

Agenda for Seventh Called Meeting of the Athanasius Presbytery October 5, 2011, 9:00 AM

Please print out this document for your use at our Presbytery meeting

See Appendix A: Guide to Rules of Order for Presbytery and Council Meetings

I. Invocation

II. Psalm Singing

III. Scriptural Exhortation

IV. Roll Call and Establishment of a Quorum

1. Christ Church, Atlanta GA –
2. Christ Church, Branchville AL –(see Appendix B: Absence of delegates)
3. Christ Presbyterian Church, Baton Rouge LA
4. Holy Trinity Reformed Evangelical Church, Greenville SC
5. Immanuel Presbyterian Church, Clinton MS
6. Providence Church, Pensacola FL
7. Salem Reformed Church, Rome GA
8. St. Mark Reformed Church, Nashville TN
9. Trinity Presbyterian Church, Birmingham AL
10. Trinity Presbyterian Church, Valparaiso, FL

V. Introduction of Guests and Visitors

VI. Acceptance of agenda

VII. Approval of minutes from March 2011 Presbytery Meeting

VIII. Member Reports

1. Christ Church, Atlanta GA –
2. Christ Church, Branchville AL –(see Appendix C: Disaster relief work)
3. Christ Presbyterian Church, Baton Rouge LA
4. Holy Trinity Reformed Evangelical Church, Greenville SC
5. Immanuel Presbyterian Church, Clinton MS
6. Providence Church, Pensacola FL
7. Salem Reformed Church, Rome GA
8. St. Mark Reformed Church, Nashville TN
9. Trinity Presbyterian Church, Birmingham AL
10. Trinity Presbyterian Church, Valparaiso FL

IX. Updates on current candidate and mission churches not being considered for full membership

Christ Church, Lakeland, FL report by Uri Brito. Need to extend mission status?

X. Potential Candidate and Mission Churches for CREC Membership

Christ Church, Pace, FL, Rob Hadding,

Good Shepherd, North Augusta, SC, report by Craig Beaton

Foot Hills Christian Assembly, North Augusta, SC, report by Branchville, AL representative (see Appendix D: Email from Matt Clark)

Geoffrey Trexler, 1130 S. Main St., Saint Stephen, SC 29479, 803.300.2185 (see Appendix E: Email from Geoffrey Trexler)

XI. Introduction and Seating of New Candidate and Mission Churches(none)

XII. Old Business

A. Web site construction

See Article V.6 and 7 of our Constitution and BOP VIII.1.f

B. Presiding Minister Report

C. Annual contribution to Council – \$360/year

Make out to Covenant Bible Church, P.O. Box 227, Palmer, AK 99645, mark check accordingly.

XIII. New Business

A. Resolution on administration of the sacraments

A motion to submit a resolution to add to our BOP that only lawfully ordained men to the office of the Word and Sacrament administer the Sacrament of the meal. Administer means to preside over and not the actual distribution of the elements.

B. Election of delegates for 2012-14 Council

At the conclusion of the 2011 Council, the terms of the present delegates to Council expires. Our alternatives are:

1. Elect new delegates for the next term (2012-2014) with the understanding that one of the delegate places is reserved for the then PM of Athanasius Presbytery
2. Keep the same two delegates, with the understanding that one of the delegate places is reserved for the then PM of Athanasius Presbytery
3. Do nothing at this time and wait until a future Presbytery meeting to elect new delegates to Council

XIV. Discussion of Relevant Council Agenda Items

A. Old Council Business

1. Committee Reports

Committee on Missions – Chairman Stoos

Committee on Military Chaplains – Chairman Brainerd

Committee on Ordination Procedures – Chairman Tuuri (Rich Lusk)

2. Second Reading of Confessions for the Book of Confessions

Second Helvetic Confession (1566)

39 Articles of Christian Religion

<http://rechurch.org/recus/recus/39articles.html>

B. New Council Business

1. Consideration of Motions and Overtures from Presbyteries

Anselm

- 1) Concerning ministerial lists

To insert a new paragraph 4 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.

