



**Handbook for Preparation for
Commissioned Ruling Elders (CRE)
To Particular Pastoral Service**

**Adopted by
Committee on Preparation for Ministry
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1 **Committee on Preparation for Ministry**
2 **Presbytery of Baltimore**

3
4 **Handbook for**
5 **Preparation for**
6 **Commissioned Ruling Elders (CRE)**
7 **To Particular Pastoral Service**
8

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41 **What is a Commissioned Ruling Elder (CRE)?**

42

43 A CRE is an elder in the Presbyterian Church (USA) who is granted a local commission
44 by the Presbytery to limited pastoral service as assigned by the Presbytery

45

46 **Who commissions the ruling elder?**

47

48 The Presbytery commissions the ruling elder for a period of one to three years. The
49 commission may be renewed at expiration, or terminated at any time at the discretion of
50 the Presbytery.

51

52 **What is the ruling elder commissioned to do?**

53

54 A commissioned ruling elder may moderate the session of the congregation to which he
55 or she is commissioned, to administer the Sacraments, and to officiate at marriages where
56 permitted by state law (G-2.1001).

57

58 A commissioned ruling elder is responsible to watch over the people, and provide for
59 their worship and nurture. Permission for specific activities will be included in the
60 contract established between the session of a particular church or organization, with the
61 approval of the Committee on Ministry.

62

63 **What entities are served by commissioned ruling elders?**

64

65 The session of any church or recognized organization in the Presbytery of Baltimore may
66 request the Presbytery, through the Committee on Ministry, to provide for its pastoral
67 needs through the commissioning of a ruling elder. The session may enter into a
68 contractual relationship with a ruling elder whose preparation for lay pastoral ministry is
69 certified in this Presbytery, with the permission of the Committee on Ministry.

70

71

72 **What is the theological basis for commissioning elders to serve as ruling elders?**

73

74 God, in Jesus Christ, exercises God's sovereignty in the Church by calling persons to the
75 role of spiritual leadership. When the Church and the individual answer such a call, they
76 experience a divine commissioning.

77

78 Such a mission is worked out in the sacrament of Baptism, which is a person's radical
79 ordination to ministry in Christ's name.

80

81 Those individuals called by God and elected by local communities of faith to the office of
82 elder are authorized for ministry by church ordination to that office. Ordination at this
83 level sets a person aside and gives ministerial authority to him or her for specific building
84 up of the local church to faithfully engage in God's mission to the world.

85

86 The Presbyterian Church (USA) provides also for certified and commissioned “ministers”
87 within its membership for specialized service to the people of God. For example, there
88 are recognized Certified Christian Educators (G- 2.1103) and Commissioned Ruling
89 Elders (G-2.10).

90
91 The Presbyterian Church exists in a new kairos in God’s Providence. The context in
92 which the Church is called is a new, not-yet-fully defined and understood cultural era.
93 God calls Christ’s Church to faithfulness now as well as in ages past.

94
95 Throughout Christian Church history local faith communities, relying on God’s promise
96 to their God (Covenant) and to be and walk with them to the end of the Age, have had the
97 radical right or claim to have God’s Word proclaimed and the sacraments of Baptism and
98 the Lord’s Supper celebrated and community life ordered by spiritual (pastoral) leaders.

99
100 We believe that in the new “kairos” moment, God’s Spirit is providing for new
101 opportunities and for new forms of ministry to build up Christ’s Church through the
102 recognition and development of commissioned ruling elders.

103
104 In a strict sense, neither Jesus of Nazareth nor the first disciples and apostles were
105 ordained priests in Judaism. Yet as lay men and women, Jesus and his disciples
106 exercised faithful ministry and service in the name of God’s very Spirit.

107
108 Commissioned ruling elders institutionally speaking are a hybrid creation of the Church
109 to respond to special historical and cultural needs of particular faith communities. As
110 baptized Christians, they are ordained (priesthood of all believers) to minister in Jesus’
111 name. As elders they are ordained to church office. Yet, they are neither called nor
112 ordained as teaching elders for the whole Church. They are commissioned ruling elders
113 (non-clergy).

