



**EPC**

A Global Movement of Evangelical Presbyterian Churches

Thank you for inquiring about the EPC!

Increasing our excitement and joy in the Lord and in what He is doing in our denomination is the thought that you are interested in us. The enclosed information is our attempt to respond to you in a quick and instructive way, while introducing ourselves to you.

As a denomination of churches, we believe our Lord Jesus has called us to this mission: We exist to carry out the Great Commission of Jesus as Presbyterian, Reformed, Evangelical, and Missional congregations.

Our response to this mission is that we think of ourselves as Presbyterian in polity, Reformed in theology, Evangelical in spirit, and Missional in purpose.

Also coming out of this mission are commitments to 1) church planting, 2) church health, 3) creating a culture of effective biblical leadership, and 4) supporting the global mission of the Church.

More information about us can be found on our website at [www.epc.org](http://www.epc.org).

We are eager to meet with you if you are interested in pursuing with us this calling from our Lord. If you'd like to continue a conversation with us after you've read the enclosed materials, please contact the EPC Presbytery in your region (a listing is available at [www.epc.org/presbyteries](http://www.epc.org/presbyteries)), or the Office of the General Assembly in Orlando at 407-930-4239 or [info@epc.org](mailto:info@epc.org).

We look forward to the possibility of beginning a dialogue with you!

Yours in Christ,

Rev. Dr. D. Dean Weaver  
EPC Stated Clerk

**OFFICE OF THE GENERAL ASSEMBLY**

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[www.epc.org](http://www.epc.org)



A Global Movement of Evangelical Presbyterian Churches

## Process for Inquiring Congregations

*To assist congregations considering joining  
the Evangelical Presbyterian Church*

The following outline is provided by the Office of the Stated Clerk of the Evangelical Presbyterian Church. Its purpose is to assist congregations considering the EPC and to help regional EPC presbytery officials in receiving ministers and congregations. The EPC steadfastly maintains a position of “response, not recruitment” toward churches in other denominations. While we may express our enthusiasm about your interest, it is not our desire to grow simply by luring congregations away from their denominational homes. However, if a congregation has concluded that it must seek re-affiliation, we are committed to assisting that congregation by becoming mutually acquainted as part of that re-affiliation process. Our desire is for each congregation to be in the place where they can be most fully faithful to their identity and calling under the Lordship of Jesus Christ.

### The Process

#### Step 1: Inquiry

The first step in considering the EPC is inquiry. You may know a lot or a little about the EPC. It’s important to get to know people as well as information. You are welcome to contact a regional presbytery representative (contact information is available at [www.epc.org/presbyteries](http://www.epc.org/presbyteries)) or the Office of the General Assembly at the time you think appropriate. All inquiries are handled with the degree of confidentiality you request. You also may contact the office of the Stated Clerk at 407-930-4239, ext. 106, or [info@epc.org](mailto:info@epc.org).

A wealth of informational material is available on the EPC web site at [www.epc.org](http://www.epc.org). Additionally, quality printed copies are available for purchase at cost. Materials are available online at [www.epcresources.org](http://www.epcresources.org). Among the materials that have been found to be the most helpful are:

- ***Essentials of Our Faith.*** Part of the Constitution of the Evangelical Presbyterian Church. Every minister, elder, and deacon must affirm every part of it without exception. Available for download at [www.epc.org/downloads#constitution](http://www.epc.org/downloads#constitution).
- ***Position Papers*** on a variety of biblical and ethical issues. Available for download at [www.epc.org/about/beliefs/#papers](http://www.epc.org/about/beliefs/#papers).
- ***Synopsis of the EPC Statements on Scriptures.*** Available for download at [www.epc.org/files/statementsonscripture](http://www.epc.org/files/statementsonscripture).

