ANSELM 2026

The stated meeting of presbytery, Fall 2026
September 29 – October 1, 2026 AD · Nashville, TN
Rev. Michael Kloss presiding

Tuesday, September 29, 2026

I. Rev. Michael Kloss called the meeting to order. [9:05]

II. Roll call [9:06]

A. Christ Church (Las Vegas, NV)
2 delegates: Rev. Jeff Stackhouse, Brent Foster

B. Christ Church (Santa Clarita, CA)
2 delegates: Rev. Andrew Richardson, Rev. Aaron Fudge

C. Christ Covenant Church (Centralia, WA)
2 delegates: Rev. Aaron Ventura, Joe Stout

D. Christ Covenant Church (Skagit County, WA)
2 delegates: Rev. Jeremy Britton, Luke Sneeringer

E. Christ Stewards Fellowship (Batanga City, Philippines)
Absent

F. Christ the King (Eugene, OR)
2 delegates: Rev. John Dekker, Travis Daggett

G. Church of the King (Sacramento, CA)
2 delegates: Rev. Paul Liberati, Chris Sorrells

H. Covenant Bible Church (Palmer, AK)
2 delegates: John McNeely, Gerald Allsup

I. Covenant Reformed Church (Fairbanks, AK)
2 delegates: Tim Sterner, Mitch Flynn

J. Emmanuel Church (Bothell, WA)
2 delegates: Rev. Jerry Owen, Josh Powers

K. Grace from Heaven Christian Fellowship (Manila, Philippines)
1 delegate: Rev. Leo Ordiales

L. Providence Reformed Evangelical Church (Grand Junction, CO)
1 delegate: Rev. Michael Denna

M. Redeemer Church (Lynnwood, WA)
1 delegate: Joel Eby

N. Reformation Covenant Church (Oregon City, OR)
2 delegates: Rev. Bo Cogbill, Gary Barnard

O. Trinity Church (Woodinville, WA)
1 delegate: Gregg Kniss

Rev. Dave Hatcher joined proceedings on Wednesday, September 30.

P. Trinity Covenant Church (Aptos, CA)
2 delegates: Rev. Troy Martin, Ben Alexander

Quorum Established
26 delegates representing 15 (of 16) churches

III. Rev. Aaron Fudge opened in prayer. [09:10]
Rev. Andrew Richardson led in singing Psalm 92. [09:11]
Rev. Andrew Richardson gave the opening exhortation. [09:14]

IV. Reminder: Appendix 2 (PM Statement on Motions and Meetings), sent for review by email on August 5th, covers the conduct of Presbytery meetings and the making of motions. All delegates should review this before arriving in Nashville. [09:19]

V. Rev. Michael Denna moved to amend the agenda to receive Trinity Reformed. [09:20]

Motion 2026/09/29:01
To amend the agenda to discuss reception of Trinity Reformed (Tuscon, AZ) into membership.
Rev. Michael Denna moved, Luke Sneeringer seconded.
A two-thirds majority is required to carry the motion (constitution V §F).

A. Rev. John Dekker asked regarding the availability of the TRC constitution; is presbytery equipped to discuss it?

B. Rev. Andrew Richardson inquired whether there was a constitutional requirement for documents (this is pending but not yet a requirement).

Motion **defeated** on voice vote for clear want of two-thirds.

VI. Report from Michael Kloss, Presiding Minister of Anselm Presbytery. [09:27]

Motion 2026/09/29:02
To ratify the consent agenda (Appendix 1).
Rev. John Dekker moved, John McNeely seconded.

A. Rev. Bo Cogbill inquired about the ratification of the verdict against Rev. Isaac Baugh, and the propriety of presbytery voting to ratify the verdict; he additionally asked why the recommendation of defrocking / excommunication was not followed.

Rev. John Dekker responded that the court decided not to follow that recommendation. Isaac Baugh was released from membership at Covenant Bible and is no longer recognized as a minister.

B. Rev. Jerry Owen inquired about what it means to decline to defrock Mr. Baugh but also not recognize his credentials.

Rev. John Dekker responded that his credentials are no longer held; if he were to seek to re-enter the denomination, he would need to be re-examined.

C. Rev. Bo Cogbill inquired about accepting the appeal of Mr. Igor Avanto, and whether accepting the appeal was constitutional; the consensus was that the appointing of the appeal court *was* constitutional, and the court determined no action needed.

Motion **carried** unanimously.

VII. Prayers of gratitude, blessing and supplication for Anselm churches. [09:43]
Rev. Jeremy Britton prayed.

VIII. Discuss the situation in the Philippines. [09:47]

A. Rev. Bo Cogbill and Rev. Leo Ordiales gave a recap of the year, and discussed recruiting Joost Nixon, Ben Smith, etc., to begin to discuss an Oceania presbytery.

B. Rev. Leo Ordiales made an appeal regarding the difficulty of ordination standards.

C. Rev. Paul Liberati began a line of inquiry regarding a "one year plan" for bringing on existing ministers who have been ministering for some time.

D. Rev. John Dekker began a line of inquiry on the plan for having a single examination committee for all candidates in the coming triennium.

Motion 2026/09/29:03
Rev. John Dekker moved to table discussion of a committee, Rev. Jerry Owen seconded.

Motion **carried**, 25-1-0.

E. Rev. Leo Ordiales made an appeal regarding the need for understanding from whom to request assistance.

[10:24] Rev. Michael Kloss gavelled in a ten minute recess.
[10:38] Rev. Michael Kloss gavelled the meeting back into order.

IX. Rev. John Dekker, on behalf of Christ the King Church (Eugene), moves that Reformation Presbyterian Church of Apache Junction, AZ be received as a full member church per Article III §K of the CREC Constitution [10:38]

Whereas Anselm Presbytery unanimously resolved to receive Reformation Presbyterian Church of Apache Junction, Arizona as a candidate church in 2025 (Motion 25/10/01:4);

Whereas in June 2026 the Session of Christ The King Church (Eugene, OR) unanimously reaffirmed agreement with RPC becoming a full member church of the CREC;

Whereas our Lord God has richly blessed the congregation of RPC and allowed it to experience continued growth in that membership has increased from 229 in 2024 to 336 in 2026;

Whereas by the grace of God the elders of RPC have unstintingly demonstrated wisdom and integrity in their leadership of the congregation;

Therefore, on behalf of Christ The King Church (Eugene, OR), I move that Reformation Presbyterian Church be received as a full member church according to Article III §K of the CREC Constitution.

Motion 2026/09/29:04
Rev. John Dekker moved, John McNeely seconded.
A two-thirds majority is required to carry the motion (constitution III §J).

Motion **carried** unanimously.

Rev. Michael Kloss **admitted Reformation Presbyterian Church into presbytery** by asking her leadership questions prescribed in BOP III §C and receiving an "Amen" to each.

X. Rev. John Dekker moved to form a committee to examine all candidates in the coming year, with Rev. Bo Cogbill as chair, and include Rev. Jerry Owen, Rev. Joel Ellis, Rev. Devin Smith, and Rev. Jeremy Britton. [10:48]

Motion 2026/09/29:05
Rev. John Dekker moved, Rev. Jerry Owen seconded.

A. Who would the candidates be? At minimum we've identified five men in the USA.

B. How would this impact the Philippines? Rev. Leo Ordiales indicated confidence provided that the committee can work with them.

Motion **carried** unanimously.

XI. Take up the question of the committee for the Philippines: [10:58]

Motion 2026/09/29:06
Rev. John Dekker moved to take up the question, Rev. Andrew Richardson seconded.

Motion **carried** unanimously.

A. Rev. Jerry Owen asked if members of other presbyteries can participate in Anselm committees; answer is affirmative.

B. Luke Sneeringer asked whether it would make more sense to form an international partnership organization and a separate Philippine denomination. Concern: Divergence.

C. Discussion of whether a presbytery committee or church committee is the appropriate venue.

Motion 2026/09/29:07
To form a presbytery committee to assist the Philippines
comprising Rev. Jerry Owen, Rev. Bo Cogbill, and Rev. Leo Ordiales
to coordinate funding for travel and training,
and study the idea of a joint Oceanic project committee,
and report back to presbytery.
Rev. Jerry Owen moved, John McNeely seconded.

D. Rev. John Dekker pointed out that a Southeast Asia presbytery might include the mission church in Australia.

Motion **carried** unanimously.

XII. Rev. Michael Kloss reminded the presbytery regarding our Council delegate system. Presbytery is to give input but does not bind the conscience of the delegates. [11:15]

XIII. Presbytery Meetings 2027 [11:16]

A. Reformation Presbyterian in Apache Junction has volunteered to host spring presbytery; Trinity in Woodinville has volunteered to host fall presbytery.

B. Discussion regarding the need for a spring presbytery, because the amount of business that needs to be done is high.

C. Would anyone be ready for examination if we held a formal presbytery in spring? Rev. Michael Denna suggested the Tuscon men would be ready.

Motion 2026/09/29:08
To have a one-day stated meeting on March 30, in Apache Junction, AZ, with fellowship March 31-April 1.
Luke Sneeringer moved, Rev. Michael Denna seconded.

Motion **carried**, 25-1-0.