114
115 Commissioned ruling elders are commissioned by the Presbytery of Baltimore to provide
116 spiritual, pastoral leadership for specific congregations or for specific ministries in the
117 world on behalf of the Presbytery. Such “commissioning” is for a specified limited time.
118 Commissioned ruling elders are, however, called and authorized to provide specific
119 leadership, primarily the week-to-week oversight and Christian nurture (in the broad
120 sense of proclaiming God’s word, prayer leadership, celebration of the Sacraments and
121 nurturing in discipleship) in the case of commissioned ruling elders for particular
122 churches, or for prophetic and advocacy ministries in the case of presbytery-wide lay
123 ministries.

124
125 Commissioned ruling elders, along with teaching elders, ruling elders and deacons, and
126 certified Christian educators, make up the broad range of Spiritual or Pastoral Leadership
127 within the Body of Christ, the Church, and so incarnate the various gifts of the Holy
128 Spirit for the building up of Christ’s Body.

129
130 In so doing, commissioned ruling elders respond to certain aspects or facets of God’s
131 mission to the world in and through the Body of Jesus Christ, the Head of the Church. In

132 recognizing and empowering for service commissioned ruling elders, the Presbyterian
133 Church (USA) and the Presbytery of Baltimore respond faithfully to God’s kairos call to
134 the Church in this present, newly emerging age.

135
136 “Behold, I am doing a new thing!” (Isaiah 43:18-19)

137
138 **What personal qualities does the presbytery seek in an applicant for commissioned**
139 **ruling elder ministry?**

140
141 The Presbytery looks for seasoned elders who have soundness of mind and spirit, and
142 have the judgment and inner freedom to lead, hear and be present to people in need.

143
144 The Presbytery requires psychological testing of the applicant at one of the counseling
145 centers of the Ministry Development Council, Inc.
146 (<http://www.ministrydevelopment.org/centers.html>) during the first year of preparation.
147 CPM considers the results of this testing to be important in determining the fitness of the
148 individual for lay pastoral ministry. The fee for testing will be paid in equal one third
149 shares by the applicant, the applicant’s congregation, and the Presbytery (through the
150 Committee on Preparation for Ministry).

151
152 Upon entrance into the process, the presbytery will conduct a background check and a
153 clearance interview. Any concerns a ruling elder has regarding these routine checks
154 should be brought to the attention of the moderator of the session early in the process of
155 preparation.

156
157 **What spiritual qualities does the presbytery seek in an applicant for commissioned**
158 **ruling elder?**

159
160 The Presbytery of Baltimore looks for elders who give evidence of the possession of gifts
161 and graces fit for service to congregations and` ministries, including but not limited to:

- 162
- 163 • Lively faith in the triune God
 - 164 • The ability to express one’s faith clearly
 - 165 • Personal maturity, as evidenced by emotional stability, flexibility, integrity in
166 handling personal and family financial matters, and the willingness to accept
167 appropriate responsibility for errors in judgment.
 - 168 • An inquiring mind, open to learning
 - 169 • Willingness to further the peace, unity, and purity of the Presbyterian Church
170 (USA)

171 **Discernment**

172
173 CRE training will include several pauses for discernment, such as

- 174
- 175 • A time of discernment with the session and teaching elder.
 - 176 • A recommendation from a teaching elder and/or session for a ruling elder
seeking to become a CRE.

- 177 • A time of reflection and discussion with the candidate, for both models.(See
- 178 page 11)
- 179 • Building in time between the application and the start of the first class.
- 180 • An interview between the first and second years of training, to ask where the
- 181 candidate is within the discernment process.
- 182 • A spiritual mentoring/training piece, such as a week of silent meditation or
- 183 retreat.

184 All individuals who believe themselves called to this ministry should consult with
 185 their session and a member of the Committee on Preparation for Ministry. Upon
 186 endorsement of the session, with counsel from the CPM member, the individual may
 187 submit an application for preparation for ruling elder ministry.

188 **What educational preparation does a person need to have to apply?**

189 Applicants must hold a bachelor’s degree from an accredited college or university.

192 **Supervised mentoring**

193
 194 Upon acceptance into the program, a teaching elder of Baltimore Presbytery will be
 195 assigned as a mentor from the beginning of the certification process. The field
 196 internship may take place at the church of this mentor or at another church (see Field
 197 Internship below).

198
 199 The mentor will make regular contact with the candidate for continuing discernment
 200 of call, theological reflection on the candidate’s studies, and personal support. The
 201 mentor should report to CPM annually.