- ***Liberty in Non-Essentials: The Story of the Evangelical Presbyterian Church.*** An in-depth look at the origins of the EPC and its journey through the 35<sup>th</sup> anniversary in 2016. Available for purchase in the “Books and Booklets” section of [www.epcresources.org](http://www.epcresources.org).
- ***Westminster Confession of Faith and Catechisms.*** Part of the Constitution of the Evangelical Presbyterian Church, and must be subscribed to by all ministers, ruling elders, and deacons. Traditional language versions of the Westminster Confession, Larger Catechism, and Shorter Catechism are available for download at [www.epc.org/downloads#constitution](http://www.epc.org/downloads#constitution). Modern language versions are available in the “Books and Booklets” section of [www.epcresources.org](http://www.epcresources.org).
- ***The Book of Order.*** Includes the *Book of Government*, *Book of Discipline*, and *Book of Worship*. Available for download at [www.epc.org/downloads#constitution](http://www.epc.org/downloads#constitution). The *Book of Government* is part of the EPC Constitution.

## Step 2: Meeting together

At a time that you deem to be appropriate, we will be glad to send presbytery or General Assembly representatives to meet with you, your session, and/or your congregation. We simply ask that a request be provided in writing if we are asked to meet with a session or congregation (email is fine).

## Step 3: Dismissal and Reception

**In general**, joining the EPC consists of two phases: 1) being *dismissed* from one’s existing denomination and 2) being *received* by a presbytery of the EPC.

### ***Phase 1: Dismissal***

The process of being dismissed from one’s current denomination is ultimately a matter between your church and that denomination’s regional body, and is shaped primarily by the polity provisions and practices of that regional body. Some denominations provide for dismissal in their *Book of Order* but do not prescribe the specific process, such as the Presbyterian Church (USA). In those cases, the regional body determines what the process and standards for dismissal will be. For example, though the Article 13 provision of the reunited PC(USA) has expired, the process of dismissal it outlined is sometimes used for dismissing churches from that body.

It is worth noting that the EPC is in fraternal correspondence with the PC(USA) through our membership in the World Communion of Reformed Churches (WCRC). This fraternal correspondence has often been helpful in facilitating communication between presbyteries. The EPC also has direct fraternal relations with a number of other Reformed bodies.

The EPC cannot direct or advise how to go about the dismissal process. We can relate to you the experience of others, especially those who have come to us in the last 10-12 years. It is critically important to do everything with integrity and without naiveté (in other words, “sly as serpents, innocent as doves”).

We have found that a dismissing presbytery often urges the congregation to slow down its process. The additional time is often used to attempt to divide the congregation or identify a group opposed to dismissal. This can be used by the dismissing presbytery to designate a dissenting minority as the “continuing” or “true” church and thus deny dismissal.

Dismissal with property has often come at a monetary price. Those amounts have been reported publicly, and in the last few years have ranged from less than \$100,000 to more than \$10 million.

### ***Phase 2: Reception***

The EPC *Book of Government* (5-4) provides for the reception of a church into the EPC:

The reception of a church from another body or from independency: When an established congregation desires to become a part of the Evangelical Presbyterian Church, it shall petition the Presbytery in which it is located to be received. Such petition should be presented by an authorized delegation from the requesting congregation which indicates that the congregation and its governing body have duly concurred in the request, and have agreed to walk together as a church, based upon the faith and government of the Evangelical Presbyterian Church, to be faithful to one another, to the Lordship of Christ, to the support of the whole Church, to be obedient to the order and doctrines of our holy religion, submitting themselves to the government and discipline of the Church, and promising to promote its purity and peace.

The petition shall include a list of the membership and a list of elected officers. Upon approval of the request, either the Presbytery or a duly appointed commission shall meet with the petitioning congregation. If the petitioning congregation does not have Elders, the receiving body shall proceed in the manner described for new congregations in G5-3E. However, if the petitioning congregation comes from a fellowship with similar form of government, the receiving body may declare the officers of that congregation to be duly installed Elders (and Deacons), or it may require them to be prepared for office according to G.12-3, and shall arrange for their ordination and installation. If the petitioning congregation is served by a Pastor(s) and if said Pastor(s) has been duly received by the Presbytery, the receiving body may declare the Pastor(s) duly installed. If there is no Pastor(s), a search committee may be elected by the congregation. In any case, the Pastor(s) serving that congregation must be received by the Presbytery according to the Book of Order for pastors coming from other denominations.

