

CANDIDATES MANUAL
for
BLUE RIDGE PRESBYTERY
Presbyterian Church in America

Blue Ridge Presbytery
Leadership Development Committee

CANDIDATES MANUAL

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* parts of this manual are borrowed from Central Florida
and Savannah River presbyteries of the PCA, with thanks

WHO SHOULD BECOME A CANDIDATE?

The PCA Book of Church Order says this about candidates for the Gospel ministry:

A candidate for the ministry is a member of the Church in full communion who, believing himself to be called to preach the Gospel, submits himself to the care and guidance of the Presbytery in his course of study and of practical training to prepare himself for this office (BCO 18-1).

How then does a man know whether God is calling him to “preach the Gospel?” He should look for two things: first, an internal call; and second, the external call. The internal call is that yearning from within a man that he desires to communicate the Gospel of grace to needy sinners beyond all other things in this life. The external call comes from the Church, which examines a man’s character and doctrine and gifts to confirm that God is indeed calling this man to preach the Gospel. Both are needed.

What sort of things does preaching the Gospel involve? This is the way the Book of Church Order describes a preacher, or Teaching Elder:

*When a man is called to labor as a teaching elder, it belongs to his order, in addition to those functions he shares with all other elders, to **feed the flock by reading, expounding and preaching the Word of God and to administer the Sacraments**. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed **ambassador**. As he bears glad tidings of salvation to the ignorant and perishing, he is termed **evangelist**. As he stands to proclaim the Gospel, he is termed **preacher**. As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is **termed steward of the mysteries of God**. (BCO 8-5).*

In short, a man who is considering whether or not God is calling him into the pastorate needs to consider whether he is compelled and gifted to 1) feed the flock by the public teaching and preaching God’s Word; 2) rightly administer the Sacraments as the entrance and confirming keys of the Kingdom; 3) represent Jesus Christ to this fallen world; 4) evangelize the lost, offering to them the Bread of Life; 5) proclaim the Gospel of grace with humility and boldness; and 6) wisely guard this Gospel from all error and corruption, both from within and without.

Surely, this is a daunting task for anyone to undertake. And that is why becoming a Candidate is just the first step in a long process of training, testing and growing. Not all who become candidates will end up ordained to the office of Teaching Elder, and there are some who will withdraw themselves after having examined their own callings and gifts. The presbytery is here to help you in evaluating your call, encourage you in your growth in grace, and assist you in the practical steps which must be taken in order for your call to become finally confirmed.

We ask that you take this step with much seriousness and sobriety, even as we pledge to pray for, guide and encourage you in this great and exciting undertaking. May the God who redeems you in Christ bless and guide you each step of the way.

GUIDELINES FOR COMING UNDER CARE

Coming Under Care

Coming under care is the first step in the ordination process. The purpose of being under care is for the presbytery to help shepherd you through the journey towards the ordained gospel ministry. It is the duty and privilege of the presbytery to help you as you move through your theological training, test your gifts, and gain pastoral experience. Here is a brief outline of what to do when you sense that you are called to the ministry.

- Step # 1 Establish membership or associate membership at a local PCA church (Book of Church Order 18-2, 18-8). You must be a member of this church for at least six months before you can ask to come under care (BCO 18-2).
- Step # 2 Request a letter of recommendation from your local church session (BCO 18-2) and have them send that to both the Presbytery Stated Clerk and the Chairman of the Leadership Development Committee (LDC).
- Step # 3 Contact the Chairman of the LDC and inform him of your desire to come under care. He will provide you with the application and evaluation forms. (Appendices B-D)
- Step # 4 Return your fully completed application (including references), your self-evaluation, wife's evaluation [if applicable], and a letter of endorsement from your Session at least six weeks before the meeting of Presbytery in which you would like to come under care (BCO18-2). Usually, this must be earlier (see #5 below). According to the BCO the letter of endorsement from the session of your local church must include a testimony of your Christian character as well as your promise for ministry.
- Step # 5 The Chairman will then schedule you for an interview with the Leadership Development Committee at their next regularly scheduled meeting (usually the second Wednesdays of March, June, September and December). At this meeting you will give testimony and answer questions of your Christian experience and call to ministry, get to know the entire Committee, be prayed for by the Committee, and be able to ask questions that you might have. This meeting will last about 30 minutes. Upon approval, the committee will recommend you to come under care at the next Presbytery meeting.
- Step # 6 You will need to appear at the next Presbytery meeting and be prepared to give testimony of your Christian experience and your call to the ministry (BCO 18-3). If your testimony is found satisfactory, then the Presbytery will receive you under its care by asking you the two questions found in BCO 18-3, giving you

a brief charge, and receiving you into the roles as a candidate of the Blue Ridge Presbytery.

While Under Care

Once you have come under care the presbytery will take up the responsibility shepherding you through the testing of your calling to the ministry. Here in the BRP we do this in three ways. 1) A mentor assigned by the Presbytery (normally a TE from the sponsoring church), 2) the follow-up of the LDC through reporting, and 3) prayer

Mentors: A Mentor is normally (but not necessarily) a Teaching Elder from the sponsoring church. It is expected that over the course of your candidacy your mentor will speak with you at least quarterly. We eagerly encourage you to take full advantage of this time to ask questions, seek advice, and to simply be shepherded by this man. He will be seeking to see how you are doing spiritually as well as academically during your time under care.

Reporting: The PCA Book of Church Order requires that candidates give a yearly report to the presbytery as to the status of his candidacy. In addition, for those whose candidacy occurs during their theological training the BCO also requires a yearly report from your academic advisor as to your progress in studies. In the BRP we also require a yearly report from your mentor so that we can know how that relationship is going as well. All three of these reports are attached. It is expected that you will take the initiative in filling out your form as well as making sure that your advisor and mentor are reminded to send in theirs. All forms are due by December 1st.

INTERNSHIP REQUIREMENTS OF BLUE RIDGE PRESBYTERY

Dear Candidates:

At first glance this internship/ordination plan may appear to be just another hoop that you, the candidate, has to jump through in the process of ordination. In reality, however, this plan has been compiled for your greatest good. You see, our hope behind this plan is that the varied experiences will be used to help shape the way you do ministry in the future by giving you valuable opportunities for experience and reflection – not in isolation but with a mentor(s).

In fact, this plan is not just for the Leadership Development Committee (LDC). The internship is a chance for you to glean all that you can from your failures and success so that it can shape the way you do ministry with and for God’s people now and in the future. It is a chance for Christ to be at work in you and through you. It is really for you and it is only as good as you allow it to be, and the responsibility to utilize your internship and all that it affords rests on you. So we encourage you to take advantage of this opportunity, to use it as it was intended, for your good.

