

Northeast Georgia Presbytery  
Committee on Preparation for Ministry  
Advisory Handbook and Manual



A resource for Inquirers, Candidates and members of the  
Committee on Preparation for Ministry in the  
Northeast Georgia Presbytery  
**Revised 2020**

For additional information please consult the Advisory Handbook on Preparation for Ministry  
prepared by the Mid Council Ministries of the Office of the General Assembly.

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Forms listed in the preparation process may be found at

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-used-preparation-ministry-process/>

## **Theological Background**

According to the Book of Order, G-2.0601, "It is important that those who are to be ordained as ministers of Word and Sacrament receive 'full preparation' for their task under the direction of the presbytery. For this purpose, a presbytery shall enter into covenant relationship with those preparing to become ministers of Word and Sacrament and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy." In the Northeast Georgia Presbytery, the Committee on Preparation for Ministry is the Presbytery entity directly responsible for oversight of all who feel called to ministry.

As Reformed Christians, Presbyterians understand the church as a community called into being by Jesus Christ (F-1.0202). It is Christ who gives the church its faith and life, its unity and mission, its order and discipline (F-1.0203). Christ alone rules, calls, teaches, and uses the Church as Christ wills (F-1.0202). Presbyterians believe in the priesthood of all believers—that is, that all members of the body of Christ, regardless of their occupational choice, are engaged in ministry. Membership in the Church of Jesus Christ is a joy and privilege. It is also a commitment to participate in Christ's mission. A faithful member bears witness to God's love and grace and becomes involved responsibly in the ministry of Christ's Church (G-1.0304). Some are called by the Holy Spirit, through the church, to become ministers of Word and Sacrament. Thus ministry of Word and Sacrament is one among many occupations through which men and women express their God-given interest and abilities in life and daily work. Response to this calling, as to every other, is approached through a careful process of exploration and testing carried on within the community of faith during which gifts and motivations are evaluated in light of the needs to the church and the world.

The essential role of minister of Word and Sacrament is set forth in both the Bible and in the church's constitutional documents. Among its key concepts which have been proven valid by the church's experience through the years are the following:

- Ordained ministry is a gift of God to the church (G.2.0101);
- Ordered ministries are gifts to the church to order its life so that the ministry of the whole people of God may flourish (G-2.0102). Ministers of Word and Sacrament equip church members for their ministry by proclaiming the good news through Word and Sacrament, teaching faith, caring for people and, along with ruling elders, by ensuring that the church's life is governed in an orderly way;
- The call to ordered ministry in the Church is the act of the triune God. This call is evidenced by the movement of the Holy Spirit in the individual conscience, the approval of a community of God's people, and the concurring judgement of a council of the Church (G-2.0103);
- To those called to exercise special functions in the church, God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. They must have the approval of God's people and the concurring judgment of a council of the church (G-2.0104).

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The relationship between the church and those who feel called to be ministers of Word and Sacrament carries important responsibilities for all involved.

- **For congregations:** it means educating all members in the biblical and Reformed understanding of Christian vocation and helping believers understand that the call of discipleship includes making responsible occupational choices. It also means nurturing and encouraging persons seeking to discern their call to the ministry of Word and Sacrament.
- **For inquirers and candidates** who enter into the process, it involves a sense of solemn obligation to God and to the church. In some cases this means that it is the individual's responsibility to recognize and accept the fact that she or he is called to a ministry other than the ministry of Word and Sacrament.
- **For presbyteries:** it means developing effective means of testing and validating the calls of those seeking to become ministers of the Word and Sacrament, providing them with guidance and oversight, and bringing to active candidacy those with appropriate abilities and motivation. To ensure that this important work is effectively carried out, those chosen to serve on the Northeast Georgia Presbytery Committee on Preparation for Ministry need particular gifts, skills and commitment.
- **For theological institutions:** it means upholding the Reformed standards of an educated ministry by providing scriptural, historical, doctrinal, and ecclesiastical disciplines, as well as opportunities for students to develop personal and professional skills.
- **For all participants involved in preparation for ministry:** it means relating to one another in continuing openness to God's grace, with mutual trust and respect based upon the assurance that God has given everyone gifts to use in the church's ministry. Integrity demands that each partner in the preparation process speak the truth with love to other partners at all times. It is important for partners to function in a way that reflects mutual accountability and honesty in all dealings with one another.

## Key Concepts

The preparation for ministry process is grounded in an understanding of Christian vocation as a response to God's preeminent grace which calls all Christians to ministry, whatever their occupations. Some are called by the Holy Spirit, through the church, to the ministry of Word and Sacrament.

**Covenant relationship:** acknowledges that the Christian community's primary commitment is to God. In the context of this commitment to and covenant relationship with God, the Inquirer or Candidate and the Committee on Preparation for Ministry negotiate between themselves additional covenant agreements. These agreements affirm their mutual responsibility and provide the means for planning and evaluating the Inquirer's or Candidate's progress in preparing for ministry of Word and Sacrament.

The resulting ongoing relationships take seriously the unique background, experience and personal attributes that each person brings to the process. They enable the sharing of deep convictions, and enhanced understanding of the demands of ministry, and the self-evaluation that are essential to the process. Professional and spiritual guidance and personal support develop naturally within the context of such relationships.

**Consultations:** with the Inquirer or Candidate are based on specific goals in five areas of growth development and on specific "expected outcomes" for both the Inquiry and Candidacy Phases. The purpose of consultations is to help the CPM work with the individual at his/her current level of achievement and, through guided conversations and mutual negotiation of new learning contracts, to stimulate further growth in specific areas. Consultations are scheduled at least annually and more frequently as the need arises.

**Continuing Development:** The preparation for ministry process is one of continuing development. By providing a supportive community in which the Inquirer or Candidate assumes increasing responsibility for decisions made throughout the process, it introduces the individual to skills for self-development, goal-setting, and self-evaluation. The individual is encouraged to develop these skills into conscious, disciplined planning for personal and professional growth which should continue through his/her ministry.