Reception of a church and a minister by an EPC presbytery may be considered using two analogies. The first is of dating and engagement—there is a process of mutually getting to know one another and building trust that begins prior to (and at later points parallels) the formal process. The second is that of parallel rails on a railway. The process of receiving a

**congregation** parallels the process of receiving that congregation's **minister(s)**. These processes must be done distinctly, yet usually simultaneously.

**Discerning congregational commitment:** Sometimes it is easier to know what we are against rather than what we are for. For a congregation that has come to the point of believing it must leave its present denomination, a number of upsetting and disconcerting events must have taken place. However, to be faithful to its calling, a church also must know what it supports and what it is seeking in partnership, support, and accountability from like-minded churches. The EPC is not a place to come simply to be left alone— independent church status exists for such congregations.

If a church has grown accustomed to placing distance between itself and its denomination, then there is need for changing expectations to become a full and productive participant of the EPC. This can take time, but the intentions and mutual expectations must be discerned and judged by both the inquiring church and the presbytery. Active involvement includes participating in meetings of the presbytery and General Assembly, and investing financially in the work of the presbytery and General Assembly. The financial commitment to the EPC is *not* obligatory, but we believe that being churches in biblical connection means being committed to one another in multiple respects. In addition, each presbytery has its own respective expectations regarding financial partnership.

### **Receiving a congregation: considerations**

**Educational opportunities.** An effective session will lead the congregation in reaching the same conclusion it has made regarding re-affiliation. This can be done in a variety of ways, and EPC representatives are available to meet your congregation and answer questions.

**Interviewing/examining officers.** One component of receiving a congregation with a Presbyterian or other Reformed background is determining that the active ruling elders (those currently serving on session) can hold to the EPC's officer vows with understanding and integrity. (The vows for elders and deacons are in *Book of Government* 13-2-B.)

**Examination/interview of active ruling elders.** An examination by presbytery representatives will attempt to discern that those elders have a genuine, credible profession of faith in Christ and hold to the doctrinal standards of the church. No officer may take exception to any of the articles in "Essentials of Our Faith."

**The EPC's third ordination vow.** "Do you sincerely receive and adopt the Westminster Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?"

This vow represents a significant change for an officer coming from a denomination with multiple confessions, or at the other extreme virtually no operational confessional standards. Upon a careful reading of the Confession, a ruling elder typically expresses some exceptions about specific teachings of that document. What is critical is that the officer's exceptions or questions about the Confession and Catechisms be based on Scripture. It is the responsibility of the presbytery to determine the acceptability of those exceptions.

Subject to the approval of those exceptions, an officer in the EPC “receives and adopts” the confessional standards of the church, and does not just agree to be “guided by” them.

The examination/interview process is best described as a “conversation.” It is conducted cordially and with an appropriate expectation of content knowledge. An elder is not expected to possess the same extent of knowledge that a minister should, yet an elder must be able to carry out the responsibilities of office according to the standards of Scripture.

It is only necessary for presbytery representatives to interview/examine and approve active elders—not deacons or inactive elders. However, many churches have found it an excellent educational opportunity to ask that all officers, including active and inactive elders and deacons, participate in the equipping/education phase of this process.

**Receiving a minister** (“Teaching Elder” is the term commonly used in our Constitution)

The EPC *Book of Government* 12-3B. and 12-6 speaks to the transfer of a minister:

**12-3B. 1. Examination of non-EPC ordained Ministers**

A Minister seeking to become a Teaching Elder in a Presbytery of the Evangelical Presbyterian Church from another denomination from within the Reformed family shall present credentials of education required by those seeking ordination in the EPC. The Minister shall be examined on views and beliefs and may be examined on knowledge.

**2. Examination of Ministers from non-Reformed Traditions:**

A minister presenting current and valid ordination credentials from any other ecclesiastical tradition shall be examined in the same manner as a candidate for ordination.

**12-3C.** Presbytery shall not ordinarily receive a Minister seeking to transfer from another denomination while discipline, inquiry, or charges are pending. Presbytery may, after careful review of the case, by three-fourths vote, declare pending charges insufficient for refusal of membership.

