

Official Minutes for the Annual Meeting of the Anselm Presbytery (Communion of Reformed Evangelical Churches) Oregon City, Oregon, Wednesday-Thursday, October 2-3, 2013

Pro Tempore Presiding Minister (PTPM) Garry Vanderveen called the meeting to order at 10am Presiding Minister Bogumil Jarmulak attended by video conference.

I. Invocation by San Sanych

II. Psalm Singing led by Dave Hatcher

III. Scriptural Exhortation by Dean Hellekson

Pastor Hellekson spoke from Isaiah 11:1-9 and admonished us toward increasing evangelism and disciple making efforts outside the family of the church. We should do this by emulating Jesus, who knew the people he wanted to disciple, showed them the love of God, and told them the good news.

IV. Roll Call and Establishment of a Quorum

Christ Covenant Church, Eagle Point, OR	Kenny Anderson
Christ Covenant Church – Langley, BC	Garry Vanderveen, Rob Beck
Christ Covenant Church – Lynnwood, WA	Dean Hellekson, Ron Coverdale
Christ the King Church – Eugene, OR	Flynn Ayers, Kevin Gowen
Covenant Bible Church – Chugiak, AK	Jack Phelps, Gerald Allsup
Evangelical Reformed Church – Poznan, Poland	Bogumil Jarmulak(by video)
Evangelical Reformed Church – Wroclaw, Poland	Marek Kmiec
Mitaka Evangelical Church – Tokyo, Japan	Ralph Smith
Presbyterian Reformed Church – Burgas, Bulgaria	Yavor Rusinov
Reformation Covenant Church – Oregon City, OR	Dennis Tuuri, Chris Wilson
Rivne Biblical Church – Rivne, Ukraine	San Sanych
Trinity Church – Kirkland, WA	Dave Hatcher, Eric Letshe

(13/10/2:1)

*Pastor Smith moved to allow PM Jarmulak to vote on motions and participate in the meeting via video conference. Pastor Phelps seconded, no discussion, (16:1:0) Motion Carried
PTPM Vanderveen declared a quorum established.*

V. Introduction of Guests and Visitors

Guest introduced:

*Pastor Sasha Pavluk Evangelical Reformed Church, Dunayevtsy, Ukraine
Pastor Valerii Kevorkiantc Evangelical Reformed Church, Kazan, Russia
Pastor Volodimir Mikita Christian Evangelical Reformed Church, Mykolaiv, Ukraine
Pastor Jerry Owen from Emmanuel Church, Kenmore, WA
Pastor Pawel Bartosik from Evangelical Reformed Church, Gdansk, Poland
Pastor Attila Hajdu from Reformed Evangelical Church, Diósd Mission, Hungary*

*Melissa Allsup, Troy Anderson, Christine Tuuri, Pat Gowen, Roy Dudley from Alaska, Pastor Tim Prussic from Columbia Bible Presbyterian Church in Scappoose, OR
Pastor Jared Pruish of Westminster Presbyterian in Vancouver, WA
Pastor Blake Purcell from St. Petersburg, Russia*

Point of Order - Pastor Tuuri asked if mission churches could be brought to the table. Pastor Phelps informed the body that it is up to the will of the body but that mission churches have no vote.

Pastor Tuuri prayed for Pastor Purcell.

PTPM Vanderveen asked Pastor Hajdu and Pastor Bartosik to sit at the table

VI. Member Reports

Member reports were given and each church was prayed for following their report

Christ Covenant Church, Eagle Point, OR
Christ Covenant Church – Langley, BC
Christ Covenant Church – Lynnwood, WA
Christ the King Church – Eugene, OR
Covenant Bible Church – Chugiak, AK
Evangelical Reformed Church – Poznan, Poland
Evangelical Reformed Church – Wroclaw, Poland
Mitaka Evangelical Church – Tokyo, Japan
Presbyterian Reformed Church – Burgas, Bulgaria
Reformation Covenant Church – Oregon City, OR
Rivne Biblical Church – Rivne, Ukraine
Trinity Church – Kirkland, WA

Pastor Phelps reminded the body of the difference between a mission church and a candidate church.