202 **What is the educational program for preparation for commissioned ruling elders?**

203
 204 The Presbytery supervises the training of Candidates for Commissioned Ruling
 205 Elder, under the supervision of the Committee on Preparation for Ministry and its
 206 Joint Committee for CREs Preparation shall include at minimum:

- 207 • Biblical Studies
- 208 • Reformed Theology and Sacraments
- 209 • Presbyterian Polity
- 210 • Preaching
- 211 • Leading Worship (including administering sacraments when authorized)
- 212 • Pastoral Care
- 213 • Field Internship

214
 215 In addition, the applicant’s preparation shall include supervised instruction and
 216 practice within a congregation (not the individual’s home congregation) under
 217 the supervision of a teaching elder of the Presbytery of Baltimore, for a period of
 218 two semesters (Field Internship).

219
 220 “Healthy Boundaries” or other sexual misconduct prevention training is required
 221 as part of the CRE training. CPM recommends that it be completed close to the
 222 end of preparation.

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The competencies expected in the required areas of instruction follow. Some applicants may enter with competencies in some areas, and may proceed directly to demonstrate their knowledge. Evaluation shall ordinarily be conducted by written exam but alternative assessment may be conducted at the discretion of CPM.

Bible: Introduction to the Old Testament

The individual will have an understanding of the time line of the history and flow of the Old Testament, and will be able to describe the sections of the Old Testament, Pentateuch, History, Wisdom, Literature and Prophets and their flow and contents.

Bible: Introduction to the New Testament

The individual will have an understanding of the development, time line, geography, people and themes of the New Testament. The individual will have a sense of the historical background of the New Testament and the order of its writing, the development of the literary genre there (Gospel, history, letters, apocalyptic literature) and the roles these played in the early church.

Bible: Study/exegesis

The individual will read the entire Bible. The individual will have an awareness of the variety, character and reliability of the various translations/versions of the Scriptures.

The individual will have an understanding of basic elements of Biblical exegesis including analysis, synthesis, reflection and expansion and refinement.

Reformed Theology

The individual will demonstrate beginning knowledge of Reformed theology and history with emphasis on teachings of Luther, Zwingli, Calvin, Knox, the Westminster Assembly and other Reformed movements. He or she will read the Book of Confessions. The individual will know the tenets of Reformed faith compared to other systems of belief, and the many basic Christian beliefs that are held in common with other Christians.

Worship and Sacraments

The individual will demonstrate an understanding that the church, when it is most truly the church of Jesus Christ, is grounded in, centered on, and empowered by liturgical experiences. The individual will show an understanding of the elements of worship and demonstrate skills needed in planning and leading

269 worship, speaking, reading Scripture, choosing hymns, etc. He/she will know
270 some of the resources available in planning worship services.

271
272 The individual will demonstrate knowledge and understanding of the theological
273 concepts and foundation of the sacraments and why we celebrate the two we
274 name as sacraments. In looking at the historical background from Reformed
275 Church history and confessional documents, the individual can explain the
276 meaning behind the various ways the sacraments can be celebrated.

277

278

279 **Presbyterian Polity**

280 Through the use of case studies, the individual will demonstrate an understanding
281 of the connection between the spiritual character of the Church and its human
282 organization and system of agreed upon rules of government.

283

284 Evaluation will ordinarily be by examination.

285

286 **Preaching**

287 The individual will show an awareness of the many aspects of sermon
288 preparation, resources for sermons, kinds of sermons and styles of preaching, the
289 cycle of the Christian year, and the lectionary—using it and diverging from it.

290

291 **Pastoral Care**

292 The individual will show an understanding of the components of pastoral care,
293 the needs of both caregiver and recipient, boundary issues, and ethical concerns.
294 The individual will be able to discern between pastoral care and pastoral
295 counseling. Assessment will be by report of the supervised field experience.

296

297 **Field Internship**

298 Each candidate will participate in a field internship experience within the bounds
299 of a congregation for the equivalent of two semesters. The field supervisor will
300 ordinarily be a teaching elder in Baltimore Presbytery. He or she will make
301 available practical experience in congregational ministry, or other approved
302 setting, and reflect theologically with the individual on a regular basis regarding
303 the practice of ministry. A case study approach can provide a practice-reflection-
304 new praxis approach to learning. Structured teaching experiences will be
305 provided.

306

307 If a field supervisor leaves his or her position in the middle of an internship, the
308 candidate's relationship with the congregation shall be reassessed.