What should your internship look like? There is much flexibility here, and we are willing to dialog with you to help you find the best possible fit. However, normally it will occur in a local PCA church under the supervision of one of the pastors in that church. Ideally, you will be considered as “the intern” for that year, so that the leaders and congregation look to you to help with the ministry, even as you continue to learn.

With these things in mind we want to encourage you to write and submit your answers in such a way that will benefit you in the future. The things that you write are for you to keep so that when you need to remember how to perform a wedding or a funeral, a baptism or a communicants class – you’ll have a record of what you did well and what needed work.

D) Leadership Preparation Module

- a) Select a pastor/TE to serve as your mentor.
 - i) Forward name and contact information to the Presbytery Internship Coordinator.
- b) Choose two of the following 3 books to read.
 - (1) *The Contemplative Pastor* by Eugene Peterson
 - (2) *Leading With A Limp* by Dan Allender
 - (3) *The Work of the Pastor* by William Still
 - ii) After reading these, discuss your leadership style with your mentor.
 - iii) Provide a 3-5 page report that discusses your pastoral theology from a leadership perspective.
 - iv) Address the following question: What did you learn about what it means to be a pastoral leader?
- c) Complete the Christian Experience Exam.
 - i) Discuss the exam with your mentor(s) address any pastoral training or personal issues that may affect your ministerial vocation.

II) Pastoral/Teaching Module

- a) Research, write, and submit an Order of Worship for:
 - i) *For each Order of Worship should include the text of prayers, responsive readings, vows (as applicable), music, and admonitions/reflections, along with an annotated outline for a 10-minute meditation to include a Scriptural text.*
 - (1) Communion Service
 - (2) Baptismal Service
 - (3) Funeral Service
 - (4) Wedding Service
- b) Develop and coordinate a plan to lead worship (6-times) and preach (3-times) during the internship period.
 - i) Your mentor(s) or a TE/RE that viewed these training events should provide a written evaluation to the Leadership Development Committee of the Blue Ridge Presbytery (LDC).
- c) Lead a home/small group/adult class (Sunday School) of some type for a period of not less the 12 weeks.
 - i) Provide the LDC with a copy of any materials developed or used for this class, as well as a short 2-3 page critique of the experience.
- d) Research, develop, and prepare a schedule and outlines for a new member training class, as well as a Communicants Class.
 - i) Coordinate with/through the Leadership Development Committee to review and discuss the plan with several experienced pastors and/or lay leaders. Submit a copy of the final plan to the Leadership Development Committee.
- e) Counseling:
 - i) Research, develop, and prepare a pre-marital counseling class.
 - (1) Have the plan reviewed by experienced pastors/pastoral counselors. Following the review and discussion provide a copy of the plan to the Leadership Development Committee.
 - ii) Answer the following questions:
 - (a) What resources would you use to counsel a couple who is dealing with:
 - 1. Adultery of a spouse
 - 2. Loss of a child
 - 3. Aging parents
 - 4. Financial struggles

III) Test Preparation Module

- a) Develop a notebook to prepare for your ordination examinations – general, not Presbytery specific – by completing the examinations in the *Preparing for Ordination* pamphlet by Brian Chappell.
 - i) Upon completion, submit the notebook to the LDC for review and comment.

IV) Presbyterian Polity / Admin

- a) Coordinate for, and attend, 3 Session meetings, 3 Deacon's meetings, and at least one Presbytery meeting at a PCA church/presbytery of your choice.
 - i) Familiarize yourself with Roberts Rules of Order
 - ii) Review church process for developing a budget
 - iii) Research and develop an officer training course for Ruling Elders and Deacons

- iv) Answer the following question:
 - (1) Given your leadership style, how do you see your role as a pastor-leader in these environments?
 - (2) What processes and resources would you use to develop a long-range plan for a church?

V) Evangelism / Outreach

- a) Research, develop, prepare and discuss with your mentor:
- b) An Evangelistic Sermon
- c) A missions conference
- d) Evangelism training
- e) A Personal Testimony
- f) Answer the following questions:
 - i) What shape should/could missions conferences have in the church?
 - ii) What shape should evangelism take in the 21st century?
 - iii) What is your current regular participation in evangelism? What do you foresee it being as a pastor?

VI) Visitation

- i) Coordinate and participate with the pastoral staff, elder or deacon to visit at least 4 of the following. Write a 2-3 page paper on your experience and discuss with your mentor.
 - (1) Hospital Patients
 - (2) Nursing Home Residents
 - (3) Active Church Members
 - (4) Inactive Church Members
 - (5) Church Visitors

VII) Personal

- a) Answer the following questions:
 - i) Who are you accountable to?
 - ii) What are your daily, weekly spiritual habits? What are the biggest challenges to those habits?
 - iii) What is your prayer life like? Bible Study habits?
 - iv) How do you care for yourself physically?
 - v) If you are married, what would your spouse say is your greatest struggle? How are you caring for your family?
 - vi) What do you do with your free time?

APPENDIX A: Chapters 18 & 19 of the Book of Church Order

CHAPTER 18

Candidates for the Gospel Ministry

18-1. A candidate for the ministry is a member of the Church in full communion who, believing himself to be called to preach the Gospel, submits himself to the care and guidance of the Presbytery in his course of study and of practical training to prepare himself for this office.

18-2. Every applicant for the ministry must put himself under the care of Presbytery, which should ordinarily be the Presbytery that has jurisdiction of the church of which he is a member. The endorsement of his Session must be given to the Presbytery, consisting of testimonials regarding his Christian character and promise of usefulness in the ministry. The endorsement should also describe the activities of ministry the applicant has participated in with brief evaluation.

Every applicant for care shall be a member of the congregation whose session provides an endorsement for at least six months before filing his application, except in those cases deemed extraordinary by the Presbytery.

Every applicant must file his application with the clerk of the Presbytery at least one month before the meeting of the Presbytery. An applicant for care may not be received under care and examined for ordination at the same meeting of the Presbytery, since he must serve a period of at least one year of internship prior to ordination (see *BCO* 19-7 and 21-4). An applicant for internship is obliged to be under care and may be licensed to preach the Gospel; further, one who is not already under care may be taken under care, be licensed to preach the Gospel, and become an intern at the same meeting of Presbytery.

18-3. The applicant shall appear before the Presbytery in person, and shall be examined by the Presbytery on experiential religion and on his motives for seeking the ministry.

If the testimonials and the examination prove satisfactory, the Presbytery shall receive him under its care after the following manner:

The moderator shall propose to the applicant these questions:

1. Do you promise in reliance upon the grace of God to maintain a becoming Christian character, and to be diligent and faithful in making full preparation for the sacred ministry?