VII. Updates on Current Candidate and Mission Churches Not Being Considered for Full Membership

- A. Reformed Evangelical Church, Diósd Mission, Hungary
Mission Church of Evangelical Reformed Church, Poznan
- B. Evangelical Reformed Church, Gdansk, Poland
Mission Church of Evangelical Reformed Church, Wroclaw
- C. Reformed Church of Ivano-Frankivsk, Ivano-Frankivsk, Ukraine
Mission Church of Rivne Biblical Church, Rivne, Ukraine
- D. Grace Covenant Church, Gibson, BC (*no report given*)
Mission Church of Grand Prairie, Alberta

Point of Order - Pastor Tuuri asked if church reports are public. It was determined that they are.

PTPM Vanderveen called for a break at Noon

Reconvened at 1:00pm

VIII. Consideration of Candidate and Mission Churches for CREC Membership

A. Christian Evangelical Reformed Church, Mykolaiv, Ukraine

Sponsoring church – Rivne Biblical Church, Rivne, Ukraine

PTPM Vanderveen invited Pastor Volodimir Mikita to stand and field questions from the body. PTPM called for the vote to accept Christian Evangelical Reformed church into full membership, (18:0:0). Pastor Mikita took his vows and was seated at the table

IX. Seating of New Candidate Churches and Introduction of New Mission Churches

A. Evangelical Reformed Church, Dunayevtsy, Ukraine

Sponsoring church - Covenant Bible Church , Chugiak, AK

Pastor Phelps moved to accept as new candidate church, Pastor Hellekson seconded, discussion, PTPM Vanderveen called for the vote (18:0:0).

B. Evangelical Reformed Church, Kazan, Russia

Sponsoring church - Rivne Biblical Church, Rivne, Ukraine

Pastor Sanych moved to accept as new candidate church, Pastor Smith seconded, PTPM Vanderveen called for the vote (18:0:0).

C. Emmanuel Church, Kenmore, WA

Mission Church of Trinity Church, Kirkland, WA

D. Evangelical Reformed Church, Mohylev, Belarus

Mission Church of Rivne Biblical Church, Rivne, Ukraine

X. Old Anselm Business

A. Presiding Minister Report

1. PM of Council

PM of Council Jack Phelps gave his report and urged us to pray for all CREC churches regularly and to pray for a new development of churches beginning in the Philippines. Report received by presbytery.

2. PM of Presbytery

PM of Presbytery Bogumil Jarmulak thanked Reformation Covenant Church (Oregon City), Covenant Bible Church (Chugiak, AK) and Christ Covenant Church (Langley, BC) for their work. Pastor Phelps prayed for PM Jarmulak's son David who is suffering from Leukemia.

PTPM Vanderveen called for a break

Reconvene at 2:30pm

B. Discussion of Memorials for Possible Revision

1. Memorial A Ordination Exams – Trinity Church, Kirkland, WA

There was no motion from Trinity Church.

(13/10/2:2)

Pastor Vanderveen motion to have Memorial A delete, Pastor Tuuri seconded, discussion, Pastor Phelps called for the vote (9:5:3) Motion Carried

2. Memorial B Ministerial Training – Christ Covenant Church, Lynnwood, WA

(13/10/2:3)

Pastor Hellekson moved to accept the change in the memorial on Ministerial Training reflected in the following text:

“While a formal seminary education may prepare a candidate for ordination, our ~~confederation~~ **communion** strongly prefers ministerial training, under the oversight of local church elders, which maintains high academic and theological standards (including training in the original languages of Scripture), and yet at the same time incorporates an apprentice or internship approach within the context of the local congregation. “

Elder Gowen seconded, discussion, Pastor Vanderveen offered an amendment which would replace the language above with the following:

“We believe that ministerial training is best conducted under the oversight of a local session, and should include an intense apprenticeship in a local body to test and develop the gifts, skills, and knowledge of the candidate. At the same time, it is very difficult for many local congregations, with limited resources, to provide a candidate with a form of theological training that upholds high academic standards, equips the candidate in original languages, and so forth. Thus, we see a place for churches to send men to seminaries, while still overseeing and facilitating their training in other ways. In an ideal scenario, seminaries would function as educational extensions of the Church, and seminary learning would be integrated into a comprehensive program of ministerial apprenticeship.”

Elder Coverdale seconded, discussion, Pastor Phelps called for a vote to accept the amendment, (18:0:0) Motion Carried.

Pastor Hatcher moved to add “spiritual qualifications” to the amended text, Pastor Vanderveen seconded, discussion, Pastor Phelps called for the vote (18:0:0) Motion Carried.