**Examination and ordination:** is shared by both the Candidate's presbytery and the presbytery of call. Having guided and evaluated the Candidate through the cumulative series of consultations, the Committee on Preparation for Ministry is responsible for conducting a final assessment. When the candidate has completed all requirements of the preparation process and graduation from seminary is imminent, the Candidate and the CPM mutually agree to a final assessment. The purpose of the final assessment is for the CPM to assess the Candidate's readiness to receive a call. At the successful completion of the final assessment, the Candidate is authorized to circulate the Personal Information Form and officially seek a call. When a call is extended by a church in another presbytery, the Candidate may choose to be examined and ordained by the presbytery of care and installed by the presbytery of call. The Candidate may choose to

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be examined, ordained, and installed by the presbytery of call. The Candidate may find that the CPM, the Stated Clerk of the presbytery of care, and the Stated Clerk of the presbytery of call are able to share helpful information to assist in this important decision.

**Pastor and Session:** are responsible for helping members of the congregation understand what Christian vocation means. This is the critical foundational step in the preparation for ministry process. The pastor and session are expected to provide the context within which individuals can discern the call to ministry of Word and Sacrament and to understand the nature of this ministry. They help Inquirers evaluate the suitability of their gifts and provide pastoral care and support during the preparation for ministry process. The pastor and session may act as an advocate for the Inquirer/Candidate and may contact the CPM when questions arise regarding the progress of the Inquirer/Candidate. Careful consideration of confidentiality should be maintained when discussing Inquirers/Candidates beyond the bounds of the CPM.

**Presbytery:** through the Committee on Preparation for Ministry, provides pastoral care, guidance, support, and evaluation of Inquirers and Candidates.

**Shared mutual accountability:** characterizes the preparation for ministry process. The Inquirer or Candidate shares responsibility for movement through the process and for planning and evaluating his/her growth.

**Theological Institutions:** provide academic, field education and professional resources in the guidance and evaluation of Inquirers and Candidates.

## **The Preparation for Ministry Process**

Forms listed in the preparation process may be found at

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-used-preparation-ministry-process/>

### **Individual senses a call to ministry of Word and Sacrament**

- Must be an active member of sponsoring congregation for at least 6 months.
- Share the sense of call with Pastor and Session of sponsoring congregation.
- Contact the Committee on Preparation for Ministry (contact information available from Presbytery office).
- Obtain and complete the following forms from the PC(USA) website:  
(Completed Forms 1A – 1C should be submitted to session for review prior to meeting for endorsement)
  - Form 1A: Application to be enrolled by the Presbytery as an Inquirer
  - Form 1B: Questions for Reflection
  - Form 1C: Financial Planning for Theological Education
  - Form 1D: Session Evaluation and Recommendations (to be completed by the Session)
- Provide documentation of completion of a baccalaureate degree from an accredited college or university (official transcripts sent to attention of CPM)
- Meet with Session and obtain Session endorsement for application for enrollment
  - Session appoints a liaison for the applicant
- Submit the completed forms 1A – 1D to the designated member of the CPM.
- Complete the career assessment process:
  - Secure funds for payment for career assessment (1/3 of cost paid by sponsoring Session, 1/3 of cost paid by Presbytery, 1/3 cost paid by applicant).
  - Contact the career assessment professional that is the contracted provider for the Presbytery.
  - Schedule appointment for testing.
  - Meet with provider and complete career assessment. Give provider permission to provide the CPM with a copy of the assessment report.
- If applicant desires consideration for a monthly stipend from the Presbytery, the applicant submits a written request to the CPM indicating the need for a stipend with description of the way(s) in which the monthly stipend will be of help to them.
- Contact the CPM and request an appointment to meet with the committee for consideration of application to be enrolled as an inquirer.

### **Applicant meets with the Committee on Preparation for Ministry**

- Committee interviews applicant and reviews Forms 1A - 1D and Career assessment report. If CPM evaluates applicant as ready to enter preparation process, a member of the CPM is assigned as a liaison to the applicant.
  - Form 2A completed by the CPM.

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- CPM votes on enrollment. If vote is to enroll applicant as an Inquirer then the CPM and the Inquirer enter a covenant relationship (agreement for guidance, goal setting, consultation, and reports).
  - Form 2B completed and signed by the Inquirer, by the Chair of CPM and by the moderator of Session (sponsoring congregation).
- CPM makes decision regarding monthly stipend from Presbytery.

### **CPM recommendation to Presbytery**

- Inquirer introduced to the Presbytery (by the CPM) (at the next meeting of the Presbytery)
- Inquirer shares sense of call
- Presbytery votes on recommendation from CPM
- Individual officially enrolled as an Inquirer

### **Inquiry Phase**

- Inquirer becomes familiar with preparation process.
- Inquirer is an active participant in preparation process.
- Inquirer attends all scheduled consultations/annual reviews as scheduled by the CPM. Inquirer completes and submits Form 3 prior to consultations with CPM.
  - CPM completes Form 4 after consultations with Inquirer
- Inquirer follows preparation process as outlined in CPM manual.
- Inquirer and CPM liaison maintain close communication.
- Inquirer begins preparing written responses to the “outcomes of Inquiry”
- Inquirer seeks guidance and recommendations from CPM regarding advancement to candidacy.
- Inquiry phase: at least one year is spent in the Inquiry phase. The Northeast Georgia Presbytery requires that any request to shorten the Inquiry Phase to less than one year requires a vote of approval by  $\frac{3}{4}$  of the voting commissioners at Presbytery meeting.

### **Advancement to Candidacy:**

- Inquirer contacts pastor and Session of sponsoring congregation regarding evaluation and endorsement of request to advance to candidacy.
- Inquirer completes and submits Form 5A to CPM.
- Inquirer submits a written statement of faith to the CPM for review. (see guidelines for writing a statement of faith)
- Inquirer meets with Session. Session evaluates readiness for candidacy and completes Form 5B. A letter from the Session must be attached to Form 5B explaining rationale for Session’s action in light of the Inquirer’s suitability for ordered ministry. Session submits completed Form 5A and letter to CPM.
- Inquirer requests to meet with CPM for evaluation of request to advance to candidacy.
- CPM meets with Inquirer and evaluates progress and suitability for ordered ministry. CPM reviews statement of faith and makes recommendations (if needed).
- If CPM votes to advance Inquirer to Candidacy, CPM completes Form 5C and Form 5D.

