

2020 Ad Hoc Council Meeting Minutes

Dallas, Texas

August 26, 2020

I. Welcome and Exhortation from the Word

Pastor and CREC Presiding Minister Virgil Hurt opened the meeting with an exhortation from Psalm 133 and Ephesians that brothers should bear with one another in love and unity. He opened the meeting with prayer.

II. Roll Call and Setting of Quorum-Virgil Hurt Presiding, David Cooper (PMoC Clerk)

Anselm Presbytery

Jerry Owen	Emmanuel Church	Bothell, WA
Dave Hatcher	Trinity Church	Kirkland, WA

Athanasius Presbytery

Rob Hadding	Christ Church	Pace, FL
Uri Brito	Providence Church	Pensacola, FL

Augustine Presbytery

Gregg Strawbridge	All Saints	Lancaster, PA
Laurence Windham	St. Peter Pres. Church	Bristol, VA

Knox Presbytery

Stuart Bryan	Trinity Church	Coeur d'Alene, ID
Alan Burrow	King's Congregation	Meridian, ID

Tyndale Presbytery

Jeremy Sexton	Christ the King Church	Springfield, MO
Rob Davis	Christ the King Church	Springfield, MO

Wycliffe Presbytery

Steve Wilkins	Church of the Redeemer	Monroe, LA
Randy Booth	Grace Covenant Church	Nacogdoches, TX

Quorum established. All delegates present and accounted for.

III. Formation of a new Presbytery (ratification)- Motion from Anselm-Dave Hatcher, Uri Brito (Second)

Motion: That Council would establish the Jan Hus Presbytery, made up of the following member churches of the Provisional Presbytery (region of Eastern Europe and Japan), along with any mission churches under the care of these member churches.

Christian Evangelical Reformed Church Testament of Grace	Mykolaiv, Ukraine
Evangelical Reformed Church	Gdansk, Poland
Evangelical Reformed Church	Mogilev, Belarus
Evangelical Reformed Church	Poznan, Poland
Evangelical Reformed Church	Wroclaw, Poland
God's Covenant Reformed Evangelical Church	Rivne, Ukraine
Holy Trinity Reformed Church	Dunayevtsy, Ukraine
Mitaka Evangelical Church	Tokyo, Japan
Presbyterian Reformed Church	Burgas, Bulgaria
Reformed Church of Christ the Savior	Rivne, Ukraine
Reformed Church of St. Andrew	Pidhaychyky, Ukraine

Discussion followed about the need to clarify what an independent financial church means. Delegates satisfied with current standing of overseas churches.

Motion carried.

Bogumil Jarmulak and Ben Zedek Smith were welcomed as Zoom delegates of the new Presbytery, able to participate in discussion but no voting privileges in the Ad Hoc Council meeting.

IV. PMoC Report

PMOC Hurt read his report (see 2020 Council Agenda) which contained the following actions:

Motion to Ratify the sending of PMOC Hurt's "Letter to the Civil Magistrates". Gregg Strawbridge moved, Dave Hatcher seconded.

Motion carried unanimously.

Motion to ratify the decision to postpone Council 2020. Stuart Bryan moved, Dave Hatcher seconded.

Motion carried unanimously.

Motion to ratify the decision to call an Ad Hoc Council meeting. Alan Burrow moved, Jerry Owen seconded.

Motion carried unanimously.

Motion to ratify the decision to remove details of a past discipline and appeal case from the CREC website. Rob Hadding moved, Laurence Windham seconded.

Motion carried unanimously.

Financial Report: Providence Church is running even on expenses. PMOC will send additional details to PMs for 2020 after the Council Meeting expenses are finalized.

V. Ordination Process Revision-Gregg Strawbridge Representing Ordination Process Revision Committee. *See attachment for original constitutional edits.

1. Stuart Bryan moved to table constitutional edits 3-16 with the exception of 6b and refer them to the Constitutional Review Committee. Alan Burrow seconded. Motion carried.
2. Gregg Strawbridge moved to approve Constitutional Edit 1a

Motion: New: Article II. A. These documents use the word pastor or minister to refer to the man.

Motion carried without objection.

3. **Motion:** Gregg Stawbridge moved to approve Constitutional Edit 1b:
NEW: Article II.F. Any previously unordained candidate for pastor, minister, or teacher regardless of his level of formal education, will be examined before ordination (See BOP XI & Appendix B).

Alan Burrow objected, debate followed, and the **motion failed**.