Pastor Phelps called for the vote on the final version of the text following:

“We believe that ministerial training is best conducted under the oversight of a local session, and should include an intense apprenticeship in a local body to test and develop the gifts, skills, knowledge, and spiritual qualifications of the candidate. At the same time, it is very difficult for many local congregations, with limited resources, to provide a candidate with a form of theological training that upholds high academic standards, equips the candidate in original languages, and so forth. Thus, we see a place for churches to send men to seminaries, while still overseeing and facilitating their training in other ways. In an ideal scenario, seminaries would function as educational extensions of the Church, and seminary learning would be integrated into a comprehensive program of ministerial apprenticeship.”

18:0:0 Motion Carried

3. Memorial C Confessional Revision – Christ Covenant Church, Langley, BC

No Motion

4. Memorial D Christian Education –Evangelical Reformed Church, Poznan, Poland

(13/10/2:4)

Pastor Jarmulak moved to accept Christ Covenant Church Langley’s suggested language on the Christian Education memorial reflected below:

“We heartily and strongly encourage parents to provide their children with a comprehensively Christian education, under the Lordship of Christ. There is no neutrality in education. Hence, parents are urged to raise their children up in the fear and admonition of the Lord, making any necessary sacrifice to achieve that objective.

Given the current state of the Church and formal Christian education, which is often cost prohibitive and still compromised by secularism, and given the complexity of many familial situations, we recognize that not all parents will be able to provide an explicitly Christian schooling for their children. In such cases, a wise and judicious use of public schools may be made. We would suggest that there are ways to make use of governmental educational institutions that do not involve rendering our covenant children to Caesar. Also, historically not all state sponsored educational entities have been illegitimate or godless, and even today, traces of godliness remain in some quarters in our public educational system.

Parents are accountable to teach their children God’s truth and to raise them in the nurture and instruction of the Lord (Dt. 6; Eph. 6). The Church has a responsibility to encourage and equip parents for the task. But generally, it is best to leave specific educational methodological questions to the judgment of parents.”

Pastor Vanderveen seconded, discussion, Pastor Hatcher offered an amendment using the language suggested by Evangelical Reformed Church of Poznan reflected below:

“All things are to be considered and conducted under the Lordship of Jesus Christ, including education, and especially the education of our covenant children. God has ~~neither not~~ **not** charged ~~nor authorized~~ the state to educate children ~~within its civil jurisdiction.~~ God **but** has **explicitly** commanded parents to bring up their children in the education and admonition of the Lord (Eph. 6:4, Deut. 6:7). Given the importance and enormity of the task (Ps. 127:3-5, Deut. 6:7-9), and the impossibility of neutrality in education (Prov. 1:7, Matt. 12:30, Luke 6:40, Col. 2:1-10, 2 Cor. 10:3-5), we do heartily affirm the necessity of educating our children in a manner that is explicitly Christian in content and rigor. Government schools ~~are~~ **tend to be**, by decree and design, explicitly godless, and therefore ~~cannot~~ **normally should not** be considered a legitimate means of inculcating true faith, holy living and a decidedly Christian worldview in the children of Christian parents. **Therefore, we strongly encourage Christian parents to seek alternative ways of educating their children, whether by means of Christian schools or homeschooling. In cases, where Christian education is an impossibility, parents must be active and diligent in overseeing the education of their children.**

Parents who do not fully understand the indispensability of Christian education should be warmly received into membership. However, the leaders of Christ’s church must thoroughly understand and plainly teach the divine imperative to disciple our children, the divine prohibition of rendering unto Caesar those who bear God’s image (Matt. 22:20-21), the divine warning to those who cause their little ones to stumble (Matt. 18:6) and the

divine promises to those who raise their children in faith (Deut. 7:9, Ps.102:5-7, Ps. 103:17-18, Prov. 22:6, Luke 1:48-50, Acts 2:39).”

Pastor Tuuri seconded, Pastor Phelps called for the vote on the amendment, (18:0:0) Motion Carried Pastor Phelps called for the vote on the amended motion, (18:0:0) Motion Carried

5.Memorial E Creation – Evangelical Reformed Church, Wroclaw, Poland

(13/10/2:5)

Pastor Kmiec moved to accept language following:

“The doctrine of creation lies at the heart of Christian living, deeply embedded within our assumptions about worship, knowledge, faith, celebration, beauty, and redemption. In recent decades, many conservative evangelicals have been moved by the science of the day to oppose the historic view of creation in six sequential days of common length, several millennia in the past. Instead, they hold that the bare ideas of creation presented in Genesis have little to do with the actualities of creation. Falsely pitting poetry and symbolism against history, they distort the text of Scripture and divorce ideas from the created order in ancient Gnostic fashion.