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- If CPM votes to defer advancement to candidacy, the individual remains an Inquirer.
- The CPM guides and counsels individual as to reasons for deferring advancement and a plan is developed by individual and CPM for further growth and progress.
- CPM requests time on the Presbytery docket for introduction, examination, and vote on recommendation to advance Inquirer to Candidacy. Inquirer's statement of faith is sent to Presbytery office for inclusion in Presbytery meeting Handbook.

### **Evaluation by Presbytery**

- Inquirer is introduced to Presbytery by CPM.
- Inquirer speaks briefly updating sense of call and growth during preparation process.
- Inquirer is examined by Presbytery.
- Presbytery votes on advancement from Inquiry to Candidacy. If approved, individual is advanced and enrolled as a Candidate by the Presbytery.

### **Candidacy Phase**

- Candidate must spend at least one year in the Candidacy Phase.
- Candidate continues active membership and participation in a PC(USA) congregation.
- Candidate maintains regular communication with CPM.
- Candidate attends scheduled consultation/annual review appointments with CPM.
- Candidate completes required Clinical Pastoral Education coursework.
- Candidate completes supervised practice of ministry with a PC(USA) congregation or PC(USA) affiliated ministries.
- Candidate completes requirements for candidacy and any specific requirements from CPM.
- Candidate completes graduate theological education making sure that course selections meet graduation requirement and also fulfill Book of Order requirement for courses in Hebrew and Greek and in exegesis of the Old and New Testaments using Hebrew and Greek Texts.
- Candidate successfully completes all standard ordination exams (Biblical Exegesis, Theological Competence, Church Polity, and Worship and Sacraments).
- Candidate prepares for and consults with CPM as to readiness for "final assessment"

### **Final Assessment, Negotiation for Service, Receipt of a Call and Ordination**

- A final assessment may be scheduled prior to the Candidate's actual graduation from seminary. The Candidate shall have completed all requirements (other than actual graduation from seminary) including satisfactory completion of all standard ordination examinations prior to the final assessment.
- The Candidate and the CPM schedule a time for the final assessment. The following items must be completed and received by the CPM at a specified time prior to the actual final assessment:
  - Current transcript from theological institution
  - Statement of faith

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- Brief overview of faith journey
- Names and contact information of 3 – 5 individuals who can each provide written documentation of the Candidate's suitability for ordered ministry in the following areas:
  - Wisdom and maturity of faith
  - Leadership skills
  - Compassionate spirit
  - Honest repute
  - Sound judgment
- Evaluations from clinical pastoral experience and supervised pastoral service experience.
- Completed Personal Information Form
- Written sermon (candidate will preach sermon to CPM during final assessment)
- Written exegesis of sermon texts
- Upon completion of successful final assessment the CPM will complete Form 6.
- The Candidate is certified ready to be examined for ordination and authorized to circulate his/her Personal Information Form and actively seek a call (pending official graduation from seminary).
- Upon receipt and acceptance of a call to a position of ministry requiring ordination, the individual, along with the CPM, clarifies specifics such as examination and ordination.
  - Specifically, will the individual be examined, ordained, and installed by the presbytery of call or will authorization be given by the presbytery of call for the individual to be examined and ordained by the presbytery of care with installation by the presbytery of call?
- Upon ordination, the care and supervision of the new minister of Word and Sacrament is transferred to the presbytery of call.

## **Inquirers and Candidates**

### **Inquiry Phase**

The inquiry phase is a gift. According to the Book of Order, G-2.0603, “the purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as a minister of Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the inquirer’s suitability for ordered ministry.”

There are two foundational themes in this process. The first theme is exploration. For the individual called to ministry, the inquiry phase is a time to explore what being called to ordered ministry means as well as whether or not one is truly called to ordered ministry. This is not a time of gate-keeping, but, rather, a time of honest searching.

The second theme is togetherness. One is not an inquirer in isolation. Instead, this phase is intentionally communal. The inquirer should be in regular conversation with God, seeking God’s will for his/her life, which may ultimately lead to ordered ministry. In addition, the inquirer should also be in regular conversation with the Committee on Preparation for Ministry, their CPM liaison, as well as with the sponsoring congregation and Session. Through these conversations, the CPM and the inquirer will explore what it is to be called to ordered ministry, whether one is truly called to ordered ministry, and if so, to the type of ordered ministry.

**The inquiry phase is a period of asking questions openly and honestly.**

- **What are the gifts for ministry that others recognize in the person’s life?**
- **Where might those gifts fit in response to the needs of the church and God’s people broadly in the world?**
- **What are the functions that, within the Reformed tradition, distinguish the ministry of Word and Sacrament from other forms of ministry such as the ordained service of deacons and ruling elders? Does the Inquirer have the gifts, temperament, and interests that would enable him/her to fulfill those functions of ministry of Word and Sacrament?**
- **How willing and able is the person to follow the call of God’s Spirit to serve in this ministry wherever that may lead?**

**(2017 Advisory Handbook on Preparation for Ministry prepared by Mid Council Ministries of the Office of the General Assembly, p. 41)**

- A person desiring to become enrolled in the preparation process as an Inquirer shall indicate to the session of his/her church a desire to explore the personal implications of becoming a minister of Word and Sacrament. The individual shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. (Book of Order G-2.0602)
- The person desiring to become enrolled in the preparation process as an Inquirer shall obtain and complete Forms 1A, 1B, and 1C and submit completed forms to session prior to

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meeting. If the session votes to endorse the individual for admission to the preparation process, the session completes Form 1D.

