

## PREPARATION FOR COMMISSIONING OF RULING ELDERS

### Introduction

The *Book of Order* states that a person who seeks to be commissioned for particular pastoral service as defined in 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.” (G-2.1002).

According to this process set forth by the Presbytery of Florida, preparation to be a Commissioned Ruling Elder (CRE) involves two phases: exploration and discipleship. These two phases are designed to explore the call, evaluate the gifts, and support the preparation of those who are personally examining their sense of call to ministry as a CRE or have been encouraged by the faith community to consider the possibility that God is calling them to that particular ministry. In general – but not in all the details – these phases correspond to the inquirer and candidate phases in the preparation for the Ministry of Word and Sacrament.

The Committee on Preparation for Ministry (CPM) shall provide for the best possible leadership for the church by assuring that persons who are called to be Commissioned Ruling Elders are firm in their faith in Christ, assured of their call to serve God and the church as CREs, prepared for ministry, and continually growing in their understanding of the Christian faith and the work of the church. After a CRE is commissioned, the Committee on Ministry (COM) shall oversee the ministry of the CRE.

The CPM shall foster and assess the individual’s development in five key areas:

1. *Education for Ministry*, including evaluation of the person’s academic potential and progress, and reflection on their educational experiences in relation to their preparation for ordered ministry as commissioned ruling elder.
2. *Spiritual Development*, providing a framework in which persons can reflect on their personal faith journey and their spiritual practices including those practices that enable them to discern the will of God in their lives.
3. *Interpersonal relations*, providing opportunities to reflect on how one relates to others and one’s leadership style, and what they mean in terms of the functions and responsibilities of church leadership.
4. *Personal Growth*, through which persons reflect on who they are, what areas they need to develop, how to understand their call, and how to develop personal stewardship.
5. *Professional Development*, to help persons develop specific skills that will enhance their effectiveness as commissioned ruling elders, especially in the areas of understanding their ministry context, maintaining the tension between being in unity with a congregation and being set apart from them as a proclaimer of the word of God, and the ability to deal with conflict that may emerge in ministry settings.

The building of relationships is central to the fostering and assessing of these qualities. The exploration and discipleship phases should strengthen the relationships between the individual, the congregation, and the presbytery. These relationships are centered in the relationship between the explorer/disciple and the CPM and between the explorer/disciple and the mentor. Each prospective Commissioned Ruling Elder will be assigned a mentor from the CPM who shall keep regular communication with the prospective CRE throughout the preparation process as per the description of mentors below.

The CPM will meet with all explorers and disciples at least twice a year to support and assess their development in the five areas listed above. In preparation for these meetings the explorers and disciples will submit a written report on their progress toward becoming a CRE.

Ruling elders are ordinarily not eligible to serve as CREs in their own churches. The Presbytery, however, may determine that its mission strategy permits a ruling elder to become a CRE in their own church. In such cases, the presbytery may commission a ruling elder to particular pastoral service in their own church by a three-fourths vote of the members of presbytery present and voting.

### **The Mentor**

When a person is approved as an explorer, the CPM shall assign a Minister or Ruling Elder in good standing from another congregation within the presbytery to be a mentor for that person. The mentor shall build a relationship of trust and understanding with the explorer and shall consult with the explorer in relation to the five qualities that are listed above. Normally the relationship between the mentor and the prospective CRE will continue through both the exploration and discipleship phases.

The guidelines for the mentor and the explorer/disciple are as follows:

1. The mentor shall be a good role model: a person who has demonstrated competence in the service of the church, strength and soundness of faith, and a desire for learning and personal growth. In the mentoring relationship the mentor shall demonstrate the openness and caring that a CRE should develop.
2. The mentor shall not be the pastor of the explorer/disciple.
3. The mentor shall be accessible for meetings and phone conversations.
4. The mentor shall be approachable and non-judgmental, shall listen before giving advice, and shall present constructive criticism in a positive way.
5. Upon appointment the mentor shall make the initial contact with the explorer, provide contact information (phone numbers, email address, etc.) and set up a first meeting with the explorer.
6. At least once every three months, mentors shall initiate a conversation with the explorers or disciples for whom they have responsibility. In preparation for

these conversations, explorers/disciples shall prepare a written report on their preparation for ministry as a CRE. The goal of these reports is to enable the mentor to support the explorer/disciple. They may discuss any or all of the five key areas that are listed above.