- 2) Concerning Memorial“A”

To eliminate the Memorial on Incorporation from the Constitution of the CREC

- 3) Concerning minimum Presbytery size

To change the minimum required number of churches to form a presbytery from two to three – Constitution Art. VI.A.1

Athanasius

- 1) Concerning the name of the CREC

That the name, Confederation of Reformed Evangelical Churches, be changed to Communion of Reformed Evangelical Churches.

- 2) Concerning Stated Meetings of Presbytery

To amend the first sentence of Article V.1 of the CREC Constitution to read: *The presbytery will have at least one stated annual meeting.*

- 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?

Augustine

- 1) Concerning qualification of churches for full membership in the CREC

To amend the CREC Book of Procedures, Article IV.3.c.iii, as follows: 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.

- 2) Concerning Ministers of Presbytery and Council

To amend the first sentence of Article IV.C.9.a) of the CREC Constitution as follows: *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.*

- 3) Concerning notification of Presiding Ministers

To 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 sections accordingly.

Tyndale

- 1) Concerning pastor compensation

To insert two new paragraphs into Article XI.1 of the CREC Book of Procedure, as follows:

- 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.

Wycliffe

- 1) Concerning a confidentiality statement

To insert in the CREC Book of Procedures at an appropriate place determined by the Minister of Council, the Confidentiality Statement attached to this agenda as Appendix A.

Proposals from Minister of Council

1. Regarding the list of recognized ordained ministers set forth in BOP Article XII – to be held by Minister of Council (presently ambiguous).
2. Resolution of apparent conflict between Constitution Article VI.4.f and Book of Procedures Article V.4 regarding votes by the Minister.
3. Regarding language in the forms of the Creeds found in Constitution, Article X.

Reconciliation of BOPs

(Athanasius' delegates to Council will be asked to decide which amendments to the various Presbyteries' BOPs made over the past three years to approve for our new unified BOP.)

XV. New Discussion

A. Discussion on Mission Church and Church Plants

B. How should we think of church growth?

C. Other

XVI. Location/Date of Athanasius Presbytery Meeting in 2012

Tentative: March 1-2or 8-9, 2012 (Thursday & Friday)

Location: Christ Church in Branchville, AL has volunteered to host our March meeting
New Orleans has been suggested as a possible location (Mardi Gras 2/21/12)

XVII. Motion of gratitude for hosting church for the General Council

XVIII. Closing Psalm Singing and Prayer

XIX. Motion to Adjourn

Appendix A: A Guide to the Rules of Order for Presbytery and Council Meetings

Moderator

The moderator guides the presbytery meeting. He is responsible for ensuring that the meeting runs smoothly and fairly. The moderator remains impartial during the debate and is not the final arbitrator of all decisions: the presbytery ultimately has the authority and the responsibility to decide how the meeting should run.

Main Motion

The basis for discussion is a formal motion. The motion is put forward by being “moved” by a voting delegate of the presbytery to focus discussion. Each motion must have a mover and a seconder to show that it has at least a minimum of support from the delegates. Once a motion has been put “on the floor” for discussion, debate must focus on the substance of the motion. All other discussion is out of order and not allowed. A main motion may not be introduced if there is any other motion on the floor. The mover must state the motion before speaking in favor of it and motions should (when possible) be written out and handed to the moderator so that everyone is clear on what is being discussed.

Order

Once a motion is introduced, the seconder of the motion is given the right to speak immediately after the mover. To ensure that all delegates of the presbytery have an equal opportunity to speak, the moderator will then recognize other speakers.

Amendments

At any time, a person who has the floor can introduce an amendment to the main motion being debated. An amendment is a motion that alters, adds to, subtracts from, or completely changes the main motion. Once an amendment has been moved and seconded, debate must be on the substance of the amendment. An amendment can only be amended once (that is to say, no amendment may be offered to an amendment of second rank; a motion or amendment may be amended continually as long as amendments are handled in turn or of first or second rank. Second rank amendments are amendments that explicitly modify a first rank amendment and not some other aspect of the main motion.). For an amendment to pass, it needs a simple majority. Once an amendment has either been passed, defeated, or withdrawn, discussion reverts back to the main motion, taking into account whether or not the amendment passed. Complex or lengthy amendments should be written out for the moderator to be able to read back to the presbytery.