**12-4.** The candidate or transferring Teaching Elder shall provide a written statement of any exceptions to the Westminster Confession of Faith and the Larger and Shorter Catechisms of this Church, and the Presbytery must act to allow or disallow the exceptions. The Presbytery shall not allow any exception to “Essentials of Our Faith.” Following ordination, should the Teaching Elder develop exceptions to the Westminster Confession of Faith and the Larger and Shorter Catechisms, he or she shall report those exceptions to the Ministerial Committee and the Presbytery shall act to allow or disallow these exceptions.

The EPC recognizes the ordination credentials of churches within the Presbyterian and Reformed tradition. A minister potentially seeking transfer is wise to meet informally with the Ministerial committee or other representatives of the EPC presbytery in order to gauge the theological parameters of the presbytery (see above comments on ordination vows). Each presbytery determines what exceptions to the confessional standards it is willing to allow or disallow.

The formal process of reception consists of 1) a request to be received; 2) a Ministerial Committee oral examination on views; and 3) a presbytery oral examination on views, including the approval of any stated exceptions.

### **Common issues addressed**

Experience indicates that the following can be opportunity for diverging expectations between inquiring churches and receiving presbyteries, or are frequently asked questions.

- **Women in office.** The EPC adopted its “Position Paper on the Ordination of Women” in 1984. Rather than mandate a position, this Paper makes clear that the *court of original jurisdiction* has the freedom to interpret and apply Scripture. For elders and deacons, the court of original jurisdiction is the session of the church. Therefore, a local church may choose to allow or not allow women to be local church officers. With regard to ministers, the court of original jurisdiction is the presbytery. Therefore, it is up to each presbytery to determine if it believes the Scriptures limit the office of minister to males only. If this matter is material to an inquiring church, it should ask presbytery representatives to give some indication of the presbytery’s position and practice. If that presbytery does not ordain women Teaching Elders and the inquiring church has a woman Teaching Elder on staff, that church may receive authorization to approach a bordering presbytery for membership.
- **Calling of ministers.** Ministers are called as part of the classic three-part understanding of Presbyterians—congregation, minister, and presbytery. EPC presbyteries take seriously their responsibility to guard the office of teaching elder in terms of character and theological integrity. For this reason, a congregation must consult with the Ministerial committee of their presbytery in order to gauge the suitability of candidates to the presbytery as well as the congregation.
- **Confessional subscription.** The EPC holds to one set of confessional standards—the Westminster Confession of Faith and Catechism. It allows each court of original jurisdiction to determine what exceptions are allowed to those standards. Often (after years of fighting to preserve the most basic biblical doctrines) a minister and/or congregation can lose touch with the theological heritage of Presbyterians. While the EPC is not a “strict subscription” (i.e. requiring subscription to every article) denomination, it does take its Reformed heritage and identity seriously. Appendix B outlines the history and the position of the EPC on this matter.