7. The CPM should be contacted when any of the following occur:
  - failure to respond to the mentor's request for the quarterly contacts or to prepare the written reports;
  - problems in the relationship between the mentor and the explorer/disciple;
  - major issues that greatly affect the explorer/disciple's preparation for ministry as a CRE.
8. No mentor shall have responsibility for more than three explorers/disciples.

## **Education**

An approved education program shall be completed by those who wish to be CREs in the Presbytery of Florida. Ordinarily, the two year program of Union Presbyterian Seminary (UPSem) is used. Persons may become explorers before they begin their studies at UPSem or at any point during those studies; but a minimum of two years are required for the explorer and disciple phases -- at least one year as an explorer and at least six months as a disciple -- before the person may be commissioned as a CRE.

## **Explorer**

The purpose of the exploration phase is to provide an opportunity for the church and those who believe they may be called to serve as CREs to explore that call together so that both the presbytery and the explorer can make an informed decision about the explorer's suitability for ministry as a CRE. Enrollment of the applicant as an explorer does not guarantee that the explorer will be recommended for enrollment as a disciple.

To be enrolled as an explorer the applicants must:

- be a ruling elder in the Presbyterian Church (U.S.A.) and have been active in the work and worship of a congregation of the Presbytery of Florida for at least six months;
- Submit an application form;
- Receive the endorsement of the session of their congregation. Sessions shall meet in person with ruling elders interested in becoming CREs before endorsing them. Sessions shall also meet with explorers and disciples at least once every six months to review their progress toward becoming CREs;
- Submit two letters of recommendation;
- Engage in an interview with the CPM;
- Have a high school diploma or GED.

During this phase, explorers must complete the following tasks and report on them to their mentors:

- undergo a psychological and vocational assessment within the first two months after becoming an explorer which is paid for 1/3 by CPM, 1/3 by the prospective CRE, and 1/3 by the local congregation;
- complete the Foundations (Year 1) courses at UPSem;
- preach once in a church assigned by the CPM;
- observe a regular session meeting in a church assigned by the CPM;
- observe worship in a variety of liturgical seasons outside their church of membership assigned by the CPM.

Explorers must maintain regular contact with their mentors and attend bi-annual meetings with the CPM.

## **Disciple**

The purpose of the discipleship phase is to provide for the full preparation of persons to serve as CREs. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry as a CRE. Enrollment of an explorer as a disciple does not guarantee that the disciple will be recommended for commissioning as a CRE even if the candidate completes the program of education for CREs at UPSem.

To be enrolled as a disciple the applicant must

- have completed at least one year as an explorer, and submitted a report on their progress toward becoming a CRE during that time;
- have completed the activities required in the explorer phase;
- receive the concurrence of their mentor that this move to the discipleship phase is advisable;
- submit an application form;
- engage in an interview with the CPM.

During this phase the disciple must complete the following tasks and report on them to their mentors:

- complete the required coursework (Year 2) for CREs at UPSem.
- preach and lead worship twice (two different sermons in two different churches) in churches assigned by the CPM.
- teach twice with arrangements approved by the mentor.
- interview one CRE and one Minister of Word and Sacrament (in churches of average worship attendance of fewer than 70 members) assigned by the CPM, using questions supplied in part by the CPM.
- observe two regular session meetings in churches assigned by the CPM.

Disciples shall maintain regular contact with their mentors and attend bi-annual meetings with the CPM.

Disciples may serve as supply preachers and leaders of worship with the guidance and approval of the COM but may not assume the responsibilities of a CRE until they have been commissioned.

## **Final assessment**

In order to be approved as an Authorized Ruling Elder disciples must:

- complete at least 6 months as a disciple;
- complete the activities required in the disciple phase;
- complete the CRE program at UPSem;
- receive the concurrence of their mentor that they seem to be called to be CREs;
- complete a CRE Personal Information Report (CREPIR);
- submit a written faith statement;
- submit an autobiographical account of their faith journey and the development of their vocational calling;
- submit a written sermon, with a description of the contemporary need to which the sermon is addressed and an exegetical interpretation of the Biblical material for the sermon;
- give evidence of an understanding of the questions required for ordination;
- be examined by Presbytery as to personal faith, motives for seeking the commission, theology, Bible, and polity. Parts, but not all, of this examination, may be conducted on behalf of Presbytery by the CPM.

A background check shall be conducted before a person is commissioned by the Committee on Ministry to serve as a CRE in a church.