D. Gregg Kniss said that Trinity Church in Woodinville, WA is happy to host fall presbytery.

Motion 2026/09/29:09
To have the stated meeting of fall presbytery on September 21-23, 2027 in Woodinville, WA.
Rev. Bo Cogbill moved, Rev. John Dekker seconded.

Rev. Aaron Fudge proposed an amendment to shift to October 12-14, 2027, John McNeely seconded.
Amendment **carried** unanimously.

Motion **carried** unanimously.

XIV. Council Review: Consent Agenda [11:38]

A. Rev. Bo Cogbill asked whether the statement on the death of Rev. Voddie Baucham and the precedent it sets.

1. Hus 8 would limit the authority of the PMOC to make statements without approval from delegates.

B. Luke Sneeringer argued that 8 and 9 are out of order; Rev. John Dekker responded that 8 was removed (due to being out of order) and Bucer convened a court; the appeal in 9 was not timely brought and the denial was actually in order.

C. Additional discussion ensued over the land acknowledgement statements and the statement on Trump's victory.

[11:58] Rev. Michael Kloss gavelled in a lunch recess.
[14:05] Rev. Michael Kloss gavelled the meeting back into order.

XV. Rev. Andrew Richardson opened in prayer. [14:06]
Rev. Andrew Richardson led in singing *Rise Again, ye Lion-hearted*. [14:08]

XVI. Rev. Michael Denna offered commendation to Rev. Troy Martin and Rev. Andrew Richardson's service to Providence Reformed Church as *pro tempore* elders. [14:10]

XVII. Council Review: Constitutional Review Committee [14:11]

A. Rev. John Dekker explained that the goal of the review committee was not to make changes but simply clarify existing thought.

B. Discussion regarding the amended language to Constitution II §G: this *prohibits* a presbytery from re-examining a man.

XVIII. Council Review: Hus Overtures [14:22]

Note: The proposed amendments under discussion are provided in Appendix 3.

A. Hus 1 — Universally supported, but suggested an amendment to require 45 days.

B. Hus 2: Covenant Bible Church and Reformation Covenant Church disagree. RCC's logic is that this is probably due to the increased size of the Communion.

1. Church constitution changes are common and often not relevant; presiding ministers would be given a fair bit of work.

2. This proposal moves us toward a more "centralized presbytery control" model.

3. Rev. Jeremy Britton suggested that Hus 7 (paragraph 3) is a better model: documents available for review on presbytery's request.

C. Hus 3

1. It doesn't make sense that presbytery holds licenses and churches hold ordinations, nor does it make sense that licenses require renewal and ordination not.

2. Discussion: What problem does this really solve?
The problem is people preaching that don't know how to preach.

D. Hus 4

1. Discussion: What problem does this solve?
It allows pastors emeritus to be *pro tem* elders

2. Note: The Constitutional Review Committee also permits this.

3. This proposal goes farther, because it removes the requirement of the assent of his Session.

E. Hus 5

1. This would permit a pastor emeritus to not be serving on a local Session and be presiding minister.

F. Hus 7

1. Discussion regarding associate pastors (on the Session) and assistant pastors (not on the Session).
2. Record-keeping requirements: This isn't onerous.
3. Paragraph 5 is problematic because a Session with no pastor as written could never have a quorum and thus could never meet.
4. Paragraph 4 is helpful; there are Sessions that don't actually meet every quarter.
5. Discussion regarding whether Paragraph 1(a) assumes a three-office view.
6. Paragraph 5 could be helpful because there are complaints where meetings are called that are out of order.
    a) Paragraph 5 also makes three-office assumptions.
    b) Discussion regarding whether paragraph 5 would require a Session of a pastor and two elders to always have a 100% quorum as it is currently written.

G. Hus 8 – Nobody supports it.

H. Hus 9 – Unanimously supported, but with clarification:

1. Luke Sneeringer proposed an alternate reading:
The worship and work of each local congregation is ultimately to be governed by the teaching and godly examples supplied throughout all Scripture. As such, the following liturgical roles shall be restricted to males: officiating at the Lord's Service, preaching, public reading of Scripture, prayer, and administering the sacraments.
2. After discussion, the presbytery proposed:
The worship and work of each local congregation is ultimately to be governed by the teaching and godly examples supplied throughout all Scripture. As such, the following liturgical roles shall be restricted to males during Divine Services: officiating the service, preaching, public reading of Scripture, prayer, administering the sacraments, and any other liturgical roles as determined by the local Session.

[15:29] Rev. Michael Kloss gavelled in a ten-minute recess.
[15:42] Rev. Michael Kloss gavelled the meeting back into order.

I. Hus 10

1. Reformation Covenant supports Hus 10 because it's hard to find good PMs.
2. Concern: It's possible (and even likely) that some presbyteries would end up electing the same PM indefinitely, and that would be a net negative.
3. John McNeely argued that this would also prevent some "not quite ready" PMs to be brought up, in a bad way (preventing them from growth)..
4. Rev. Paul Liberati proposed that allowing two consecutive terms for PMOP would have value.

J. Hus 11 – Discussion skipped as the language is advisory

K. Hus 12 – Everyone supports it.

1. The rationale for this is: the Ukraine churches have some military chaplains, and it should be feasible to recognize their status.

L. Hus 13 – Widely but not universally supported.

M. Hus 14 – It doesn't seem necessary to codify this.

N. Hus 15

1. It would be better to not allow existing churches to be mission churches at all. We've been shoehorning what should be candidate churches into mission churches.
2. Rev. Jack Phelps wants Const. IV §C 3(g) struck completely, which would moot this.

O. Hus 16

1. Covenant Bible Church (Palmer, AK) strenuously objects to this, as it places an additional burden on long-faithful pastors.
2. Rev. Bo Cogbill argued that declining faculties is a real problem, and faithful men do often have their churches die with them.
3. The presbytery as a whole is disposed to oppose this, but some were more supportive of a directive for presbytery to direct local Sessions to make said evaluation.

P. Hus 17 — Everyone supports it.

1. Luke Sneeringer proposed additionally amending constitution VII §C and §D to mirror other amendments for uniformity:

   C. Revisions to ~~any portion of these confessions of faith~~ **the Book of Confessions** must have a first reading at a stated meeting of the Church Council, and may then be brought to a vote at the subsequent stated meeting. Three quarters of the Presbyteries are required to propose revisions to ~~the confession of faith~~ **the Book of Confessions**. Such proposed revisions will be placed on a list of potential revisions maintained by the Presiding Minister, to await consideration at the appointed time.

   D. Three quarters of the Presbyteries may remove proposed revisions to ~~the confession of faith~~ **the Book of Confessions** at any time prior to the Council when they are to be voted on. A proposed change in ~~the confession~~ **the Book of Confessions** requires a three quarters majority in order to pass. ~~This process of revision applies only to the confessional statements, and not to other portions of this constitution.~~

XIX. Council Review: Knox Overtures [16:19]

Note: The proposed amendments under discussion are provided in Appendix 3.

A. Knox 5 — The delegates currently disagree on the proposal.

1. Discussion ensued regarding whether an exception would be required for a credocommunionist church.

2. Discussion ensued regarding the memorial's phrase that "faith is a necessary condition", and whether it would be helpful if the memorial didn't wade into subjectivity.

3. The memorial as it stands now enshrines paedocommunion *on specific grounds*, and that rationale is not universally held (even when the result is the same).

B. Knox 6 — The delegates currently disagree on the proposal.

1. Rev. Jerry Owen argued that the sacramental cooperation arrangement was a solution in search of a problem, and that reverting it is sensible.

2. Rev. Paul Liberati argued that the cooperation language was important because it laid down a principle: sacramental status travels with people as they go from church to church.

C. Knox 8 — Rev. John Dekker opposes, Rev. Jerry Owen wants amendments.

[16:37] Rev. Michael Kloss gavelled into recess for the day.

Wednesday, September 30, 2026

[13:35] Rev. Michael Kloss gavelled the meeting into order.

XX. Rev. Dave Hatcher opened in prayer. [13:35]
Rev. Dave Hatcher led in singing Psalm 91. [13:36]

XXI. Rev. Virgil Hurt, of Augustine Presbytery, addressed Anselm Presbytery regarding Reformed Evangelical Seminary. [13:39]

XXII. Rev. Bo Cogbill introduced visitors Sean Kinnally and Zack Gilman, representing San Diego Reformed Church (Reformed Baptist), who is interested in exploring joining the CREC. [13:44]

A. Rev. John Dekker inquired about the visiting delegation's previous work with Joel Webbon, with whom they had previously ministered, and with whom they became estranged.

XXIII. Rev. Andrew Richardson introduced Brian Orr, a visiting delegate from Christ Covenant Church (Apple Valley, CA), who is interested in exploring joining the CREC. [13:49]

XXIV. Rev. Michael Denna introduced John Dyer, a visiting delegate from Cross & Crown Reformed Church (Flagstaff, AZ), who is interested in exploring joining the CREC. [13:52]

XXV. Rev. Leo Ordiales introduced Bernard Bueta, a visiting delegate from Gift from Heaven Christian Fellowship (San Pablo City, Philippines). [13:54]

XXVI. Rev. John Dekker offered a commendation motion: [13:56]

Motion 2026/09/30:01
To commend Rev. Michael Kloss for his work as Presiding Minister of Anselm.
Rev. John Dekker moved, Rev. Dave Hatcher seconded.