Science as an aspect of God's creation mandate is a valuable asset in pursuit of truth. It discovers a great wealth of useful facts in God's world which, in harmony with the revealed truths render secularist without excuse. Science (like any other aspect of reality) is not neutral. Therefore its authority ought to pale beside the Spirit-led, traditional exegesis of creation in six days of common length. Intimidation by apparently more sophisticated non-Christian knowledge-priesthoods is not new. Over the centuries, God has regularly tested the Church’s courage to stand loyal to His revelation over against the ever-changing sciences of the day, those “profane and idle babblings and contradictions of what is falsely called knowledge.”

Pastor Tuuri seconded, discussion, Pastor Vanderveen offered an amendment to replace the final paragraph with the following paragraph:

“Science is a legitimate and noble pursuit, as an aspect of the creation mandate (Gen. 1:26-28), and Christians should not be fearful or ungrateful for advances in scientific knowledge and technology. Indeed, the best scientific developments have been the fruit of an essentially Christian worldview. Advances in medicine, transportation, communication, computers, etc. are God’s good gifts. We therefore encourage the cultivation of the scientific enterprise on the basis of fully biblical principles. Science and the gospel are not inherently antagonistic.”

Pastor Kmiec seconded, discussion, Pastor Phelps called for the vote, (18:0:0) Motion Carried

Pastor Phelps called for a vote on the motion as amended in the text following:

“The doctrine of creation lies at the heart of Christian living, deeply embedded within our assumptions about worship, knowledge, faith, celebration, beauty, and redemption. In

recent decades, many conservative evangelicals have been moved by the science of the day to oppose the historic view of creation in six sequential days of common length, several millennia in the past. Instead, they hold that the bare ideas of creation presented in Genesis have little to do with the actualities of creation. Falsely pitting poetry and symbolism against history, they distort the text of Scripture and divorce ideas from the created order in ancient Gnostic fashion.

Science is a legitimate and noble pursuit, as an aspect of the creation mandate (Gen. 1:26-28), and Christians should not be fearful or ungrateful for advances in scientific knowledge and technology. Indeed, the best scientific developments have been the fruit of an essentially Christian worldview. Advances in medicine, transportation, communication, computers, etc. are God's good gifts. We therefore encourage the cultivation of the scientific enterprise on the basis of fully biblical principles. Science and the gospel are not inherently antagonistic."

(18:0:0) Motion Carried.

6. Memorial F Terrorism – Covenant Bible Church, Chugiak, AK

(13/10/2:6)

Pastor Phelps moved for PTPM to appoint a committee to address the memorial on terrorism. Pastor Hellekson seconded, discussion, PTPM Vanderveen called for the vote (18:0:0) Motion Carried

Pastors Hatcher, Phelps, and Bogumil volunteered for the committee.

7. Memorial G Homosexuality – Reformation Covenant Church, Oregon City, OR

No motion

8. Memorial H Worship– Trinity Church, Kirkland, WA

No motion

C. Report from the committee appointed to work on proposed language for change of preamble

(13/10/2:7)

Pastor Smith moved to accept the language changes in following text:

“We recommend to change the present language of the preamble of the CREC Constitution from:

By reformed, we call to mind the need to restore the church from many contemporary abuses, as well as testify that we stand in the stream of historic Protestant orthodoxy.

As evangelicals, we desire to confess the saving gospel of the Lord Jesus Christ in both love and doctrinal integrity.

To:

By reformed, we testify that we stand in the stream of historic Protestant orthodoxy and call to mind the importance of continual reformation and sanctification for the Church of Jesus Christ in light of Holy Scripture, which is the only infallible rule of faith and practice.

By evangelical, we confess that the Gospel of the Kingdom of our Lord Jesus Christ is the power of God unto salvation and the Church's calling is to proclaim it with love and doctrinal integrity.”