Date:

*I. Application to be Enrolled by Presbytery  
of Florida in the CRE Program*

Name of applicant: \_\_\_\_\_

Current address: \_\_\_\_\_

\_\_\_\_\_

Preferred phone: \_\_\_\_\_ Email: \_\_\_\_\_

Permanent address (if different): \_\_\_\_\_

\_\_\_\_\_

Alt phone: \_\_\_\_\_

Gender: \_\_\_\_\_ Race/Ethnicity: \_\_\_\_\_

Date of birth: \_\_\_\_\_

Current church membership: \_\_\_\_\_

Date received as a member: \_\_\_\_\_

## II. Applicant's Statement

Please check statements as they apply to you.

- I hereby apply to be enrolled by the Presbytery of Florida in the Commissioned Ruling Elder Program.
- I certify no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me.
- I am unable to make the above certification. I offer instead on the attachment a description of the complaint and/or outcome of the situation with explanatory comments.
- I certify that the above statement and other information in this application are true and correct. I promise to participate diligently and wholeheartedly with the session and the presbytery in exploring my vocation.

\_\_\_\_\_  
Applicant's signature:

\_\_\_\_\_  
(date)

## III. Family Situation

Current marital status: \_\_\_\_\_ Ages of any children in the home: \_\_\_\_\_

If you are limited in your ability to relocate or travel, please describe in the following space:

## IV. Church Background

Year of baptism: \_\_\_\_\_ Year of your confirmation/profession of faith: \_\_\_\_\_

<u>Name of Church</u>	<u>Denomination</u>	<u>Years Attended</u>
1.		
2.		
3.		

Have you been ordained as a ruling elder in the PCUSA?

Have you been ordained as a deacon in the PCUSA?

Have you been ordained in another denomination? If so, name of denomination:

List up to five areas of involvement in the life and mission of the church, either as a participant or leader, that are most significant in your sense of call as a Commissioned Ruling Elder. Mark current involvements with an asterisk.

<u>Area of involvement</u>	<u>Role</u>
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## V. *Academic Information*

List any academic institutions you have attended and supply the information requested in each column. If you are currently pursuing an educational program, indicate your academic status.

<i>Institution</i>	<i>Dates attended</i>	<i>Program/major GPA</i>	<i>Diploma/degree</i>
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Subjects in which you did your best academic work:

Subjects in which you did less well:

Have you ever had an individualized educational program (IEP)? If so, what accommodations did the IEP include?

In the space provided, list your academic honors, awards, special recognitions, sports, organizations and extracurricular activities that have been most meaningful:

## VI. Occupational History

Beginning with your current or most recent position, list all full time or part time jobs in which you have been employed. Include the five most recent, up to the past 20 years. Place a PT beside the title of part time jobs.

<u>Employer</u>	<u>Job title</u>	<u>Dates</u>
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What did you enjoy most? \_\_\_\_\_

What did you enjoy least? \_\_\_\_\_

## VII. References

References should include at least two of the following: someone from your church; a former employer; a peer; or a former professor or school administrator.

1.

\_\_\_\_\_

*(title)*     *(first/ initial/ last name)*

\_\_\_\_\_

*(street)*                      *(city)*                      *(state)*                      *(zip)*

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

How long have you known this person, and in what capacity? \_\_\_\_\_

\_\_\_\_\_

2.

---

*(title)*    *(first/ initial/ last name)*

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*(street)*                      *(city)*                                      *(state)*                                      *(zip)*

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

How long have you known this person, and in what capacity? \_\_\_\_\_

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3.

---

*(title)*    *(first/ initial/ last name)*

---

*(street)*                      *(city)*                                      *(state)*                                      *(zip)*

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

How long have you known this person, and in what capacity? \_\_\_\_\_

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**Name:**

*Questions for Reflection*

Reflect on the following questions and then write responses in the space provided or in an attached document (limit your response to about 275 words for each question).

1. Describe yourself as a person.

2. Describe briefly your understanding of what it means to you to be an explorer. Please include the most important events, experiences and persons that have prompted you to apply to become an explorer.

3. Write a brief statement of your personal faith describing what you believe about God, Jesus Christ, the Holy Spirit and your relationship to them.

4. What does it mean to you to be Presbyterian?

5. Describe your current spiritual practices and disciplines.

6. Who/what is your ideal/role model for ministry? What do you expect in your ministry?  
What aspect of ministry do you find least interesting?

7. What are you doing to maintain your physical and emotional health?

8. Comment on what have been/are some of your more meaningful interests and hobbies.

9. Reflect on how your education and experiences have shaped your sense of call to the work of the church and being a Commissioned Ruling Elder.