2. Do you promise to submit yourself to the proper supervision of the Presbytery in matters that concern your preparation for the ministry?

If these questions be answered in the affirmative, the moderator, or someone appointed by him, shall give the candidate a brief charge; and the proceeding shall close with prayer.

The name of the applicant is then to be recorded on the Presbytery's roll of candidates for the ministry.

18-4. The candidate continues to be a private member of the church and subject to the jurisdiction of the Session, but as respects his preparatory training for the ministry he is under the oversight of the Presbytery. It shall be the duty of the Presbytery to show a kindly and sympathetic interest in him, and to give him counsel and guidance in regard to his studies, his practical training, and the institutions of learning he should attend. In no case may a candidate omit from his course of study any of the subjects prescribed in the Form of Government as tests for ordination without obtaining the consent of Presbytery (see *BCO* 21-4); and where such consent is given the Presbytery shall record the fact and the reasons therefore.

18-5. For the development of his Christian character, for the service he can render, and for his more effective training, the candidate, when entering on his theological studies, should be authorized and encouraged by the Presbytery to conduct public worship, to expound the Scriptures to the people, and to engage in other forms of Christian work. These forms of service should be rendered under the direction of Presbytery, and also with the sanction and under the guidance of the candidate's instructors during the time of his being under their instruction. A candidate should not undertake to serve a church which is without a pastor as regular supply unless he has been licensed and approved for that supply by the Presbytery having jurisdiction of the church (see *BCO* 19-1).

18-6. The Presbytery shall require every candidate for the ministry under its care to make a report to it at least once a year; and it shall secure from his instructors an annual report upon his deportment, diligence, and progress in study.

18-7. The Presbytery may, upon application of the candidate, give a certificate of dismissal to another Presbytery. The candidate may be allowed to retain membership in his home church upon the request of his Session and the approval of both Presbyteries involved. A candidate shall, at his request, be allowed to withdraw from the care of the Presbytery. The Presbytery may also, for sufficient reasons, remove the name of the candidate from its roll of candidates; but in such a case it shall report its actions and the reasons therefor to the candidate and to the Session of his church.

18-8. An applicant coming as a candidate from another denomination must present testimonials of his standing in that body and must become a member of a congregation in the Presbyterian Church in America. He shall then fulfill the requirements of applicants listed under *BCO* 18-2, as well as requirements placed upon those desiring to be licensed or to become an intern as set forth in *BCO* 19.

CHAPTER 19

Licensure and Internship

A. Licensure

19-1. To preserve the purity of the preaching of the Gospel, no man is permitted to preach in the pulpits of the Presbyterian Church in America on a regular basis without proper licensure from the Presbytery having jurisdiction where he will preach. An ordained teaching elder who is a member in good standing of another Presbytery of the Presbyterian Church in America may be licensed after being examined as to his views, according to the provision of *BCO* 13-6. This license shall immediately become void if the minister's own Presbytery administers against him a censure of suspension from office or the sacraments, or deposition from office, or of excommunication (in the event of such censures, the Presbytery with jurisdiction shall always notify the licensing Presbytery). A ruling elder, a candidate for the ministry, a minister from some other denomination, or some other man may be licensed for the purpose of regularly providing the preaching of the Word upon his giving satisfaction to the Presbytery of his gifts and passing the licensure examination. (See also *BCO* 22-5 and 22-6.)

19-2. Examination for Licensure.

The examination for licensure shall be as follows:

- a. Give a statement of his Christian experience and inward call to preach the Gospel in written form and/or orally before the Presbytery (at the discretion of the Presbytery):
- b. Be tested with a written and/or oral examination by the Presbytery (at the discretion of the Presbytery) for his:
 1. basic knowledge of Biblical doctrine as outlined in the *Confession of Faith* and *Larger and Shorter Catechisms* of the Presbyterian Church in America.
 2. practical knowledge of Bible content.
 3. basic knowledge of the government of the Presbyterian Church in America as defined in *The Book of Church Order*.
- c. Be examined orally before Presbytery for his views in the areas outlined in part b above.
- d. Provide his written sermon on an assigned passage of Scripture embodying both explanation and application, and present orally his sermon or exhortation before Presbytery or before a committee of Presbytery.

No Presbytery shall omit any of these parts of examination except in extraordinary cases; and whenever a Presbytery shall omit any of these parts, it shall always make a record of the reasons therefor, and of the trial parts omitted.

19-3. Questions for Licensure.

If the Presbytery be satisfied with the trials of the applicant, it shall then proceed to license him in the following manner:

The moderator shall propose to him the following questions, namely:

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church as containing the system of doctrine taught in the Holy Scripture?

3. Do you promise to strive for the purity, peace, unity and edification of the Church?

4. Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other into the bounds of which you may be called?

19-4. The applicant having answered these questions in the affirmative, the moderator shall offer a prayer suitable for the occasion, and shall address the applicant as follows:

In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do license you to preach the Gospel in this Presbytery wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.

Record shall be made of the licensure in the following or like form:
At _____, the _____ day of _____, the _____ Presbytery, having received testimonials commending _____, proceeded to submit him to the prescribed examination for licensure, which was met to the approval of the Presbytery. Having satisfactorily answered the questions for licensure, _____ was licensed by the Presbytery to preach the Gospel within the bounds of this Presbytery.

19-5. When any licentiate shall have occasion to remove from the bounds of his Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, repeat any portion of the previous Presbytery's examination it desires. The Presbytery into whose bounds the licentiate is moving, however, must at least examine the man concerning:

- a. his Christian experience,
- b. his call to preach the Gospel,
- c. his views in theology,
- d. Bible content,
- e. church government.

This Presbytery then may license him to preach within its bounds.

19-6. The license to preach the Gospel shall expire at the end of four years. The Presbytery may, if it thinks proper, renew it without further examination. The licentiate must apply for renewal prior to expiration. If the license expires, the stated clerk shall report the expiration to the Presbytery and to

the individual's Session, and such action shall be recorded in the minutes. The procedures of *BCO* 19-2 must be followed for re-licensure and such fact shall be recorded in the minutes. The license may be terminated at any time by a simple majority vote of the issuing Presbytery. The Presbytery shall always record its reasons for this action in its minutes.

B. Internship

19-7. The Holy Scriptures require that some trial be previously made of those who are to be ordained to the ministry of the Word, both concerning their gifts and concerning their ability to rule as teaching elders, in order that this sacred office may not be degraded by being committed to weak or unworthy men, and that the Church may have an opportunity to form a better judgment respecting the gifts of those to whom this sacred office is to be committed.