Pastor Sanych seconded, discussion, PTPM Vanderveen called for the vote, (18:0:0) Motion Carried

D. Memorial on socialism, Covenant Bible Church, Chugiak, AK

(13/10/2:8)

Pastor Phelps moved to accept the memorial on socialism presented to presbytery, Elder Allsup seconded, discussion, Pastor Phelps withdrew the motion.

PTPM Vanderveen appointed a committee to review the memorial on socialism and have a proposal by April 2014. Pastor Jarmulak, Pastor Phelps, and Elder Letshe are the committee.

E. Last year (See 2012 Minutes E), Anselm Presbytery discussed confessional subscription. Christ Covenant Church's motion was tabled until "the next stated meeting of Anselm Presbytery."

(13/10/2:8)

Pastor Vanderveen moved to accept changes in the language on confessional subscription in the CREC constitution in following text:

“i. Subscription changes, Constitution

Article III. Local Congregations

E. Elders of CREC member churches must declare their honest subscription to the confessions adopted by their church. A candidate church must declare any exceptions to its confessional standards prior to becoming a CREC member (Ex. 20:16; Col. 3:9). If a member church modifies its confessional standards in any way, including amendments and exceptions, the church must notify presbytery immediately. If presbytery determines that the modification places the church at odds with CREC standards, it may initiate proceedings according to Article IV.D.5.

E. Elders of CREC member churches must declare their honest subscription to the doctrine in the confessions adopted (excluding approved amendments or exceptions) by their church. Subscription to the confessions does not mean that the confessions necessarily formulate the doctrine in the best manner, or that they are

exhaustive statements of the doctrines confessed, or that they address every teaching of Scripture or condemn every error. Furthermore, subscription does not mean that churches are bound to the Scripture references and allusions, incidental remarks or the theological deductions which some may draw from the doctrines set forth in the confessions. Rather, subscription simply means that the doctrines in the confessions are to be embraced because they are derived from the Holy Scriptures. Therefore, CREC churches are expected to reject all doctrines or opinions that are contrary to or inconsistent with the confessions (excluding approved amendments or exceptions).

A candidate church must declare any exceptions to its confessional standards prior to becoming a CREC member (Ex. 20:16; Col. 3:9). If a member church modifies its confessional standards in any way, including amendments and exceptions, the church must notify presbytery immediately. If presbytery determines that the modification places the church at odds with CREC standards, it may initiate proceedings according to Article IV.D.5.”

Elder Coverdale seconded, discussion, Pastor Turri offered an amendment to change the word “approved” to “declared” in the paragraphs, Pastor Smith seconded, Pastor Phelps called for the vote (18:0:0) Motion Carried.

Pastor Phelps called for the vote on the amended motion, text following:

E. Elders of CREC member churches must declare their honest subscription to the doctrine in the confessions adopted (excluding **declared** amendments or exceptions) by their church. Subscription to the confessions does not mean that the confessions necessarily formulate the doctrine in the best manner, or that they are exhaustive statements of the doctrines confessed, or that they address every teaching of Scripture or condemn every error. Furthermore, subscription does not mean that churches are bound to the Scripture references and allusions, incidental remarks or the theological deductions which some may draw from the doctrines set forth in the confessions. Rather, subscription simply means that the doctrines in the confessions are to be embraced because they are derived from the Holy Scriptures. Therefore, CREC churches are expected to reject all doctrines or opinions that are contrary to or inconsistent with the confessions (excluding **declared** amendments or exceptions).

A candidate church must declare any exceptions to its confessional standards prior to becoming a CREC member (Ex. 20:16; Col. 3:9). If a member church modifies its confessional standards in any way, including amendments and exceptions, the church must notify presbytery immediately. If presbytery determines that the modification places the church at odds with CREC standards, it may initiate proceedings according to Article IV.D.5.”

