an elder from a more mature church serve on a session, we do not think this is a healthy situation or an adequate solution for the requirement of a plurality of elders. It is any local church's prerogative to maintain elders *pro tempore* but this should not qualify them as having adequate leadership in their local church.

2. Concerning notification of Presiding Ministers.

(11/10/6:24)

Pastor Hurt moved for adoption of motion 2 "Concerning notification of Presiding Ministers," Pastor Windham seconded, discussion,

Pastor Stoos moved to change "shall seek counsel" to "shall notify" and to strike C and D from the motion, Pastor Booth, seconded, discussion followed, without objection Motion carried

PMC Phelps called for the vote, (8:2:4), Motion carried.

Insert a new Article IX into the CREC Book of Procedures, to read:

1. The session of elders of each church shall seek the counsel of the Minister of Presbytery under the following circumstances:

a. Before formally admonishing a minister or

elder (formal admonishment consists of an act of the session, entered in the minutes and delivered to the minister or elder verbally or in writing).

b. Before dismissing a Pastor or elder or calling for his resignation.

c. Before excommunicating any member of the church.

d. If there is reason to believe that a crisis is developing in the church.

2. Ministers of Presbytery shall report to the Minister of Council the same information.

Renumber all following Articles accordingly.

Rationale: We are a confederation of churches and call upon one another in the broader church to help us minister within our local churches.

Although there is protection from making unwise decisions in a local session of elders, the particular blind spots of operating as a local church apart from the broader church, still remain. It is our contention that early involvement of a Minister of Presbytery or Council in the situations outlined above will go a long way to prevent tumultuous discords within our churches. The Ministers are the embodiment of Presbytery in between meetings. It is our hope that their involvement in seeking peace in the churches would be a great benefit to the local churches. The actions of Ministers do not become the permanent actions of Presbytery until the Ministers report on the actions and have them approved by the Presbyteries. Thus, there is no fear that the Ministers of Presbytery or Council can act beyond their constitutional authority beyond one year at the most, as Ministers must report their actions annually to have them either approved or disapproved. A concern that some elected minister might act over and above his authority should not keep us from using our ministers now to help keep peace in our churches. A failure to do so will cause our churches to continue to act, for all practical purposes, as independent churches.

3. Concerning Ministers of Presbytery and Council.

(11/10/6:25)

Pastor Hurt moved to adopt motion 3 "Concerning Ministers of Presbytery and Council," Pastor Windham seconded, discussion followed, PMC Phelps called for the vote, (2:12:0) Motion failed

Amend the first sentence of Article IV.C.9.a of the CREC Constitution to read (underlined text is existing language): First, between meetings of the broader assembly, the minister represents is recognized as the embodiment of the broader assembly and acts by initiating and taking prudent steps in furtherance of an action, which he must report to the broader assembly for ratification.
Rationale: (see rationale for previous motion)

4. Items arising from 2011 meeting

None

iv. Calvin

1. Items arising from 2011 meeting

None

v. Knox

1. Items arising from 2011 meeting

(11/10/6:26)

Pastor Helsel moved that the CREC structure their meetings in a way that enables presbyteries to receive and make decisions on items being considered in Council in real time. E.g. conduct Council and presbytery meetings concurrently/alternately. Pastor Burrow seconded, discussion followed, PMC Phelps called for the vote, (2:12:0), Motion failed

(11/10/6:27)

Pastor Helsel moved that Council create a committee to address our standards (e.g. on the list-serve or not, CREC members different than non-CREK members, etc.) with regards to ministers without a call. Pastor Burrow seconded, discussion followed, Pastor Helsel withdrew the motion, Pastor Burrow concurred

vi. Tyndale

1. Concerning pastor compensation.

(11/10/6:28)

Pastor Burke moved to adopt motion 1 "Concerning pastor compensation," Pastor Evans seconded, discussion followed,

Pastor Stoos moved to amend motion by deleting section "f" from the motion, Pastor Booth seconded, discussion followed, PMC Phelps called for the vote on the amendment, without objection motion to amend carried.

PMC Phelps called for the vote on original motion as amended, without objection Motion carried.

Insert two new paragraphs into Article XI.1 of the CREC Book of Procedures, to read:
e. ordination exam committees shall inquire

of local elder boards (session, consistories) as to the adequacy of the teaching elder candidates' compensation package (salary, housing, insurance, etc.);

f. presbyteries shall regularly remind local churches of their duties to teaching elders in matters of compensation.

Rationale:

1. Scripture states that “those who proclaim the gospel should get their living by the gospel,” “one who is taught the word must share all good things with the one who teaches,” and “the laborer deserves his wages.”
2. The current BOP makes no statement as to the necessity of local churches to support their pastors/teaching elders (Art. XI, XII).
3. It has historically been the responsibility of broader, regional assemblies to provide guidance and oversight to local churches on both the reception (“guard the flock”; Acts 20) and care of ministers/teaching elders.
4. It is usually awkward for a local pastor to exhort his congregation and elders as to their duties to him in terms of financial compensation, since it often appears self-serving.

