



**First Triennial General Council Meeting**  
**OF THE**  
**CONFEDERATION OF REFORMED**  
**EVANGELICAL CHURCHES**

**Oregon City, OR**  
**October 14, 2005**

## Minutes for October 14, 2005

At 11:50 a.m. Moderator Booth called the meeting of the Council to order. Elder Chris Schlect opened the meeting with an invocation. Moderator Booth gave an exhortation from the Scriptures (Appendix A)

### New Business

05/10/14:1 Elder Chris Schlect moved and David Hagopian seconded that:

In celebration and grateful acknowledgment of the seventieth anniversary of the formation of the Orthodox Presbyterian Church [OPC] at its First General Assembly in Philadelphia, Pennsylvania, on 11-14 June 1936, first General Council meeting of the Confederation of Reformed Evangelical Churches hereby resolves:

1. that 11 June 2006 shall be proclaimed a day of celebration and prayer in our various churches;
2. that we thank God for the OPC's seventy years of confessional adherence to the Reformed faith, and for that body's steady witness of the Gospel against unbiblical pietism and liberalism;
3. that we thank God for the many faithful teachers and pastors of that body from whom we in the CREC have learned so much; and that we petition God for his continued protection and blessing upon our brethren in the OPC—for their continued peace, reformation, and faithfulness to the Gospel of our Lord Jesus Christ for generations to come.

The motion carried without opposition.

Moderator Booth asked consent to include in the agenda an item which had not been published.

Moderator Booth recommended that mission/candidate churches geographically located within a different presbytery from their sponsoring churches be transferred by mutual agreement of the moderators following their acceptance into the CREC in the presbytery of the sponsoring church.

05/10/14:2 Dave Hatcher moved and Rick Young seconded that each presbytery elect nine delegates to the next meeting of Council.

05/10/14:3 Ralph Smith moved and Virgil Hurt seconded that the official language of the CREC broader assemblies be English and that delegates who do not speak English to Council be accompanied by an interpreter. The motion passed without opposition.

05/10/14:4 Chris Schlect moved and Dave Hatcher seconded that the previous motion be placed in the book of Procedures at a location at the Moderator's discretion. The motion passed without opposition.

05/10/14:5 Pastor Dave Hatcher moved and Gene Helsel seconded to amend the language of the preamble of Article IX, passed in motion 05/10/14:3, striking the "A" and inserting in its place "Any new" such that the final sentence would begin, "Any new memorial must be approved . . .", and the addition of a new sentence at the end of that preamble reading, "Revising an existing memorial will follow the normal procedure expressed in article VIII." The motion passed without opposition.

Dave Hatcher led the singing of "The Church's One Foundation".

Jeff Niell closed in prayer, and Moderator Booth adjourned the meeting at 12:42 p.m.

## Appendix A: Moderator's Opening Exhortation

### Be Thou My Vision

Pastor Randy Booth—10/14/05—CREC Council Meeting, 2005

"Where there is no vision, the people perish: but he that keepeth the law, happy is he"  
(Proverbs 29:18)

Each Lord's Day, we gather to worship God. The purpose of our worship service is to praise God for who He is and for what He has done. He is our Creator, Redeemer and Sustainer. He is our God and we are His people. Who He is, is also manifest in what He does—He creates, redeems and sustains. Who He is and what He has done though, does not simply find expression in the distant past, but also in our immediate past. He is all these things for us—in our generation. He will continue to be all these things in our future.

According to God's perfect plan we live when and where we do. In the kind providence of God He has drawn us together as a broader expression of the covenant community of His people. "*For when we were yet without strength, at the right time Christ died for the ungodly*" (Romans 5:6); and, at the right time, you were born, and at the right time our local churches were established. And at the right time, the CREC coalesced. God's plan is both large and comprehensive, as well as small and particular. He loves the world ("*...for God so loved the world...*"), and He loves you ("*Casting all your cares upon Him, for He careth for you*"). His kingdom fills the earth, and it fills this room. The CREC is God particular gift to particular people. We are *here* to love and serve one another. We are *here* to be salt and light in *our* communities. We are here to glorify and enjoy Him *in our generation*. We are Certain that God Blesses Faithfulness—He Promised.

So, we must give thanks, and continue in everything that we are being faithful in. We have been blessed, and will continue to be blessed as a result of faithful labors. "*For who hath despised the day of small things?*" (Zechariah 4:10). Luke 16:10, "*He that is faithful in that which is least is faithful also in much.*" Likewise, we must continue to search out any place where we may not be faithful. We can never stop being the church-militant. The moment we become content with our progress—this far and no further—is the moment we begin to die!

As we anticipate the future, we should be encouraged. God is still ruling the universe, and Jesus is still the King of kings and Lord of lords. We are still the church that He purchased with His own blood. "*God's truth abideth still—His kingdom is forever!*" Therefore, we must be engaged in fighting relevant battles. As we face the future, we must always look to see where the action is and move to engage in it. Luther said, "If I declare with loudest voice and clearest exposition every portion of God's truth except that one little bit which the world and the devil are at that moment attacking, I am not confessing Christ no matter how boldly I may be professing Christ. For the soldier to be steady on the battlefield besides, is mere flight and disgrace if he flinches at that single point."

According to Augustine, culture is not a reflection of a people's race, ethnicity, folklore, politics, language, or heritage. Rather, it is an outworking of a people's faith. In other words, culture is the temporal manifestation of a people's faith. If culture begins to change, it is not because of fads, fashions, or the passing of time—it is because of a shift in worldview—it is because of a change of faith. Thus, race, ethnicity, folklore, politics, language, or heritage are simply expressions of a deeper paradigm rooted in the covenantal and spiritual matrix of a community's church and the integrity of its witness.

We must set the agenda, we must define the terms, we must set the example for the world at large, our own community, and the evangelical church. Augustine recognized that people's dominant worldview inevitably shapes the world they have in view. And he also recognized that the church is the starting point for the development of that worldview, As it faithfully fulfills its calling to do justice, love mercy, and walk humbly with Almighty God.

We can change the world with our tiny pushes. The future of the church and our culture depends on ordinary men and women in the church who are willing to live balanced, godly lives

before a watching world. Helen Keller wrote: "I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along not by the mighty shoves of its heroes, but by the aggregate of the tiny pushes of each honest worker." The apostle Paul encourages us as he writes: "*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men*" (Titus 3:8).

The reformation has not ended. It will continue until the end of the world. Reformation is about the future, not just the past, and we must look forward with the expectation of seeing God work in our day as He has in the past. We must not simply be Reformed, but Reforming Christians in a changing world.