(18:0:0) Motion Carried

(13/10/2:9)

Pastor Vanderveen moved to accept changes in the language on confessional subscription in the CREC BOP in following text:

ii. Subscription changes, BOP

BOP III.3

3. When admitting a new church into membership in the CREC, the Minister will ask the following questions of the church's delegation:

a. Do you, with all the officers of your church, commit yourselves in the sight of God and before Christ Jesus to fight the good fight of faith, to lay hold on eternal life, whereunto thou art also called, and hast professed the good confession before many witnesses?

b. Do you, with all the officers of your church, sincerely receive and adopt the Doctrinal Standards of this Confederation, subscribing to those standards with honesty and in full submission to the Word of God, which is the only infallible rule of faith and practice?

c. Do you, with all the officers of your church, take heed unto yourself, and to all the flock, over which the Holy Ghost hath made you presbyter, to feed the church of God, which he hath purchased with his own blood?

d. Do you, with all the officers of your church, commit yourselves in faithfulness to the churches in this Confederation: to keep with them the unity of the Spirit in the bond of peace, to pray for them, to comfort them, to encourage them, to admonish them, and to rule with them in accordance with the Constitution of this Confederation and in full submission to the Word of God?

a. Do you, with all the officers of your church, commit yourselves in the sight of God and before Christ Jesus to fight the good fight of faith, to take hold on eternal life, to which you were called and about which you made the good confession in the presence of many witnesses?

b. Do you, with all the officers of your church, wholeheartedly and willingly acknowledge before God that the Holy Scriptures, consisting of the Old and New Testaments, are the Word of God and the only infallible rule of faith and practice?

c. Do you, with all the officers of your church, sincerely receive, adopt and believe the Doctrinal Standards of your church (apart

from the declared exceptions), as a faithful interpretation of the teaching of the Word of God?

d. Do you, with all the officers of your church, pay careful attention to yourselves, and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood?

e. Do you, with all the officers of your church, commit yourselves in faithfulness to the churches in this Communion: to keep with them the unity of the Spirit in the bond of peace, to pray for them, to comfort them, to encourage them, to admonish them, and to rule with them in accordance with the Constitution of this Communion and in full submission to the Word of God?

Pastor Smith seconded, discussion, Pastor Phelps called for the vote, (17:0:0) Motion Carried

F. Report from the committee on the change of the preamble of the CREC Constitution

The committee suggests to discuss the following possible changes of the preamble:

From:

By reformed, we call to mind the need to restore the church from many contemporary abuses, as well as testify that we stand in the stream of historic Protestant orthodoxy.

As evangelicals, we desire to confess the saving gospel of the Lord Jesus Christ in both love and doctrinal integrity

To:

By Reformed, we testify that we stand in the stream of historic Protestant orthodoxy and call to mind the importance of continual reformation and sanctification for the Church of Jesus Christ in light of Holy Scripture, which is the only infallible rule of faith and practice.

By evangelical, we confess that the Gospel of the Kingdom of our Lord Jesus Christ is the power of God unto salvation and the Church's calling is to proclaim it with love and doctrinal integrity.

PTPM Vanderveen called for a break

Reconvened at 4:15pm

XI. New Anselm Business

(13/10/2:10)

Pastor Tuuri moved to add to the agenda a discussion on churches communicating better when a pastor or elder leaves or is dismissed, Pastor Hellekson seconded, PTPM Vanderveen called for the vote (18:0:0) Motion Carried. Discussion added to the agenda, section XI. Part E.

A. Motion by Evangelical Reformed Church, Poznan, Poland, to amend the constitution and BOP:

(13/10/2:10)

Pastor Jarmulak moved to accept the change in the constitution and book of procedures in the language following:

Amendment of Constitution III. E.

Elders of CREC member churches must declare their honest subscription to the confessions **and constitution** adopted by their church. A candidate church must declare any exceptions to its confessional standards prior to becoming a CREC member (Ex. 20:16; Col. 3:9). If a member church modifies its confessional standards **or constitution** in any way, including amendments and exceptions, the church must notify ~~presbytery~~ **the PM of Presbytery** immediately. ~~If presbytery determines that the modification places the church at odds with CREC standards, it may initiate proceedings according to Article IV.D.5.~~ **If further action is required, the PM of Presbytery shall confer with the PM of Council.**

Amendment of BoP III.2

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.) **and a copy of their church constitution to the PM of Presbytery.**

Rationale:

The PM of Presbytery can act quicker than Presbytery and therefore it seems better, if he is the person to be informed about any changes of the confessional standards (and the constitution) of a member church. However to prevent any hasty actions, it seems wise for him to seek counsel from the PM of Council, if he thinks that any further actions should be taken. If any actions are taken by the PM, the Presbytery will be informed at the following meeting, as our constitution requires.

We already have a provision that every CREC member church should notify Presbytery about any revisions of its confessional standards. It seems that the constitution of a church is another document important for the life of a church since it provides the legal framework for it (it is an essential aspect of the covenant between the members of a church). Therefore it seems reasonable that the PM of Presbytery is aware of any changes of the constitution of a church and not only of the confessional standards.