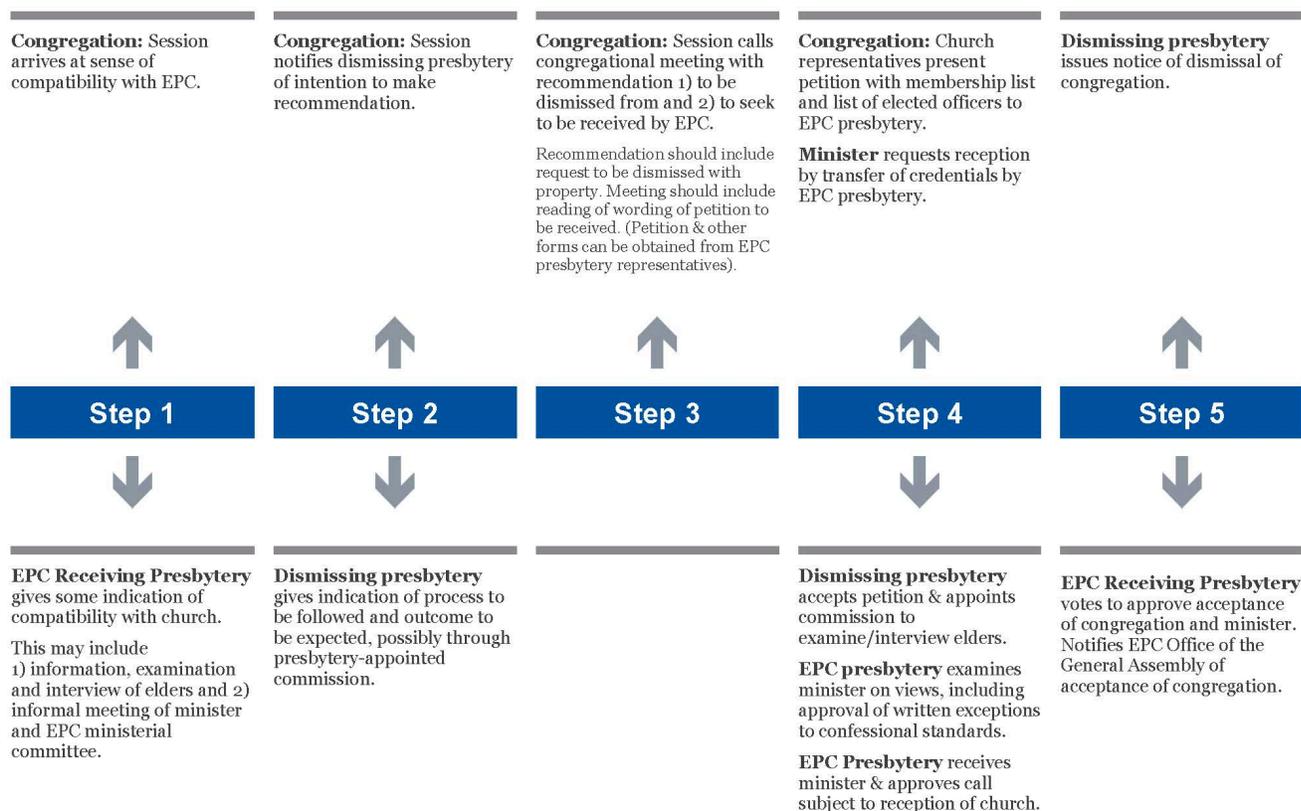
- **Presbytery alignment.** The EPC currently has 16 geographically large presbyteries. Since 2007, the EPC has grown from 182 churches to more than 600. This growth raises the possibility of creating additional presbyteries. The General Assembly (which meets annually) has the exclusive authority to realign presbytery boundaries and create new presbyteries. Therefore, boundary changes cannot take place immediately. However, a group of churches in a geographic region could express a desire to form a new presbytery. It is important to keep EPC General Assembly and presbytery leadership informed about this possibility should you pursue it.
- **Per Member Asking (PMA).** The PMA for the EPC General Assembly is \$23 (as of January 2022). An EPC church's giving goal for the year is calculated by multiplying the total church membership number as of December 31 of the previous year by the current PMA dollar amount. Contributions to Per Member Asking are sent directly to the Office of the General Assembly. EPC Presbyteries have a separate, additional (though smaller) PMA. Church support of EPC Special Projects and Missionary Support is separate from PMA.
- **Benefits.** EPC Benefit Resources, Inc. (BRI) is operated by the Evangelical Presbyterian Church and is solely dedicated to support pastors and staff of EPC churches and their affiliated entities throughout the country. Programs include insured health benefits covering medical, prescription drug, dental, and vision care needs, as well as disability and life insurance coverages. These benefit programs (as well as our wellness initiatives) are available to all EPC-ordained pastors as well as full-time (30 hours or more) church staff. Additionally, BRI offers a Defined Contribution Retirement Plan designed specifically for employees of non-profit church organizations that includes retirement planning advisory services. The medical benefits plan is a conventional PPO program administered by Highmark Blue Cross/Blue Shield. The provider network is the nationwide Blue Cross/Blue Shield network, one of the most expansive provider networks in the country. Pastors of member churches (including assistants and associates) are required to participate in the denominational group insurance plan. This mandatory participation requirement does not apply to the following: Ministers who labor in institutional agencies which provide their own group insurance plan, Ministers afforded group insurance coverage as part of retirement benefits from a previous employer, Ministers without call, Ministers who labor less than 20 hours per week in a place of ministry, and Ministers whose spouse has group health insurance through his or her employer (if the Presbytery Ministerial Relations Committee approves that the coverage through the spouse is acceptable). All ordained ministers are eligible to participate in the plan; eligible church staff members are also welcome and encouraged to participate. Term life insurance in the amount of \$50,000, accidental death and dismemberment coverage up to \$50,000, and a long-term disability plan make up the remaining components in the denominational group insurance program.