- The person desiring to become enrolled in the preparation process as an Inquirer shall contact the Chair of the Committee on Preparation for Ministry (CPM) and shall submit the completed Forms 1A –D to the CPM.
- An official transcript of a baccalaureate degree from an accredited college or university should be sent to the CPM.
- Prior to meeting with CPM for acceptance into the preparation process, the applicant will schedule and complete a career assessment with the professional provider designated by the Northeast Georgia Presbytery. The expectation is that 1/3 of the cost of the assessment will be paid by the supporting congregation, 1/3 by the Northeast Georgia Presbytery, and 1/3 by the applicant. The applicant should notify the Presbytery office so that the Presbytery's portion of the payment can be forwarded to the provider. It is the responsibility of the applicant to complete the appropriate release of information such that the report may be forwarded for review by the Committee on Preparation for Ministry. Completion of this step is required before the CPM will schedule a meeting with the applicant.
  - The primary purpose of the career assessment is to determine the individual's psychological health and fitness for ministry and to screen for pathology.
- When all required documents are completed and received by the CPM, the CPM will schedule an interview with the applicant and the committee. During this interview, the applicant should share his/her personal faith journey, sense of call, and enrollment status in an accredited PC(USA) related seminary. The CPM and the applicant will review and discuss the Career Assessment report.
- If the CPM acts to enroll the individual as an Inquirer, Forms 2A and 2B will be completed. The CPM will appoint a liaison to work closely with the Inquirer. The recommendation to enroll as an Inquirer will be brought to the Presbytery for a vote. If the applicant has submitted a written request for the Presbytery stipend, action by the CPM will be taken on this request.
- Each inquirer is responsible to keep his/her CPM liaison informed of progress/changes in educational status, including any supervised ministry work, as well as any other employment by a church or ministry.
- Prior to scheduled consultations with the CPM, the Inquirer should complete Form 3 and submit it to the CPM. The CPM will complete Form 4.
- The Inquirer or the CPM may invite the Inquirer's Session liaison to attend consultations.
- The Inquiry phase is to last at least one year. Any request to shorten the phase to less than a year should be carefully considered. In order to shorten the phase to less than a year, the CPM would have to approve the request and submit a recommendation to the Presbytery for a  $\frac{3}{4}$  vote to approve the request.

During the Inquiry phase, the Inquirer should begin to formulate written responses to the following "outcomes of Inquiry". Early attention to this task will enable the Inquirer to revise and refine responses as increased knowledge, growth and discernment provide greater understanding. The "outcomes of inquiry" are":

- The Inquirer should articulate an understanding of Christian vocation in the Reformed tradition and how it related to his/her personal sense of call.

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- The Inquirer should express his/her personal faith in a manner that demonstrates an understanding of the Reformed tradition.
- The Inquirer should expound upon at least one concept from that personal faith statement at greater depth explaining what it suggests about God, humanity, and their interrelationships.
- The Inquirer should explain what it means for them to be Presbyterian, indicating how that awareness grows out of participation in the life of a particular church.
- The Inquirer should discuss his/her personal and cultural background as it relates to the ministry of the Word and Sacrament, including a concern for maintaining personal spiritual, physical, and mental health. Inquirers should also relate their own personal cultural location to changes in American society and its increasingly multicultural character.
- The Inquirer should express his/her understanding of the tasks ministers of Word and Sacrament perform, including expression both of his/her gifts for this particular ministry and of areas in which further growth is needed.

**Ultimately, all these questions come down to this: Does the overall experience of the inquiry phase point toward a future in the ministry of Word and Sacrament for the inquirer, or do his/her gifts and passions suggest a better fit with other ministries of the church? The purpose of inquiry is for a communal discernment of whether the inquirer is gifted and called to the ministry of Word and Sacrament or to another form of service—perhaps even another form of ordered ministry as a ruling elder or deacon. A successful outcome of inquiry is finding that area of ministry whether or not it means continuing further in preparation as a candidate for service as a minister of Word and Sacrament. It does not benefit the inquirer to continue into candidacy if the CPM has made a determination that his/her gifts are better suited to other areas of service.**

**If the Committee on Preparation for Ministry is still uncertain about whether an inquirer's gifts are suitable for the ministry of Word and Sacrament, the individual needs to continue in the inquiry phase rather than establish false expectation by prematurely transitioning to candidacy.**

**(2017 Advisory Handbook on Preparation for Ministry prepared by Mid Council Ministries of the Office of the General Assembly, p. 43)**

## Candidacy Phase

“A presbytery’s decision (through the work of the Committee on Preparation for Ministry-CPM) to move an individual from inquiry to the candidacy phase indicates a communal discernment of that person’s suitability for service as a minister of Word and Sacrament. So in the candidacy phase the primary focus shifts to providing for the candidate’s full preparation and conducting a formal assessment of his/her fitness and readiness for a call to ministry requiring ordination as a minister of Word and Sacrament. (Book of Order G-2.0604)

The covenanting process of setting goals through genuine consultation between the CPM and the person under care that was begun in inquiry continues in the candidacy phase. However, the Book of Order makes it clear that particularly in the candidacy phase it is the CPM’s responsibility to provide “support, guidance, and evaluation” to the candidate. The candidate’s responsibility, then is not just to keep the CPM informed about his/her progress through theological education, supervised practice of ministry, and so forth, but to follow their CPM’s guidance as to how they should be preparing for a potential call as a minister of Word and Sacrament through developing gifts for ministry and evaluating the progress of development. The CPM’s responsibility also includes the evaluation of when the candidate has made “full preparation” and is ready to be considered for a call to service as a minister of Word and Sacrament.”

(2017 Advisory Handbook on Preparation for Ministry prepared by Mid Council Ministries of the Office of the General Assembly, p. 44)

- In preparation for consideration for advancement to candidacy, the Inquirer shall obtain and complete form 5A and send to the CPM Chair.
- The Inquirer shall discuss his/her desire to move to candidacy with the pastor and Session of the sponsoring congregation.
- The Session shall formally interview and evaluate the Inquirer’s suitability for ordered ministry.
- If the Session votes to recommend the Inquirer for candidacy, the Session shall complete Form 5B along with a letter that provides the rationale for their recommendation. The completed Form 5B with letter shall be sent to the CPM Chair.
- Upon receipt of completed forms (5A, 5B, Letter) and any other requested or required documents and satisfaction of length of inquiry requirement, the CPM will schedule a time to meet with the Inquirer to evaluate the request to advance to candidacy.
- If the CPM, through honest discussion and evaluation, approves the Inquirer’s advancement to candidacy, Form 5C and Form 5D shall be completed.
- The CPM Chair will request time on the docket of the next presbytery meeting for the individual to be introduced to the Presbytery and examined by the Presbytery.
- With presbytery approval, the individual will be enrolled as a candidate.