The same could be said about a candidate church. To get to know it better, it seems wise to be acquainted with its constitution, and not just its confessional standards.

Elder coverdale seconded, discussion, Pastor Jarmulak moved to table the motion, Pastor Smith seconded, PTPM called for the vote, (18:0:0) motion tabled.

B. Motion by Covenant Bible Church, Chugiak, AK, to amend the constitution of CREC, Article IV.D on appeals and complaints

No motion

C. Discussion about possible establishing of an European CREC Presbytery at the 2014 Council meeting

Discussion occurred and it was generally agreed that while it's inevitable that a European presbytery will happen it's still too early to actually move forward.

Anselm is growing fast and in 2014 we might have 8 European member churches and 4 European mission churches. This is a very welcomed development but it also presents a challenge, also financial one. Even though all the European member churches are self-sufficient in the sense that they can function without any financial help from outside, in many cases it is a big burden to send a delegate to a presbytery meeting. On the other hand, to provide 8-10 tickets for them every year (app. \$15k), is a burden for the NA churches. So, at least from the financial point of view, it seems reasonable to start an European Presbytery soon.

Another reason for establishing an European presbytery is a geographical one. Even though the European Anselm churches are spread over a big area (the distance from Burgas, Bulgaria, to Kazan, Russia, is app. 1800 miles) it is still easier to keep close (and working) relations among them than between the European and the North American Anselm churches. The closer cooperation between the European CREC churches could also establish a more visible CREC presence in this part of the world.

PTPM Vanderveen called for a recess. Pastor Kmeic prayed for dinner

Reconvened at 9am

Pastor Sanych prayed, Pastor Hatcher lead singing.

Pastor Hellekson was absent

D. Christ Covenant Church, Langley, BC, would like to discuss oversight, funding, strategy, etc. in the context of missions.

Discussion occurred and it was generally agreed that oversight, funding, and other issues related to foreign mission is better done as a group rather by individual churches.

E. Reformation Covenant Church would like to discuss the options for better communication between churches when pastors/elders leave.

Discussion occurred and it was generally agreed that communication should be improved.

F. Christ Covenant Church (Langley) would like to have the PM of Council explore the possibility of joining the following organizations (and report his findings to Council 2014):

(13/10/2:11)

Pastor Vanderveen moved to have the PM of Council explore the possibility of joining the organizations following:

- a. North American Reformed and Presbyterian Council (<http://www.naparc.org/>);
- b. The International Conference of Reformed Churches (<http://www.icrconline.com/>);
- c. World Reformed Fellowship (<http://www.wrfnet.org/>);
- d. The Gospel Coalition (<http://thegospelcoalition.org/>).

Rationale: Our general reason for pursuing these organizations is put our reformed catholic spirit into action. By concretely aligning ourselves with the broader Reformed Evangelical world, we are opening doors for partnerships, etc.

Elder Letshe seconded, discussion, Pastor Phelps called for the vote (17:0:0) Motion Carried

XII. Electing of Anselm delegates for 2014 CREC Council

(13/10/2:12)

Pastor Phelps moved to nominate PM Jarmulak and PTPM Vanderveen at delegates to 2014 council, Pastor Sanych seconded, PTPM Vanderveen called for the vote (17:0:0) Motion Carried

XIII. Location/Date of Anselm Presbytery Meeting in 2014 – October 6-10, Lake Tahoe, CA

(13/10/2:13)

Pastor Hatcher moved to add to the agenda a discussion on where to hold the 2015 Anselm presbytery meeting. It was seconded, discussion (17:0:0) Motion Carried

XIV. Location of 2015 Presbytery

(13/10/14)

Pastor Hatcher moved to consider potentially having the 2015 presbytery in Kiev, Ukraine. Pastor Smith seconded, discussion, PTPM Vanderveen called for the vote, (15:2:0) Motion Carried

XV. Closing Psalm Singing and Prayer

PTPM Vanderveen thanked Pastor Tuuri and Reformation Covenant Church for hosting.

(13/10/2:15)

Elder Gowen moved to adjourn the 2013 Anselm presbytery, Elder Allsup seconded, PTPM called for the vote, (17:0:00) Motion Carried. Meeting adjourned.