A. Rev. John Dekker exhorted all churches to contribute to PMOP travel annually.

Motion **carried** by acclamation.

XXVII. Rev. John Dekker and Rev. Jerry Owen recounted current Council proceedings. [13:59]

A. Rev. Bo Cogbill inquired if an overtures committee has been discussed.

B. Rev. Jerry Owen opened discussion about presbytery books of procedures.

Motion 2026/09/30:02
To request that the 2019 Anselm Book of Procedures be removed.
Rev. Michael Denna moved, Luke Sneeringer seconded.

Motion **carried** unanimously.

XXVIII. Rev. Michael Kloss discussed requests to fix the Anselm page, and requested all delegates to ensure their information is up to date. [14:16]

XXIX. Rev. John Dekker moved a procedural update: [14:20]

Motion 2026/09/30:03
To create a new Anselm Book of Procedures, adding a requirement that mother churches notify the presiding minister at least 30 days prior to establishing a mission church, and notify the presbytery immediately after the mission church is established.
Rev. John Dekker moved, Rev. Jerry Owen seconded.

Motion **carried** unanimously.

XXX. Rev. Leo Ordiales requested clarification regarding mission and candidate churches. The churches he is primarily interested in bringing in are existing unaffiliated churches, so the "candidate church" process is the appropriate one. [14:28]

XXXI. Rev. Aaron Fudge prayed for the remainder of Council. [14:31]
Rev. Dave Hatcher led the Doxology. [14:32]

[14:32] **Meeting adjourned.**

Presented by Rev. Michael Kloss to Anselm Presbytery
Nashville, TN

General Report

It was a blessing to continue visiting churches throughout Anselm this year. In February, I visited Christ Church in Las Vegas for the ordination of an elder. In August, I visited Christ Covenant Church in Medford, where I participated in three baptisms, a membership reception, and a deacon ordination, and Covenant Bible Church in Palmer, Alaska, where I participated in two deacon ordinations/installations.

Philippines

I have stayed in contact with Pastor Leo and Pastor Bo Cogbill, who has been working directly with the churches in the Philippines to define our relationship going forward. Since Anselm does not have a host church for this year, I asked Luke Sneeringer to organize travel for the Philippine churches on our behalf. He executed that task admirably, and I commend him for it. I would encourage the churches of Anselm to consider donating to that effort if they have not already done so. See Luke's email in the Anselm list.

Committee Updates

The committee charged with reviewing and updating Anselm's documents on the CREC website, chaired by Michael Lortz, has completed its work; I received word that all documents are current. Regarding the examination committees formed in preparation for this year's stated meeting: Pastor Bo Cogbill notified me that John Unger is not yet ready and recommended the committee examining him be suspended, and the same was true of the committee examining Thomas Duell. Both suspensions are final; should either man be brought forward for examination in the future, a new committee will need to be appointed. I have not yet appointed a committee to examine Pastor Jeff Lambin of Reformed Church of the Sierras; that appointment is on this year's agenda. A committee was appointed to examine Pastor Jason Nelsestuen of Trinity Reformed Church, Tucson; the status of that examination is addressed further below. The Memorial on Ethnicity approved by Anselm last year was forwarded to Council; it is now before PM Uri Brito. At my request, Luke Sneeringer has undertaken the work of building a searchable repository of Anselm's historical documents, pulling attachments from the presbytery's email history and organizing them by year with a consistent naming scheme. He has completed this work for 2023–2026 and is proceeding to 2018–2022; documents prior to 2017 were largely lost when the presbytery migrated from its Yahoo listserv to its current Google listserv, except for the 2010 and 2011 minutes. We plan to roll this repository out to the churches of Anselm soon.

Regarding Trinity Reformed Church and Pastor Jason Nelsestuen's ordination examination, both anticipated motions require the unified consent of the full session of Providence Reformed Church — Pastor Mike Denna along with *pro tempore* elders, Andrew Richardson and Troy Martin — acting together. On August 27, I wrote to the three of them as a session laying out what is needed before either matter can properly come to the floor. As of this report, I have not yet received their response. Per Const. Art. V §F, if the session reaches a unified position before September 27, I will move to amend the agenda by a two-thirds floor vote to bring these items forward; otherwise, both matters will be held for the next stated meeting.

Christ Covenant Church (Medford, OR)

I continued to work closely with the Session of CCC through January. On January 14, I spoke with Dave Hatcher to get an update on CCC and on the situation involving Kenny and a tax matter. On January 20, I requested that Christ the King (CTK) consider taking on CCC as a mission church; on February 11, Rev. Dekker notified me that CTK had agreed to do so. On February 16, I sent CTK my formal request that they take up this responsibility, with Pastor Dave Hatcher remaining as pro-tem elder on CCC's session to assist.

Presiding Minister's Statement on Mission Churches

In June, I issued a Presiding Minister's statement addressing how Presbytery should approach accepting mission churches, including the need for due diligence in following the Book of Procedures (BOP). The statement is attached.

Isaac Baugh judicial matter

Covenant Bible Church (CBC), Palmer, Alaska filed formal charges against Mr. Isaac Baugh, addressing both alleged violations of his membership vows and his fitness for ordained ministry and the validity of his ministerial credentials. Because the Elders of both CBC and Covenant Reformed Church, Fairbanks are parties to or witnesses in the matter, **they relinquished jurisdiction to the Presbytery**, and I established a court to hear the case, chaired by Rev. Dekker and joined by Rev. Devin Smith and Rev. Jeff Stackhouse, and issued a formal summons to Mr. Baugh on June 5, 2026. The charges and specifications were prepared by Rev. Phelps on behalf of Covenant Bible Church. The hearing was held August 19–20, 2026 at Covenant Bible Church, Palmer, Alaska. The court, composed of Rev. Dekker, Rev. Devin Smith, and Rev. Jeff Stackhouse, found Mr. Baugh guilty on Part One, Charge #1 and Part Two, Charge #1 (violation of the Fifth Commandment, for lack of submission and respect toward the Sessions of CBC and CRC), and guilty on Part One, Charge #2 and Part Two, Charge #2 (violation of the Ninth Commandment, for false accusations against the Sessions of CBC and CRC). The court found Mr. Baugh not guilty on Part One, Charge #3 (violation of the Third Commandment), concluding that his use of the Lord's name had been made in good faith. The court issued Mr. Baugh a formal rebuke, released him and his family into the membership of Crown & Covenant Church with censure, and, because CBC held his ministerial credentials, his release from CBC's membership means he is no longer recognized as a minister of the gospel under the Constitution of the CREC. The court's full judgment is attached.

Church of the King (COTK) appeal

On February 16, 2026, I received and accepted an appeal from Mr. Igor Avanto regarding allegations he had brought to the Session of Church of the King concerning Rev. Liberati's fitness for ministry, which the Session had found unfounded. Per Article IV §D.3.b of the Constitution, I appointed a court composed of Pastors Jerry Owen, Aaron Fudge, and Aaron Ventura to investigate the matter and make recommendations to COTK. On March 18, 2026, the court reported back that no formal action had in fact been taken by the Session against the Avantos — the Avantos had asked that their membership simply be removed from the rolls without further discussion, and the Session had not responded with any formal action against them, only a statement that the underlying allegations were unfounded. Because Article IV §D.4.a defines an appeal as arising from a formal action taken against a member by a judicatory, the court found the matter was not properly before them as an appeal and recommended that the Avantos first seek to work through

the matter with the Session; only if the Session subsequently takes formal action and they remain aggrieved would a new appeal to Presbytery be appropriate. I have remained in touch with Mr. Avanto since that time; he is indeed working through reconciliation locally, and I continue to receive regular updates from him.

Barry Kenimer appeal

On June 25, 2026, I issued a final determination denying the appeal of Mr. Barry Kenimer from his excommunication by Providence Reformed Church, on grounds of untimely filing under BOP Article X §A.3 and overt self-discrediting in the manner of bringing the appeal under Constitution Article IV §D.4.c. Mr. Kenimer was notified of his right of further appeal to Council. This matter is now closed at the presbytery level.

Actions to be approved by Presbytery

1. I requested that Christ the King take on Christ Covenant Church as a mission church, which CTK agreed to on February 11, 2026.
   Motion: Ratification of Christ Covenant Church as a mission church under Christ the King.
2. I established a judicial court, chaired by Rev. Dekker and joined by Rev. Devin Smith and Rev. Jeff Stackhouse, composed of men from outside Alaska, and issued a summons to Mr. Isaac Baugh on June 5, 2026, to answer charges filed by Covenant Bible Church.
   Motion: Ratification of the establishment of the court in the matter of Covenant Bible Church v. Isaac Baugh.
3. The court in the matter of Covenant Bible Church v. Isaac Baugh — Rev. Dekker, Rev. Devin Smith, and Rev. Jeff Stackhouse — found Mr. Baugh guilty on Part One and Part Two, Charges #1 and #2, and not guilty on Part One, Charge #3; issued him a formal rebuke; released him and his family into the membership of Crown & Covenant Church with censure; and determined that he is no longer recognized as a minister of the gospel under the Constitution of the CREC.
   Motion: Ratification of the verdict and censure of the court in the matter of Covenant Bible Church v. Isaac Baugh.
4. I accepted the appeal of Mr. Igor Avanto and appointed a court of Pastors Jerry Owen, Aaron Fudge, and Aaron Ventura to investigate the matter concerning Rev. Liberati and the Session of Church of the King, per Article IV §D.3.b of the Constitution. On March 18, 2026, the court reported that no formal action had been taken against the Avantos by the Session, and that the matter was therefore not properly an appeal under Article IV §D.4.a; they recommended the Avantos pursue resolution with the Session first.
   Motion: Ratification of the appointment of the court and reception of its report and recommendation in the matter concerning Church of the King.
5. I denied the appeal of Mr. Barry Kenimer from his excommunication by Providence Reformed Church, on the grounds set forth in my letter of June 25, 2026.
   Motion: Ratification of the denial of Mr. Barry Kenimer's appeal.

