



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

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

45 **Who commissions the ruling elder?**

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

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

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

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

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

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

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

68 God, in Jesus Christ, exercises God's sovereignty in the Church by calling persons to the
69 role of spiritual leadership. When the Church and the individual answer such a call, they
70 experience a divine commissioning.
71

72 Such a mission is worked out in the sacrament of Baptism, which is a person's radical
73 ordination to ministry in Christ's name.
74

75 Those individuals called by God and elected by local communities of faith to the office of
76 elder are authorized for ministry by church ordination to that office. Ordination at this
77 level sets a person aside and gives ministerial authority to him or her for specific building
78 up of the local church to faithfully engage in God's mission to the world.
79

80 The Presbyterian Church (USA) provides also for certified and commissioned "ministers"
81 within its membership for specialized service to the people of God. For example, there
82 are recognized Certified Christian Educators (G- 2.1103) and Commissioned Ruling
83 Elders (G-2.10).
84

85 The Presbyterian Church exists in a new kairos in God’s Providence. The context in
86 which the Church is called is a new, not-yet-fully defined and understood cultural era.
87 God calls Christ’s Church to faithfulness now as well as in ages past.
88

89 Throughout Christian Church history local faith communities, relying on God’s promise
90 to their God (Covenant) and to be and walk with them to the end of the Age, have had the
91 radical right or claim to have God’s Word proclaimed and the sacraments of Baptism and
92 the Lord’s Supper celebrated and community life ordered by spiritual (pastoral) leaders.
93

94 We believe that in the new “kairos” moment, God’s Spirit is providing for new
95 opportunities and for new forms of ministry to build up Christ’s Church through the
96 recognition and development of commissioned ruling elders.
97

98 In a strict sense, neither Jesus of Nazareth nor the first disciples and apostles were
99 ordained priests in Judaism. Yet as lay men and women, Jesus and his disciples
100 exercised faithful ministry and service in the name of God’s very Spirit.
101

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

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

119 Commissioned ruling elders, along with teaching elders, ruling elders and deacons, and
120 certified Christian educators, make up the broad range of Spiritual or Pastoral Leadership
121 within the Body of Christ, the Church, and so incarnate the various gifts of the Holy
122 Spirit for the building up of Christ’s Body.
123

124 In so doing, commissioned ruling elders respond to certain aspects or facets of God’s
125 mission to the world in and through the Body of Jesus Christ, the Head of the Church. In
126 recognizing and empowering for service commissioned ruling elders, the Presbyterian
127 Church (USA) and the Presbytery of Baltimore respond faithfully to God’s kairos call to
128 the Church in this present, newly emerging age.
129

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

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

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

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

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

What spiritual qualities does the presbytery seek in an applicant for commissioned ruling elder?

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

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

Discernment

CRE training will include several pauses for discernment, such as

- A time of discernment with the session and teaching elder.
- A recommendation from a teaching elder and/or session for a ruling elder seeking to become a CRE.
- A time of reflection and discussion with the candidate, for both models.(See page 11)
- Building in time between the application and the start of the first class.
- An interview between the first and second years of training, to ask where the candidate is within the discernment process.
- A spiritual mentoring/training piece, such as a week of silent meditation or retreat.

All individuals who believe themselves called to this ministry should consult with their session and a member of the Committee on Preparation for Ministry. Upon endorsement

176 of the session, with counsel from the CPM member, the individual may submit an
177 application for preparation for ruling elder ministry.

178

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

180 Ordinarily, applicants must hold a bachelor’s degree from an accredited college or
181 university. CPM may make an exception if the candidate demonstrates the necessary
182 gifts and talents for this ministry.

183

184 **Assigned Mentor**

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

189

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

193

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

195 The Presbytery supervises the training of Candidates for Commissioned Ruling Elder,
196 under the supervision of the Committee on Preparation for Ministry and its Joint
197 Committee for CREs. Preparation shall include at minimum:

198

- Biblical Studies
- Reformed Theology and Sacraments
- Presbyterian Polity
- Preaching
- Leading Worship (including administering sacraments when authorized)
- Pastoral Care
- Field Internship

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

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

220 **Bible: Introduction to the Old Testament**
221 The individual will have an understanding of the time line of the history and flow of
222 the Old Testament, and will be able to describe the sections of the Old Testament,
223 Pentateuch, History, Wisdom, Literature and Prophets and their flow and contents.
224