To provide for such a period of trial, a candidate for ordination must serve an internship. This period of internship shall be at least one year in length, and may be longer at the discretion of the Presbytery so as to give sufficient time for the Presbytery to judge the candidate's qualifications and service. This period of internship may occur during or after the candidate's formal theological education. When it occurs during his formal theological education, it may include an intern year in addition to his time of academic training or it may run concurrent with his academic training.

The nature of the internship shall be determined by the Presbytery, but it should involve the candidate in full scope of the duties of any regular ministerial calling approved by the Presbytery. It is to be both a time of practical instruction and testing by the Presbytery, and may be in any work which the Presbytery deems to be a suitable ministry to test the intern's gifts. The intern should be closely supervised by the Presbytery throughout this trial period.

19-8. An applicant for internship must be a candidate and may be a licentiate in the Presbytery in which he is seeking to become an intern. He may, however, become a candidate, and an intern at the same meeting of Presbytery. If an applicant for internship is already a candidate in another Presbytery, that Presbytery should dismiss him as a candidate to the Presbytery in which he is seeking to become an intern.

19-9. Examination for Internship.

Before the applicant begins his period of internship, he shall give to the Presbytery a written and/or an oral statement (at the discretion of the Presbytery) of his inward call to the ministry of the Word.

19-10. When an applicant is approved for internship, the moderator of the Presbytery shall offer a prayer suitable for the occasion, and shall address the applicant, if present, as follows:

In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do declare you to be an intern of this Presbytery as a means of

testing your gifts for the holy ministry wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.

Record shall be made of the internship in the following or like form, namely:

At _____, the _____ day of _____, the _____
Presbytery, having received testimonials commending _____, having received him as a candidate for the ministry, has placed him under internship at his request in order to test his gifts for the holy ministry.

19-11. When any intern shall have occasion, while his internship is in progress, to remove from the bounds of his own Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, take up his internship at the point at which it was left, and conduct it to a conclusion in the same manner as if it had been commenced by itself. Presbytery shall repeat any portion of the previous Presbytery's examination it desires, but it must at least examine the intern on:

- a. his Christian experience,
- b. his call to the ministry,
- c. his views in theology, and
- d. church government.

When God gives the intern the providential opportunity to serve the Church and to receive part of his training within the bounds of a Presbytery other than the one in which he has been declared an intern, the Presbyteries involved may develop a cooperative agreement to assure the proper training of the intern. In such cases the home Presbytery retains the final responsibility for and authority over the internship, but may rely to any extent considered necessary and proper in the circumstances, on the assistance of the sister Presbytery. When regular preaching of the Word is involved, care must be taken to comply with *BCO* 19-1.

19-12. Presbyteries should require interns to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the ministry of the Word until he has demonstrated the ability both to edify and to rule in the Church. Reports on every intern in the Presbytery should be presented at each stated meeting of the Presbytery by the committee of Presbytery charged with the oversight of interns, and these reports shall become a part of the minutes of Presbytery. The Presbytery shall also require every intern himself to make a report to it at least once a year describing his ministerial experiences. If the intern is still in school, the Presbytery shall secure from his instructors an annual report upon his deportment, diligence, and progress in study.

19-13. At the end of the period of time set by the Presbytery for his internship, an intern shall have his internship either approved or disapproved. Even if it is approved, he cannot be ordained without a call to some specific work. If the internship is disapproved, the Presbytery may either extend it

for another definite period of time or it may completely rescind his intern status and may revoke his internship. If the intern shall devote himself unnecessarily to such pursuits as interfere with a full trial of his gifts, it shall be the duty of the Presbytery to rescind his intern status, and to record its reasons therefore in the Minutes of Presbytery.

19-14. An intern, who, during his internship, is to serve a congregation in the capacity of the minister of the Word must be called by the congregation in the same way that a regular minister is called. A congregation may later call such a man as its pastor. This call must be approved by Presbytery prior to the time of ordination. In the event a congregation does not desire to call such a man as its pastor as determined by a congregational vote, notice should be given as early as possible. Interns may be called to serve as assistants to ministers during their internship, by the Session of a church with approval of the call by Presbytery.

19-15. Restrictions.

The intern may be asked by the moderator of a Session temporarily to chair the meeting of the Session. In such cases the moderator shall supervise this activity and may overrule the intern or re-assume the chair at will. The intern is not a member of Session and may not vote in the meetings unless he has previously been ordained a Ruling Elder and elected to the Session by the congregation. Normally, he shall serve in an advisory capacity to the Session and Diaconate when he has been called to work out his internship by a congregation. He shall have the right to conduct funerals. An intern may not administer the Sacraments. He may serve on committees of the church he serves.

19-16. Where circumstances warrant, a Presbytery may approve previous experience which is equivalent to internship. This equivalency shall be decided by a three-fourths (3/4) vote of Presbytery at any of its regular meetings. Such equivalent experience shall be decided only after the Presbytery's internship committee has determined and reported that the candidate has met the following requirements:

- a. he has had at least one (1) year of experience in comparable ministry;
- b. he has satisfactorily performed the full scope of ministerial duties;
- c. he has the manifest approbation of God's people in a local church as having the requisite gifts for the pastoral ministry.

APPENDIX B: CANDIDATE APPLICATION AND SELF-EVALUATION

**APPLICATION FOR CANDIDATES FOR THE
GOSPEL MINISTRY**

**PRESBYTERIAN CHURCH IN AMERICA
THE PRESBYTERY OF _____**

(please print or type your answers)

I. PERSONAL HISTORY

1. Name _____ Telephone _____

EMAIL ADDRESS:

2. Present Address _____
(street)

_____ (city) _____ (state) _____ (zip)

3. Birth date ___/___/___ Place _____ Age _____

4. Your baptism: infant? ___ other? ___ by which church? _____

5. Where is your church membership? _____

6. Marital status _____ If married, supply the following:
date of marriage _____ number of children _____ dependents _____

7. Your present occupation (if student, give institution and class) _____

8. Formal education record (list last three institutions you attended)

Institution	Dates	Major	Grade Avg.	Degree
1.	from ___/___ to ___/___			
2.	from ___/___ to ___/___			
3.	from ___/___ to ___/___			

9. Employment record (list last two employers)

Employer	Address	Dates employed
1.		From ___ to ___
2.		From ___ to ___

10. Name below five references who know you well, including your pastor, a person your own age,
and one of your professors or employers:

Name	Address
1.	
2.	
3.	

6. In what ways can the presbytery be helpful to you during a period of candidacy, should this application be accepted?

7. Have you ever applied to be received under care of any other presbytery or church body? If yes, give name of presbytery or church body and date of application.