Point of Order

If a delegate feels that the rules of order are being broken, he can immediately raise a “point of order,” and state what rule has been broken or not enforced by the moderator. A point of order can interrupt a speaker. It can only be used to ask the moderator to enforce the rules. The moderator decides if the point is valid or not, and proceeds accordingly

Point of Privilege

A point of privilege can interrupt a speaker. A delegate who feels his rights or privileges have been infringed may bring up this point by stating his problem. Privilege refers to anything regarding the comfort or accessibility of the delegate (i.e., too much noise, bad photo copies, etc.), or to the right of the delegate not to be insulted, misquoted, or deliberately misinterpreted. The moderator decides if the point is valid or not and proceeds accordingly.

Challenge the Moderator

If a delegate feels his point of order or privilege has been ruled on unfairly by the moderator, he may challenge the moderator. The moderator then asks for a motion to uphold the moderator, and the vote is taken. The vote decides whether the action decided upon by the moderator is valid, or whether the delegate is correct. This is normally handled as an "Appeal". Its form is, "Mr. Chairman, I appeal from the decision of the chair." It requires a second, whereupon the chair states clearly the question at issue, and his reasons for the decision if he thinks it necessary, and then states the question thus: "The question is, 'shall the decision of the chair stand as the judgment of the presbytery?'" or "Shall the decision of the chair be sustained?"

Point of Information

A point of information is a question. A delegate may interrupt the speaker to ask his question, but the speaker who has the floor has the privilege to refuse the question. The moderator will ask the speaker if he wishes to entertain a question at that time. A point of information is not an opportunity to bring forward information, or harass another speaker, or generally disrupt the proceedings. It can only be a question.

Table

Debate may end in several ways. If a delegate feels that a decision on a motion needs to be postponed for some reason, then he can move to "table" the motion. A delegate may not move to table the motion at the end of a speech, only at the time they are recognized by the moderator. A specified time may be put on the tabling, or the motion may be left indefinite. The only debate allowed is as to the length of tabling, or the timeline involved. The motion to table requires only a simple majority.

Previous Question

If a delegate feels that further debate is unproductive he may make a motion for the "previous question," requesting the debate be ended and that the vote be taken on the main motion(s) before the presbytery. If there is no objection, the meeting proceeds to the main motion(s). If there is objection then there must be a second to the motion for the previous question and the meeting must vote on whether to end debate. This vote requires a two-thirds majority to pass, and is non-debatable. If the "call" passes, a vote on the main motion is immediately taken, without any further debate.

A motion such as "I call for [or "call"] the question" or "I move we vote now" is simply a motion for the Previous Question made in nonstandard term. Care should be taken that failure to understand this fact does not lead to violation of members' rights of debate. Sometimes the mere making of a motion for the Previous Question or "call for the question" may motivate

unanimous consent to ending debate. Before or after such a motion has been seconded, the chair may ask if there is any objection to closing debate. If member(s) object, he should ask if there is a second to the motion or call; or, if it has already been seconded, he must immediately take a vote on whether to order the Previous Question. But regardless of the wording a motion or “call” seeking to close debate, it always requires a second and a two-thirds vote, taken separately from and before the vote(s) on the motion(s) to which it is applied, to shut off debate against the will of even one member who wishes to speak and has not exhausted his right to debate.

Given the foregoing, the Moderator will not consider an unrecognized comment of “Question” or “Call the Question” from members of the Presbytery as the equivalent of a formal motion to call the Previous Question (form, after receiving recognition from the chairman, “I move the Previous Question.”), particularly when other members of the Presbytery are obviously seeking to contribute to debate.