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**During the candidacy phase:**

- ❖ Continue active membership and participation in a Presbyterian Church (USA) congregation. If away from the community of the sponsoring congregation, because of theological education, find a PC(USA) congregation in that community and keep the home congregation informed about involvement there.
- ❖ Maintain regular communication and consultations with the CPM including new covenant agreements and goals toward “full preparation”.
- ❖ Fulfill any requirements the CPM has for all candidates along with any specific requirement in the covenant agreement, including possible mandatory supervised practice of ministry experiences such as clinical pastoral education (CPE).
- ❖ With the approval and guidance of the CPM, engage in some form of service to the church or field education through your seminary. To the degree possible, work to assure that your supervised practice of ministry placements are with PC(USA) congregations or their affiliated ministries.
- ❖ Complete your graduate theological education, being sure your course selections not only meet your graduation requirements but also fulfill the Book of Order requirements for courses in Hebrew and Greek and in exegesis of the Old and New Testaments using Hebrew and Greek texts (G-2.0607c) and any courses required by your CPM or within the covenant agreement.
- ❖ Discuss with the CPM at what point in your candidacy phase you should take the standard ordination examinations in Biblical Exegesis, Theological Competence, Church Polity, and Worship and Sacraments.
- ❖ Discuss with the CPM its processes and requirements for “final assessment” in order to be “certified ready for examination for ordination, pending a call: (G-2.0607)

Candidates should plan to take the Bible Content Exam in their first year of seminary or as early as possible thereafter. Ordination exams in the areas of Biblical Exegesis, Theological Competence, Church Polity, and Worship and Sacraments may be scheduled after the Candidate has completed two years of seminary. Information regarding registration for ordination exams can be found on the PC(USA) website [www.pcusa.org/exams](http://www.pcusa.org/exams)

## **Final Assessment, Negotiation for Service, Receipt of a Call and Ordination**

A final assessment may be scheduled prior to the Candidate's actual graduation from seminary. The Candidate shall have completed all requirements (other than actual graduation from seminary) including satisfactory completion of all standard ordination examinations prior to the final assessment.

The Candidate and the CPM schedule a time for the final assessment. The following items must be completed and received by the CPM at a specified time prior to the actual final assessment:

- Current transcript from theological institution
- Statement of faith
- Brief overview of faith journey
- Names and contact information of 3 – 5 individuals who can each provide written documentation of the Candidate's suitability for ordered ministry in the following areas:
  - Wisdom and maturity of faith
  - Leadership skills
  - Compassionate spirit
  - Honest repute
  - Sound judgment
- Evaluations from clinical pastoral experience and supervised pastoral service experience.
- Completed Personal Information Form
- Written sermon (candidate will preach sermon to CPM during final assessment)
- Written exegesis of sermon texts

The easy part of "final assessment" is confirming that the educational and examination requirements of G-2.0607b-d have been fulfilled. The difficult part and most important part is determining whether the candidate possesses the qualities listed in G-2.0607a:

- **Wisdom and maturity of faith:** Carefully reviewing not only the S/U evaluations of the standard ordination exams but the responses themselves and the readers' evaluative comments can provide evidence in this area. Having the candidate write a summary statement of faith, often required by presbyteries as part of the examination for ordination and membership, can be another important tool.
- **Leadership skills:** Do supervised practice of ministry reports indicate not only an open and receptive spirit to learning but also describe instances when the candidate initiated change or helped a community follow the lead of the Spirit into new ministries through group discernment processes?
- **Compassionate spirit:** Look not only at what ministries of care the candidate has participated in, but also his/her personal motivations for engaging in these forms of

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service and the attitudes toward those whom he/she served. Did the Candidate show genuine concern, or condescension?

- **Honest repute:** What have been the experiences of all covenant partners in working with the candidate? Has the candidate consistently demonstrated integrity and openness? Has the candidate kept commitments and freely accepted accountability when circumstances prevented meeting those commitments?
- **Sound judgment:** The ministry of Word and Sacrament requires high levels of critical self-awareness and also emotional intelligence in working with others. Has the candidate been an active participant in setting goals for his/her own development and preparation for ministry? Has he/she been realistic in expectations of others?

The final assessment should be about a comprehensive review of all that has been discerned throughout inquiry and candidacy and not just completion of assignments specifically for this consultation. It is essential to consider what evidence of core competencies for ministry have been provided through the reports from all those who have partnered with the person during both the inquiry and candidacy phases?

If after consideration of all documentation and discussions regarding readiness and fitness for ministry the CPM votes to approve the final assessment, the CPM will complete Form 6. The Candidate will be “certified ready for examination” and approved to circulate his/her Personal Information Form and negotiate for service.

Candidacy continues until ordination, withdrawal, or removal. Even after the candidate has been certified ready for examination and begun negotiating for service, there should be a renewed covenant agreement with the CPM and continued regular consultations. Particular attention should be given to how the candidate will not only maintain but continue to develop ministry skills and a proactive plan for seek a first call.

Once a call has been extended to and accepted by the Candidate the Candidate must be examined for ordination.

It is the calling presbytery’s responsibility to “examine, ordain, and install the candidate”; although it may request or authorize the presbytery of care to examine and ordain the individual. If the presbytery of care examines and ordains the individual, the presbytery of call is responsible for installing the newly ordained minister of Word and Sacrament as a minister member of that presbytery. That presbytery will assume the responsibility of pastoral care and support for the new minister of Word and Sacrament.

If the Candidate is to be ordained in the presbytery of care, the Candidate and the CPM work together to recommend an Ordination Commission to be approved by the Presbytery.

### **Extraordinary Situations**

If, upon graduation from seminary, a Candidate does not receive a call, that person remains under the care of the CPM and continues to participate in annual consultations until such time as that person receives a call or requests to be removed from the care of the presbytery (through the CPM).

At the request of the inquirer or candidate and with the approval of the sponsoring Session and the presbyteries involved, a presbytery may transfer the covenant relationship of an inquirer or candidate to another presbytery.

An inquirer or candidate may, after consultation with the sponsoring Session and the CPM, withdraw from the covenant relationship with the presbytery (through the CPM).

A presbytery (through the CPM) may also, for sufficient reasons, remove an individual's name from the roll of inquirers/candidates. The reasons for this action must be reported to the individual, the sponsoring Session, the educational institution (if appropriate). Prior to taking such action, the CPM shall make a reasonable attempt to give the inquirer/candidate an opportunity to be heard concerning the proposed removal.