225 **Bible: Introduction to the New Testament**
226 The individual will have an understanding of the development, time line, geography,
227 people and themes of the New Testament. The individual will have a sense of the
228 historical background of the New Testament and the order of its writing, the
229 development of the literary genre there (Gospel, history, letters, apocalyptic
230 literature) and the roles these played in the early church.
231

232 **Bible: Study/exegesis**
233 The individual will read the entire Bible. The individual will have an awareness of
234 the variety, character and reliability of the various translations/versions of the
235 Scriptures.
236

237 The individual will have an understanding of basic elements of Biblical exegesis
238 including analysis, synthesis, reflection and expansion and refinement.
239

240 **Reformed Theology**
241 The individual will demonstrate beginning knowledge of Reformed theology and
242 history with emphasis on teachings of Luther, Zwingli, Calvin, Knox, the
243 Westminster Assembly and other Reformed movements. He or she will read the
244 Book of Confessions. The individual will know the tenets of Reformed faith
245 compared to other systems of belief, and the many basic Christian beliefs that are
246 held in common with other Christians.
247

248
249 **Worship and Sacraments**
250 The individual will demonstrate an understanding that the church, when it is most
251 truly the church of Jesus Christ, is grounded in, centered on, and empowered by
252 liturgical experiences. The individual will show an understanding of the elements of
253 worship and demonstrate skills needed in planning and leading worship, speaking,
254 reading Scripture, choosing hymns, etc. He/she will know some of the resources
255 available in planning worship services.
256

257 The individual will demonstrate knowledge and understanding of the theological
258 concepts and foundation of the sacraments and why we celebrate the two we name as
259 sacraments. In looking at the historical background from Reformed Church history
260 and confessional documents, the individual can explain the meaning behind the
261 various ways the sacraments can be celebrated.
262

263 **Presbyterian Polity**
264 Through the use of case studies, the individual will demonstrate an understanding of
265 the connection between the spiritual character of the Church and its human
266 organization and system of agreed upon rules of government.

267
268 Evaluation will ordinarily be by examination.

269
270 **Preaching**
271 The individual will show an awareness of the many aspects of sermon preparation,
272 resources for sermons, kinds of sermons and styles of preaching, the cycle of the
273 Christian year, and the lectionary—using it and diverging from it.

274
275 **Pastoral Care**
276 The individual will show an understanding of the components of pastoral care, the
277 needs of both caregiver and recipient, boundary issues, and ethical concerns. The
278 individual will be able to discern between pastoral care and pastoral counseling.
279 Assessment will be by report of the supervised field experience.

280
281 **Field Internship**
282 Each candidate will participate in a field internship experience within the bounds of a
283 congregation for the equivalent of two semesters. The field supervisor will ordinarily
284 be a teaching elder in Baltimore Presbytery. He or she will make available practical
285 experience in congregational ministry, or other approved setting, and reflect
286 theologically with the individual on a regular basis regarding the practice of ministry.
287 A case study approach can provide a practice-reflection-new praxis approach to
288 learning. Structured teaching experiences will be provided.

289
290 If a field supervisor leaves his or her position in the middle of an internship, the
291 candidate's relationship with the congregation shall be reassessed.

292
293 Evaluation: a final field internship report will be completed by the field supervisor.

294
295 **Field Internship as an integral part of the CRE Training**
296 Field internship is that part of the curriculum where the student engages in actual
297 practice in order to learn and practice skills and talents that will be necessary in
298 ministry as a CRE.

299
300 **Objectives:**
301 The objectives of the Field Internship are guided by the overall objectives of ministry
302 in the Presbyterian Church (USA).

303
304 The boundaries of these experiences include knowledge, skills, understanding of
305 working in a church setting with the installed teaching elder, parishioners and those
306 persons who are in need of the faith-based service of the church.

307

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

311
312 These objectives are related to the current and projected needs of the individual
313 church in enhancing its ministry, expanding its programs, and providing room for the
314 special gifts of those called to serve in this capacity.

315
316 The field internship should enable those preparing to serve as CREs to function as
317 competent lay teaching elders and to assume responsibility for the many tasks
318 assigned to them.

- 319 1. Initiate or be assigned a specific ministry for a year (i.e. youth, men, women,
320 marriage, couples, or take the talents where God is leading.)
- 321 2. Preach on a regular basis including Biblical texts.
- 322 3. Test one's Bible knowledge and interpretation of the same.
- 323 4. Test one's ability to work with teaching elders, staff, groups and individual
324 parishioners.
- 325 5. Assess simple to complex problems presented by a broad spectrum of people, and
326 plan for appropriate intervention.
- 327 6. Participate in the assessment of church related services, their effectiveness, and
328 help innovate needed changes when appropriate.