Rescind

A motion to rescind another motion is in order if it refers to a motion passed at another meeting on another day. This cannot be applied to actions that cannot be reversed (i.e., things that have already been carried out). This requires a two-thirds majority to pass.

Reconsider

A motion to reconsider is applicable to a motion that was passed at the same meeting. Such a motion must be moved by someone who voted with the prevailing majority on the previous vote. It requires a majority to pass.

Suspension of the Rules

A motion to suspend the rules of order (so that the presbytery may do something not allowed in the rules) must receive a two-thirds majority vote, is not debatable, cannot be amended and cannot be reconsidered at the same meeting. This motion does not allow for the suspension of a constitution or by-laws.

Adjourn

This motion takes precedence over all others, except to “fix the time to adjourn,” to which it yields. It must be seconded, it is not debatable, it cannot be amended, nor can a vote on it be reconsidered. A motion to adjourn cannot be made when another person has the floor, nor after a question has been put and the presbytery is engaged in voting. The motion to adjourn requires a majority vote.

Refer or Commit

This motion is generally used to send a pending question to a committee so that the questions can be carefully investigated. This motion must be seconded and is debatable, but the debate can only extend to the desirability of committing the main motion, not to the substance or the main motion itself. The motion to refer requires a majority vote.

Minutes

The numbering of motions always is by date, and then by when the motion arose in the meeting (YEAR/MONTH/DAY: NUMBER IN ORDER). So the fourteenth motion during the October 13, 2004 meeting would be numbered like: 04/10/13:14.

The three numbers after either "CARRIED," "DEFEATED," or "TIED" are arranged in a specific order. The first number indicated the number that voted in favor; the second is the number voting against; the third is the number who abstained. Thus, a decision which saw seven delegates in favor, four against, and two abstaining, would look like: 7-4-2.

Appendix B: Absence of delegates from Christ Church in Branchville, AL

Galen,

We wanted to give you a heads up. Unfortunately Ted, Richard, and I have conflicts with the date and will not be able to attend the October Presbytery Meeting in Minnesota. We certainly don't like missing a meeting, but it can't be avoided. We pray that you have a blessed time together, and we look forward to reading the minutes of the meeting when they are available.

We also want to offer to host the meeting in March if that works for everyone.

Blessings,

Keith Diamond

Christ Church – Branchville

Appendix C: Report on disaster relief work in Branchville, AL (Christ Church)

Galen,

As you know, north Alabama was hit with devastating tornadoes in April of this year. Thousands of homes were destroyed and many lives lost. One family in our church lost their home, cars, and possessions. There are several other families along Shoal Creek Valley who are connected with our church that also lost homes and possessions. The father of one of those families, Tom Lee, lost his life saving his family from the storm. He laid his body on top of some of his smaller children to protect them. The house collapsed and he was crushed to death. His wife and 13 children were spared.

Our church is ministering to these families. After the storm our deacons set up a donation tool on our website to help provide support. American Vision heard about the disaster and gave our effort a little publicity. To date there has been a little over \$250,000 raised for these families. Also, we placed a tool on our website where volunteers can sign up to bring work crews to help with the rebuilding effort. There have been construction teams here all summer, some from as far away as Michigan. Several of our families have housed and fed these workers while they are here.

Our church and these families have seen the kindness of God through the generosity of the saints from different parts of the country, and from many different denominations. The Lord has shown Himself more than faithful in blessing these families after a tremendously hard providence.

Thanks for your continued prayers.

Blessings,

Keith Diamond

Appendix D: Email correspondence with Matthew Clark

Galen,

So good to hear from you and know that you are concerned for us.

From the start, our prayers to God have been rooted in a powerful awareness of our own sin. We are prideful, weak, inexperienced and ignorant. We acknowledge that we, apart from His special Gospel working, could move and make things happen, but things born of purely human effort. We have asked God to blow this assembly away like the wind does the chaff, if what is happening here is not of Him and according to His desires. We have asked Him not to add new households if we are out of line with His desires. We have asked Him not to grow us in any way if we are not fruit born of His Almighty movement. Conversely, we have asked the Lord to confirm to us if His Almighty Hand is indeed performing this work. We have acknowledged before Him that we need His comfort and confirmation to know that we are moving according to His leading.