Applicant's Signature _____

Date _____

Please email this form to Rev. Joe Holland at joe@christcov.com

Self-Evaluation Form by an applicant to come under care of Blue Ridge Presbytery (PCA)

I Timothy 3:2-7

“²Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own family well and see that his children obey him with proper respect. ⁵(If anyone does not know how to manage his own family, how can he take care of God's church?) ⁶He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.”

Titus 1:6-8

“An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. ⁷Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.”

God's Character Requirements for Elders In The Church

The Apostle Paul stresses the importance of the character of a person over the actual job description of those serving as elders in the church. In I Timothy 3 and Titus 1, he lists twenty-one character qualities that must be evidenced in the lives of all ruling elder in a church. This questionnaire is one of four assessments that will be used in the nomination process for the office of elder. This form along with your wife's and two from neighbors or colleagues will be used to assess your growth in each of these character qualities. Your character has been observed by your wife, colleagues and neighbors through your behavior, such as your interaction with people, your reaction and response in certain situations, and the priorities and goals you value in life. Please evaluate yourself using the following questions based on Paul's list of character qualities. Seal your form in the envelope provided and return it to John Furman. Only he will see any of the returned forms.

Remember that no one is perfect. It is only by God's mercy, grace, forgiveness and power, that a person is able to demonstrate growth in these character qualities. An elder must live a life committed to the Lord Jesus Christ and have a pure heart cleansed by the Holy Spirit and the Word of God. Although God calls all Christians to grow and strive for these qualities, the elders are to be leaders who must already show maturity in each of these areas.

Each character quality will be measured with a 1 to 7 scale, 1 meaning you do not see this characteristic in yourself at all, while 7 represents the ongoing presence, growth and maturity of this particular character quality. **Since you will email this document, please PUT IN BOLD AND UNDERLINE THE NUMBER YOU FEEL BEST DESCRIBES THIS QUALITY IN YOUR LIFE.**

Thank you for your willingness to carry out this next step in the nomination process.

Name of Nominee: _____

Your Name _____

God's Character Requirements

1. **Above Reproach:** Your character is such that any one inside the church or outside the church would not be able to find fault in your character that would bring shame on the church or the name of Christ. You seek to live a life of integrity before the world as well as behind closed doors.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

2. **The Husband of One Wife:** Literally, this is translated "*a one woman man*". It is neither a requirement to be married nor is it a demand to have never gone through a divorce. Yet, if you are married, you have been totally faithful to your wife in thought, emotions and actions.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

3. **Temperate:** Refers to a person that uses sound judgment. It paints a picture of calm water. A temperate person is levelheaded, calm, and balanced with no major ups and downs.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

4. **Self-control:** A good translation might read "a person who is sensible". It describes a man who uses good common sense along with his intelligence. Self-control would govern decisions. A self-controlled man makes decisions and conducts his behavior with an understanding of Christian liberty and discipline in all areas of life.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

5. **Respectable:** Refers to a person's good behavior in the world not just in the confines of the church population. The respectable person's character is appreciated and well liked by his colleagues and acquaintances.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

6. **Hospitable:** This word is derived from a compound word consisting of the words "Love" and "Stranger". Thus, a hospitable man would be a lover of strangers, one who would take the initiative to opening his heart to those outside the church. The hospitable person's heart is driven by love and compels them to take the initiative to reach out not only to the stranger but also to the lonely and alienated.

1-----2-----3-----4-----5-----6-----7

Not Present

Mature

- 7. **Able to Teach:** The word conveys both the ability to teach as well as the character trait of being teachable. He desires to continue to learn. One who is able to teach has both spiritual and psychological maturity in using pedagogical skills. It also infers that the potential elder is already participating in the teaching ministry of the church where he is encouraging those in the church.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 8. **Not given to Drunkenness:** This word picture is of a man who does not linger for a long time beside his wine. Paul is not demanding abstinence but he is very clearly prohibiting drunkenness. Drunkenness is prohibited throughout Scripture.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 9. **Not violent:** This same word is used for a “piano hammer” in Modern Greek. “Not a striker” is the literal translation used by the King James Version. The point is he is not to be a physically violent man. However, this Greek word is used for a person who gives sharp reprimands. Thus, he is not to be physically violent, verbally abusive or exhibit a violent temper.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 10. **Gentle:** A gentleperson in this context would not be too harsh with punishment. He would understand when dealing with the shortcomings of others. He is able to understand a different point of view. He is not going to retaliate in kind and demand his rights. He is willing to give a second chance. At the same time, he is able to draw the line in a firm but gentle manner.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 11. **Not Quarrelsome:** This word comes from the same root word as the word “macho” but with the prefix changing the word to “not macho” or “not a brawler”. The picture this word gives is one who is unarmed. This prohibition is enacted against the man who is unpredictable. He could be fine one minute and the next he is starting a fight.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 12. **Free from the Love of Money:** This phrase comes from the words love and silver or money. When the prefix is added to make this a negative, it reads not a lover of money. When a person loves something, it impacts everything he does. This is true when he loves money. It will impact every decision he makes on the session leading to spending when the church should not spend or not spending when it should

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

- 13. **Manage the Family Well:** This trait demands three things; 1. The elder must manage his family well. 2. His children must obey him with all dignity. 3. His children must be believers and must not be living wild lives. The emphasis is on the word “well”, meaning the manner in which he manages his family results in the respect from his family. The elder who is “leading well” his wife and children possesses the character God demands for those in leadership in His church. God is not demanding total

perfection in every child at every moment. Rather, God demands that the elder be consistent with all members of his family in leading his family

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 14. Not a Recent Convert:** Paul's prohibition is against new converts being selected as elders. The result of putting a new convert in the office of elder would be the elder becoming puffed-up. Being puffed-up or prideful causes foggy or cloudy thinking. To put this in the positive, God demands humility in those who are elders.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 15. He must have a Good Reputation with Outsiders:** The concern of this character trait is the elder should have as good a reputation outside the church as he does inside the church. Paul probably understood that his colleagues would see him more frequently than those who saw him only at church would. The character issue is the consistent living out of all character traits in front of people who see him daily and outside of church.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 16. Not Overbearing:** An overbearing man is obstinate in his own opinion and refuses to listen to others. He is a self-centered man. He is his own authority. He is often greedy, vain, self-pleasing and arrogant. A self-willed man builds the world around himself. He wants to do as he pleases.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 17. Quick Tempered:** Paul has a problem with a man who is prone to anger, hot tempered or becomes provoked at the least incident being a shepherd of God's flock. This man is emotionally immature. He allows emotions to get out of control before thinking. This includes letting anger result in physical retaliation or verbal retaliation. Anger is sinful when it becomes vengeful. The character trait Paul is looking for is for the elders to have the character of God's long-suffering.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 18. Loves What is Good:** Scripture is demanding the opposite of loving self. He desires a selfless attitude. John Calvin saw this demand as being devoted to kindness. Thus, an elder should be ready to do that which is beneficial to others. He should seek to do helpful, kind things for other people. He is to be loving, generous, and kind toward all people in the church and outside the church.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 19. Upright:** Upright is used two different ways that are related to each other. Upright is used in our salvation process in that we are made righteous (upright) in God's sight by faith in Jesus Christ. The other use is that once we are made upright we are to be upright. The first upright must bring about the second upright. Thus, the elder must be a mature believer (made upright by faith) and has been motivated for a period of time to be just or upright. He can be counted on to be a principled man and to make fair, just, and righteous decisions for the church. "The righteous care about justice for the poor..." Proverbs 29:4

