

## IPC Synod

### Special Committee on Denominational Structure

4<sup>th</sup> December 2015

#### Minute of Meeting

***Sederunt:***

Leo Proot (Moderator), Andrew Randall, Hwan Yoo, Tomas Nachtergaele, Taero Yoon, Matthew Roberts, Sung Hyun, Simon Barker (Clerk)

***Apologies:***

Puk Kyong Kim

1. Opening reading from gospel of John 1:1-5 followed by a time of open prayer and introduction of the members of the working group.
2. Introduction - Historical review of IPC shared by Leo with the group and an encouragement to link past with the future.
3. Open discussion – The future direction of IPC  
Stated intent is to find the best way to structure the IPC across our Presbyteries.  
A paper (see appendix 1) was tabled by Leo. This had been written by Bill Nikides, Tom Nachtergaele, Leo Proot and Alan Waldeker to aid understanding and discussion of what IPC is. This document has been an introduction to the IPC for those in Europe seeking to know more. The proposed status of this document was queried. The possibility to adapt and/or adopt this was raised. Its current status was agreed to be a discussion document with recognition of the real potential for it to become something owned by the denomination.

***History***

The group noted the stated intent of IPC from its inception to be 'a church which crossed international boundaries'.

***Vision***

The vision concept of 'interdependence' was discussed and recognized to practically reflect churches' interdependence (rather than dependence or independence), also reflecting the ethnic interdependence of humans and our interdependence within the body of Christ.

***Mission***

The meaning of 'codependency' as an unhealthy concept was considered in contrast to interdependency. Codependency was explained to be a form

of dependency where unhealthy and destructive reliance on another occurs.

The need to identify healthy connectedness and relatedness was recognized to underpin the reason for using this language.

#### *Core commitments - International*

The need to maintain international ongoing connectedness across our Presbyteries and churches was shared to be a key aim and we see ourselves to be different to many other denominations in this.

The use of terminology including 'diversity' and 'multicultural' may be subject to misinterpretation and therefore less helpful in today's world and require some clarification. Transnational and multiethnic may be better words than multicultural.

'The ethnic and social diversity of the church...' was suggested as an alternate opening for the first sentence.

The concepts contained in this paragraph were shared and endorsed by the group.

The challenges of language barriers were recognized both across ethnic groups and across generations within our churches.

The fluidity of movement to and from South Korea with UK Korean churches was noted to be diminishing with time (in part due to visa restrictions) however the transition from Korean to English as a first language is not fast yet the need to reach a younger generation who cannot understand Korean was recognized. The challenge to maintain Korean distinctives whilst embracing English language speakers and reaching a more international community has been recognized and is being faced by Korean brothers.

Moving congregations to reach beyond a mono-ethnic group is a significant goal for our denomination.

#### *Presbyterian/Réformée*

Concern was expressed that this definition of Presbyterianism conveys it is a human attempt to form interdependency. In contrast it was proposed that since the Bible mandates the way we should live and work, and that we should reflect this God given nature in how we define Presbyterianism.

Agreed need to rebalance this paragraph with Biblical teaching leading the way. The distinctives agreed by UK Presbytery may helpfully inform this.

The outworking of the concept was however agreed to be valuable.

Accountability was recognized to be key and could be further strengthened.

Real partnership was recognized to require real accountability 'with teeth' – including the capacity for mutual advice, direction and on occasion for discipline. The ability to reflect each others 'blind spots' to one another and to share perspectives was clearly seen to be a huge blessing.

Consideration of how we differ from 'other Presbyterians' raised. This was noted to be a significant issue within Korean Presbytery.

Goal of faithfulness to Christ is distinctive to our reformed nature. A right understanding of Biblical Covenantal theology should drive us to Mission.

### *Church*

This paragraph was felt to be an accurate and helpful expression. One change of last line from 'cultural language' to 'culture and language' was accepted to be helpful. To include 'Covenant people of God' as well as 'Body of Christ' was also suggested.

**Action:** This document to be revised to reflect the helpful discussion today

### *General discussion*

Need for our organization to support our interdependency recognized. As more Presbyteries arise and grow there is a need to work on our relationships and ensure our structures fit our purposes.

Value in having clear processes recognized.

Question raised as to whether a single Synod and single BCO is our goal or whether there should be multiple BCOs for multiple Synods at some point in the future. The differences in the current BCO reflecting Presbytery differences were not felt to be significant enough to drive a significant step towards separate Synods. The reality of multiple Synods and multiple BCOs was seen to inevitably deliver a looser denomination and the desirability of this was unclear.