The EPC offers a 403(b) (9) defined contribution retirement plan to both ordained and non-ordained individuals. Similar to a 401(k), each plan participant owns the assets in his/her account, including any employer and/or employee contributions. The EPC requires each church to contribute a minimum of 10% of an ordained minister's base salary plus housing allowance to a retirement plan. A 403(b) (9) plan allows retired ministers to withdraw funds under the housing allowance tax exclusion, subject to applicable tax laws. Participants have the option of investing in approximately 22 different investment funds managed by Fidelity investments. In addition, a self-directed brokerage account option is available to participants. Such an account allows access to thousands of funds not offered through the Plan.

For more information on any of our health, life, or retirement plans, see [www.epc.org/benefits](http://www.epc.org/benefits) or call BRI at 407-930-4492.

### Steps toward dismissal and reception

The following represents a basic chronological sequence for the process of a congregation and/or minister being received into the EPC.





**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

APPENDIX A

## The Essentials

All Scripture is self-attesting, and being Truth requires our unreserved submission in all areas of life. The infallible Word of God—the 66 books of the Old and New Testaments—is a complete and unified witness to God’s redemptive acts culminating in the incarnation of the Living Word, the Lord Jesus Christ. The Bible, uniquely and fully inspired by the Holy Spirit, is the supreme and final authority on all matters on which it speaks. On this sure foundation, we affirm these additional essentials of our faith.

1. We believe in one God, the sovereign Creator and Sustainer of all things, infinitely perfect and eternally existing in three Persons: Father, Son, and Holy Spirit. To Him be all honor, glory and praise forever!
2. Jesus Christ, the living Word, became flesh through His miraculous conception by the Holy Spirit and His virgin birth. He who is true God became true man united in one Person forever. He died on the cross a sacrifice for our sins according to the Scriptures. On the third day He arose bodily from the dead, ascended into heaven where, at the right hand of the Majesty on High, He now is our High Priest and Mediator.
3. The Holy Spirit has come to glorify Christ and to apply the saving work of Christ to our hearts. He convicts us of sin and draws us to the Savior, indwelling our hearts. He gives new life to us, empowers and imparts gifts to us for service. He instructs and guides us into all truth, and seals us for the day of redemption.
4. Being estranged from God and condemned by our sinfulness, our salvation is wholly dependent upon the work of God’s free grace. God credits His righteousness to those who put their faith in Christ alone for their salvation, and thereby justifies them in His sight. Only such as are born of the Holy Spirit and receive Jesus Christ become children of God and heirs of eternal life.
5. The true Church is composed of all persons who through saving faith in Jesus Christ and the sanctifying work of the Holy Spirit are united together in the body of Christ. The Church finds her visible yet imperfect expression in local congregations where the Word of God is preached in its purity and the sacraments are administered in their integrity, where scriptural discipline is practiced, and where loving fellowship is maintained. For her perfecting she awaits the return of her Lord.



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

**APPENDIX A**

6. Jesus Christ will come again to the earth personally, visibly, and bodily—to judge the living and the dead, and to consummate history and the eternal plan of God. “Even so, come, Lord Jesus” (Revelation 22:20).
7. The Lord Jesus Christ commands all believers to proclaim the gospel throughout the world and to make disciples of all nations. Obedience to the Great Commission requires total commitment to “Him who loved us and gave Himself for us.” He calls us to a life of self-denying love and service. “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Ephesians 2:10).

The Essentials are set forth in greater detail in the Westminster Confession of Faith.