1-----2-----3-----4-----5-----6-----7
Not Present Mature

20. **Holy:** Holiness requires both the internal sanctification of the heart and the external action that goes along with the internal spiritual rebirth. Purity is desired, yet without legalism or legalistic tendencies.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

21. **Disciplined:** Paul is concluding with the command that an elder must have control over every aspect of his life. He controls his affections, his lusts and appetite for all things. Paul uses this same character trait in his illustration of an athlete who in his training, must be disciplined in every area of his life. (food, rest, exercise...) This is also the picture Paul leaves us with for the elder. Are the areas of rest, exercise, study, morality, prayer, gentleness, non-violence, speech ... under his "discipline"?

1-----2-----3-----4-----5-----6-----7
Not Present Mature

| Please email this form to Rev. Joe Holland at joe@christcov.com

APPENDIX C: Session Evaluation Form of Candidate Applicant

Session-Evaluation Form by an Applicant for Coming Under Care of Blue Ridge Presbytery (PCA)

Please attach this to your letter endorsement. Do NOT mail this separately, but email as one document to: Rev. Rick Gilmartin, Tabernacle Presbyterian Church at: **rick@tab-pres.org**

I Timothy 3:2-7

²Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own family well and see that his children obey him with proper respect. ⁵(If anyone does not know how to manage his own family, how can he take care of God's church?) ⁶He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap."

Titus 1:6-8

"An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. ⁷Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined."

God's Character Requirements

For Elders In The Church

The Apostle Paul stresses the importance of the character of a person over the actual job description of those serving as elders in the church. In I Timothy 3 and Titus 1, he lists twenty-one character qualities that must be evidenced in the lives of all ruling elder in a church. This questionnaire is one of four assessments that will be used in the nomination process for the office of elder. This form along with your wife's and two from neighbors or colleagues will be used to assess your growth in each of these character qualities. Your character has been observed by your wife, colleagues and neighbors through your behavior, such as your interaction with people, your reaction and response in certain situations, and the priorities and goals you value in life. Please evaluate yourself using the following questions based on Paul's list of character qualities. Seal your form in the envelope provided and return it to John Furman. Only he will see any of the returned forms.

Remember that no one is perfect. It is only by God's mercy, grace, forgiveness and power, that a person is able to demonstrate growth in these character qualities. An elder must live a life committed to the Lord Jesus Christ and have a pure heart cleansed by the Holy Spirit and the Word of God. Although God calls all Christians to grow and strive for these qualities, the elders are to be leaders who must already show maturity in each of these areas.

Each character quality will be measured with a 1 to 7 scale, 1 meaning you do not see this characteristic in yourself at all, while 7 represents the ongoing presence, growth and maturity of this particular character quality. **Since you will email this document, please PUT IN BOLD AND UNDERLINE THE NUMBER YOU FEEL BEST DESCRIBES THIS QUALITY IN HIS LIFE.**

Name of Nominee: _____

Your Name _____

God's Character Requirements

2. **Above Reproach:** Your character is such that any one inside the church or outside the church would not be able to find fault in your character that would bring shame on the church or the name of Christ. You seek to live a life of integrity before the world as well as behind closed doors.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

3. **The Husband of One Wife:** Literally, this is translated "*a one woman man*". It is neither a requirement to be married nor is it a demand to have never gone through a divorce. Yet, if you are married, you have been totally faithful to your wife in thought, emotions and actions.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

5. **Temperate:** Refers to a person that uses sound judgment. It paints a picture of calm water. A temperate person is levelheaded, calm, and balanced with no major ups and downs.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

6. **Self-control:** A good translation might read "a person who is sensible". It describes a man who uses good common sense along with his intelligence. Self-control would govern decisions. A self-controlled man makes decisions and conducts his behavior with an understanding of Christian liberty and discipline in all areas of life.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

7. **Respectable:** Refers to a person's good behavior in the world not just in the confines of the church population. The respectable person's character is appreciated and well liked by his colleagues and acquaintances.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

8. **Hospitable:** This word is derived from a compound word consisting of the words "Love" and "Stranger". Thus, a hospitable man would be a lover of strangers, one who would take the initiative to opening his heart to those outside the church. The hospitable person's heart is driven by love and compels them to take the initiative to reach out not only to the stranger but also to the lonely and alienated.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

14. Able to Teach: The word conveys both the ability to teach as well as the character trait of being teachable. He desires to continue to learn. One who is able to teach has both spiritual and psychological maturity in using pedagogical skills. It also infers that the potential elder is already participating in the teaching ministry of the church where he is encouraging those in the church.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

15. Not given to Drunkenness: This word picture is of a man who does not linger for a long time beside his wine. Paul is not demanding abstinence but he is very clearly prohibiting drunkenness. Drunkenness is prohibited throughout Scripture.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

16. Not violent: This same word is used for a “piano hammer” in Modern Greek. “Not a striker” is the literal translation used by the King James Version. The point is he is not to be a physically violent man. However, this Greek word is used for a person who gives sharp reprimands. Thus, he is not to be physically violent, verbally abusive or exhibit a violent temper.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

17. Gentle: A gentleperson in this context would not be too harsh with punishment. He would understand when dealing with the shortcomings of others. He is able to understand a different point of view. He is not going to retaliate in kind and demand his rights. He is willing to give a second chance. At the same time, he is able to draw the line in a firm but gentle manner.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

18. Not Quarrelsome: This word comes from the same root word as the word “macho” but with the prefix changing the word to “not macho” or “not a brawler”. The picture this word gives is one who is unarmed. This prohibition is enacted against the man who is unpredictable. He could be fine one minute and the next he is starting a fight.