329
330 The organizing principle for the field internship is that the student must demonstrate
331 his/her learning through behavior, attitude, knowledge, skill, communication, and
332 grasp of the total concept of CRE ministry.

333
334 The field supervisor must be able to analyze behavioral components, involve others in
335 the training process, give clear messages as to positive and negative behaviors and
336 share findings with the student, the Committee on Preparation for Ministry, and with
337 the Presbytery at the appropriate time.

338
339 **Who bears the costs for the program of preparation for ruling elder ministry?**

340 The candidate will bear the costs including:

- 341 • The cost of the program depends on where courses are taken.
- 342 • Seminary/on-line courses: as required by seminary
- 343 • Books, supplies: as required
- 344 • Field Education: as required
- 345 • Psychological evaluation: Presbytery will cover one-third. Applicant and
346 home church session to cover the rest.

347
348 **What is the process of preparation?**

349 Home church endorsement: The individual should approach her/his teaching elder,
350 and discuss the sense of call to serve as a CRE. The individual shall have been a
351 member of the local church for at least one year, and shall be an ordained elder. The
352 Session shall interview the applicant, and provide for an agreed period for

353 discernment. Upon endorsement, the session shall appoint an elder on the Session
354 who will serve as a liaison to the applicant.

355
356 Application: An application form is available on the website of the Baltimore
357 Presbytery. This form should be completed by the applicant and his or her Session,
358 and should be emailed to the Presbytery office.) Three letters of recommendation
359 should be requested and sent to the same address (see application form for
360 information on references) and will be forwarded to the Chair of CPM.

361
362 Interview: When the application is complete, an interview will be scheduled with a
363 CPM. Based on the results of that interview, the successful applicant will be enrolled
364 in the program of preparation.

365
366 A liaison from CPM will be assigned and keep CPM informed of the progress of the
367 applicant.

368
369 Program of Study: A program of study will be approved by CPM, who will take into
370 consideration evidence of previous study relevant to preparation for ministry.
371 Psychological Evaluation: During the first year, the individual is required to schedule
372 and complete a two day psychological evaluation at one of the counseling centers of
373 the Ministry Development Council, Inc.
374 (<http://www.ministrydevelopment.org/centers.html>). The results of this evaluation
375 will be released to CPM. The individual will advance only after a satisfactory report
376 has been received by CPM.

377
378 Course Work: Required courses are in the following areas: Reformed Theology,
379 Worship and Sacrament, Presbyterian Polity, Pastoral Care, Old Testament exegesis,
380 New Testament exegesis, homiletics may be obtained at local seminaries or on-line at
381 the University of Dubuque Theological School (udts.dbq.edu).

382
383 Field Internship: Working with a member of CPM, the individual will be assigned to
384 two semesters of field study under the guidance of a teaching elder of the Presbytery
385 of Baltimore in a congregation other than the candidate's home church. Experiences
386 within this field internship are to prepare the individual for the role and
387 responsibilities of a CRE. A written field evaluation report will be submitted to CPM
388 by the internship supervisor.

389
390 Examinations: Examinations in all the required areas of instruction will be
391 administered at the end of the period of instruction, ordinarily two years.
392 Examinations will be conducted by the CPM, and other members of the presbytery as
393 appropriate.

394
395 Final evaluation: Following completion of the program of study, the individual will
396 meet with the CPM and will be assessed for readiness to come before the Presbytery
397 of Baltimore for examination.

398

399 Evaluation for certification: The applicant will be examined by the Presbytery “as to
400 personal faith, motives for seeking a commissioned ruling elder position, and the
401 areas of instruction mentioned previously.” (G-2-1002)
402
403

404 **Evaluation and Certification**

405 Official records shall be provided for all required instruction.
406

407 Mentor will provide a written report detailing the individual’s suitability, strengths
408 and limitations as a CRE.
409

410 Evidence of psychological/emotional wholeness will be provided by the Ministry
411 Development Council utilized by the Presbytery of Baltimore CPM and through
412 dialogue with the Session, CPM, and liaisons.
413

414 Upon determination that the individual has completed the requirements of the
415 Presbytery, after examination by the CPM and Presbytery, the Presbytery will certify
416 that the individual is ready to be considered for a position as a commissioned ruling
417 elder. Individuals who are certified by the CPM will be considered for commissioning
418 by the Committee on Ministry, based on the needs of the congregation or organization
419 and the gifts of the person. Commissioning is not an automatic outcome of
420 certification.
421