Michael Kloss
Pastor, Redeemer Church Lynnwood
Presiding Minister, Anselm Presbytery (CREC)

List of Attachments

- Exhibit A — Request of Christ the King to Take on Christ Covenant Church as a Mission Church (February 16, 2026)
- Exhibit B — Summons to Isaac Baugh (June 5, 2026)
- Exhibit C — Baugh Hearing Notice (August 7, 2026)
- Exhibit D — Charges and Specifications, CBC v. Isaac Baugh
- Exhibit E — Verdict of the Court, CBC v. Isaac Baugh
- Exhibit F — Letter to Presbytery Court Regarding Igor Avanto / Church of the King (February 16, 2026)
- Exhibit G — Response to Appeal from Igor Avanto (Pastors Owen, Fudge, and Ventura, March 18, 2026)
- Exhibit H — Appeal Denial Letter to Barry Kenimer (June 25, 2026)
- Exhibit I — Presiding Minister's Statement on Mission Church Adoption and the Path to Particularization (June 2026)

Exhibit A

Request of Christ the King to Take on Christ Covenant Church as a Mission Church

February 16, 2026

Christ the King Church,

Thank you for volunteering to receive Christ Covenant Church in Medford as a mission church. This is my formal request that you take up those responsibilities forthwith. Pastor Dave Hatcher will remain Pro-tem elder on the session of CCC to aid in this endeavor.

May the Lord give you abundant wisdom and endurance as you faithfully execute this task.

Michael Kloss
Pastor, Redeemer Church Lynnwood
Presiding Minister, Anselm Presbytery (CREC)

Exhibit B

Summons to Isaac Baugh

June 5, 2026

Mr. Isaac Baugh

Dear Mr. Baugh,

This letter constitutes a formal summons issued to you by the undersigned, acting in his capacity as Presiding Minister of Anselm Presbytery of the Communion of Reformed Evangelical Churches.

Covenant Bible Church (hereinafter CBC), Palmer, Alaska, the church in which your membership and ministerial credentials are presently held, has filed formal charges against you. The charges and specifications are attached to this summons as Exhibit A. You are directed to read them carefully.

The charges consist of two parts. Part One addresses alleged violations of your membership vows at Covenant Bible Church. Part Two addresses your fitness for ordained ministry in the CREC and the validity of your ministerial credentials, which are presently held by CBC. If the charges in Part Two are sustained, the court is authorized to recommend the revocation of your ministerial credentials.

Because the Elders of both Covenant Bible Church and Covenant Reformed Church, Fairbanks, are parties to or witnesses in this matter, I am establishing a court on behalf of the two Alaska churches, to be composed of men from outside Alaska. The members of the court will be announced to you in due course.

The hearing will be held at Covenant Bible Church, Palmer, Alaska. The specific date and time will be communicated to you by separate notice once they are determined. You are required to appear and answer the charges set forth in the attached document.

Because the members of the court will be traveling to Alaska from outside the state, I must ask you to confirm in writing, prior to the finalization of travel arrangements, that you intend to appear at the hearing. Please provide this confirmation along with your acknowledgment of receipt of this summons. The date and logistics of the hearing cannot be finalized until your confirmation is received. Failure to confirm your attendance in a timely manner will itself be noted by the court.

Mr. Baugh, I write to you not only as a church officer fulfilling a procedural duty, but as a minister of the gospel who desires your repentance and restoration. The charges before us are serious, and they have been brought after patient and extended effort by the men entrusted with your oversight. I urge you to examine yourself before God, to take these matters to heart, and to come to this proceeding in a spirit of humility and openness to correction. The door to reconciliation has not been closed.

In the service of Christ and His Church,

Rev. Michael Kloss
Presiding Minister, Anselm Presbytery
Communion of Reformed Evangelical Churches
Attachment: Exhibit A — Charges and Specifications, CBC v. Isaac Baugh

Exhibit C

Baugh Hearing Notice

August 7, 2026

Pastor Isaac Baugh

Dear Pastor Baugh,

In accordance with the summons issued to you on June 5, 2026, I am writing to notify you of the date, time, and location of the judicial Court hearing in the matter of Covenant Bible Church v. Isaac Baugh.

The hearing will commence at 2:00 PM on Wednesday, August 19, 2026, at Covenant Bible Church, Palmer, Alaska. The court anticipates concluding proceedings by the end of the day on Thursday, August 20, 2026, though this is subject to the progress of the hearing.

You are required to appear at the time and place specified above to answer the charges and specifications set forth in the summons. You confirmed your intent to appear in your correspondence of June 5, 2026, and that confirmation is noted.

Please acknowledge receipt of this notice by return email.

In the service of Christ and His Church,
Rev. Michael Kloss
Presiding Minister, Anselm Presbytery
Communion of Reformed Evangelical Churches

Exhibit D

Charges and Specifications, CBC v. Isaac Baugh

Covenant Bible Church, Palmer, Alaska — CBC v. Isaac Baugh

This is a complicated case, involving two distinct aspects. First, it addresses charges of violating membership vows at Covenant Bible Church (hereinafter CBC) where the Baugh family's membership is held. Second, it addresses the question of Mr. Baugh's fitness for ministry in the Communion of Reformed Evangelical Churches and the validity of his credentials, which are currently held by CBC.

Part One addresses alleged violations of membership vows, including Charge #1 (violation of the Fifth Commandment, for contumacy against the Session of CBC), Charge #2 (violation of the Ninth Commandment, for defaming the Elders of CBC), and Charge #3 (violation of the Third Commandment). Part Two addresses Mr. Baugh's fitness for ordained ministry, including parallel Charge #1 (contumacy against the Session of Covenant Reformed Church) and Charge #2 (defamation of the Elders of Covenant Reformed Church).

The specifications supporting these charges detail a pattern beginning in early 2025 in which Mr. Baugh is alleged to have resisted or ignored the instructions of the Elders to whom he was accountable at Covenant Reformed Church (CRC), Fairbanks, including instances of seeking outside counsel from CREC pastors outside Alaska who advised him to submit to his elders, and an email to Pastor Douglas Wilson perceived as an attempt to circumvent his own Session's authority. The specifications describe a letter sent by Mr. Baugh to the Elders and congregation of CRC on November 26, 2025, in which he is alleged to have accused the Elders of false accusations, bad faith, abuse of authority, and slander, none of which the charging document asserts is supported by the record. The specifications also describe Mr. Baugh's continued use of the title "Senior Pastor" on CRC's website after Anselm Presbytery's October 2025 stated meeting had specified that he continue as Stated Supply, not installed, until the Session of CRC judged him ready for installation.

Part Two concludes that, if the charges are sustained, defrocking is the just response, given that contumacious behavior and unsubstantiated accusations against church Elders, if unrepented of, constitute disqualification for ministerial work.

The charging document specifies that Mr. Baugh would be summoned to a disciplinary hearing on a date to be determined by the Presiding Minister, and that because most of the Elders of both CBC and CRC are parties to or witnesses in the case, a Court would be established on behalf of the two Alaska churches, composed of men from outside Alaska.

[Note: This exhibit is a summary of the full Charges and Specifications document prepared by Rev. Phelps on behalf of Covenant Bible Church. The complete document, with all specifications in full, is available from the Presiding Minister upon request.]

Exhibit E

Verdict of the Court, CBC v. Isaac Baugh

CBC v. Isaac Baugh

We the undersigned, Rev. John Dekker, Rev. Devin Smith and Rev. Jeff Stackhouse constitute a Court of the Anselm Presbytery, duly appointed by Presiding Minister Michael Kloss, the Session of Covenant Bible Church in Palmer, Alaska, having relinquished jurisdiction in this case to the Presbytery. We have considered the case of Covenant Bible Church (CBC) v. Rev Isaac Baugh and are now in a position to deliver our verdict.

In delivering this verdict, we are conscious of two important mitigating factors in this case: (1) there were fundamental misunderstandings and/or disagreements between CBC and Mr. Baugh, especially regarding his position as Stated Supply of Covenant Reformed Church (CRC) in Fairbanks, Alaska; and (2) the charges against Mr. Baugh stem largely from an email he sent to the congregation of CRC on November 26, 2025, in response to a letter the CRC Session had sent to the congregation on November 6, 2025, which, in the court's opinion, contained intemperate language and unnecessary detail for the circumstances.

- For Part One, Charge #1, and Part Two, Charge #1, we find Mr. Baugh guilty of violating the Fifth Commandment in that he evinced a lack of submission and lack of respect for the Sessions of CBC and CRC.
- For Part One, Charge #2, and Part Two, Charge #2, we find Mr. Baugh guilty of violating the Ninth Commandment in that he falsely accused the Sessions of CBC and CRC.
- For Part One, Charge #3, we find Mr. Baugh not guilty of violating the Third Commandment. We believe that Mr. Baugh's use of the Lord's name was made in good faith.