Signature: \_\_\_\_\_ (date) \_\_\_\_\_

*Session Evaluation and Recommendation Regarding Enrollment as an Explorer in the CRE Preparation Program*  
*Form C*

The session of \_\_\_\_\_ met with \_\_\_\_\_ on \_\_\_\_\_. The session has met with the applicant and a representative of the Committee on Preparation for Ministry to discuss the Session's understanding and endorsement of the applicant to enter the CRE preparation program of the Presbytery of Florida.

The session endorses \_\_\_\_\_/ does not endorse \_\_\_\_\_ this applicant's request to be enrolled as an explorer.

*Liaison*

The session has appointed the following ruling elder to act as a liaison with this individual and with the CPM, and to participate with the individual and the presbytery as they explore and evaluate his/her progress.

Name:

Current Address:

Main phone:

Alt phone:

Email:





*Session Evaluation and Recommendation Regarding Enrollment as an Explorer in the CRE Preparation Program*  
*Form C*

4. What real and potential talents for ministry are evident in this individual (e.g., the ability to communicate, interpersonal skills, leadership or administrative abilities)?

5. What is the level and adequacy of the individual's academic interest, leadership skills, cross-cultural competencies, emotional intelligence, and motivations?

6. What is the evidence of his or her physical health and stamina?

*Session Evaluation and Recommendation Regarding Enrollment as an Explorer in the CRE  
Preparation Program*

*Form C*

7. What is this evidence of his or her emotional well-being?

8. What is the evidence of his or her self-discipline?

9. Does the individual have a reasonable plan to finance his or her theological education?  
If needed, would the session be willing to offer financial assistance?

## *Covenant Agreement and Explorer/Disciple Release*

I have read and discussed the goals and responsibilities of both Explorers/Disciples in the CRE Program and the Presbytery with the Committee on Preparation for Ministry. I understand that this training and discernment phase while necessary, does not automatically commit the Presbytery to granting a commission. I do hereby wish to be enrolled in the preparation for the program of Commissioned Ruling Elders in the Presbytery of Florida, with the understanding that I subject myself to the guidance, counsel and disciplines of the Church as represented by the Presbytery and the Committee on Preparation for Ministry. I fully agree and understand that the decision of the CPM regarding my suitability for ministry may involve questions and/or inquiries that are both personal and private, and I hereby release the Church and Presbytery and its committees, agents and representatives from any claims, causes, or actions, which may arise from said inquiries and answers received to such inquiries or any uses made of such answers. Further I grant permission to the CPM to contact any person listed by me as a reference or any other person not so listed to discuss my suitability for commissioned service.

I covenant with God, the session, and the Presbytery to rely upon the grace of God; to maintain a Christian character and conduct; and to be diligent and faithful in pursuing my call and in preparing for the consideration to be a Commissioned Ruling Elder for the Presbytery of Florida. By my signature, I hereby certify that this covenant agreement and release is fully understood by me, and I sign it understanding that I will be bound by its terms.

Signature of Explorer/Disciple: \_\_\_\_\_ (date) \_\_\_\_\_

Signature of witness: \_\_\_\_\_ (date) \_\_\_\_\_

*Covenant Agreement and Release*

*Form D*

The session covenants to be a faithful partner with you in this relationship and to support, to care and to nurture you with love as you discern your call to the ministry as a Commissioned Ruling Elder.

Signature of the moderator of session: \_\_\_\_\_ *date:* \_\_\_\_\_

Signature of witness: \_\_\_\_\_ *date:* \_\_\_\_\_

The Presbytery covenants to be a faithful and just partner with you in this relationship and to support, to guide, to nurture and to evaluate you with an understanding and sympathetic interest as you discern your call to the ministry as a Commissioned Ruling Elder.

Signature of the moderator of the Committee on Preparation for Ministry:

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

Signature of witness:

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

*Moderator of the Committee on Preparation for Ministry will submit copies of this page to all parties signing document and the stated clerk of the Presbytery.*

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

Name: \_\_\_\_\_

Current address: \_\_\_\_\_

\_\_\_\_\_

Main phone: \_\_\_\_\_ Alt phone: \_\_\_\_\_

Email: \_\_\_\_\_

Please return this form by (*date*): \_\_\_\_\_

to: Presbytery of Florida, PO Box 7, Chipley, FL 32428

attn: Committee on Preparation for Ministry

For your consultation at (*time*): \_\_\_\_\_ on (*date*): \_\_\_\_\_

**Current References for Progress in this Reporting Period**

Name and Title: \_\_\_\_\_

Current address: \_\_\_\_\_

Preferred phone: \_\_\_\_\_ Alt. Phone: \_\_\_\_\_

Email: \_\_\_\_\_

In what capacity have you worked with this person?