## **Policy and Guidelines on Stipends**

Purpose: The Northeast Georgia Presbytery Committee on Preparation for Ministry seeks to assist Inquirers and Candidates in their journey to ordination by awarding a monthly stipend to qualified individuals according to the following criteria:

- The prospective recipient must be enrolled as an Inquirer or Candidate under the care of the Northeast Georgia Presbytery Committee on Preparation for Ministry.
- The prospective recipient must initiate the process of consideration for a stipend by submitting a written application and must demonstrate a financial need that would be lessened with a monthly stipend. The recipient must complete form 1-C for CPM review.
- The recipient must be enrolled and in good standing in a seminary program of study that prepares the graduate for ordination and service as a Minister of Word and Sacrament or for service as a Commissioned Ruling Elder.

When these criteria have been met to the satisfaction of the CPM, the following procedure will be implemented:

- There must be a simple majority vote of the CPM to award a monthly stipend to a qualified Inquirer or Candidate
- The CPM will determine the specific starting date of the stipend (a date after the individual has been presented to and approved by the Presbytery.)
- The CPM chair will communicate the following information to the Northeast Georgia Presbytery Finance staff:
  - Name of recipient
  - Starting date of stipend
  - Amount of stipend to be awarded each month (based on current NEGA Presbytery policy)
- The continued need for a stipend will be reviewed annually when the Inquirer/Candidate has his/his annual review by the CPM. Annual renewal of the stipend will be subject to approval by the CPM after review.
- The CPM will determine the ending date of the stipend based on the following guidelines:
  - A stipend will be discontinued when the qualified Inquirer/Candidate graduates from seminary.
  - A stipend will be discontinued if for any reason the Inquirer/Candidate is no longer under the care of the CPM prior to graduation from seminary.
  - A stipend will be discontinued if the Inquirer/Candidate is no longer enrolled in seminary prior to graduation.

## **Statement of Faith Guidelines**

The purpose of this guide is to assist the Inquirer/Candidate in writing a concise statement of what he/she believes. The purpose of the Statement of Faith is for the Inquirer/Candidate to reflect theologically on specific areas and to state in a concise form his/her faith related to those specific areas. A Statement of Faith is not an academic recitation of key doctrines, but a “personal” statement in that it provides insight into the faith and devotion of the Inquirer/Candidate.

While there is no litmus test for a Statement of Faith in form or content, it is important that the Inquirer/Candidate incorporate an understanding of the Reformed tradition in the writings. For possible areas for reflection, the CPM encourages the Inquirer/Candidate to consult the summary of the Confessions found in the Book of Order’s Foundations of Presbyterian Polity, chapter 2. Additional topics to consider include the life, death, and resurrection of Jesus Christ; the sacraments; the nature of the church; and the church’s mission in and for the world.

Writing a statement of faith should begin early in the journey to ordination. The Inquirer is encouraged to have meaningful discussions regarding a faith statement with those persons who are equipped to give wise counsel (i.e.: a pastor, a seminary professor, the CPM liaison, the CPM committee, or other significant persons in his/her life).

The Statement of Faith will be the basis by which the CPM and the Presbytery conduct oral examinations of Candidates. It is important that the faith statement is written in language that is clear and understandable by ministers and the laity. The Inquirer/Candidate will have opportunity to discuss/explain, defend, and revise the faith statement while under the care of the CPM.

Because others will be reading the Statement of Faith, it is important that care is taken in the spelling, grammar, typing and preparation of the document. The document should be one page, typed, single-spaced with appropriate margins. It is helpful for the lines or paragraphs to be numbered for easy referral during oral examinations.

### **Recommended Duties of the CPM Liaison**

- ✓ Pray for wisdom, discernment, love and compassion as you become the liaison for an individual.
- ✓ Familiarize yourself with the policies and procedures of the CPM. Provide timely and accurate information and support regarding requirements.
- ✓ Pray for the individual that has been assigned to you.
- ✓ Familiarize yourself with the background of your Inquirer/Candidate:
  - Family, education, vocational interests and abilities, contact information, birthday, financial needs, personal concerns, etc.
- ✓ Stay in contact with your Inquirer/Candidate through email, phone, visits, etc.
- ✓ Get to know the individual and his/her sense of call.
- ✓ Reinforce, through your concern and actions, that the CPM has entered a covenant relationship with your Inquirer/Candidate to assist and guide him/her on the journey. Help the individual to understand that the role of the CPM is not adversarial. Be sensitive to the possibility that this may not be the right career path for the individual and that the CPM may have to provide loving, compassionate, but firm guidance.
- ✓ Take an interest in the academic, field education, and other activities related to the individual's preparation for ministry.
- ✓ Encourage the individual.
- ✓ Be sensitive to situations that may arise in the individual's personal life that may impact his/her progress toward ordination.
- ✓ Make contact with the individual's Session liaison and get to know that individual.
- ✓ Share with the CPM any information and areas of concern or need regarding the individual.
- ✓ Be available, whenever possible, to attend Presbytery meetings when the individual is presented for enrollment as an Inquirer or as a Candidate.
- ✓ Be present, if at all possible, at the service of ordination and/or installation.

## **Ruling Elder Commissioned to Particular Pastoral Ministry**

### **Overview**

#### **Information taken from the Book of Order (2017-2019)**

#### **G-2.10 Commissioning Ruling Elders to a Particular Pastoral Ministry**

##### **G-2.1001: Functions**

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the presbytery. Presbytery, in its commission, may authorize the ruling elder to moderate the session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The presbytery shall review the commission at least annually.

##### **G-2.1002: Training, Examination and Commissioning**

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

##### **G-2.1003: Commissioning Service**

When the presbytery is satisfied with the qualifications of a ruling elder to serve a congregation providing the services described above, it shall commission the ruling elder to pastoral service as designated by the presbytery, employing the questions contained in W-4.04.

##### **G-2.1004: Supervision**

The ruling elder commissioned under the terms of G-2.1001 shall work under the supervision of the presbytery. The presbytery may at any time withdraw the commission for reasons it deems good and sufficient. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor.

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The Ruling Elder Commissioned to Particular Pastoral Service (RECPPS) program of the Northeast Georgia Presbytery shall be administered by the Committee on Preparation for Ministry (CPM), in consultation with the Committee on Ministry (COM).

Specifically, the CPM will:

- Be responsible for recruitment and admissions
- Oversee training and development during the preparation phase
- Have authority to dismiss any person from the RECPPS program

Specifically, the COM will:

- Be responsible for the examination, placement and post-commissioning care and oversight.