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

19. Free from the Love of Money: This phrase comes from the words love and silver or money. When the prefix is added to make this a negative, it reads not a lover of money. When a person loves something, it impacts everything he does. This is true when he loves money. It will impact every decision he makes on the session leading to spending when the church should not spend or not spending when it should

1-----2-----3-----4-----5-----6-----7
 Not Present Mature

20. Manage the Family Well: This trait demands three things; 1. The elder must manage his family well. 2. His children must obey him with all dignity. 3. His children must be believers and must not be living wild lives. The emphasis is on the word “well”, meaning the manner in which he manages his family results in the respect from his family. The elder who is “leading well” his wife and children possesses the character God demands for those in leadership in His church. God is not demanding total

perfection in every child at every moment. Rather, God demands that the elder be consistent with all members of his family in leading his family

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 14. Not a Recent Convert:** Paul's prohibition is against new converts being selected as elders. The result of putting a new convert in the office of elder would be the elder becoming puffed-up. Being puffed-up or prideful causes foggy or cloudy thinking. To put this in the positive, God demands humility in those who are elders.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 16. He must have a Good Reputation with Outsiders:** The concern of this character trait is the elder should have as good a reputation outside the church as he does inside the church. Paul probably understood that his colleagues would see him more frequently than those who saw him only at church would. The character issue is the consistent living out of all character the traits in front of people who see him daily and outside of church.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 17. Not Overbearing:** An overbearing man is obstinate in his own opinion and refuses to listen to others. He is a self-centered man. He is his own authority. He is often greedy, vain, self-pleasing and arrogant. A self-willed man builds the world around himself. He wants to do as he pleases.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 19. Quick Tempered:** Paul has a problem with a man who is prone to anger, hot tempered or becomes provoked at the least incident being a shepherd of God's flock. This man is emotionally immature. He allows emotions to get out of control before thinking. This includes letting anger result in physical retaliation or verbal retaliation. Anger is sinful when it becomes vengeful. The character trait Paul is looking for is for the elders to have the character of God's long-suffering.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 20. Loves What is Good:** Scripture is demanding the opposite of loving self. He desires a selfless attitude. John Calvin saw this demand as being devoted to kindness. Thus, an elder should be ready to do that which is beneficial to others. He should seek to do helpful, kind things for other people. He is to be loving, generous, and kind toward all people in the church and outside the church.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 22. Upright:** Upright is used two different ways that are related to each other. Upright is used in our salvation process in that we are made righteous (upright) in God's sight by faith in Jesus Christ. The other use is that once we are made upright we are to be upright. The first upright must bring about the second upright. Thus, the elder must be a mature believer (made upright by faith) and has been motivated for a period of time to be just or upright. He can be counted on to be a principled man and

to make fair, just, and righteous decisions for the church. “The righteous care about justice for the poor...” Proverbs 29:4

1-----2-----3-----4-----5-----6-----7
Not Present Mature

23. **Holy:** Holiness requires both the internal sanctification of the heart and the external action that goes along with the internal spiritual rebirth. Purity is desired, yet without legalism or legalistic tendencies.

1-----2-----3-----4-----5-----6-----7
Not Present Mature

24. **Disciplined:** Paul is concluding with the command that an elder must have control over every aspect of his life. He controls his affections, his lusts and appetite for all things. Paul uses this same character trait in his illustration of an athlete who in his training, must be disciplined in every area of his life. (food, rest, exercise...) This is also the picture Paul leaves us with for the elder. Are the areas of rest, exercise, study, morality, prayer, gentleness, non-violence, speech ... under his “discipline”?

1-----2-----3-----4-----5-----6-----7
Not Present Mature

Please attach this to your letter endorsement. Do NOT mail this separately, but email as one document to: Rev. Rick Gilmartin, Tabernacle Presbyterian Church at: rick@tab-pres.org

APPENDIX D: WIFE'S EVALUATION OF A CANDIDATE APPLICANT

Wife's Evaluation Form for an applicant to come under care of Blue Ridge Presbytery (PCA)

I Timothy 3:2-7

"²Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own family well and see that his children obey him with proper respect. ⁵(If anyone does not know how to manage his own family, how can he take care of God's church?) ⁶He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap."

Titus 1:6-8

"An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. ⁷Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined."

God's Character Requirements

For Elders In The Church

In I Timothy 3 and Titus 1, Paul lists twenty-one character qualities required for a ruling elder in a church. This questionnaire is being used in our church as part of the nomination process for elders. The character of a person is observed through his behavior; such as his interaction with people, his reaction and response in certain situations, and the priorities and goals he values in life. Paul stresses the importance of the character of a person over the actual job description for the elder.

Your husband has been nominated for the office of ruling elder. We are asking you to fill out this evaluation form and turn it into the pastor sealed in the envelope you were given. Your evaluation, along with the others, will be handled in a confidential manner being read only by your pastor. Please be honest in your assessment of your husband.

Remember that no one is perfect and we are not looking for perfect scores. It is only by God's mercy, grace, forgiveness and power, that a person is able to reflect these character qualities. An elder must live a life committed to the Lord Jesus Christ and have a pure heart cleansed by the Holy Spirit and the Word of God. Although God calls all Christians to grow and strive for these qualities, the elders are to be leaders that must already be mature in each of these areas. It is important for you to have observed, in your home, genuineness, conviction, honesty and growth in each of these character qualities.

Each character quality will be measured with a 0 to 7 scale. 1 meaning you do not see this characteristic in your husband at all, while 7 represents the ongoing presence, growth and maturity of this particular character quality. A "0" means you do not know sufficiently to answer the question. **Since you will email this document, please PUT IN BOLD AND UNDERLINE THE NUMBER YOU FEEL BEST DESCRIBES THIS QUALITY IN HIS LIFE.** And then discuss your answers with your husband.

If you have any questions concerning this survey, please do not hesitate to contact us. Thank you for taking the time to respond to this questionnaire and assist us in the nomination process.

27. Manage the Family Well: This trait demands three things; 1. The elder must manage his family well. 2. His children must obey him with all dignity. 3. His children must be believers and must not be living wild lives. The emphasis is on the word “well”, meaning the manner in which he manages his family results in the respect from his family. The elder who is “leading well” his wife and children possesses the character God demands for those in leadership in His church. God is not demanding total perfection in every child at every moment. Rather, God demands that the elder be consistent with all members of his family in leading his family

0
Do not know

1-----2-----3-----4-----5-----6-----7
Not Present Mature

14. Not a Recent Convert: Paul’s prohibition is against new converts being selected as elders. The result of putting a new convert in the office of elder would be the elder becoming puffed-up. Being puffed-up or prideful causes foggy or cloudy thinking. To put this in the positive, God demands humility in those who are elders.