422 **Ordinarily all elements of preparation will be completed within four years. A**
423 **candidate may request additional time for adequate cause as determined by the**
424 **CPM.**
425
426

427 **Policies and Procedures of the Presbytery**

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

- 429 1. Both CPM and COM understand that the role and ministry of CREs is flexible
430 and can be used in a variety of settings including
 - 431 a. A congregation or session of a church sees a need that can be filled by
432 a CRE and has one or more elders who are interested in meeting that
433 need and there is a mutual agreement between the session and the
434 elder that the elder will serve the congregation in the role of CRE. The
435 CRE may not serve in the office of elected session member while
436 serving as a CRE.
 - 437 b. An individual elder feels a call to serve as a CRE, but not in his or her
438 own church.
- 439 2. There are two models:
 - 440 a. Under the Congregation Model, the home session agrees to create a
441 position and to offer a contract including appropriate compensation.
 - 442 b. Under the Independent Model, an individual is placed on a list maintained
443 by the CPM of available certified CREs. As churches are approved by the

- 444 Committee on Ministry (COM) of the Presbytery, the list of certified
445 CREs will be provided to the church or organizations. CREs are not
446 permitted to solicit churches or organizations for positions.
- 447 c. After initial placement, a CRE serves under the authority of the COM.
448 The COM must approve all contracts for service prior to a CRE beginning
449 to serve any congregation.
- 450 3. CPM is the gatekeeper for determining whether or not those elders who desire this
451 training are suitable.
- 452 4. CRE training will include several seasons for discernment, such as
453 a. A time of discernment with the session and teaching elder in both
454 models.
455 b. A time of reflection between the application and the start of the each
456 course.
457 c. At the annual consultation the candidate will be asked where the
458 candidate is within the discernment process.
459 d. Work with a spiritual director and possibly participate in a week of
460 silent meditation or retreat.
- 461 5. CPM will require Healthy Boundaries or other sexual misconduct prevention
462 training as part of the CRE training.
- 463 6. CPM will examine candidates as to personal faith, motives for seeking the
464 commission, and on the areas of instruction [see pages 5-8]; and report them
465 to the Presbytery for certification as ready to be commissioned.
- 466 7. CREs who have been previously commissioned and removed from the rolls
467 may maintain their certification for up to three years by satisfactory
468 completion of the following:
469 a. Church related continuing education annually, a minimum of 2 CEU's;
470 b. Actively serving in a local congregation on session or as a ministry
471 leader, or by active service at another level of the church.
- 472 8. The procedure for recertification once certification of a CRE has lapsed is as
473 follows:
474 a. Meet with the session of the CLP's home congregation to seek their
475 endorsement;
476 b. Meet with the CPM to assess the sense of call, and to develop an action
477 plan to be recertified. Candidates may present any evidence they
478 deem relevant in support of their petition. Approval is at the
479 discretion of the CPM.

480 **Committee On Ministry procedures and requirements**

- 481 1. Normally, congregations or other entities will not have more than one
482 CRE for every seventy-five members.
- 483 2. A satisfactory background check will be required prior to the initial
484 commission.
- 485 3. A written contract will be required before commissioning. Contracts for
486 Commissioned Ruling Elder will stipulate only those authorities required
487 for the routine duties for the ministry to which they are called.

- 488 4. COM will conduct a clearance interview before granting a commission
 489 and conduct an exit interview at the end of each commission.
 490 5. Presbytery will issue ID cards similar to those received by teaching
 491 elders, identifying them as Commissioned Ruling Elders
 492 6. The Healthy Boundaries or other Sexual Misconduct Prevention training
 493 will be required prior to commissioning. Those currently serving as
 494 CREs will be required to have this training prior to the renewal of their
 495 commissions beyond the current term. After this initial training, CREs
 496 will have the same training requirements that apply to other active
 497 religious leaders in the Presbytery.
 498 7. Within four months of their commissioning, conduct a consultation with
 499 each CRE and supervisor to review the position description and the
 500 ministry of the CRE and assess if mutual expectations are being met.
 501 8. Written annual reviews from both the CRE and their supervisor will be
 502 required each May.
 503 9. The Committee on Ministry will maintain rolls of CREs who are currently
 504 commissioned and who were previously commissioned but are not
 505 presently commissioned. The Committee on Ministry will publish the
 506 names of commissioned ruling elders in the Presbytery Directory.
 507