A goal of moving to a BCO without exceptions was expressed as desirable. The need to work well as a Synod was accepted and our efforts should be directed to deliver this. The need for a single 'primary' defining language for our BCO was advanced. Disputations must be considered in a single language text. This would not imply business cannot be conducted in other languages.

There should be no sense of cultural superiority in these matters.

The place for multi-lingual Synod meetings was discussed with the challenges this poses acknowledged.

The status of prior Korean BCO and The BCO v4 within Korean Presbytery was discussed. In discussion there was some uncertainty concerning which is preeminent currently. Adoption of BCO v4 at Synod 2015 was understood to be a denomination wide act. This document was fully translated into Korean.

The adoption of Korean exceptions were clarified and noted to be included in the Synod 2015 minutes.

The 1647 version of the Westminster Confession was clarified to be the valid IPC version and none of the subsequent amendments are accepted.

Need for clarity on this recognized (see item 6).

**Action:** The understanding was clarified that BCO v4 is now a denomination wide document. One Synod is accepted moving forwards.

4. Issue raised of enquiries being received from around the world to join IPC. Question as to whether we have a 'global ambition' or a more limited goal at present? Thought not wise to move too far too fast beyond our current scope. Potential for Presbyteries beyond the four currently envisaged discussed. In part we recognize that we don't currently define the

requirements to be a Presbytery particularly well. Minimum numbers of churches to become a Presbytery discussed, between three and five were suggested.

**Action:** The BCO should be modified to include criteria for particularization of a proto-Presbytery. The following criteria are suggested -

- a. Five particularised churches for minimum of 1 year
- b. Accept the BCO in its latest version (and have a fully translated version available at the point of particularisation)

5. Draft agenda for next Synod

See appendix 2 for revised version

The date is confirmed to be 10<sup>th</sup> June

6. Consider possible publications - Book of Liturgy, Subordinate Standards

Concept of 'Synod' and 'IPC' very limited amongst membership

One member notably had said 'I've never looked at Westminster Confession'. The publication of an IPC set of standards reflects a desire to make readily available the documents which underpin who we are in an agreed format. Noted to be not so readily available as we might imagine – several versions are out there. How are non-theologians to know?

If we are to be united it should be clear what unites us - why would this be obscure to our members. They could stand without introduction but it might be good to agree some explanatory words – why the contents are included. Recognised it may take time to agree but that effort is worthwhile. Agreed that a book of liturgy should be non-prescriptive beyond the requirements set out in the BCO.

**Action:** Agreed to progress. SB to seek JG to review and introduce. Then to be circulated to Presbyteries with a request for feedback before June 2016 Synod.

7. Website

Purpose discussed and agreed to be of value.

Process for approval of content – Moderator to indicate.

Username: Synod, Password: Schaeffer

8. AOCB – none

9. Date of next meeting – Synod or tbc if need for Working group to meet sooner

10. Closing prayer

## International Presbyterian Church (IPC)

### History

The IPC is a European-based reformed and covenantal denomination started by Francis and Edith Schaeffer November 25th 1954 and was called International Church Presbyterian / Eglise Réformée. The first congregation was in Champéry, Switzerland, and existed before the Schaeffers started L'Abri Fellowship the following year when, due to persecution for their church activities, they were forced to move across the valley to Huemoz. While having a separate organizational structure to L'Abri the early churches began and grew out of the living room of the families working with in L'Abri. A congregation started in Milan, Italy, shortly afterwards and also in Ealing, London, in the late 1960s. It had from its beginning a stated intent of being *a church which crossed international boundaries*. It now consists of churches, church plants and associated ministries in seven countries stretching at present from Great Britain across Europe, to Azerbaijan and Korea.

### Vision

The denomination seeks to bring the Gospel to unchurched people through church planting. It is passionately committed to seeing international, multicultural<sup>1</sup>, multiethnic, interdependent, reformed and covenantal churches planted that carry out the Great Commission in seeing indigenous and migrant communities transformed by the grace of God.

### Mission

The IPC believes that a biblical approach to the Great Commission involves the interdependent ministry of God's people representing every race, ethnicity and language working together to see Jesus proclaimed Lord. We all have gifts and perspectives that can mutually build one another up. The Bible does not endorse the establishment of ministry on the basis of dependent, codependent or independent relationships. The New Testament is a testimony to the Gospel spreading through multicultural, transnational relationships of Jews and Gentiles that the IPC seeks to emulate.