309

310 Evaluation: a final field internship report will be completed by the field
311 supervisor.

312

313 **Field Internship as an integral part of the CRE Training**

314

315 Field internship is that part of the curriculum where the student engages in actual
316 practice in order to learn and practice skills and talents that will be necessary in
317 ministry as a CRE.

318

319 **Objectives:**

320 The objectives of the Field Internship are guided by the overall objectives of
321 ministry in the Presbyterian Church (USA).

322

323 The boundaries of these experiences include knowledge, skills, understanding of
324 working in a church setting with the installed teaching elder, parishioners and
325 those persons who are in need of the faith-based service of the church.

326

327 The program aim is to educate applicants who accept responsibility for providing
328 service to the church, its people, the community and anyone who must interact
329 with the program of the church.

330

331 These objectives are related to the current and projected needs of the individual
332 church in enhancing its ministry, expanding its programs, and providing room for
333 the special gifts of those called to serve in this capacity.

334

335 The field internship should enable those preparing to serve as CREs to function
336 as competent lay teaching elders and to assume responsibility for the many tasks
337 assigned to them.

338

339 1. Initiate or be assigned a specific ministry for a year (i.e. youth, men, women,
340 marriage, couples, or take the talents where God is leading.)

341

342 2. Preach on a regular basis including Biblical texts.

343

344 3. Test one's Bible knowledge and interpretation of the same.

345

346 4. Test one's ability to work with teaching elders, staff, groups and individual
347 parishioners.

348

349 5. Assess simple to complex problems presented by a broad spectrum of people,
350 and plan for appropriate intervention.

351

352 6. Participate in the assessment of church related services, their effectiveness,
353 and help innovate needed changes when appropriate.

354

355 The organizing principle for the field internship is that the student must
356 demonstrate his/her learning through behavior, attitude, knowledge, skill,
357 communication, and grasp of the total concept of CRE ministry.

358

359 The field supervisor must be able to analyze behavioral components, involve
360 others in the training process, give clear messages as to positive and negative
behaviors and share findings with the student, the Committee on Preparation for
Ministry, and with the Presbytery at the appropriate time.

361

362 **Who bears the costs for the program of preparation for ruling elder ministry?**

363

364 The candidate will bear the costs including:

365

366 The cost of the program depends on where courses are taken.

361 Seminary/on-line courses: as required by seminary
362 Books, supplies: as required
363 Field Education: as required
364 Psychological evaluation: Presbytery will cover one-third. Applicant and
365 home church session to cover the rest.
366

367 **What is the process of preparation?**
368

369 Home church endorsement: The individual should approach her/his teaching elder, and
370 discuss the sense of call to serve as a CRE. The individual shall have been a member of
371 the local church for at least one year, and shall be an ordained elder. The Session shall
372 interview the applicant, and provide for an agreed period for discernment. Upon
373 endorsement, the session shall appoint an elder on the Session who will serve as a liaison
374 to the applicant.
375

376 Application: An application form is available on the website of the Baltimore Presbytery.
377 This form should be completed by the applicant and his or her Session, and should be
378 emailed to the Presbytery office.) Three letters of recommendation should be requested
379 and sent to the same address (see application form for information on references) and will
380 be forwarded to the Chair of CPM.
381

382 Interview: When the application is complete, an interview will be scheduled with a
383 CPM. Based on the results of that interview, the successful applicant will be enrolled in
384 the program of preparation.
385

386 A liaison from CPM will be assigned and keep CPM informed of the progress of the
387 applicant.
388

389 Program of Study: A program of study will be approved by CPM, who will take into
390 consideration evidence of previous study relevant to preparation for ministry.

391 Psychological Evaluation: During the first year, the individual is required to schedule
392 and complete a two day psychological evaluation at one of the counseling centers of the
393 Ministry Development Council, Inc. (<http://www.ministrydevelopment.org/centers.html>).
394 The results of this evaluation will be released to CPM. The individual will advance only
395 after a satisfactory report has been received by CPM.
396

397 Course Work: Required courses are in the following areas: Reformed Theology,
398 Worship and Sacrament, Presbyterian Polity, Pastoral Care, Old Testament exegesis,
399 New Testament exegesis, homiletics may be obtained at local seminaries or on-line at the
400 University of Dubuque Theological School (udts.dbq.edu).
401

402 Field Internship: Working with a member of CPM, the individual will be assigned to two
403 semesters of field study under the guidance of a teaching elder of the Presbytery of
404 Baltimore in a congregation other than the candidate's home church. Experiences within
405 this field internship are to prepare the individual for the role and responsibilities of a

406 CRE. A written field evaluation report will be submitted to CPM by the internship
407 supervisor.

408

409 Examinations: Examinations in all the required areas of instruction will be administered
410 at the end of the period of instruction, ordinarily two years. Examinations will be
411 conducted by the CPM, and other members of the presbytery as appropriate.