In order for an applicant to be considered for acceptance into the RECPPS program, the applicant shall have been a member of the Presbyterian Church (U.S.A.) for at least two years and active in the life of a particular church within the bounds of the Northeast Georgia Presbytery for at least one year prior to applying for the RECPPS program.

## **Procedure**

### **Step One: Applicant (A Call from God)**

- A person believing that he or she has been called by God and one whom the congregation has discerned is gifted with particular gifts for ministry as a Ruling Elder Commissioned to Particular Pastoral Service should contact the session of the church where he or she is a member.
  - The person shall have been an active member of that particular church for one year, a member of the Presbyterian Church (USA) for at least two years and an Elder.
    - If a session judges that there is good and sufficient reason why one who is not ordained as an Elder should be enrolled in this program, it may petition the CPM for inclusion. The CPM may then decide that the person may be enrolled as an applicant with extraordinary circumstances with the realization that the applicant could not be commissioned unless he/she is ordained to the office of Elder by the church of his/her membership.
- The individual desiring to be admitted to the RECPPS program should contact the CPM to inquire about the RECPPS application process. The session may also contact the CPM to inquire about the RECPPS application process.
- The individual desiring to be admitted to the RECPPS program should complete Form 1 and submit the completed Form 1 to the NEGA CPM.

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- The individual should request a meeting with the session for endorsement. The individual should share the completed Form 1 with the session prior to meeting with the session.
- The session must review and discuss the completed Form 1 with the applicant. If the session agrees that God is calling the applicant to Ruling Elder Commissioned to Particular Pastoral Service, the session should complete Form 2 (Session Endorsement Form) and submit the completed Form 2 to the CPM of NEGA Presbytery. The session should appoint one of its members as liaison to the applicant for the duration of the process.
  - If the session has doubts regarding the suitability of the applicant or the applicant's sense of call, the session must vote to deny endorsement.
- The applicant must complete the Career Assessment requirement prior to meeting with the CPM. Information regarding the Career Assessment requirement can be obtained from the CPM and the Presbytery Office. The session is responsible for 1/3 of the cost, the Presbytery is responsible for 1/3 of the cost, and the applicant is responsible for 1/3 of the cost of the Career Assessment. Successful acceptance into the RECPSS program is contingent upon a Career Assessment report deemed satisfactory by the CPM.
- After receiving the completed Form 1 and Form 2 and the Career Assessment report from the professional provider, the Committee on Preparation for Ministry will schedule a meeting with the applicant and the CPM. The interview will include discussion of the individual's personal faith, sense of call, motives in seeking the commission, Book of Order requirements, willingness to engage in studies, and review of information contained in completed Form 1 and Form 2.
- If the CPM approves the applicant's admission into the RECPSS program, the Applicant begins the second step of the program.

### **Step Two: Ruling Elder Commissioned to Particular Pastoral Service Candidate**

Training will not require the same level of professional competency required of Ordained Ministers of Word and Sacraments. The training for each RECPSS Candidate may vary in length, depth, and content, depending upon one's level of knowledge and experience upon entering the program. Realistic timelines for completion of requirement will be set for each RECPSS candidate. Although the formal phase of preparation will end at commissioning, education for ministry is a lifelong process.

- Upon entry into the RECPSS program, an assessment will be completed by the Committee on Preparation for Ministry to discern current level of preparation, additional preparation required and to design a learning covenant.
- The CPM will appoint a liaison to counsel and guide the RECPSS candidate throughout the process.

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- A learning plan and covenant will be tailored for each individual. The learning covenant will be reviewed and revised on a regular basis. Learning covenants may include a combination of self-study, directed study, classes sponsored by Presbytery, seminary courses (on-site at Columbia Theological Seminary or another approved seminary, or online at the University of Dubuque Theological Seminary). Although there are no constitutional standards within the PC(USA), successful training programs generally require 80 – 120 hours of classroom time, though some have required 200 hours. A representative learning content is outlined in this section.
- When the RECPSS candidate has successfully completed all requirement agreed to in the Learning Covenant, the CPM will conduct a Final Assessment. Included in that assessment shall be a review of all Learning Covenant requirement, assessment and review of issues encountered along the way, review of the RECPSS candidate's statement of faith, and a final sermon review (exegesis and presentation). Following a successful final assessment, the RECPSS candidate will be certified as having completed all training in preparation for service as a Ruling Elder Commissioned to Particular Pastoral Service.
- Form 3 will be completed by the CPM and signed by the CPM chair and the candidate. The completed Form 3 will be submitted to the Committee on Ministry for examination and possible commissioning.

## **Learning Content: Ruling Elder Commissioned to Particular Pastoral Service Candidate**

### **Constitutionally Required Courses**

- **Bible**
  - Introduction to the Old Testament
  - Introduction to the New Testament
- **Theology and Sacraments**
  - **Theology/Church History**
    - A survey of Church History
    - Introduction to Christian Theology
    - Reformed Theology
  - **Sacraments**
    - **Worship: The Sacraments**
- **Presbyterian Polity**
- **Preaching**
  - **Reformed Worship: Liturgy and Preaching**
  - **Worship: Sermon Preparation**
- **Teaching**
  - **Christian Education Material**
  - **Pastoral Care—An introduction**

### **Conventional Courses**

- **Bible**
  - **Old and New Testament Studies of a specific book**
  - **Interpreting the Bible**
  - **Specific Bible Study Courses**
- **Theology and Sacraments**
  - **Theology/Church History**
    - **Creeds and Confessions of the Church**
    - **Presbyterian and Reformed History**

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- **Sacraments**
  - **Baptism (including time to practice a Baptismal Service)**
  - **The Lord's Supper (including time to practice presiding at the table)**
- **Presbyterian Polity**
  - **Encouraging participants to attend and assist in conducting church officer training**
  - **Moderate a session meeting**
- **Preaching**
  - **Sermon Workshop**
    - **Preaching and critiquing Sermons**
    - **Preaching from the Old Testament and New Testament**
    - **Lectionary**
- **Teaching**
  - **Small Group dynamics**
- **Pastoral Care**
  - **Issues and Case Studies**
- **Elective Courses**
  - **Spiritual Development**
  - **Ethics**
  - **Evangelism**