In our opinion, the appropriate censure for these offenses is a rebuke, as follows: "Isaac, when you were ordained as a minister of the gospel, you promised subjection to your brethren in the Lord. Similarly, when you became a member of Covenant Bible Church you promised to subject yourself to her government. You have rebelled against God's commandment and broken his holy law. In God's name, we urge you to repent of your insubordination, and adjure you to submit to your lawfully appointed authorities regardless of whether you agree with them or not. In the words of Hebrews 13:17: 'Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.' We pray that God will give you the grace of repentance."

Furthermore, under the Constitution of Covenant Bible Church, the court released Mr. Baugh and his family into membership of Crown & Covenant Church with censure, since this is a congregation whose doctrine and/or practices are suspect (Section IV.4 of the CBC Constitution), the court having determined that Mr. Baugh does not currently possess the requisite maturity to be a pastor, and noting concern that his and his family's souls are in danger by taking this course of action.

The court noted that since CBC held Mr. Baugh's ministry credentials, his release from CBC membership means he is no longer recognized as a minister of the gospel under the Constitution of the CREC.

Rev. John Dekker, Rev. Devin Smith, and Rev. Jeff Stackhouse

Exhibit F

Letter to Presbytery Court Regarding Igor Avanto / Church of the King

February 16, 2026

Pastors Jerry Owen, Aaron Fudge and Aaron Ventura,

I received an appeal from Igor Avanto from Church of the King (COTK). He made allegations to the session of COTK regarding Pastor Liberati's fitness for ministry. The session of COTK received those allegations and decided they were unfounded and false.

That decision was appealed to Anselm presbytery and, upon reviewing the documents, I accept the appeal and appoint a court to investigate the matter and make recommendations to COTK on these matters per Article IV §D.3.b of the Constitution.

Mr. Avanto has been summoned to appear before the session of COTK to answer for his actions in this matter. Those actions are not under the consideration of this court. The main thing under your consideration are the public statements of Rev. Liberati and the Session of COTK's handling of Mr. Avanto's allegations.

Michael Kloss
Pastor, Redeemer Church Lynnwood
Presiding Minister, Anselm Presbytery (CREC)

Exhibit G

Response to Appeal from Igor Avanto Regarding Paul Liberati, Church of the King

March 18, 2026

Pastor Mike Kloss,

We investigated the matter in order to make recommendations to COTK regarding the appeal of Igor Avanto to Presbytery. The CREC Constitution Article IV §D.4.a states: "An appeal is an action brought by a person or persons who are or were members of a CREC church (including mission churches), against whom a formal action has been taken by a local CREC judicatory (a church session or a broader assembly) and who are aggrieved by such action. It constitutes a request to remove jurisdiction from one judicatory to another judicatory."

In the correspondence between the Avantos and the Session, we did not discover a formal action taken by the Session against the Avantos. In their Letter of Withdrawal, the Avantos concluded that they were asking for their membership to be formally removed from the church rolls, that they were not seeking a meeting or further discussion, and that their decision was final, praying that God would grant the church wisdom, repentance where needed, and faithful leadership in the days ahead.

They stated they were not seeking a meeting or further discussion, and the Session did not respond with a discussion other than stating that after careful consideration, they concluded the allegations were unfounded on all accounts. Had the Avantos asked for a response and expressed a desire to work through the issues, we would have expected that to occur. They did not, and the Session took no formal action against the Avantos but agreed to transfer them to another church.

We are not speaking to the substance of the Avantos' concerns because at this point it is not under our consideration. They should seek to work through the matter with the Session first, and then if a formal action is made by the session of COTK and the Avantos are aggrieved, then a new appeal to presbytery may be made.

We are saddened by the lack of fellowship and pray for all parties involved.

In Christ,
Pastors Owen, Fudge, and Ventura

Exhibit H

Appeal Denial Letter to Barry Kenimer

June 25, 2026

Mr. Barry Kenimer

Dear Mr. Kenimer,

Note: This letter supersedes and replaces my prior letter of the same date. That letter contained an error in the name of the church that rendered the excommunication decision. The correct name is Providence Reformed Church. All other substance remains the same. This corrected letter should be treated as the operative document.

I am writing to formally notify you that your appeal of the excommunication decision rendered by Providence Reformed Church on April 25, 2026 is hereby denied. Jurisdiction is not accepted. This letter constitutes a final determination under my authority as Presiding Minister of Anselm Presbytery.

First Ground — Untimely Filing: The Book of Procedures, Article X §A.3, requires that notice of intent to appeal be filed within four weeks of the decision being appealed. Your excommunication was rendered on April 25, 2026, making the deadline May 23, 2026. Your notice of intent to appeal was filed on May 25, 2026 — two days after that deadline. A late filing constitutes an unconstitutional appeal, which the Constitution (Art. IV §D.4.c) requires the Presiding Minister to refuse. I chose not to reject the appeal on that ground alone as an act of grace, an attempt to give you a fair hearing you had not technically earned.

Second Ground — Overt Self-Discrediting in the Manner of Bringing the Appeal: Article IV §D.4.c also provides that the Presiding Minister is free to deny an appeal if the appellant has overtly discredited himself in his manner of bringing the appeal. My response of June 2, 2026 requested a concise appeal letter free of counter-charges, along with supporting documentation. Your response of June 21, 2026 declined to comply, characterizing my request as flippant and sinful, comparing a church officer to Satan, asserting a 'complete expectation' of my conduct, and invoking divine judgment. You did not submit the requested documentation or a properly formed appeal. This conduct, taken as a whole, constitutes overt self-discrediting within the meaning of Art. IV §D.4.c.

Right of Further Appeal: You retain the right under Const. Art. IV §D.4.b to make further appeal to Council at the conclusion of this matter at the presbytery level, directed to the Presiding Minister of Council, Rev. Uri Brito.

A Pastoral Word: I do not write this letter with any satisfaction. The excommunication of a professing Christian is always grievous, and I am aware you have experienced these events as a profound injustice. I am not in a position to adjudicate the merits of the underlying disputes. What I can say is that the path you have chosen in responding to this process has not served you well and does not reflect the spirit of a man seeking reconciliation with the body of Christ. You stated you have no desire to return to fellowship at Providence Reformed; I take you at your word. But the excommunication follows you, and no faithful church should receive you into membership while this matter remains unresolved. I urge you to find a

faithful church and place yourself honestly before its elders, making known your situation in full, and to walk the path of genuine repentance and reconciliation the Lord has appointed for the healing of your soul.

This matter is now closed at the presbytery level.

In the service of Christ and His Church,
Rev. Michael Kloss
Presiding Minister, Anselm Presbytery
Communion of Reformed Evangelical Churches

Exhibit I

Presiding Minister's Statement on Mission Church Adoption and the Path to Particularization

Anselm Presbytery, CREC
Rev. Michael Kloss, Presiding Minister
June 2026

Introduction

This statement is issued to all ministers and churches of Anselm Presbytery for the purpose of clarifying the proper procedures governing the adoption of mission churches and the path from mission church status through candidate church status to full particularization as a CREC member church. Recent experience in our presbytery has made plain that these procedures are not always well understood, and that a failure to follow them carefully can create significant polity difficulties. This statement is intended to gather the relevant provisions of both the CREC Constitution and the Book of Procedures into a single document, so that member churches have a clear and accessible reference as they navigate these matters. It is my hope that this will aid local churches in acting faithfully and confidently within our polity.

I. Definitions

Our governing documents provide precise definitions that must govern our practice. A mission church is defined as "a constituted body of Christians under the oversight of a particularized church whose intent is to establish a new particularized church."[1] A particularized church is "a constituted body of Christians who have met all the criteria established by this policy to become a separate church governed by its own session and received into the CREC as full members."[2]

These definitions are not interchangeable. A body of Christians that is not under the formal oversight of a particularized CREC member church is not a mission church in the constitutional sense, regardless of how it may describe itself or be described by others. Careful attention to definitions is the first requirement of faithful polity.

II. Conditions for Mission Church Status

A member church may establish a mission church by its own authority, without requiring a vote of the presbytery.[3] The BOP specifies that a church becomes a mission church when three conditions have been met, all of which are actions of the mother church alone:

First, a constitution must be written to define and govern the mission work. The mother church approves that constitution and the mission church's doctrinal standards. This approval is a sessional action — it requires the mother church's session acting as a body, not merely the pastor or a subset of elders.

[1] BOP Art. IV §B.1
[2] BOP Art. IV §B.2
[3] BOP Art. IV §C.1

Second, the mother church appoints a session pro tempore over the mission church.

Third, these two actions together formally put the mission church into existence. No presbytery vote is required at this stage. The mission church is formally established from the date of the session minute of the mother church that approved the constitution and appointed the *pro tem* session. That minute is the founding document of the mission church and should be carefully preserved.

It is also worth noting that new elders of the mission church are to be examined by the session of the mother church — not by the session *pro tempore* of the mission church acting independently. Since the session *pro tempore* is composed primarily of mother church elders, this examination flows through them acting in their capacity as the governing body accountable to the mother church's regular session. However, two constitutional constraints apply. First, a member church with only one local pastor/elder cannot adopt a mission church. A member church reduced to one local elder shall itself be reduced in status to mission church at the second consecutive presbytery meeting in that situation, or earlier at the presbytery's discretion.[4] A church that cannot sustain its own session is not positioned to exercise the oversight a mission church requires.