412

413 Final evaluation: Following completion of the program of study, the individual will meet
414 with the CPM and will be assessed for readiness to come before the Presbytery of
415 Baltimore for examination.

416

417 Evaluation for certification: The applicant will be examined by the Presbytery “as to
418 personal faith, motives for seeking a commissioned ruling elder position, and the areas of
419 instruction mentioned previously.” (G-2-1002)

420

421

422 **Evaluation and Certification**

423

424 Official records shall be provided for all required instruction.

425

426 Mentor will provide a written report detailing the individual’s suitability, strengths and
427 limitations as a CRE.

428

429 Evidence of psychological/emotional wholeness will be provided by the Ministry
430 Development Council utilized by the Presbytery of Baltimore CPM and through dialogue
431 with the Session, CPM, and liaisons.

432

433 Upon determination that the individual has completed the requirements of the Presbytery,
434 after examination by the CPM and Presbytery, the Presbytery will certify that the
435 individual is ready to be considered for a position as a commissioned ruling elder.

436 Individuals who are certified by the CPM will be considered for commissioning by the
437 Committee on Ministry, based on the needs of the congregation or organization and the
438 gifts of the person. Commissioning is not an automatic outcome of certification.

439

440 **Ordinarily all elements of preparation will be completed within four years. A**
441 **candidate may request additional time for adequate cause as determined by the**
442 **CPM.**

443

444

445 **Policies and Procedures of the Presbytery**

446

446 **Committee on Preparation for Ministry procedures and requirements**

447 1. Both CPM and COM understand that the role and ministry of CREs is flexible
448 and can be used in a variety of settings including

449 a. A congregation or session of a church sees a need that can be filled by a

- 450 CRE and has one or more elders who are interested in meeting that need
451 and there is a mutual agreement between the session and the elder that the
452 elder will serve the congregation in the role of CRE. The CRE may not
453 serve in the office of elected session member while serving as a CRE.
- 454 b. An individual elder feels a call to serve as a CRE, but not in his or her
455 own church.
- 456 2. There are two models:
- 457 a. Under the Congregation Model, the home session agrees to create a position
458 and to offer a contract including appropriate compensation.
- 459 b. Under the Independent Model, an individual is placed on a list maintained by
460 the CPM of available certified CREs. As churches are approved by the
461 Committee on Ministry (COM) of the Presbytery, the list of certified CREs will
462 be provided to the church or organizations. CREs are not permitted to solicit
463 churches or organizations for positions.
- 464 c. After initial placement, a CRE serves under the authority of the COM. The
465 COM must approve all contracts for service prior to a CRE beginning to serve any
466 congregation.
- 467 3. CPM is the gatekeeper for determining whether or not those elders who desire this
468 training are suitable.
- 469 4. CRE training will include several seasons for discernment, such as
- 470 a. A time of discernment with the session and teaching elder in both models.
471 b. A time of reflection between the application and the start of the each course.
472 c. At the annual consultation the candidate will be asked where the candidate
473 is within the discernment process.
474 d. Work with a spiritual director and possibly participate in a week of silent
475 meditation or retreat.
- 476 2. CPM will require Healthy Boundaries or other sexual misconduct prevention
477 training as part of the CRE training.
- 478 3. CPM will examine candidates as to personal faith, motives for seeking the
479 commission, and on the areas of instruction [see pages 5-8]; and report them to the
480 Presbytery for certification as ready to be commissioned.
- 481 4. CREs who have been previously commissioned and removed from the rolls may
482 maintain their certification for up to three years by satisfactory completion of the
483 following:
- 484 a. Church related continuing education annually, a minimum of 2 CEU's;
485 b. Actively serving in a local congregation on session or as a ministry leader,
486 or by active service at another level of the church.
- 487 5. The procedure for recertification once certification of a CRE has lapsed is as
488 follows:
- 489 a. Meet with the session of the CLP's home congregation to seek their
490 endorsement;
491 b. Meet with the CPM to assess the sense of call, and to develop an action plan
492 to be recertified. Candidates may present any evidence they deem relevant
493 in support of their petition. Approval is at the discretion of the CPM.