*In Essentials ... Unity  
In Non-Essentials ... Liberty  
In All Things ... Charity*



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*A Global Movement of Evangelical Presbyterian Churches*

APPENDIX A

## **Explanatory Statement to “Essentials of Our Faith”<sup>1</sup>**

The *Westminster Confession of Faith* (WCF) is a confessional statement of orthodox Presbyterianism. The WCF is our standard of doctrine as found in Scripture. It is a positive statement of the Reformed Faith. The WCF constitutes a system of biblical truth that an officer of the Evangelical Presbyterian Church is required to believe, while acknowledging that each individual court has the freedom to allow exceptions that do not infringe upon the system of the doctrine in the WCF.

“Essentials of Our Faith” is an irenic statement of historic evangelicalism. The purpose of “Essentials of Our Faith” is to define core beliefs of the Christian faith. It expresses historic Christian beliefs common to all true believers and churches throughout the world. “Essentials of Our Faith” is not intended to be the exclusive test of orthodoxy for ordination, nor as an explicit standard for minimal core beliefs for candidates, ordination, or ministerial examinations. It is not to be construed as a substitute for the WCF.

Both the WCF and “Essentials of Our Faith” are important documents in the Evangelical Presbyterian Church. The WCF and “Essentials of Our Faith” are not alternative statements of truth, nor are they competitive statements of truth. They each serve important and harmonious purposes within the EPC. The WCF preserves our commitment to the historic orthodoxy of the Reformed Faith. “Essentials of Our Faith” preserves our commitment to historic evangelicalism.

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<sup>1</sup>Ratified by the 22nd General Assembly, June 2002.



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

APPENDIX B

## **Additional Information on “Receiving and Adopting the Westminster Confession of Faith and Catechisms”**

At its founding, two doctrinal documents were important to the EPC – “Essentials of Our Faith,” a list of core beliefs essential to the Christian faith, and the Westminster Confession of Faith and Catechisms. At times, “The Essentials” were understood and applied as a minimal doctrinal standard of the EPC, even though the vows for church officers required officers to “receive and adopt the Westminster Confession of Faith and Catechisms...as containing that system of doctrine taught in Holy Scripture.”

The 21st General Assembly (2001) provided a definitive conclusion to these discussions by adding “The Essentials” to the Constitution of the EPC with an explanatory paragraph and adding a vow of adherence to those essentials. At the same time, it codified the process identifiable all the way back to 18th century of American Presbyterianism (The Adopting Act) and Irish Presbyterianism (The Irish Pacific Act) where candidates and ministers could state specific points of the Westminster standards to which they could not subscribe and allow the presbytery to determine whether those exceptions were allowable.

In 2001, the EPC Assembly expressed its understanding of and relationship between the two doctrinal documents as follows:

The Westminster Confession of Faith is a confessional statement of orthodox Presbyterianism. The Westminster Confession of Faith is our standard of doctrine as found in Scripture. It is a positive statement of the Reformed Faith. The Westminster Confession of Faith constitutes a system of biblical truth that an officer of the Evangelical Presbyterian Church is required to believe, acknowledging that each individual court has the freedom to allow exceptions which do not infringe upon the system of doctrine in the Westminster Confession of Faith.

“Essentials of Our Faith” is an irenic statement of historic evangelicalism. The purpose of “Essentials of Our Faith” is to define core beliefs of the Christian Faith. It expresses historic Christian beliefs common to all true believers and churches throughout the world. “Essentials of Our Faith” is not intended to be the exclusive test of orthodoxy for ordination. It is not intended to be used as an explicit standard for minimal core beliefs for candidates, ordination or ministerial examinations. It is not to be construed as a substitute for the Westminster Confession of Faith.

Both the Westminster Confession of Faith and “Essentials of Our Faith” are important documents in the Evangelical Presbyterian Church. The Westminster



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

**APPENDIX B**

Confession of Faith and “Essentials of Our Faith” are not alternative statements of truth, nor are they competitive statements of truth. They each serve important and harmonious purposes within the Evangelical Presbyterian Church. The Westminster Confession of Faith preserves our commitment to the historic orthodoxy of the Reformed Faith. “Essentials of Our Faith” preserves our commitment to historic evangelicalism.