4. **Motion:** Gregg Strawbridge moved to approve Constitutional Edit 2:
Motion: New: Article II.G: If a pastor has already been ordained within the CREC, he may not be required to undergo a complete re-examination by another Presbytery (see BOP XI & Appendix B). If a man has been ordained outside the CREC, the local congregation ought to seek the wisdom of the presbytery in the examination of his ministerial credentials and views (see BOP XI & Appendix B).

Randy Booth offered the friendly amendment "by a new Presbytery". Received without objection.

Dave Hatcher offered the friendly amendment "ought to seek". Received without objection.

Motion Carried with one abstention.

5. Gregg Strawbridge moved to approve Constitutional Edit 6b:

Motion: New Article IV A.2.g): to evaluate men for ordination (see BOP XI & Appendix B).

Motion Carried.

6. Gregg Strawbridge moved to adopt a new rewrite of BOP Article XI. Ordination in the CREC. The various sections were divided for discussion to allow for amendments (signified by capital letters below):

A.

Ordination to Ministerial Office

PREFACE

The ordination process is a collaborative one, whereby the local church and the presbytery work together to evaluate a man's readiness for the gospel ministry. The first stage requires the local church to evaluate the man's character, family life, and gifts, making use of a variety of means, including adequate outside input from those who have known him and his family, as well as direct observation of his pastoral gifts and temperament. Once that threshold has been cleared, the local church can move forward with asking the presbytery to examine the man regarding his biblical knowledge and doctrinal orthodoxy, which is their primary domain. After the presbytery exam, and if the man receives the recommendation of the presbytery, the local church should receive that recommendation as a part of their overall evaluation of the man. When both the local church's positive evaluation of the man's character, family life, gifts, and temperament, combined with the presbytery's positive evaluation of the man's knowledge and doctrinal soundness come together, only then should the man be ordained to the gospel ministry.

While the CREC permits a variety of views of the offices, the ministerial ordination process stands in the mainstream of the Church's orthopraxy. The Church has historically recognized an ordained class of stewards serving the household of God (Titus 1:7). The New Testament speaks of "pastors and teachers" (Eph. 4:11) who were set apart for service. For example, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14, Authorized Version).

The New Testament speaks of "servants" or "ministers" of the Church (*diakonos*) such as Paul, Timothy, Epaphras, and Tychicus (Phil. 1:1; Col. 1:7). While the New Testament uses the term "elder" synonymously with "bishop" or "overseer" and both of these "pastor" (Acts 20:17-28), this class of officers includes distinctions of those who "rule" and those who "labor in preaching and teaching" (1 Tim. 5:17-18; 2 Tim. 3:17-4:2). For example, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17, Authorized Version). Ministers of the Word represent the Lord in proclaiming His will in the public preaching of the Word and in leading in the administration of the sacraments.

Reformed congregations have often recognized three types of pastoral call, requiring ordination examination: Pastor, Associate Pastor, and Assistant Pastor. Those called as Pastors and Associate Pastors are affirmed or elected by the congregation in the same process as other elders and are voting members of the session of elders. Those called as Assistant Pastors are called by the session of elders, rather than the congregation and are not members of the session.

After a few grammatical friendly amendments, the Motion to approve section A. above Carried with one nay and one abstention.

B.

1. The Nature of Ordination

The ordination of a pastor or minister is the act of conferring and confirming ministerial gifts (1 Tim. 4:14). The "laying on of hands" imparts a spiritual gift for ministerial service (Acts 13:3; 1 Tim 4:14; 2 Tim 1:6). The process implies the evaluation of qualifications and competencies for ministry (1 Tim. 3:1-7; Eph. 4:11). The pattern established in the Scriptures is that the minister is to commit the faith

to faithful men who will teach others and so pass on the faith and build up the Church (2 Tim. 2:1-2).

The Motion to approve section B. above carried with one friendly amendment to strike a sentence.

C.

The presbytery examination process is designed to evaluate the ministerial competence of the candidate through direct examination and the testimony of the congregation(s) in which the candidate received training (i.e., internship). A minister ordained to serve God's flock must possess the necessary character and skills along with knowledge, understanding, and wisdom in the Scriptures in order to adequately fulfill his calling. He must be able to feed Christ's sheep (John 21:15-17), convict those who oppose the faith (2 Tim. 2:24-26), shepherd God's people (1 Pet. 5:1-4), and make a good confession before men (1 Tim. 6:12).