Name and Title: \_\_\_\_\_

Current address: \_\_\_\_\_

Preferred phone: \_\_\_\_\_ Alt. Phone: \_\_\_\_\_

Email: \_\_\_\_\_

In what capacity have you worked with this person?

Name and Title: \_\_\_\_\_

Current address: \_\_\_\_\_

Preferred phone: \_\_\_\_\_ Alt. Phone: \_\_\_\_\_

Email: \_\_\_\_\_

In what capacity have you worked with this person?

## **Reflections**

If you have been enrolled in approved preparatory classes during the reporting period, have your theological institution send a transcript of your grades and any report to the CPM of the Presbytery of Florida.

In the sections below, please reflect on and respond briefly to the areas of growth objectives agreed upon at your last committee/commission consultation. In addition to the specific responses requested in each section, list any growth objective(s) from previous consultations, and evaluate your progress in each area. You may send this as a separate document if you wish.

A. Education for Ministry:List the courses you have completed during the reporting period or are currently taking:

B. Spiritual Development: Briefly describe your spiritual disciplines, including your participation in the worship and mission of a Presbyterian Church (U.S.A) congregation.

C. Interpersonal relations: Describe your relationship with your peers, authority figures, family, and others who are significant to you. What are the implications of those relationships for your ministry?

D. Personal Growth: Describe recent experiences of emotional impact, if any, and how you dealt with them. Comment on areas in which you believe you are growing and identify areas in which you feel the need for progress.

E. Professional development: Describe your participation in field education or other experiences which have contributed to your professional development.



## **Looking Ahead**

Please provide any information requested below which relates to your continuing progress in the preparation for ministry process.

A. List other issues which you wish to discuss with the committee including financial needs, family concerns, etc.

B. Indicate any exceptions and waivers (including educational requirements or other presbytery requirements that you would ask the CPM to consider) explaining your reasons for the request.

C. Are there any changes or additions to your statement of faith as you submitted in your initial consultation?

**APPLICATION FOR EXPLORERS IN THE CRE PREPARATION PROGRAM TO BE ENROLLED AS DISCIPLES**

NAME \_\_\_\_\_ TELEPHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

EMAIL \_\_\_\_\_ HOME CHURCH \_\_\_\_\_

Have any major changes (for example: changes in work, residence, marital status, or health) taken place in your life since you began your preparation to be a CRE? If so, describe them.

List your activities in your home church, other churches and in the presbytery, synod or general assembly since you began your preparation to be a CRE.

In two or three paragraphs tell what have you learned from your classes that will help you be a better CRE. (You may answer in general terms, or you may talk about several insights or areas of knowledge that have been especially helpful for you.)

In one or two paragraphs tell how your understanding of your faith has developed (and perhaps changed) since you began your preparation to be a CRE.

In one or two paragraphs tell how your understanding of the life and ministry of the church has developed (and perhaps changed) since you began your preparation to be a CRE.

In one or two paragraphs tell how your understanding of the work of a pastor or CRE has developed (and perhaps changed) since you began your preparation to be a CRE.

Tell about developments in your life and your personal growth since you began your preparation to be a CRE. You may wish to talk about such things as your personal faith journey, your devotional practice, your involvement in the church, your understanding of your call, and your relationships with other persons.

**CRE PIR**  
**Commissioned Ruling Elder (CRE) Personal Information Report**  
*Presbytery of Florida*

Name \_\_\_\_\_ Preferred Phone \_\_\_\_\_

Address \_\_\_\_\_

E-Mail \_\_\_\_\_

Church Membership \_\_\_\_\_

How far are you willing to drive to your place of work as a CRE?

How many hours a week do you envision working as a CRE?

Formal Education:

Continuing Education:

Present Employment:

Work Experience (Please include position title, city, state, dates from/to)

In what languages are you fluent?

## LEADERSHIP COMPETENCIES

Select 10 leadership competencies from the list below that best describe your leadership traits, gifts and training.