508 **Presbytery Manual**

509 **The Committee on Preparation for Ministry**

510 18.2 **Candidates for commissioning as Commissioned Ruling Elders**

- 511 18.2.1. The Committee on Preparation for Ministry is charged with the
 512 examination of those it certifies as prepared to be and suitable for the
 513 role of Commissioned Ruling Elder.
 514 18.2.2. The Committee on Preparation for Ministry will present candidates in
 515 person to the Presbytery, with a written statement from the candidates
 516 concerning their sense of call.
 517 18.2.3. The Committee on Ministry will recommend the commissioning of
 518 Commissioned Ruling Elder to particular ministries. The
 519 commissioning may take place either within the context of a worship
 520 service at a time other than the Presbytery meeting with three or four
 521 members of the Committee on Ministry and the Committee on
 522 Preparation for Ministry representing the Presbytery or within the
 523 context of a Presbytery meeting, the choice being made by those about
 524 to be commissioned.
 525
 526

527 **The Committee on Ministry [is to]**

- 528 11.7.17. Recommend to Presbytery those churches, new church developments,
 529 and other ministries appropriate to be ministered to by a Commissioned
 530 Ruling Elder (CRE) [BO G-2.10]
 531 11.7.18. Authorize CREs to lead worship, preach, and undertake such other
 532 duties as may be required, in accordance with the Book of Order.

- 533 11.7.19. Recommend to Presbytery the commissioning to these ministries of
534 persons certified as ready to be commissioned and their appointment to
535 said ministries; and
- 536 11.7.20. Supervise the Commissioned Ruling Elders in this presbytery by
537 appointing, with the Committee on Preparation for Ministry, a team of
538 at least three persons, including at least one Teaching Elder, one Ruling
539 Elder, and one Commissioned Ruling Elder, to be designated as the
540 Commissioned Ruling Elder Supervisory Team (CREST). The team
541 may add more at-large members as needed. The duties of CREST are:
- 542 11.7.20.1. To review annually the CRE Handbook, and to recommend any
543 changes to the COM and the CPM.
- 544 11.7.20.2. To receive and maintain permanent records of CPM-approved CRE
545 applicants and liaisons.
- 546 11.7.20.3. To consult with the COM and the General Presbyter concerning
547 current and ongoing ministry opportunities for CREs.
- 548 11.7.20.4. To serve as a support team for CREs, bringing appropriate concerns
549 to COM or CPM
- 550 11.7.20.5. To provide annually a Continuing Education event for CREs.
551 [Attendance shall be required for all Commissioned Ruling Elders,
552 and shall be open to certified –but-without commission Ruling
553 Elders. If a CRE is unable to attend due to compelling reasons, s/he
554 shall be required to attend an equivalent continuing education
555 experience approved by COM]
- 556 11.7.20.6. To monitor the ministries of Commissioned Ruling Elders to ensure
557 the continuing suitability and benefit of the appointed ministry.
- 558 11.7.20.7. To monitor activities of certified-but-without-commission Ruling
559 Elders to ensure compliance with requirements to maintain
560 certification.
- 561 11.7.20.8. To review annually the roll of CREs, insuring that names,
562 assignments, contracts, and mentors are current, and to report any
563 errors to the COM. This report will be include a list of certified-
564 but-without-commission Ruling Elders so the COM can fulfill the
565 duties described in 11.7.21, below.
- 566 11.7.21. Review annually the status of ruling elders who are certified and have
567 been commissioned but are currently without a commission and delete
568 from this roll any who have been without a commission for three or
569 more years. Those who are deleted from this roll and wish to be
570 certified ready for commissioning must re-apply through the Committee
571 on Preparation for Ministry.

572
573 **The Committee on Preparation for Ministry [is to]**

- 574 [11.9.4.6] Receive applications from ruling elders of the particular churches of the
575 Presbytery to be Commissioned Ruling Elder; maintain a roll of ruling elders who
576 have applied; supervise their preparation; examine them as to personal faith,
577 motives for seeking the commission, and on the areas of instruction [G-2.10]; and
578 report them to the Presbytery for certification as ready to be commissioned.

579 Review annually the status of elders who are certified but have not yet been
580 commissioned. After three years of non-commissioned status CREs certified
581 ready for commissioning will be deleted from the list of Commissioned ruling
582 Elders certified ready for commissioning.
583

584 ***Section 26, Sessions:***

585 [26.7.] A Commissioned Ruling Elder may, with the approval and supervision of
586 the COM, celebrate the sacraments and perform marriages. No CRE may serve as
587 an active elder in a congregation he or she is serving as a CRE.