Second, any mission church sponsored in another geographical territory must receive the approval of the presbytery in which it resides.[5] A mother church cannot establish a mission church in another presbytery's territory without that presbytery's consent. Presbyters should not assume that a mission relationship established within one presbytery automatically carries recognition across presbyterial boundaries.

III. The Session *Pro Tempore*

The session pro tempore of a mission church is composed of all or some designated part of the mother church's session, along with any duly elected and installed pastors/elders of the mission church itself.[6] This arrangement continues until the conditions for particularization are fulfilled.

Two important clarifications apply. First, the session *pro tempore* is not the session of the mother church — it is the session of the mission church.[7] Second, appeals from acts of the session *pro tempore* must go first to the regular session of the mother church, whose acts may then be appealed to the CREC per constitutional procedure.[8]

IV. Conditions for Particularization

A mission church is eligible for particularization — and thereby full CREC membership — when the following conditions have been met:[9]

a. The mission church has its own constitution and bylaws.
b. The mission church has been formally constituted for not less than two years.

[4] Const. Art. III §N.2
[5] Const. Art. III §E.3.b
[6] BOP Art. IV §C.2.a
[7] BOP Art. IV §C.2.b
[8] BOP Art. IV §C.2.d
[9] BOP Art. IV §C.3.a–f

c. The mission church has at least two member pastors/elders, not counting the *pro tempore* elders from the mother church.
d. The mother church may require other conditions.
e. The mother church's session has formally acknowledged that conditions (a–d) have been met.
f. Presbytery acknowledges that conditions (a–e) have been met and does so by receiving the mission church into presbytery membership.

Once these conditions are met, the mission church is eligible for full CREC membership at the next CREC presbytery meeting.[10] Particularization is not merely an administrative milestone — it is the moment at which the church becomes fully self-governing and fully accountable within the CREC structure.

V. The Candidate Church Process

Before an established church may be received into full CREC membership, it must pass through the candidate church process. After sending at least one candidate delegation to a stated presbytery meeting and being seated as a candidate church, the church may be admitted to full membership by a two-thirds vote of the presbytery at its next stated meeting.[11]

The presbytery shall normally examine the pastor/elder delegation with regard to their confessional status, sound doctrine, submission to CREC authority, and desire to uphold other CREC churches with all peace and love.[12] The church making the motion to seat a candidate church must also be prepared to answer questions about the general health of that church and its readiness to embrace the CREC constitution. That same sponsoring church must be the one to move for full membership when that issue comes before the presbytery.[13]

A candidate church must declare any exceptions to its confessional standards prior to becoming a CREC member.[14] This is not a formality. Presbyters examining a candidate church must give careful attention to this requirement.

VI. Existing Churches Seeking to Come Under CREC Care

Not every church seeking CREC affiliation is a new plant. Our governing documents anticipate the situation of existing congregations seeking to come under CREC care. An existing church that has been constituted for at least two years, has two or more local elders, and can sustain itself financially may come under the care of a member CREC church as a mission church and may be considered for full member status at the next meeting of the presbytery.[15]

In such cases, careful due diligence is required. The adopting church's session must satisfy itself on the following matters before bringing the relationship to presbytery:

[10] BOP Art. IV §C.4.c
[11] Const. Art. III §J
[12] *Ibid*
[13] Const. Art. III §K
[14] Const. Art. III §F.2
[15] BOP Art. IV §C.3.g

1. The confessional commitments of the church and its officers, including any exceptions or reservations.
2. The validity and regularity of existing ordinations. Officers whose ordinations did not take place under CREC oversight will require credential review.
3. The church's constitution and bylaws, and whether they meet CREC requirements.
4. Whether the adopting church itself meets the constitutional requirements to serve as a mother church — including whether it has more than one local elder.
5. Whether candidate church status may be more appropriate than mission church status, particularly where the church already has constituted leadership and an established pattern of worship.

VII. The Assembly's Authority and the PM's Role

It must be clearly understood that the authority to admit member churches, seat candidate churches, and recognize mission church relationships belongs to the presbytery as a body — not to the Presiding Minister acting alone. The Constitution is explicit that admitting members and removing member churches are among the actions specifically withheld from the PM's between-meeting authority (Const. Art. IV §C.9.a). All such actions require a duly constituted meeting of the presbytery and a proper vote of its delegates.

The PM's role in this process is to prepare the agenda, chair the meeting, and — critically — to ensure that due diligence has been done before any motion is brought to the floor. When a member church intends to bring a motion regarding a mission church relationship or candidate church status, the PM should be informed and consulted in advance. The PM cannot approve or deny such a relationship unilaterally, but he can and should raise concerns, require documentation, and ensure that the assembly has what it needs to act faithfully.

All member churches and ministers of Anselm Presbytery are expected to familiarize themselves with the relevant provisions of both the CREC Constitution and the Book of Procedures before bringing any mission church relationship to the presbytery for recognition or action. Bringing a motion to the floor without having done this due diligence is not merely a procedural inconvenience — it can place churches in irregular status, create confusion about oversight and authority, and expose both the adopting church and the mission work to unnecessary vulnerability.

I am available for counsel before any such motion is brought. Presbyters are encouraged to bring questions early. The goal is not procedural perfectionism for its own sake, but the faithful ordering of Christ's church for its health, protection, and growth.

Presiding Minister's Statement on Making Motions and the Conduct of Presbytery Meetings
Anselm Presbytery, CREC — Rev. Michael Kloss, Presiding Minister — June 2026

Introduction

This statement is issued to all ministers and churches of Anselm Presbytery as a practical guide to making motions at our stated meetings and as a pastoral reminder to familiarize yourselves with our established rules of order. Our presbytery meetings are the primary means by which we exercise collective authority as a broader assembly, and they are governed by specific constitutional provisions and by the Robert's Rules summary found in Appendix A of the Book of Procedures. Faithful participation in our meetings requires preparation, not merely presence.

I. The Agenda and Pre-Posting of Motions

The agenda for any stated presbytery meeting must be posted no fewer than thirty days and no more than sixty days prior to the meeting.[1] This window exists not as a formality but as a service to the delegates: it gives every church time to review what is coming, prepare their delegates, and bring informed participation to the floor.

Motions that are anticipated should be submitted to the Presiding Minister for inclusion in the agenda before it is posted. This is especially important for significant motions — those involving church status, ordination, judicial matters, or constitutional questions. Surprises on the floor do not serve the assembly well. A delegate who brings a substantive motion without advance notice denies the rest of the assembly the opportunity to think carefully about it.

Amending the agenda at a stated meeting requires a two-thirds majority vote.[2] This is a high bar, and rightly so. The agenda is not a suggestion — it is the governing framework for the meeting. Motions that do not appear on the agenda may still be brought from the floor, but delegates should be prepared for the possibility that the assembly may decline to consider them.

II. The Form of a Motion

A motion is the formal means by which the assembly takes action. Every motion must have a mover and a seconder. The mover must state the motion clearly before speaking in favor of it. Where possible, motions should be written out and handed to the moderator so that every delegate is working from the same text.[3]

Once a motion is on the floor, debate must focus on the substance of that motion. No other motion may be introduced while one is already on the floor, except for amendments or procedural motions. This rule exists to keep the assembly's deliberation clear and orderly.

Delegates bringing complex or significant motions are strongly encouraged to:

1. Submit the motion text to the PM in advance for inclusion in the agenda.

[1] Const. Art. V §G
[2] Const. Art. V §F
[3] BOP Appendix A, "Main Motion."

2. Bring a written copy to the floor to hand to the moderator.
3. Ensure the motion proposes a specific, actionable outcome rather than a general sentiment.
4. Have done any necessary due diligence — including consultation with the PM — before bringing the motion.

III. Voting

Most motions require a simple majority to pass. However, certain actions require a higher threshold. Specifically, a two-thirds majority is required to: amend the agenda,[4] end debate by moving the previous question,[5] suspend the rules of order,[6] or rescind a motion passed at a prior meeting.[7] Delegates should know the voting threshold for any significant motion they intend to bring.

The quorum for a presbytery meeting is representation by two-thirds of the member churches.[8] Business may not be transacted without quorum. Delegates should treat attendance as a duty to the assembly, not merely an option.