2. Items arising from 2011 meeting

None

vii. Wycliffe

1. Concerning a confidentiality statement.

(11/10/6:29)

Pastor Franklin moved to adopt motion 1 “Concerning a confidentiality statement,” Pastor Booth Seconded, discussion followed, Pastor Franklin withdrew motion, Pastor Booth concurred.

(11/10/6:30)

Pastor Booth moved to adopt the confidentiality statement with paragraph 5 on page 1, #2, and #4-#8 removed, Pastor Hatcher seconded, discussion followed,

Pastor Booth moved to table the motion, without objection the motion was tabled.

PMC Phelps called for a 10 minute recess.

Meeting reconvened at 5:30pm,

Pastor Booth withdrew motion, Pastor Hatcher concurred.

(11/10/6:31)

Pastor Booth moved, for PMC Phelps to appoint a committee to review the confidentiality policy and to propose a confidentiality policy to the presbyteries, Pastor Hatcher seconded, discussion followed, without objection Motion carried.

PMC Phelps appointed Pastor Burrow, Pastor Tuuri, and Pastor Booth as the committee to review the confidentiality policy.

(11/10/6:32)

Pastor Stoops moved to approve the committee, Pastor Franklin seconded, without objection Motion carried.

Insert into the CREC Book of Procedures at an appropriate place determined by the Minister of Council, the Confidentiality Policy attached to this agenda as Appendix E.

2. Items arising from 2011 meeting

(11/10/6:33)

A. Pastor Booth moved that with a $\frac{3}{4}$ approval of Council a Council committee may recommend actions to all the presbyteries for a vote at their next stated presbytery meeting. If $\frac{3}{4}$ of the presbyteries pass the recommended action it shall be considered an action of Council. Pastor Franklin seconded, discussion followed, PMC Phelps called for the vote (11:2:1) Motion carried.

(11/10/6:34)

B. Pastor Booth moved that the Reformed Presbyterian Church of St. Petersburg be moved from Calvin Presbytery to Wycliffe presbytery, Pastor Stoops seconded, discussion followed, without objection Motion carried.

c. Proposal from Minister of Council

(11/10/6:35)

Pastor Franklin moved for adoption of the proposal from the Minister of Council, Pastor Helsel seconded, discussion followed, without objection Motion carried.

- i. Resolution of duplicate language in Constitution Article V.4. and Book of Procedures Article V.1 regarding votes at meetings of broader assemblies. **Delete Article V of the CREC Book of Procedures and amend Article V.4 of the CREC Constitution to read (underlined text is existing language):**
At votes of the broader assemblies, each delegate has one vote. The minister may not vote, and so in those cases

when a church has only one vote because one of ~~their~~ its delegates has been elected minister, the church may put forth a new delegate to take the place of the minister. If the church cannot put forth a replacement, the remaining delegate has two votes.

Rationale: Since the nearly identical language is in the Constitution, Article V of the Book of Procedures is redundant, unnecessary and potentially confusing. The current grammatical usage of the BOP is inserted into the Constitution to correct a problem of agreement.

d. Reconciliation of Books of Procedure (Constitution, Article IV.A.6)

(11/10/6:36)

Pastor Stoos moved to approve the Book of Procedures reconciliation, Pastor Hatcher seconded, without objection Motion carried.

Agenda IX. Election of Presiding Minister for 2011-14

No nominations have been received as of September 5, 2011. A motion is pending in at least one presbytery to address this matter.

(11/10/6:37)

Pastor Franklin moved for Pastor Phelps to be re-elected as the Presiding Minister of Council, Pastor Stoos seconded, discussion followed, without objection Motion carried.

PMC Phelps offered thanks to all.

Pastor Sorey exhorted our churches to remember the financial contribution for the Presiding Minister of Council and offered thanks to Pastor Phelps for his service to the body of Christ.

Pastor Helsel recommended we inquire about financial support for PMC Phelps.

Pastor Shade suggested Pastor Booth pray for PMC Phelps.

Agenda X. Election of Presiding Minister *pro tempore* for 2011-14

(11/10/6:38)

Pastor Stoos moved that Pastor Wilson be elected as Pro-Tem PMC, Pastor Hatcher seconded, discussion followed, without objection Motion carried.

PMC Phelps and Pastor Helsel thanked Pastor Ayers for being the clerk.

Agenda XI. Date and location for 2014 Triennial Meeting of Council.

(11/10/6:39)

Pastor Stoos moved to have 2014 Council at Lake Tahoe in September, Pastor Burrow seconded, discussion followed, without objection Motion carried.

Agenda XII. Good of the Order

Pastor Windham gave thanks for the prayers for his wife who is doing well.

Pastor Booth prayed for Denise Sproul, Kathy Givler and Zack Ramsey.

PMC Phelps announced his intention to have a Presiding Minister meeting each year, as well as an informal vision meeting which would occur halfway between Council with Council members and a few non Council members in attendance.

(11/10/6:40)

Pastor Burrow moved to commend PMC Phelps for his diligent work as our Presiding Minister of Council, Pastor Hurt seconded, all gave thanks.

Agenda XIII. Closing Prayer

Pastor Tuuri prayed

Agenda XIV. Adjournment

Meeting adjourned at 6:45pm