**Convenient Courses to help RECPPS candidates**

- **Small Church Dynamics and Administration**
- **Contextual Ministry: Perspectives in Urban and Rural Ministries**
- **The concept of calling**
- **Weddings**
- **Funerals**
- **Prayer/A prayer retreat**
- **Alcoholism and other addictions**

**Ruling Elder Commissioned to Particular Pastoral Service Program**

**Northeast Georgia Presbytery**

**Application for Admission**

**Date:** \_\_\_\_\_

**The following background information will be used by the session, the Committee on Preparation for Ministry, and the Committee on Ministry.**

**Because there is a great variability in age and experience of persons making application, this form is purposely broad in scope. Feel free to use extra paper to provide additional information that you feel will give the best and most accurate representation of you. Please be as accurate and candid as possible.**

**When completed, this form should be shared with your pastor and/or session and sent to the Committee on Preparation for Ministry. Please type responses or write legibly.**

**Name of Applicant:** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Phone: Home** \_\_\_\_\_

**Cell** \_\_\_\_\_

**Email address** \_\_\_\_\_

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**Academic Information**

List the various schools and academic institutions you have attended, beginning with high school. Complete the information for each column. If you are currently pursuing an educational program, indicate your academic classification.

Dates	School/Institution	Program/major	GPA	Diploma Degree	Grad Y or N

**Please use additional paper to complete academic information if needed**

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**List any academic honors, awards and special recognitions, organizations, sports and extracurricular activities. Place an asterisk (\*) by those which have been most meaningful.**

**What subjects are your favorites?**

**What subjects are your least favorite?**

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**Occupational History**

List all full-time and part-time jobs or occupations in which you have been employed.  
Complete the following information:

FT / PT	Length of Employment	Occupation	Aspects enjoyed	Aspects enjoyed least

**Please use additional paper to complete academic information if needed**

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**Church Information:**

**Date of your Baptism** \_\_\_\_\_

**Date of your profession of Faith** \_\_\_\_\_

**If you are an Ordained Deacon:**

**Date of Ordination and Location** \_\_\_\_\_

\_\_\_\_\_

**If you are an Ordained Elder:**

**Date of Ordination and Location** \_\_\_\_\_

\_\_\_\_\_

**Current Church Membership**

**Name** \_\_\_\_\_

**Address** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Date joined:** \_\_\_\_\_

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**Previous Church Memberships: Please list church names & dates of membership**

**List your areas of involvement in the life of the church, both as a participant or as a leader. Indicate participant or leader. Indicate current areas with an asterisk.**

**List any experiences you have had in worship leadership as a liturgist and/or preacher. Indicate current areas with an asterisk.**

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**Community Involvement**

**Indicate volunteer services, civic and social organizations of which you are, or have been, a member and indicate your participation and role. Indicate current areas with an asterisk.**

**List any awards or recognition received for business or professional achievement, community involvement/leadership, etc.**

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**Questions for Reflection: Reflect on and respond briefly to the following questions. Please answer on separate pages and attach those pages to your application.**

- 1. Why are you interested in becoming a Ruling Elder Commissioned to Particular Pastoral Service?**
- 2. What informal experiences have you had which will assist you in being an effective Ruling Elder Commissioned to Particular Pastoral Service?**
- 3. What aspects of your present church life are most enjoyable?**
- 4. What aspects of your present church life are the most frustrating?**
- 5. What gifts and talents do you have to contribute to ministry?**
- 6. What does being a Presbyterian mean to you?**
- 7. In what areas of your life would you most like to grow?**
- 8. Are you willing and able to pursue and complete additional preparation for the RECPSS program if required?**

**References:**

**Please give the name, address, telephone number, email address of each reference.**

**A Pastor:**

**A Church Friend:**

**One other**

---

**Signature of Applicant**

---

**Date**

**Ruling Elder Commissioned for Particular Pastoral Service**

**Northeast Georgia Presbytery**

**Session Endorsement Form**

We, the Session of \_\_\_\_\_ Presbyterian

Church, having reviewed the application of \_\_\_\_\_,

do hereby endorse \_\_\_\_\_ for entry into the  
Ruling Elder Commissioned to Particular Pastoral Service Preparation Program of  
the Northeast Georgia Presbytery.

The applicant has demonstrated in this congregation the following spiritual gifts that  
promote the ministry and mission of the Church while giving God the glory:

As a Session, we are committed to support and encourage the applicant in the process  
of seeking commission as a Ruling Elder Commissioned to Particular Pastoral Service in  
the following ways:

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**The applicant's Session Liaison is:**

**Name** \_\_\_\_\_

**Phone** \_\_\_\_\_ **home** \_\_\_\_\_ **cell** \_\_\_\_\_

**Email address** \_\_\_\_\_

**Add any other information that you deem important.**

\_\_\_\_\_ **Moderator of Session**

\_\_\_\_\_ **Clerk of Session**

**Date** \_\_\_\_\_

**Make a copy of this endorsement form for your records and submit the completed form to the Northeast Georgia Presbytery Committee on Preparation for Ministry.**

**Ruling Elder Commissioned to Particular Pastoral Service Program**

**Northeast Georgia Presbytery**

**Completion of Requirements**

Name \_\_\_\_\_

Indicate the date when each item has been satisfactorily completed. When all items are dated and this form has been signed, it will be submitted to the Committee on Ministry.

\_\_\_\_\_ Form 1, Form 2, Career Assessment Form received and  
deemed satisfactory by the CPM.

\_\_\_\_\_ CPM votes to receive applicant into the RECPPS program.

\_\_\_\_\_ Assessment completed. Learning Covenant designed.

\_\_\_\_\_ Learning covenant updated and/or revised as needed.

\_\_\_\_\_ Learning covenant completed.

\_\_\_\_\_ Statement of Faith submitted.

\_\_\_\_\_ Final Assessment completed

The Committee on Preparation for Ministry of Northeast Georgia Presbytery

attests that \_\_\_\_\_ has met all requirements  
and is now ready to be placed as a Ruling Elder Commissioned to Particular  
Pastoral Service in Northeast Georgia Presbytery.

\_\_\_\_\_  
Signature CPM Chair

\_\_\_\_\_  
Signature RECPPS candidate

Date \_\_\_\_\_

Date \_\_\_\_\_