### Core Commitments

**International:** The diversity of the church is one of her greatest adornments. Together, we manifest the clearest illustration of the image of God in humanity. It is one of the greatest testimonies to the saving love of God, signaling to the world the reversal of the fall exemplified by the Tower of Babel and the curse of the nations (Genesis 11). Together, we are completed in Christ (Revelation 14:6). God's heart has always been for the nations. We believe that the calling together of believers into one body is not simply a heavenly future, but must be a present reality. The commitment to the multicultural, transnational, visible, church compels us to disciple and include local and migrant peoples into one culturally diverse denomination. We also believe that, as an international church, we have the biblical responsibility to engage people in the real world, where they live. This means that we have a commitment not only to bring the Gospel to individuals but to cultures as well. The Gospel not only critiques us as individuals but it also critiques and transforms our cultures.

**Presbyterian/ Réformée:** We have an underlying commitment to understanding our faith in terms of relationships. As believers, we each have a relationship to our Lord Jesus Christ, but we also relate to each other as one body of Christ. Our faith therefore is corporate and relational. We are committed to local churches being led by bodies of leaders called elders that depend on each other and are accountable to the church. We believe in the connection of local churches into interdependent networks of believers we call Presbyteries and of the entire denomination into one Synod. Believers have the grace and love of God, but we are still weak and needy people. We each reflect different aspects of God's nature – and we each manifest cultural idols that can best be exposed in relationships of interdependency. We were created to need God and we were made for one another. The whole Church grows when its individual components work together and rely on each other. Believers from Antioch sent Paul, a Jew, to take the Gospel to the Gentile world (Acts 13) and the whole Church sent money to Jerusalem when the church in Judea was in need (Acts 11:27-30). Greek Gentiles

from Philippi supported Paul (Philippians 4:16-17). Money, people, knowledge, skills, abilities and prayer were all shared interdependently. And though this sounds simple, we recognize that in the midst of such cultural diversity, this is a messy affair. But we are committed to deeper the unity these efforts will bring. At its heart, this is what we think Presbyterianism means.

**Church:** We believe the historical and confessional church identified and affirmed in our doctrinal standards (Westminster Confession of Faith with the Larger and Shorter Catechisms and the three forms of unity, the Heidelberg Catechism, the Canons of Dort, and the Belgic Confession) is the Body of Christ and the fundamental agent for carrying out the Great Commission, enlarging the Kingdom of God. We believe, in conformity with Scripture, that this growth is carried out through the planting and growing of churches. We also believe that indigenous leadership and effectively communicating the Gospel into the cultural language of each people group are key elements in embedding that Gospel in local communities.

<sup>1</sup> International is primarily a political distinction that involves national borders. Multicultural is a designation that works within and between nations.

*Appendix 2*

**IPC Synod 2016**

**Agenda**

**Friday 10<sup>th</sup> June at 6pm for Dinner (Meeting 7-9pm)**

Dear Brothers,

We will start our Synod meeting at 6:00 with a **buffet meal together** at IPC Ealing church, 53 Drayton Green W13 0JE.

Catering tbc by Korean brothers.

**PART I**

A time of worship and praise

**PART II**

1. Welcome
2. Apologies for absence
3. Check for quorum
4. Appointment of moderator and clerk for 2016-2017
5. Approval of Synod meeting minutes - June 2015
6. Consider: Matters arising from Minute of June 2015 Meeting not otherwise covered by the Agenda
7. Adoption of the agenda of June 2016.
8. Receive reports from
  - a. Moderator of Korean (UK) Presbytery
  - b. Moderator of S Korean Proto-presbytery
  - c. Moderator of English speaking Presbytery
  - d. Moderator of European Proto-presbytery
9. Consider: motions before Synod
10. Consider: proposed amendments to the BCO (see appendix)

(Note: adoption of any or all of these amendments would result in BCO v4.1)

11. Consider: Any other documents laid before Synod
  - a. *tbc*
12. Receive: Report of the Synod Special Committee on Denominational Structure
13. Time of intercession led by
  - a. the Korean Presbytery in the UK,
  - b. the South Korean-Proto- Presbytery,
  - c. the British Presbytery, and
  - d. the Euro-Proto-Presbytery

followed each time by prayer.