The examination process is intentionally demanding. When a candidate has passed the examination, the *value* of the ordination is increased for everyone involved. When a man is examined and approved by the broader church, several benefits flow from that process that will better equip him for his public life of service to Christ and His Church. This process seeks to protect the Church by holding back those who are not sufficiently gifted, called, and trained to shepherd God's people. When a presbytery approves a man, it inspires confidence in the candidate, in the local church, in the broader church, and in those outside the Church.

2. Ministerial Examination, Ordination, Installation, and Call

The terms used here are defined as follows: A "call" is the specific terms of service of a pastor to a congregation, not unlike a contract for an employee in many respects. It sets at least the following terms: remuneration, benefits, and the terms of assessment. An example of a call document is an Exhibit in Appendix B. The examination regards the entire process of assessing a man's competencies for service prior to ordination; ordination is the conferring of the status of ministerial office through vows, the laying on of hands and prayer; installation is the acceptance of a specific ministerial obligation of service through vows, the laying on of hands and prayer; the ordination (proper) is to happen in the context of the local church to which he is called. When possible a delegation from the presbytery

is to participate in the ordination; installation is the acceptance of a specific ministerial obligation of service through vows, the laying on of hands and prayer.

a) The process of examination is facilitated through an ordination examination committee (hereafter, committee) composed of ordinarily five, but no less than three CREC elders with a majority of members being ordained ministers. The same committee may serve for multiple men within a set period of time (e.g., for one year as an *ad hoc committee*).

b) A congregation wishing to call a previously un-ordained man should have the candidate successfully complete the presbytery examination process before assuming pastoral duties. This examination may take place in the sending presbytery (in which the candidate is located) or the receiving presbytery (to which the candidate is being called). Exceptions to this requirement may be authorized by the presbytery by direct action or through the presiding minister (Constitution IV.A.2.g and IV.C.7).

The Motion to approve section C. above carried with two abstentions. For c) section (below) Dave Hatcher requested Section c) (below) be moved to discussion for after lunch. Gregg Strawbridge received the request without objection.

c) A candidate may undergo the examination process prior to a call from a congregation so as to commend the man for consideration in CREC congregations. A candidate undergoing examination prior to a call may not be examined on the floor of presbytery, nor ordained until he has accepted a call. A successful candidate who has been approved prior to a call is a "licentiate." He is licensed by a representative committee of presbytery to preach, teach, and minister under the authority of the local session. Presbyteries are to accept such approved examinations of other (CREC) presbyteries and presbytery committees with regard to the fitness of a candidate and knowledge but may examine a candidate with regard to his views. Exceptions may be authorized by the presbytery by direct action or through the presiding minister (Constitution IV.A.2.g and IV.C.7).

After lunch, the Motion to approve Section c) above passed with two abstentions.

D.

d) When a candidate is being called to a CREC congregation, the presbytery should inquire of the local session as to the adequacy of the candidate's compensation package (salary, housing, insurance, etc.) and make recommendations to the local congregation, if need be. The committee should inquire on matters relating to taxation and benefits, such as a non-taxable "housing allowance" and advise the candidate and church.

3. Examination Materials, Specifications, and Details

Related documents and specifications are provided in Appendix B: Ministerial Examination, Ordination, and Related Matters

4. Steps of the Ordination Process: Application, Aptitude, Assessment, Approval, Acknowledgement

a) Application - A church should commend a candidate and make application to a PM of presbytery (sending or receiving presbytery) at least three months prior to a scheduled presbytery meeting (Appendix B).

b) Aptitude: The chairman of the committee provides the candidate with the written qualifying examination prepared for the candidate (Appendix B). The committee reviews the completed written examination to determine if the candidate is to proceed. If the committee does not deem it so, then they may make recommendations to the candidate for further preparation and to retake the examination at a later time.

c) Assessment: The committee assesses the candidate through at least two private, oral examinations (which may be done telephonically), and assigns other work and assesses it. The candidate is to provide all other required work such as pastoral case studies, exegetical papers, sermons, etc. (Appendix B) at least one month prior to presbytery. If approved and the man lacks a call, the committee will deem him licensed in the CREC. If approved and called, the candidate is to be examined in a public presbytery meeting.

d) Approval: The presbytery examination is to be scheduled only after the man is called and after the committee is satisfied the candidate will effectively demonstrate competency before presbytery. The presbytery examination is to be led by the committee and should last no longer than two hours. The candidate is to be examined in the following areas: 1) Christian experience, marriage and family, calling and ministry experience; 2) knowledge of Scripture; 3) theological

depth and views touching on Christian orthodoxy, Reformational theology, worship and sacraments; 4) knowledge of Church history; 5) knowledge and views of pastoral matters, including church administration, polity, ethics, leadership, preaching, and counseling (see Appendix B). Some time for other presbyters' questions may be allowed in this public examination.