**EPC**

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**PETITION TO BE RECEIVED**

FROM: \_\_\_\_\_  
Name of Congregation

\_\_\_\_\_  
Address

\_\_\_\_\_  
City, State, ZIP

TO: Presbytery of \_\_\_\_\_

DATES: \_\_\_\_\_  
Request submitted                      Signed, Congregational Moderator or Clerk Pro-Tem

\_\_\_\_\_  
Presbytery action                      Signed, Stated Clerk

\_\_\_\_\_  
Receiving service                      Signed, Commission Chairman



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**PETITION TO BE RECEIVED**

**Notice of Resolution**

Let it be known that the session of the \_\_\_\_\_

Church of \_\_\_\_\_

by \_\_\_\_\_ vote has called a congregational meeting

for the purpose of voting on membership in the Evangelical Presbyterian Church. This action

was taken at a duly called meeting on \_\_\_\_\_, \_\_\_\_\_ .  
*month/date* *year*

Let it be known that the congregation of the \_\_\_\_\_

Church of \_\_\_\_\_

seeks admission to the Evangelical Presbyterian Church and promises to obey the

Constitution of the Evangelical Presbyterian Church. This action was taken at a duly called

meeting on \_\_\_\_\_, \_\_\_\_\_ .  
*month/date* *year*

This church has \_\_\_\_\_ active members. The vote to seek admission was \_\_\_\_\_ .

Signatures:

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

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

\_\_\_\_\_  
Date Signed

\_\_\_\_\_  
Date Signed



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**PETITION TO BE RECEIVED**

## Receiving Church Data

### ***General Information***

Name of EPC Presbytery to which application is being made \_\_\_\_\_

Name of current denomination \_\_\_\_\_

Seeking Dismissal    Renouncing/Disaffiliating

Date of congregational meeting for vote to seek dismissal or renounce/disaffiliate from another denomination and apply for membership to the EPC \_\_\_\_\_

Total number of members voting \_\_\_\_\_

Number of members voting to enter the EPC \_\_\_\_\_

### ***Church Information***

Name of Church \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_

Website \_\_\_\_\_

Worship Address (if different) \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Federal Employee Identification Number (EIN) \_\_\_\_\_ - \_\_\_\_\_



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

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Current Membership \_\_\_\_\_

Average Worship Attendance \_\_\_\_\_

Session Membership \_\_\_\_\_

Number of Missions Committee members \_\_\_\_\_

Number of full-time staff \_\_\_\_\_

Number of Part-time staff \_\_\_\_\_

If from another denomination:

Dismissed from \_\_\_\_\_ Date \_\_\_\_\_

Renounced/Disaffiliated from \_\_\_\_\_ Date \_\_\_\_\_

Received by EPC Presbytery of \_\_\_\_\_ Date \_\_\_\_\_

***Pastor Information***

Rev.  Dr. \_\_\_\_\_

First Name of Spouse \_\_\_\_\_

Home Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Email Address \_\_\_\_\_

Current Ordination Credentials \_\_\_\_\_

Dismissed from \_\_\_\_\_ Date \_\_\_\_\_



**EPC**

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Renounced/Disaffiliated from \_\_\_\_\_ Date \_\_\_\_\_

Received by EPC Presbytery of \_\_\_\_\_ Date \_\_\_\_\_

***Pastoral Staff Information***

List all ordained pastoral staff who desire to transfer their credentials to the EPC. Attach additional pages as needed.

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_



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Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Spouse First Name \_\_\_\_\_

Desires to transfer to EPC from \_\_\_\_\_

***Clerk of Session Information***

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_



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***Session Members***

List all current ruling elders (or governing body if not a Presbyterian church). Attach additional pages as needed.

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_



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Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_



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Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Mailing Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Home Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_



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***Church Staff/Volunteer Contacts***

Business Administrator

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Treasurer

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Secretary/Administrative Assistant

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Children's Ministries

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Youth/Student Ministries

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

College Ministries

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_



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Men's Ministries

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Women's Ministries

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Missions

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Small Groups

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Music/Worship

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_

Communications/Publications

Volunteer  Staff  None

Name \_\_\_\_\_

Email Address \_\_\_\_\_



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***Officers Elected by the Congregation***

**Ministers**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

**Ruling Elders**

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |

**Deacons**

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |



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***Church Members***

Attach a list of members of the church to be received by the EPC.