14. Date of Next Meeting

15. Any other competent business

16. Closing Prayer



Appendix 3

**Proposed Amendments to BCO v4**

**Note – the Synod Special Committee on Denominational Structure has been designated to also function as the BCO revision committee pro tem.**

**The following proposed amendments are to be considered at a meeting of the Synod Special Committee on Wednesday 3<sup>rd</sup> February 2016 at (tbc, Ealing) from 10am to 3pm for amendment/finalizing and subsequent consideration at Synod 2016.**

**A1 –**

UK Presbytery requests a change from ‘Particularised’ to ‘Established’ in the wording of BCO v4 9.1, Stage 4 to read as follows:

A church is recognised to be ‘established’ when it has developed to the point where it no longer needs the oversight of the Church Planting Committee. It is therefore directly accountable to Presbytery through the usual channels. In order for a mission church to be recognised as ‘established’, it must have:

*[Items (i)-(iii) unchanged]*

(iv) Presbytery will then assess the general health of the church and approve the move to established church status *[Paragraph beginning ‘If a church...’ unchanged]*

Presbytery shall keep a current list of established churches, mission churches and approved church plants.

**A2 –**

The Synod Special Committee on Denominational Structure requests the following insertion of text to the Synod Section of BCO v4:

**8.8 The establishment\* of a Presbytery**

The establishment\*, dissolution or merging of Presbyteries shall be a recorded decision of Synod and is designated as Special Business in line with Section 2.2 of the BCO.

Establishment\* of full Presbytery status shall be by written request of a Proto-presbytery Clerk to Synod with the assent of all constituent church sessions and shall also require

- c. The existence of five established\* churches for minimum of 1 year within the Proto-presbytery
- d. Adoption by all Proto-presbytery members of the BCO in its latest version approved by Synod as the valid law of the Church (and in the case of a non-English speaking Proto-presbytery, to have a full translation available at the point of Synod voting on establishment\* of the Presbytery).

\*subject to amendment A1 being passed the term ‘established’ or ‘establishment’ would be used here rather than particularised

**A3 –**

UK Presbytery submits the following for consideration of insertion:

**Presbytery Committee of Enquiry (PCE)**

From time to time between Presbytery meetings there may be a need for Presbytery to act with urgency regarding matters of concern brought to its officers.

A presbytery committee of enquiry may be formed by the Moderator of Presbytery with the agreement of the Clerk of Presbytery when a matter concerning the church or its member(s) has been brought before the Presbytery Moderator and Clerk, consideration of which in their judgement:

Simon Barker 28/12/2015 10:45

**Comment [1]:** Request from JR for context and background – suggested line follows.

Simon Barker 28/12/2015 10:47

**Comment [2]:** JR comments this is too vague – suggest include ‘serious matter threatening the peace and harmony of the church’.

JR suggests making clear ‘disciplinary matters’

- a. cannot wait until the next scheduled meeting of Presbytery and
- b. does not, at initial assessment, justify an extraordinary meeting of Presbytery.

A PCE shall have specified terms of reference drawn up by the Moderator and Clerk of Presbytery in respect of the issue at hand.

### ***Composition of a PCE***

A PCE shall be composed of the Moderator of Presbytery (or their deputized nominee), the Clerk of Presbytery (or their deputized nominee) and three other Elders called by the Moderator to participate (drawn from church(es) other than those involved in the matter at hand). Any potential member of the PCE who has a conflict of interest or direct involvement on the issue at hand shall recuse themselves from participation.

### ***Principles of a PCE***

A PCE shall undertake its work with the following principles in mind:

- a. It shall undertake all its activities with the primary purpose of fulfilling the overriding objective. It shall seek the peace and harmony of the church.
- b. It shall seek honest perspectives and accounts of all involved in the issue at hand before reaching any conclusions or recommendations.
- c. It shall undertake to communicate clearly the progress of the enquiry to all parties concerned, specifically when decisions are reached or reports made.
- d. It shall maintain a pastoral awareness of all parties involved in the matter at hand.
- e. It is specifically not a decision making nor disciplinary body of the church.
- f. It shall abide by the principles of confidentiality set out below.

A PCE shall nominate a chair and note keeper from amongst its membership. The chair shall be responsible for making arrangements for meetings and timely conduct of the enquiry. The chair shall be responsible for collating the final report of the committee to Presbytery.