The Motion to approve section D. above carried with 3 abstentions.

PMOC Hurt declared a one hour break for lunch at 12:02 p.m.

PMOC Hurt called meeting back to order at 1:03 p.m.

E.

e) Acknowledgement: Immediately after an approved presbytery exam, presbytery is to move into executive session with the candidate being dismissed during deliberation. Ordinarily, the committee is to move that the candidate be recommended for ordination. After sufficient discussion the presbytery will vote on the committee's motion and approve or disapprove the candidate for ordination by majority vote. If approved, the candidate is to be ordained in a ceremony at the local congregation, as soon as possible (see suggested vows in Appendix B). The committee will report presbytery's actions to the session of the local congregation from which he was sent, if applicable, and to which he is called.

The Motion to approve section E. above carried without objection.

F.

5. Previously Ordained Men Entering the CREC

a) The CREC accepts the ordination of ministers outside of the CREC, because we believe in the one holy, catholic, and apostolic Church. Yet, it is both wise and proper for those previously ordained to have their credentials examined. The aim in examining a transferring minister is to assist the local congregation in confirming orthodoxy and competence.

b) When the church desires to call a man to the office of pastor who was ordained outside of the CREC or who is not a minister in the CREC, the elders of the church should inform the Presiding Minister. The Presiding Minister will facilitate the ministerial credentials examination by appointing a commission (acting on behalf of presbytery) or a committee (who will report to Presbytery) composed of at least three CREC presbyters.

c) The commission will provide a report of its decision and any other recommendations to the Presiding Minister of the Presbytery and to the elders of the local congregation. If the commission recommends the call of the minister, the church may proceed with the call. At the next Presbytery, the minister will then be received into the CREC as an ordained minister with a report from the commission and an opportunity for a brief examination (on views) on the floor of the presbytery meeting. If the session determines to proceed with the call against the recommendation of the commission, then the session is to indicate in writing to the Presiding Minister their reasons for disregarding the recommendation. The Presiding Minister will, in that case, evaluate the criteria of the session to see if there is egregious sin involved on the part of the session, and may proceed as per Article IV.D.3.

The motion to approve section F. above carried with a friendly amendment.

G. Revisions to BOP XII

Motion to revise XII 6:

Ministers who are at least 55 years old and who have served in one or more CREC churches for at least 10 years are eligible to retire as a minister and be recognized as an honorably retired minister. A retired minister who is a member of a CREC congregation, recommended by his session and approved by presbytery may be seated at presbytery, participate in discussion, serve on committees, give reports, but may not vote.

Randy Booth offered friendly amendment "his session". GS approved.
Dave Hatcher offered friendly amendment "approved by presbytery." GS approved

The motion to approve section D. above carried.

Motion to add a section for "CREC-Approved Fraternal Ministers" to BOP XII was defeated by voice vote.

Gregg Strawbridge Moved to approve Appendix B of the BOP: Ministerial Examination Documents (attached) without the section "Recommended Vows".

The motion to approve Appendix B without the Recommended Vows carried without objection.

H.

Recommended Vows

Vows are ordinarily administered directly by the local session but may be administered by presbytery upon the request and authorization of the local session.

Alan Burrow proposed the introductory language above and Gregg Strawbridge accepted as a friendly amendment.

The motion to approve the Recommended Vows with changes carried.

The Vows, Declarations, and Exhibit: Call Document sections of the BOP Appendix B were all carried without objection.

VI. Motion from Wycliffe to modify the status of Memorials (discussion only)

Randy Booth introduced the proposed motion from Wycliffe Presbytery and spoke to the benefit of having clear positions within the CREC without committing all officers to the particular language and style of each Memorial. Stuart Bryan spoke in favor of the current system. Additional discussion but no action taken.

VII. Previous Committee Motions

A. Memorial on Abortion- This was a 2014 Committee, was read in 2017 and can be adopted in 2020.

The constitution explicitly says Memorials cannot be adopted at an Ad Hoc council meeting.

Rob Hadding spoke in favor of a proposed footnote that the committee has received.

No action taken.

B. Same Sex Marriage Committee- This was a 2017 Committee.

Alan Burrow moves on behalf of Committee:

Each church will adopt into its statement of faith the following Confessional Statement on Sex, Gender, and Marriage adopted by CREC Council on August 26, 2020.