### THEOLOGICAL/SPIRITUAL INTERPRETER

<p><b>Compassionate</b> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</p>	<p><b>Hopeful</b> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.</p>
<p><b>Preaching and Worship Leadership:</b> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</p>	<p><b>Spiritual Maturity:</b> Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.</p>
<p><b>Lifelong Learner</b> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</p>	<p><b>Teacher</b> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.</p>

### COMMUNICATION

<p><b>Communicator</b> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</p>	<p><b>Bilingual</b> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</p>
<p><b>Public Communicator</b> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</p>	<p><b>Media Communicator:</b> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.).</p>
<p><b>Technologically Savvy</b> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</p>	

### ORGANIZATIONAL LEADERSHIP

<p><b>Advisor</b> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</p>	<p><b>Change Agent</b> – having the ability to lead the change process successfully; anchoring the change in the congregations'/organizations' vision and mission.</p>
<p><b>Contextualization</b> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</p>	<p><b>Culturally Proficient</b> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</p>

<p><b>Externally Aware</b> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.</p>	<p><b>Entrepreneurial</b> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</p>
<p><b>Risk Taker</b> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</p>	<p><b>Task Manager</b> - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.</p>
<p><b>Willingness to Engage Conflict:</b> Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</p>	<p><b>Decision Making:</b> Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</p>
<p><b>Organizational Agility:</b> Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</p>	<p><b>Strategy and Vision:</b> Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</p>
<p><b>Financial Manager</b> – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.</p>	<p><b>Funds Developer</b> – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives.</p>
<p><b>Collaboration:</b> Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.</p>	

### INTERPERSONAL ENGAGEMENT

<p><b>Interpersonal Engagement</b> - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.</p>	<p><b>Bridge Builder</b> – possessing a certain responsibility for the unity of the congregation and/or organization; works to connect people of different cultures, worldviews, and theological positions.</p>
<p><b>Motivator</b> - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables</p>	<p><b>Personal Resilience:</b> Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with</p>

<p>others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.</p>	<p>change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.</p>
<p><b>Initiative:</b> Demonstrates ambition; is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.</p>	<p><b>Flexibility</b> - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.</p>
<p><b>Self Differentiation:</b> Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.</p>	

*Narrative Questions*

1. Describe an experience in your service in the church which you recognize as one of success and fulfillment.
  
  
  
  
  
  
  
  
  
  
2. Describe the type of ministry to which you believe God is calling you. If you are open to several possible types of ministry, describe the process of discernment in which you are engaged.



3. What areas of growth have you identified in yourself?

4. Describe a time when you were involved in or led change.

***Faith Statement***

In one page or less please write a statement of your faith.

### ***Autobiography***

In a page or less please an autobiography including the development of your faith and your experience in the church.

***REFERENCES***

Please enter three or four references here (Please give their names, relation to you, phone, address, and email)

\_\_\_ I hereby authorize those inquiring into my suitability to contact my references.

Signature \_\_\_\_\_ Print Name \_\_\_\_\_ Date \_\_\_\_\_

## \*Sexual Misconduct Self Certification

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 203rd General Assembly (1991), and was revised by the 205th General Assembly (1993).

Please check one of the following:

*I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained\* or is pending\* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.*

*I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.*

The information contained in my CRE Personal Information Report on file with the Presbytery of Florida is accurate to the best of my knowledge and may be verified by the calling and employing entity. I hereby authorize the entity to which my CRE Personal Information Report is being sent to inquire concerning any civil or criminal records, or any judicial proceeding involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the entity to which my Personal Information Report is being sent.

*I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.*

Signature \_\_\_\_\_ Print Name \_\_\_\_\_ Date \_\_\_\_\_

- \* **Sustained**
- In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
  - In a civil court, "sustained" means that there has been a judgment against the defendant.
  - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, **or an Alternative Form of Resolution Agreement approved by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.**
- \* **Pending**
- In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
  - In a civil court, "pending" means a case in which there has not been a decision or judgment,
  - In an ecclesiastical case, "pending" means an **investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).**

(The following is taken from definitions in the General Assembly Sexual Misconduct Policy and its Procedures, Pg.13)

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include: 1) Child sexual abuse, as defined above [refers to Policy]; 2) Sexual harassment, as defined above [refers to Policy]; 3) Rape or sexual contact by force, threat, or intimidation; 4) Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another; 5) Sexual Malfeasance defined as sexual conduct within a ministerial (e.g. clergy with a member of the congregation) or professional relationship (e.g. counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships; 6) Sexual Abuse as found in Book of Order D-10.0401b (see Accuser/Victim)