494 **Committee On Ministry procedures and requirements**

- 495 1. Normally, congregations or other entities will not have more than one CRE for
496 every seventy-five members.
- 497 2. A satisfactory background check will be required prior to the initial commission.
- 498 3. A written contract will be required before commissioning. Contracts for
499 Commissioned Ruling Elder will stipulate only those authorities required for the
500 routine duties for the ministry to which they are called.
- 501 4. COM will conduct a clearance interview before granting a commission and
502 conduct an exit interview at the end of each commission.
- 503 5. Presbytery will not issue ID cards similar to those received by teaching elders
- 504 6. The Healthy Boundaries or other Sexual Misconduct Prevention training will be
505 required prior to commissioning. Those currently serving as CREs will be
506 required to have this training prior to the renewal of their commissions beyond the
507 current term. After this initial training, CREs will have the same training
508 requirements that apply to other active religious leaders in the Presbytery.
- 509 7. Within four months of their commissioning, conduct a consultation with each
510 CRE and supervisor to review the position description and the ministry of the
511 CRE and assess if mutual expectations are being met.
- 512 8. Require an annual interview with or written report from supervisors or mentors of
513 CREs and from CREs.
- 514 9. Additional Training: The Committee on Preparation for Ministry will organize
515 a daylong seminar or retreat for CREs on an annual or biennial basis.
- 516 10. The Committee on Ministry will maintain rolls of CREs who are currently
517 commissioned and who were previously commissioned but are not presently
518 commissioned. The Committee on Ministry will publish the names of
519 commissioned ruling elders in the Presbytery Directory.

520 **Presbytery Manual**

521

522 **The Committee on Preparation for Ministry**

523 18.2 **Candidates for commissioning as Commissioned Ruling Elders**

524 18.2.1. The Committee on Preparation for Ministry is charged with the examination of
525 those it certifies as prepared to be and suitable for the role of Commissioned
526 Ruling Elder.

527 18.2.2. The Committee on Preparation for Ministry will present candidates in person to
528 the Presbytery, with a written statement from the candidates concerning their
529 sense of call.

530 18.2.3. The Committee on Ministry will recommend the commissioning of
531 Commissioned Ruling Elder to particular ministries. The commissioning may
532 take place either within the context of a worship service at a time other than the
533 Presbytery meeting with three or four members of the Committee on Ministry
534 and the Committee on Preparation for Ministry representing the Presbytery or
535 within the context of a Presbytery meeting, the choice being made by those
536 about to be commissioned.

537

538

539 **The Committee on Ministry**

540 8.8.5.15.1 Recommend to Presbytery those churches, new church developments, and
541 other ministries appropriate to be ministered to by a Commissioned Ruling Elder (CRE).

- 542 ○ Authorize CREs to lead worship, preach, and undertake such other duties
543 as may be required, in accordance with the Book of Order.
- 544 ○ Recommend to Presbytery the commissioning to these ministries of
545 persons certified as ready to be commissioned and their appointment to
546 said ministries;
- 547 ○ Supervise CREs undertaking commissioned ministries; and
- 548 ○ Review annually the status of elders who are certified and have been
549 commissioned but are currently without a commission and delete from this
550 roll any who have been without a commission for three or more years.
551 Those who are deleted from this roll and wish to be certified ready for
552 commissioning must re-apply through the Committee on Preparation for
553 Ministry.

554

555 **The Committee on Preparation for Ministry is to**

556 **8.10.4.6** Receive applications from ruling elders of the particular churches of the
557 Presbytery to be Commissioned Ruling Elder; maintain a roll of ruling elders who have
558 applied; supervise their preparation; examine them as to personal faith, motives for
559 seeking the commission, and on the areas of instruction [G-2.10]; and report them to the
560 Presbytery for certification as ready to be commissioned. Review annually the status of
561 elders who are certified but have not yet been commissioned. After three years of non-
562 commissioned status CREs certified ready for commissioning will be deleted from the list
563 of Commissioned ruling Elders certified ready for commissioning.

564

565 **Section 26, Sessions:**

566 26.7. Commissioned Ruling Elder may, with the approval and supervision of the COM,
567 celebrate the sacraments and perform marriages. No CRE may serve as an active elder in
568 a congregation he or she is serving as a CRE.