A PCE shall anticipate the full cooperation of all church members in discharging its duties.

Those giving evidence to the PCE shall be expected to refrain from discussing the issue further than those already involved during the period of the enquiry.

### ***Procedure for PCE***

The procedure followed by the PCE shall necessarily be dependent upon the particular circumstances of the issue at hand but shall generally be expected to involve the following steps:

- 1) Fact finding
  - The members of the PCE may delegate aspects of this stage to a small subgroup of not less than 2 of their number (for instance determined by those living more conveniently to access those involved in the issue at hand).
  - The PCE shall make arrangements to gather written and preferably face to face accounts from those directly involved in the issue at hand. Each individual contributing to the enquiry shall have the terms of reference available to them before hand and shall be able to be accompanied by a trusted friend if they so choose to any meetings. There shall be no legal representative at any PCE meeting, this being a non-disciplinary process.
- 2) Review

The members of the PCE shall meet to discuss and review their findings and prayerfully consider the options. It may be appropriate to undertake one or several of the following at this stage:

- Clarify aspects of discussions or written submissions with those who made them
- Meet individuals for further discussion or for pastoral care
- Meet with particular groups (the Session or Congregation of a church)
- Offer appropriate pastoral support to those involved in the issue at hand

### 3) Report

The members of the PCE shall agree a report and recommendations therefrom.

- Any individual upon whom the report or a recommendation therein will have direct impact shall have a right to see the draft report and make request to correct factual inaccuracy *but not the opinion* of the PCE contained in the report. The PCE may accept or reject such a correction of fact, giving reasons.

- Any individual (whether a member of the PCE or not) may dissent from or assent to the report of the PCE. Any dissent(s) shall be appended in written form to the report.

- The report shall usually be presented at the next Presbytery (in open or if necessary when there are matters of a personal nature, in closed session) however if the PCE determine that the matter cannot wait then they shall have the ability to call an extraordinary meeting of Presbytery for the report on the issue at hand to be considered.

- Subsequent to the deliverance of a report to Presbytery, the work of a PCE shall be considered to be concluded unless Presbytery determine there are further matters requiring an extension to the PCE.

### ***Outcomes of a PCE***

The report of a PCE will usually contain some recommendations. These shall be subject to the consideration of Presbytery. A PCE (or its individual members) does not have autonomous authority to act for Presbytery (which would require a Commission to be formed).

Recommendations shall usually fall into one or more of the following categories:

1. Finding of 'no case to answer'
2. Recommendation to commend for action or lack of action
3. Recommendation to censure for an action or lack of action
4. Recommendation to accept a period of sabbatical or resignation
5. Recommendation to institute formal disciplinary action (see section on Discipline)
6. Recommendation for further investigations by PCE
7. Recommendation to institute a Commission of Presbytery to act with authority in a given matter before a subsequent meeting of Presbytery
8. Recommendation to institute additional support to a given situation

Any outcomes of a PCE (and specifically the subsequent decision(s) of Presbytery) are subject to appeal to Synod.

These provisions in respect of a PCE may, upon decision of a meeting of Presbytery, be applied and extended in respect of a Presbytery *Commission* of Enquiry (A commission having power to act with Presbytery's authority whilst a committee may not).

### ***Confidentiality principles for members of the PCE***

Simon Barker 28/12/2015 10:55

**Comment [3]:** JR – comments this is unclear whether this would be before the PCE report is heard by Presbytery.

Should be clarified – see suggestion.

Simon Barker 28/12/2015 10:56

**Deleted:** the next

Simon Barker 28/12/2015 10:49

**Comment [4]:** JR believes that appeal is to Presbytery not Synod.

In the context of a PCE the disclosure of potentially confidential information is likely. It is important that the person who is sharing or disclosing personal information has complete confidence that what is said will not be indiscriminately spread to others. PCE members must be trustworthy in keeping personal matters confidential to enable people to open up with real confidence.