When we first met at the Athanasius Presbytery meeting, we were a church of 3 covenant families with occasional visiting families. Our assembly structure was underway. Our garden was being prepared, with some planting done. We are now a church of 4 covenant families, and have 2 other families attending regularly. One of these families has decided to also covenant with us, so we will shortly be a church of 5 covenant families, Lord willing, and there are strong indications that the other family is likely to join with us as well. The structure is now with a roof, and plywood walls almost complete. It is a ~2600 sqft building with a dug out basement/root cellar, large high-ceiling area for worship with a balcony, and entry foyer area which will hold the kitchen, bathroom and nursing/cry room. We hope to be able to start meeting in the structure by this fall. We have built the structure ourselves, except for the Bobcat work for the basement. We remain debt free with a good surplus set aside for emergency needs. The garden is fruitful with fresh vegetables flowing forth each day. When all 6 families are present, we are an assembly of 36 people.

Our liturgy continues to mature, especially through the teaching from “The Lord's Service.” We recently had a family of baptistic background drive ~2 hours to join us for the Lord's Sabbath Service. They said the covenant renewal service was the most powerful worship they had ever attended. They particularly noted the transforming power of the entire liturgical process, that included the preaching, but was not at all limited to the preaching, unlike most of their prior Sabbath experiences. This was particularly encouraging to us.

We have 1 elder and 2 deacons, and the three of us function as a temporary session, because as the only elder at this time, I told them we had to have more than one man making the decisions. So, all of our decision-making rests under this leadership structure for now. In essence, the 2 deacons are also functioning as ruling elders for now. In addition, we have monthly head of households meetings open to all the fathers of all 6 families. Our constitution is essentially finished, and is very similar to Christ Church Branch Cove and Christ Church Moscow Idaho. We are still working through a few details about doctrinal requirements of future church officers.

We attended the conference hosted by Christ Church Branch Cove last month. It was a wonderful time of relationship building and encouragement. That same weekend, my family and I attended St Mark's for Sabbath feasting together, in Nashville. (Pastor Lusk did the preaching that day.) The other families from our assembly stayed for worship with Christ Church and were encouraged and instructed. Our liturgy has matured as a result of this. The elders and families from Christ Church have remained encouraging and available to us, even in the midst of their most difficult tornado situation. We are very thankful to them.

I do wonder when I read the CREC constitution and book of procedures if perhaps we may be ready to come in as a mission work, but I don't want to be presumptuous or pushy. As I have stated before, we deeply acknowledge our need for outside help, prayer, advice and protection, especially during these early days of this effort. Your advice and thoughts on this topic would be helpful.

It is very unlikely any of us will be able to travel to Minneapolis in October. Please let me know if this will be a problem.

Again, Galen, your continued interest in our well-being is a great encouragement. Please keep us in your prayers before our gracious heavenly Father.

I look forward to sharing a pipe and beer with you in the future!

All for Christ,

Matthew T. Clark, MD MPH

Covenant Family Allergy

North Augusta, SC

www.CovenantFamilyAllergy.com

803 279 7666 phone

803 279 0708 fax

The Lord Jesus said, "Love your neighbor as yourself."

Appendix E: Email from Geoffrey Trexler

geoffrey.trexler@gmail.com

Galen,

Thank you for the quick response. Yes, I have spoken with Craig and once with Jack Phelps, and our meeting with the Hamlins was good. We hoped to start a Bible study with the Hamlins, but the 45 minute travel time (one way) has proved a significant barrier at this point.

We live about an hour north of the city of Charleston, but the suburbs (especially North Charleston) are about 45 minutes away (Goose Creek and North Charleston are just about the same). I am in patient conversation with several people in this area, and I know a few who are cautiously interested in starting something new. The whole thing is still rather vague at this point because I haven't actually mentioned starting a new church.