Minutes record votes in a specific format: the number in favor, against, and abstaining, in that order (e.g., 7–4–2).[9] Motions are numbered by date and order of occurrence in the meeting.[10]

IV. Key Procedural Motions

Delegates should be familiar with the following procedural tools available to them during a meeting:

Amendment. A delegate with the floor may move to amend the main motion. An amendment may alter, add to, subtract from, or replace the main motion. Amendments may themselves be amended once. A simple majority is required to pass an amendment.[11]

Point of Order. If a delegate believes the rules are being broken, he may raise a point of order, which may interrupt a speaker. The moderator rules on whether the point is valid.[12]

Previous Question. A delegate wishing to end debate may move the previous question. This requires a second and a two-thirds vote. If passed, debate ends immediately and the assembly proceeds to vote on the main motion. A mere call of "Question" from an unrecognized delegate is not a formal motion and will not be treated as one.[13]

Table. A delegate may move to table a motion if a decision needs to be postponed. A simple majority is required. A specific time for return may be specified.[14]

---

[4] Const. Art. V §F
[5] Const. Art. V §K; BOP Appendix A, "Previous Question"
[6] BOP Appendix A, "Suspension of the Rules"
[7] BOP Appendix A, "Rescind"
[8] Const. Art. V §J
[9] BOP Appendix A, "Minutes"
[10] *Ibid*
[11] BOP Appendix A, "Amendments"
[12] BOP Appendix A, "Point of Order"
[13] BOP Appendix A, "Previous Question"
[14] BOP Appendix A, "Table"

Refer. A motion may be referred to a committee for further investigation. The motion to refer is debatable only as to the desirability of committing, not the substance of the main motion, and requires a simple majority.[15]

Reconsider. A motion passed at the same meeting may be reconsidered, but only by someone who voted with the prevailing majority. A simple majority is required.[16]

Rescind. A motion passed at a prior meeting may be rescinded, provided the action has not already been carried out. A two-thirds majority is required.[17]

V. A Pastoral Reminder

The BOP requires that before each meeting, the Presiding Minister distribute the summary of basic Robert's Rules found in Appendix A of the Book of Procedures.[18] I fulfill that obligation, and the summary will be distributed at or before every stated meeting of Anselm Presbytery.

But I want to press on all of you as ministers and elders to read it before you arrive, not after you sit down. Our meetings are not casual gatherings — they are the exercise of lawful ecclesiastical authority on behalf of the churches in our care. A delegate who does not know how to make a proper motion, how to call for the previous question, or what a point of order is, is not fully equipped to participate in that authority.

Robert's Rules exist, as the BOP notes, "to facilitate the decision-making process at meetings" and to "ensure that discussion is clear and that the rights of both the majority and the minority are protected."18 They are not bureaucratic machinery — they are the means by which we protect one another's voice, keep deliberation orderly, and ensure that the assembly's decisions are genuine expressions of collective judgment rather than the product of confusion or procedural error.

I ask every delegate to Anselm Presbytery to read Appendix A of the BOP before our September 27 stated meeting. It is short. It will take less than fifteen minutes. It will make our meeting better.

[15] BOP Appendix A, "Refer or Commit"
[16] BOP Appendix A, "Reconsider"
[17] BOP Appendix A, "Rescind"
[18] BOP Art. VII §D

Reference of Overtures discussed in Anselm Minutes XVIII and XIX

The overtures provided here are copied from the original documents provided by Hus and Knox presbyteries, edited for consistency of formatting only, and provided for context for understanding the Anselm minutes.

Only those overtures discussed in presbytery and documented in the minutes are included.
All article and section numberings reference the CREC governing documents in their 2023 form.

Green text represents additions; ~~struck red~~ text represents deletions.

XVIII. Hus Overtures

Hus 1: Submitting Church Constitutions for Particularization

Resolved, that BOP Article III §B be amended:

> Delegates about to become new members shall normally provide to the presbytery a one-page summary of their church (membership, elders, confessional standards, other useful descriptions, etc.). They shall submit their constitution and bylaws to the Presiding Minister of the presbytery no later than 30 days prior to the stated meeting of the presbytery, for inclusion on the agenda of that meeting.

And that Constitution Article IV §C.3.(a) be amended:

> The mission church shall have its own constitution and bylaws, which it will submit to the Presiding Minister no later than 30 days prior to the stated meeting of the presbytery, for inclusion on the agenda of that meeting.

Hus 2: Notification of Presiding Ministers when Revising Church Constitutions

Resolved, that BOP Article IX be amended with the following addition:

C. The session of elders of each CREC church shall notify the Presiding Minister of Presbytery upon adopting revisions to their constitution or bylaws so that the next stated meeting of presbytery can review them to ensure that they are consistent with CREC standards.

Hus 3: Licentiate for Preaching and Administering the Sacraments

Resolved, that a new BOP Article X be created:

> **Article X. Licentiate for Preaching and Administering the Sacraments**
>
> To preserve the purity of the Gospel and order in the church, men who preach more than six times per year in their congregations but are not candidates for pastoral exam and ordination must be licensed by Presbytery. This license allows the Session to delegate the licentiate to preach. The Session may also delegate him to administer sacraments in cases when the ordained minister is absent.

A. A man may be licensed for the purpose of preaching the Word and administering the sacraments when he passes the following parts of the ordination examination found in [BOP] Appendix B:
    1. Personal Statement.
    2. Bible, Theology, and Worship and Sacraments; and
    3. One exegetical from the OT and one sermon from the NT.
B. The steps for licensure are as follows:
    1. A session shall make an application to a Presiding Minister of Presbytery;
    2. The Presiding Minister of Presbytery shall appoint a committee to examine the candidate;
    3. If the candidate successfully completes the exams, the committee will recommend that the candidate be examined in a public presbytery meeting.
    4. 4. If the presbytery approves the candidate, he shall be licensed to preach and administer the sacrament as required by his local session.
C. Should he be ordained as a pastor at a later time, he will need to complete the other parts of the ordination exams.
D. Licensure shall first be granted for a term of three years and then, upon request from the Session and review by the Presbytery, shall be granted indefinitely, unless or until it is revoked by the Presbytery.

Hus 4: Pastor Emeritus as *Pro Tempore* Elder

Resolved, that Constitution Article III §N.1 be amended:

> A CREC Session may ask a nearby CREC church Session to have one of its members serve on its Session as a *Pro Tempore* (for a time) elder. His renewable term, and purpose shall be specified by the Session. The purpose may be enriching its counsel, or also to temporarily supply a plurality of elders. Presiding Ministers should be informed and offer counsel before proceeding.
>
> Additionally, a Pastor Emeritus may serve on a Session as a Pro Tempore elder if approved by the Presiding Minister of Presbytery. The terms of service and responsibilities shall be determined by the Session on which he will serve as a Pro Tempore elder, with the concurrence of the Presiding Minister of Presbytery. If the Pastor Emeritus also serves as the Presiding Minister of Presbytery, the terms of service and responsibilities shall be determined by the Session, with the concurrence of the Presiding Minister of Council.

And that BOP Article XII §F be amended:

> Ministers who have served in one or more churches for at least 20 years, including at least 10 years in one or more CREC churches, and are at least 50 years old, are eligible to retire as a minister and be recognized by their session and approved by presbytery as an honorably retired minister (pastor emeritus). A pastor emeritus shall retain all honors and privileges associated with the ministry of Word and Sacrament. A pastor emeritus who is a member of a CREC congregation may~~, with the consent of his session,~~ serve in any office or function in his or another church's session, presbytery or the council, including but not limited to serving as a delegate, serving on a committee, serving as a presiding minister.

If a pastor emeritus accepts a call from a congregation, his status as pastor emeritus is thereby automatically revoked. The session of the calling congregation shall promptly notify the Presiding Minister of the presbytery in which he was recognized as pastor emeritus.

Hus 5: Pastors Emeritus may serve as Presiding Minister

Resolved, that Constitution Article IV §C.5 be amended:

> A Presiding Minister must be concurrently serving as a member of the local session or be a Pastor Emeritus. If a Presiding Minister ceases to serve in such a local office or his emeritus status is revoked, then his term as Presiding Minister ceases at that time.

Hus 7: Defining the Session

Whereas the Constitution mentions a Session but does not define it;

Resolved, that the following article be added to the Constitution:

> **Article III §O: The Session**
>
> 1. Constitution of the Session
>   a. Each local church shall have a governing body known as the Session. The Session shall consist of the Pastor(s) and the Elder(s) duly elected by the congregation.
>   b. The Session is responsible for the spiritual oversight, governance, and administration of the church, ensuring that all activities uphold the unity, peace, and doctrinal integrity of the CREC.
> 2. Duties of the Session
>   a. The Session shall oversee the worship, teaching, and discipline within the local church. It is responsible for the spiritual nurture of the congregation, ensuring that sound doctrine is preached and that the sacraments are properly administered.
>   b. The Session shall exercise pastoral care, ministering to members of the congregation, offering counsel, and addressing any spiritual, doctrinal, or moral concerns.
> 3. Records and Proceedings
>   a. The Session is required to keep a record of its proceedings. This record shall include minutes of all meetings, decisions made, actions taken, and any other matters pertinent to the governance and spiritual care of the congregation.
>   b. These records shall be maintained in a secure and organized manner and shall be available for review by the broader assemblies as required.
> 4. Frequency of Meetings
>   a. The Session shall meet at least quarterly to fulfill its duties, and shall convene whenever necessary to address matters of urgent pastoral or administrative concern.
> 5. Quorum
>   a. A quorum for any Session meeting shall consist of the Pastor and at least two-thirds of the Elders, or if there is only one Elder, the Pastor and that Elder.