1. We confess that the church is subject to Christ, who is Lord over all. While church members ought to obey civil rulers in temporal things, provided they are not required by those authorities to sin (Mk. 12:13-17; Rom. 13:1-7; 1 Pt. 2:13-17), the church has a divine right to embody her beliefs in her practices and to carry out the mission Christ has entrusted to her without interference or hindrance. The church as an institution shall remain free from state control in faith, doctrine, and practice, and her members should not be forced to act contrary to their consciences, as informed by the Word of God. With these truths in view, we declare the church's right to reject any attempts on the part of the state to impose on her institutionally or her members individually unbiblical, unnatural definitions of marriage or sexuality.

2. God created man male and female in the beginning for this very reason, that they might be joined together in the covenant of marriage as one flesh (Mark 10:5ff). Marriage as a covenant bond between a man and a woman is an institution founded not in cultural convention or convenience, but in God's act of creation (Gen. 2:23-24).

3. We resist and reject all attempts to redefine marriage to include same-sex partnerships. Certainly, we desire to serve and love persons with homosexual desires or who engage in homosexual practices. We know we are fellow image bearers and fellow sinners along with them, and we long to show them the compassion of Christ. But we cannot endorse the fulfillment of their desires under any circumstances. Rather, we call on persons with such desires to join us in trusting the Lord Jesus to forgive our sin through his shed blood and transform us by his healing grace.

4. We claim the right for our churches and church members (whatever their particular vocation) to refuse to host, officiate, or in any way support same-sex "marriage" ceremonies, not out of animus, but out of love for God, neighbor, and truth. Likewise, we refuse to host, officiate, or support other ceremonies that violate biblical teaching on marriage.

5. We reject transgenderism as a perversion of God's good creational order. There are only two sexes, male and female (Gen. 1:26-28). Sex is not fluid, it is binary. We reject the notion that gender is determined by one's feelings or is detachable from biological and bodily givens. God forms each person genetically as a distinct male or female from the moment of conception. As God is the Creator, and makes each of us either male or female, we cannot unmake and remake ourselves into the opposite sex. Sex is an immutable feature of our identity as creatures; thus, it is impossible for anyone to change his or her sex.

6. Gender dysphoria should not be used to create a protected class of persons, in which one's feelings override the facts of biology, or in which the rights, dignity, and privacy of transgender persons override the rights, dignity, and privacy of others. Thus, we claim for our churches and church members (in whatever vocation they serve) the right to reject compliance with any public policies or laws that would require us to deny binary sexes, or to accept claims of gender identity that are contrary to one's God-assigned biology. We reject the legal redefinitions of sex and gender that divorce either of these realities from God-given biology. We claim the right to speak to people according to their God-given sex, rather than reinforcing gender dysphoric confusions by using alternative pronouns. We claim the right to restrict access to intimate facilities (e.g., bathrooms, nursing areas, shelters, etc.), to sex-specific events, etc., strictly according to God-given biological realities. In the case of someone who has already transitioned to the appearance of the opposite sex, the session of the local congregation will determine the wisest and most compassionate course of action.

7. All sexual sins can be forgiven through the shed blood of Christ, including the practice of sodomy and transgenderism. But forgiveness can never be separated from confession and repentance; forgiveness can never be separated from denying oneself and taking up the cross daily; forgiveness can never be separated from fighting against sin and pursuing holiness in the power of the Holy Spirit.

Confessional statement was modified through the following friendly amendments:

Strike "bless"

Add "genetically"

Strike "All CREC . . . (redundant to confessional language).

Strike ", such as the proposed union of a believer with an unbeliever, or the marriage of an unlawfully divorced person with an outstanding obligation to reconcile to their former spouse" (too detailed)

Strike, "grace (though we also fully recognize that living as faithful disciples of Jesus is always a struggle and all of us fall short of the goal in this life)."

Strike, "It is our desire to be consistent with the law of God in every respect."

(Assumed by 1)

The Motion to adopt the Confessional Statement carried unanimously by Council.

C. Memorial on Terrorism- This was a 2017 Committee re-working of our original Memorial on Terror. Since this is a major rework of that original Memorial, it should probably be treated like a new memorial which means it must be read at one Council

and can then be adopted at a subsequent Council. Ad hoc council meetings cannot take action on Memorials per constitution.

Postponed to stated council of future date.
Brief discussion of Memorial process.

VIII. **Motion** from Knox for Constitutional Amendment on the qualifications for elders. (discussion only)

Stuart Bryan introduced the following constitutional amendment from Knox Presbytery regarding the qualifications of church officers. Proposal is to add a "J" to Article II of the CREC Constitution.