The Hamlins are interested in starting something in the suburbs (North Charleston or Goose Creek), but my wife and I would prefer to start something a little closer to our area. The town of Moncks Corner is half-way between us and is worth considering. Another factor is that there is an empty church building (previously PCA) available here in St. Stephen. The church building and the parsonage are both for sale (though they are not actively advertised).

As I said, this area is rural, but the potential for reformation in the church at large is greater here, I believe, than in many other places. I would be happy to lead the new plant, and if the need arises I would be willing to pastor as well. There are only about 2000 people in the town of St. Stephen, but in the greater area surrounding the town there are easily another 30,000. The town of Moncks Corner is the county seat, and it draws more business and more people.

The churches in this area are all Arminian, pre-millennial, baptistic, and independent. Many of the churches are black churches in variations of Pentecostal and African Methodist Episcopal. The churches don't work together very much, and there is a lot of ignorance. The need is great. The nearest PCA church is about an hour away, but it too has been effected by the climate of the churches around it.

I was ordained in 2000 at my home church –Fairview Christian Church, Chesapeake, VA. The Christian Church is part of the “restoration movement” started by Thomas and Alexander Campbell and Barton W. Stone (of Second Great Awakening fame). They have been very independent, Arminian, and baptistic for a long time. I used to be a staunch Arminian myself before Wilson and some others helped me make the move to the Biblical view. No, the Christian Church that I was ordained in went a different direction than the liberal UCC and Disciples. They are conservative and hold a high view scripture, but a low view of the Church. They practice weekly communion too. But I know I'm not a good fit for the regular Christian Church any more (though their independence creates a great variety of faith and practice among local congregations).

Yes, I was ordained to preach, baptize, marry, etc., though I was not licensed. The elders of the congregation (5) talked with me, took me before the congregation, laid hands on me and

prayed for me, specifically ordaining me to preach and pastor the Lord's people. As it turned out, I ended up working in Christian education, and I have been in that work for the past 10 years.

I went to two years of Bible college (Roanoke Bible College, affiliated with the Christian Church) right out of high school. I was planning to be a missionary, but concerns about fund-raising led me to consider "tent-making" missions. That line of thought eventually led me into education, and went to another Christian Church school (Lincoln Christian College in Illinois) where I was preparing to teach. During a detour of 10 years with the Air Force (long story), I returned to college. I earned a Bachelor's degree in Religious Studies from Wayland Baptist University before I separated from the Air Force. This is when I was ordained. But we actually moved back to Illinois where I (now I see the foolishness of it) completed a second Bachelor's degree in Classics (Greek and Latin). I was preparing to work in Classical Christian education (as the Lord was then drawing me by many cords in that, which is how I met Doug Wilson). I began graduate studies in Philosophy at Southern Illinois University, but a family emergency led us to move temporarily, and I have never gone back to it.

I now have two Bachelor's degrees (Religious Studies and Classics), an ordination from my home church (which doesn't fit me so well anymore), and a strong desire to see a CREC church planted as close as possible to where I live now. I would like to prepare for ordination with the CREC, but I am not in the financial condition to do much traveling or pay for more classes. I start my new contract with a Christian school in August. As I see it, we are some distance from getting off the ground anyway, but it is truly my heart's desire to learn more and prepare to help plant a CREC church somewhere nearby.

I imagine you know Burke Shade from Cornerstone Reformed Church in Carbondale, IL (maybe you don't). If you do know him, let him serve as a reference for me to begin with. You can reach me by phone at 803.300.2185.

BTW. I have preached many times, I know the scriptures very well, and I have taught Bible, Logic, and Literature from the classical Christian pedagogy for many years. I am informed strongly in my faith by men like Chesterton, Lewis, and Tolkien, as well as by Augustine and Calvin (I add all of this because I don't think I've given the best account of myself in this email).

I look forward to hearing from you again soon.

Grace and peace