Members of a PCE shall therefore abide by the following confidentiality principles:

- a. Each PCE member has a responsibility to handle potentially personal information sensitively, at all times. It might be right to share knowledge but this must only be done after a period of reflection to ensure that the disclosure is appropriate and done with the best intent to build up rather than tear down.
- b. There are always important exceptions when we must pass information on. Yet even then the information needs to be passed on in the right way, at the right time and to the right people:
  - Child protection issues: if there is a concern regarding child protection or protection of a vulnerable adult, this must be taken to the designated child protection team for a given church. This is a legal obligation.
  - Concern for the health and/or safety of someone in the Church
- c. Sharing our problems and concerns with each other is central to supporting one another both in prayer and in practical ways yet just as there is the potential for great help being given there is also potential for great hurt being received in matters of confidentiality. We all need to think very carefully before discussing someone else's problems. Proverbs 18:6 tells us: *The words of a whisperer are like delicious morsels; they go down to the inner parts of the body.* Gossip is tempting and inherently interesting to us. We need to be on our guard to avoid it.
- d. Confidentiality is extremely important but it is not absolute. It is neither wise nor helpful to allow anyone to bind one's conscience unconditionally.
- e. The gospel of Jesus Christ is not afraid to bring matters into the open in an appropriate way. Openness can often be the very things that sets us free from the fear of being discovered or known. Appropriate openness is often the thing which assures us that, as believers, we are already fully, perfectly known and fully and perfectly loved and accepted through Jesus Christ our Lord.

In summary this is what a church member can expect from the PCE in respect of confidentiality:

- To value confidentiality with utmost importance.
- To take very seriously the bible's teaching not to be a tale-bearer, not to engage in gossip, idle speculations or spread rumors.
- To take seriously the call to shepherd the flock of God. The overriding aim of the PCE is to honour God and build up his church whilst being redemptive and helpful to everyone.
- In the case of elders who are married it is recognised that they may wish to share some of what they are told with their wives to allow the sharing of burdens that is essential to a fruitful Christian marriage. Taking that into account, however, discretion will be shown by the elder in deciding what is appropriate to disclose to his wife with reference to the particular situation he is facing. His wife is also bound to

follow these guidelines on confidentiality to the same full extent as her husband. There are no hard and fast rules for this area of pastoral confidentiality. The PCE, as elders of the IPC, must commit themselves, along with their wives, to serving the church family with integrity and to earn the trust of the church family in doing so.

- To be able to share with fellow elders anything that is discussed, unless there is specific reason and agreement not to do so. This openness between elders is for the protection of the church. The elders have been set apart by the church to lead the body and they must be united in order to fulfill this calling effectively. If information is shared with an elder that may pose a potential threat to the welfare of any part of the church it is vital that they consult with fellow elders about such matters. The PCE promise to tell you if this has to be the case.
- The outcome (usually a report) of a PCE will be discussed at Presbytery but this will be in closed session if there are sensitive personal matters involved. The same rules of confidentiality detailed here will be respected by Presbytery members in this situation.
- If the PCE decide that the welfare of the individual or others is at stake then it may be their duty to share information with the appropriate authorities (civil, family or church). This is for the protection of the individual and the church. The PCE would endeavour first to secure an individual's agreement to make the necessary disclosure themselves if at all possible. This could, in some circumstances mean speaking with police, legal courts, parents or spouses about matters discussed.
- To always advise people if they need to breach an agreement to keep a confidence, and explain why it is necessary to do so.
- It may be that Presbytery are not the most appropriate people to provide the help that is required and, in such a case, Presbytery may offer to refer to other possible sources of help. This would only be done with the permission of the individuals involved.
- The PCE will be glad to discuss these principles with members further at any time.

In turn, Church members are asked to act with discretion in respect of matters considered by a PCE and where necessary to bring their concerns to the PCE.

**A4** – UK Presbytery submits for consideration to include in section 5.7 of the BCO the following:

[see attached paper from UK presbytery for consideration]

Noting the following excerpt from UK Presbytery Minutes -

Presbytery discussed the paper entitled "Presbytery Members not part of Sessions" which had previously gone before Presbytery in September.

The following amendments to the paper were voted upon:

Amendment from York that a renewable 3 year limit be placed upon those out of Bounds. Passed with 24 For, 1 Abstention

Amendment from Aberdeen to remove reference of age for Emeritus status. Passed with 10 For, 2 Against, 5 abstain

Amendment that Emeritus must be a member of IPC church. Failed with 25 against.

Amendment that Emeritus would have a vote. Failed with 7 For, 13 Fails, 1 Abstention.

Amendment on application procedure for retired elders. Retired elders would need to request a status, and Presbytery would either approve, refuse, or suggest an alternative. Passed with 20 for.

Amendment from Verona vote was adjourned to a later meeting.

The amended paper was put to a vote and it passed with 25 for.

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Simon Barker 2/1/2016 23:26

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