J. The CREC affirms the need for all officers to be qualified for office through faithfulness in their households. Ordinarily, an officer who is separated from his wife or whose child is excommunicated will offer his resignation, and it will be accepted by his session (1 Tim. 3:4-5, Tit. 1:6). When an officer remains in office after one of these events (or similar public scandal that implicates the reputation of the broader assembly), his local session will report the decision to presbytery with a brief description of the reasons. If the presbytery recommends the officer's resignation and the local session does not abide by the presbytery recommendation, then the presbytery may initiate proceedings according to Article IV.D.5."

General discussion followed with no action taken because this item was agreed to be for discussion only on the Ad Hoc Agenda.

IX. General Discussion on CREC Polity. Two issues are particularly in view: 1) How we do International Missions and 2) Domestic Church Planting

PMOC Hurt introduced the topic of more effective international mission work and concentrated church planting efforts domestically. General discussion followed with no actions or particular motions at this time.

X. PMoC Motions
A. Attendance at Stated Meetings (discussion only)

PMOC Hurt requests Presbyteries consider the following motion to be adopted at 2021 council:

Motion: Insert at Article IV. B. 2. Renumber 1.2.and 3.

Attendance at stated meetings is required. A church failing to send a delegate to a stated meeting, without prior written approval of the Presiding Minister, will receive a warning. If two consecutive stated meetings are missed, the church shall be subject to discipline, which may consist of a letter of reprimand, or being reduced to mission status, or removal from presbytery.

General discussion about benefits of having delegates come to stated meetings and need to establish quorums. No action taken, item referred to Presbyteries for discussion at Fall 2020 meetings.

B. Member Churches require 2 local (member) elders (for ratification)

PMOC Hurt requests Insert into III.D.1.c. where it currently states 'have at least two elders, and' (new wording in red)

Motion: New c. have at least two local elders, who are members of the church, and

Gregg Strawbridge moved, Stuart Bryan seconded.

Some discussion about distinction between a church coming into the CREC initially verses a potential demotion if an elder resigns.

Motion carried.

C. Discussion of PM Compensation

Randy Booth spoke to a proposal from Wycliffe Presbytery to start paying Presiding Ministers of Presbytery and Council for their labors to the broader assembly. Discussion of the best way to calculate, collect and facilitate payment. PMOC Hurt has a proposal in the attached documents. He requests Presbyteries discuss the proposal at Fall Presbytery meetings and generate plans for 2021 council.

D. Retired CREC Pastors on Elder Email

PMOC Hurt requests the following motion be adopted by council as an amendment to BOP XIV 4: Electronic Communications:

Motion Gregg Strawbridge moved, Jerry Owen seconded. (new wording in red)

The Presiding Minister of Council will maintain a confidential "list serve" restricted to members of a session for CREC member and mission churches, and retired CREC ministers, under the definition of BOP Article XII.6, whose sessions request

they be added to the list. Those who violate the confidentiality of the list may be removed from the list at the discretion of the Presiding Minister of Council.

Motion Carried.

XI. Council Schedule for subsequent meetings

Motion Stuart Bryan moved and Dave Hatcher seconded that there would be a stated CREC Council meeting (with Presbytery Meetings at the same location) in 2021 and 2023.

PMOC Hurt spoke to moving forward with the location that had been planned for 2020 with September, 2021 the targeted time frame and Chicago the tentative location.

Motion carried.

Stuart Bryan noted Knox Presbytery has invited CREC Council to host the 2023 CREC Council meeting in Moscow, ID. Christ Church, Moscow, Idaho has offered to be the hosting church.

Bogumil Jarmulak spoke to the benefit of larger cities for International Delegates.

XII. Election of PMoC and Pro Tempore.

A. Virgil Hurt, Lynchburg, Virginia, has been nominated for PMoC.

B. Stuart Bryan, Coeur d'Alene, Idaho has been nominated for PMoC Pro Tempore.

Alan Burrow moved and Steve Wilkins seconded to dispense with private vote and vote by way of voice acclamation.

Motion Carried.

Motion to elect Stuart Bryan, PMoC Pro Tempore. Voice Vote:

Motion carried without opposition.

Motion to re-elect Virgil Hurt, PMoC. Voice Vote:

Motion carried without opposition.

Motion to Adjourn. Rob Hadding moved and Uri Brito seconded.

Motion Carried

Randy Booth closed in prayer at 5:47 p.m.