Hus 8: Clarifying the PM of Council's Job Description

Resolved, that the Constitution Article IV §C.9 be amended:

> The Presiding Minister of Presbytery and Council is also a spokesman and representative, whose authority and responsibilities in that capacity are as follows:
>
> a. First, between meetings of the broader assembly, the Presiding Minister of Presbytery represents the ~~broader assembly~~ Presbytery by initiating and taking prudent steps in furtherance of an action, which he must report to the broader assembly for ratification. In this way, the Presiding Minister represents the ~~broader assembly~~ Presbytery for any action empowered to ~~that assembly~~ the Presbytery by this constitution, except for the following: admitting members; amending confessional or governmental standards; making formal recommendations (whether for or against) ministerial candidates for ordination; removing a member church; requiring arbitration; and adjudicating a trial.
>
> Between meetings of the broader assembly, the Presiding Minister of Council represents the Council by initiating and taking prudent steps in furtherance of an action only with the approval of two-thirds (⅔) of the Presiding Ministers of Presbytery, which must be reported to the Council for ratification. This includes any action empowered to the Council by this constitution, except for the following: admitting members; amending confessional or governmental standards; making formal recommendations (whether for or against) ministerial candidates for ordination; removing a member church; requiring arbitration; and adjudicating a trial.
>
> b. Second, as representative of Presbytery or Council, the Presiding Minister has the authority to encourage and spiritually strengthen the Sessions of elders within his broader assembly, meet with the Presiding Ministers of other broader assemblies, both within and without the CREC, to encourage them or to be encouraged, and to inquire about the spiritual and doctrinal health of other broader assemblies as well as the churches within his own assembly.
>
> c. Third, Presiding Ministers are to act according to the authority conferred to them by virtue of their office, and all their actions are to be confined and limited to the authority specified by the Constitution of the CREC, and they shall report to Presbytery or Council on their work as spokesman and representative. Additionally, prior to a Presiding Minister censuring a CREC church or officer, he must receive approval from two-thirds (2/3) ~~other~~ of the Presiding Ministers of Presbytery.

Hus 9: Liturgical Roles Limited to Males

Resolved, that Constitution Articles II and III be amended:

> **Article II. The Offices**
>
> A. The CREC affirms that church officers (including deacons) are to be males, in accordance with the teaching of Scripture. The CREC takes no constitutional position on the validity of

2-, 3- or 4- office systems of church polity. In a 2-office system, the offices are Elder and Deacon. A 3-office system distinguishes between Pastor, Elder, and Deacon, while a 4-office system distinguishes between Pastor, Teacher/Doctor, Elder, and Deacon. These documents use the word Pastor or Minister to refer to the man who has primary responsibility for officiating at the Lord's Service.

Article III. Local Congregations

1. The worship and work of each local congregation is ultimately to be governed by the teaching and godly examples supplied throughout all Scripture. All liturgical roles (i.e., officiating at the Lord's Service, preaching, public reading of Scripture and prayer, administering the sacraments) shall be restricted to males.

Hus 10: Term limits for Presiding Ministers

Resolved, that Constitution Article IV §C.4 be amended:

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

a. The Presiding Minister of Presbytery may be elected to subsequent consecutive terms by a two-thirds vote of Presbytery.

b. The Presiding Minister of Council may be elected ~~to a second consecutive term by a two-thirds vote of Council. A Presiding 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~~ to subsequent consecutive terms by a three-quarters vote of Council.

Hus 11: Guidelines for Presiding Minister of Council Qualifications

Resolved, that Constitution Article IV §C.1 be amended:

Broader Assemblies shall elect a Presiding Minister from their assembled delegates when that office is vacant. It is recommended that a candidate for Presiding Minister of Council is an ordained minister, have completed at least one full term as Presiding Minister of Presbytery, and is at least 50 years old. In the event that no more than one Council delegate is willing or able to serve or is nominated as Presiding Minister of Council, the assembled presbytery delegates also shall be eligible for nomination as Presiding Minister of Council.

Hus 12: Status of Ordained Ministers Without Call

Resolved, that Constitution Article II §B be amended:

Within the CREC, each elder and pastor must be a member of the church in which he serves. This requirement may be waived on a case-by-case basis by a ~~unanimous~~ three-quarters (¾) vote of the presbytery. If a Pastor is not serving on a session but is engaged in ministerial work (e.g., chaplain,

missionary, etc.), his status as an ordained minister may continue to be recognized with the approval of his local session and Presbytery.

Hus 13: Only Council Keeps the Book of Procedures

Resolved, that Constitution IV §A.6 be amended:

a. ~~The broader assemblies~~ Council shall keep a Book of Procedures that details particular methods for carrying out the various constitutionally sanctioned tasks of an assembly. The broader assemblies are informed by the Book of Procedures, but not bound to it. Should an assembly act in exception to the Book of Procedures, the exception must be acknowledged and explained in the minutes. The Book of Procedures may be altered or amended at any time by a simple majority of ~~an assembly~~ Council. ~~The various presbyteries may modify their respective Books of Procedures between meetings of council. Each meeting of council will review these various modifications and harmonize the various Books of Procedures, in accordance with the provisions of the CREC Council Book of Procedures. Presbyteries may then approve further modifications for their own use, to be followed in turn by conciliar review.~~ Maintenance and publication of a current Book of Procedures is the responsibility of the Presiding Minister of Council.

~~b. The Book of Procedures maintained by each Presbytery will utilize a standardized format, based upon the CREC Council Book of Procedures, with local practice set out separately by Article. The portion of the Presbytery Books of Procedure that is based upon the CREC Council Book of Procedures will be updated in conformity with the Council Book of Procedures as it is updated.~~

~~c. Each Presiding Minister of Presbytery will ensure that the numbering of the Book of Procedures he is responsible for maintaining is consistent with the Council Book of Procedures, which will require the renumbering of Articles which appear only on a local basis.~~

Hus 14: Additional Meetings of Council Delegates

Resolved, that Constitution Article V §C be amended:

C. The Council will have a stated meeting every three years. In the year that Council meets, Presbyteries must have a stated meeting at the same place and time. In the year prior to Council, the Presiding Minister of Council will meet with the Presiding Ministers of Presbyteries and Council delegates to address matters common to the churches. If two-thirds of the Presbyteries submit a written request to the Presiding Minister of Council, an *ad hoc* Council meeting can be called. The decision to call for an ad hoc meeting of Council cannot be made at a triennial Council meeting. The requirement that Presbyteries convene at the same place and time as Council does not apply to *ad hoc* meetings of Council. In times of extreme emergency (e.g., war, active persecution, etc.), the presiding minister of a broader assembly may convene a meeting of that assembly in any form he deems acceptable. The meeting will be considered legitimate and authorized if a quorum assembles in response, and four-fifths of the assembled delegates approve the presiding minister's actions.

Hus 15: Standards for the Establishment of Mission Churches

Resolved, that BOP Article IV, §C be amended [items after proposed §C.1.b would be renumbered accordingly]:

1. Mission Church: A church shall be considered a mission church of a member CREC church when the following conditions have been met:

    a. A constitution has been written to define and govern the mission work.

        i. The mother church approves the constitution and doctrinal standards of the mission church (which may or may not be identical to the mother church's).

        ii. The mother church appoints a session *pro tempore* over the mission church.

        iii. When the mission church originates as a church plant initiated by the mother church, these actions bring the mission church into existence.

    b. Where an existing congregation requests to be received as a mission church of a member CREC church, Presbytery shall vote to approve the reception of the mission church before it is put into existence.

Hus 16: Tenure of Older Ministers

Resolved, that BOP Article XII be amended with a new §H:

> A minister who desires to continue serving on a session past his seventy-fifth birthday shall obtain the prior approval of Presbytery. Before granting approval, Presbytery shall confirm that he remains capable of fulfilling the duties of his office. Such approval shall be granted for a period no more than three years and shall be renewable upon the same confirmation. Presbytery may revisit and revoke approval at any stated meeting for sufficient cause.
>
> The election of a minister to the office of Presiding Minister of Presbytery or Presiding Minister of Council shall constitute the approval to serve for the duration of that term, regardless of his age.

Hus 17: Confessional Document Reorganization

Resolved, that the text of Creeds, etc., be moved into a new "Book of Confessions":

> *This motion involved a significant number of discrete petitions, not individually repeated here, which carry the form: "re-organize these documents by moving them from place X to place Y, updating all references accordingly, while endeavoring to make no substantive alterations."*
>
> *The specific alterations are provided in the CREC 2026 Council minutes.*

XIX. Knox Overtures

Knox 5: Memorial on Paedocommunion

Resolved, to approve a first reading of the following memorial:

> As elders who hold the keys, we ordinarily do not exclude baptized children from the Lord's Table, because God has incorporated them into His covenant and Congregation through baptism. The covenant promises are theirs in Christ. We believe that in the sacraments God calls us to respond by faith in Christ according to our age and capacity. We affirm that faith is a necessary condition for worthy participation at the Table and that God gives such faith even to small children. Jesus said: "Let the little children come to me."

Knox 6: Repeal of 2023 Sacramental Cooperation Language

> *The specific proposal and Knox's supporting essay are provided in the CREC 2026 Council minutes.*

Knox 8: Memorial on Marriage & Divorce

Resolved, to approve a first reading of the following memorial:

> God's pattern for marriage was established in the creation when He created one man and woman, designed for one another. The divine pattern therefore is one man, one woman, one time. The dislocations introduced by the entry of sin into the world, and the consequent hardness of heart, resulted in the need for legal recognition of divorce, but from the beginning it was not so. The two criteria allowing for a biblical divorce, with the right of the innocent party to remarry, are sexual infidelity and desertion. Desertion need not be physical, as extreme cruelty is a form of abandonment.