0
Do not know

1-----2-----3-----4-----5-----6-----7
Not Present Mature

17. He must have a Good Reputation with Outsiders: The concern of this character trait is the elder should have as good a reputation outside the church as he does inside the church. Paul probably understood that his colleagues would see him more frequently than those who saw him only at church would. The character issue is the consistent living out of all character the traits in front of people who see him daily and outside of church.

0
Do not know

1-----2-----3-----4-----5-----6-----7
Not Present Mature

18. Not Overbearing: An overbearing man is obstinate in his own opinion and refuses to listen to others. He is a self-centered man. He is his own authority. He is often greedy, vain, self-pleasing and arrogant. A self-willed man builds the world around himself. He wants to do as he pleases.

0
Do not know

1-----2-----3-----4-----5-----6-----7
Not Present Mature

21. Quick Tempered: Paul has a problem with a man who is prone to anger, hot tempered or becomes provoked at the least incident being a shepherd of God’s flock. This man is emotionally immature. He allows emotions to get out of control before thinking. This includes letting anger result in physical retaliation or verbal retaliation. Anger is sinful when it becomes vengeful. The character trait Paul is looking for is for the elders to have the character of God’s long-suffering.

0
Do not know

1-----2-----3-----4-----5-----6-----7
Not Present Mature

22. Loves What is Good: Scripture is demanding the opposite of loving self. He desires a selfless attitude. John Calvin saw this demand as being devoted to kindness. Thus, an elder should be ready to do that which is

beneficial to others. He should seek to do helpful, kind things for other people. He is to be loving, generous, and kind toward all people in the church and outside the church.

0 Do not know 1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 25. Upright:** Upright is used two different ways that are related to each other. Upright is used in our salvation process in that we are made righteous (upright) in God’s sight by faith in Jesus Christ. The other use is that once we are made upright we are to be upright. The first upright must bring about the second upright. Thus, the elder must be a mature believer (made upright by faith) and has been motivated for a period of time to be just or upright. He can be counted on to be a principled man and to make fair, just, and righteous decisions for the church. “The righteous care about justice for the poor...” Proverbs 29:4

0 Do not know 1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 26. Holy:** Holiness requires both the internal sanctification of the heart and the external action that goes along with the internal spiritual rebirth. Purity is desired, yet without legalism or legalistic tendencies.

0 Do not know 1-----2-----3-----4-----5-----6-----7
Not Present Mature

- 27. Disciplined:** Paul is concluding with the command that an elder must have control over every aspect of his life. He controls his affections, his lusts and appetite for all things. Paul uses this same character trait in his illustration of an athlete who in his training, must be disciplined in every area of his life. (food, rest, exercise...) This is also the picture Paul leaves us with for the elder. Are the areas of rest, exercise, study, morality, prayer, gentleness, non-violence, speech ... under his “discipline”?

0 Do not know 1-----2-----3-----4-----5-----6-----7
Not Present Mature

Thank you for completing this evaluation.

| Please email this form to Rev. Joe Holland at joe@christcov.com

**APPENDIX E: CANDIDATE ANNUAL REPORT INCLUDING
INSTRUCTOR ANNUAL REPORT AND MENTOR ANNUAL REPORT**

CANDIDATE ANNUAL REPORT

Please briefly fill out the applicable lines. If a line is not applicable, write *N/A*. This is not a test and so there are not necessarily any right or wrong answers. If you are married, please keep a copy and go over the completed report with your wife.

PERSONAL

Today's date: _____

Name: _____

Your Birthdate: _____

Current address: _____

Phone #: _____ (h)
 _____ (w)
 _____ (c)

Email address: _____

Wife's name: _____

Wedding date: _____

Childrens' name(s) & age(s):

Do you expect your address or phone number to change in the next year? If so, please write the new information below, or inform the LDC committee when you do know.

HOME CHURCH (if away at seminary, or other training)

Home Church name & city:

Approximate number of times/year you are able to visit them:

How often are you otherwise in touch with them:

Who is the pastor or elder that you are closest to there?

CURRENT CHURCH & MINISTRY

Current/Seminary Church name & city:

What is your favorite thing about this church?

What meetings & activities do you regularly attend there?

How many times have you been able to preach there or elsewhere?

How often are you able to lead in worship or prayer there or elsewhere?

What other ministries are you involved in at the church?

Who is the pastor or elder that you are closest to there?

What is your favorite ministry you do at this church?

What is your least favorite ministry to do at this church?

What do you believe your strongest gifts to be?

What gifts are you most lacking?

Are you being regularly and personally discipled by an older/more mature Christian man? If so, please describe that briefly:

Are there any Christians that you are personally discipling right now? If so, describe that briefly.

Are there any non-Christians that you are personally getting to know and evangelizing right now? If so, describe that briefly.

CALLING

The date you expect to graduate:

Do you still feel called to the Gospel ministry? (If no, please explain on another sheet of paper.)

Do you still wish to remain under the care of The Presbytery of the Blue Ridge? (If no, please explain on another sheet of paper.) _____

What do you see yourself doing immediately after seminary?

What are your plans for the next year (Lord willing)?

How can we help you work through your calling?

COURSEWORK

How many courses/hours have you completed? How many more to graduate?

Who is your main seminary advisor? Did you give the attached report for him to fill out?

What has been your favorite seminary course so far? Why?

What has been your least favorite seminary course so far? Why?

What has been your hardest seminary course so far?

(Optional) Who have been your favorite seminary professor(s) so far? Why?

What has been your favorite assigned book so far? Why?

What other books/articles have moved your soul? Why?

Your GPA (give scale; example: 3.2 out of 4.0):

(Optional) Would you recommend your seminary to other candidates? Why or why not?

FAMILY & DEVOTIONS:

Do you have a regular time of prayer and meditation upon the Word?

Briefly describe this time:

Do you have regular family worship?

Briefly describe these times together:

How would you generally describe your relationship with your wife?

Are you receiving any needed counsel/encouragement in your marriage? From whom?

How would you generally describe your abilities as a father?

How can we help encourage you in your role as husband & father?

Are you in some sort of accountability group with other men?

If so, briefly describe this group:

For what spiritual blessings are you continually thankful to God?

What personal struggles/sins are you wrestling with right now? How are you applying the Gospel to these struggles/sins? How can we help encourage you through these?

DOCTRINAL

Have you read the entire Westminster Confession of Faith? If not, how much?

Have you read the entire Shorter Catechism? If not, how much?

Have you read the entire Larger Catechism? If not, how much?

Do you find yourself in general agreement with its system of doctrine?

Which parts of the Westminster standards are you struggling through or have questions about?

Which other doctrinal areas are you wrestling with right now?

How can we help you resolve your questions?

WORK & FINANCES

For what temporal blessings are you thankful to God?

How would you generally describe your financial situation?

If working (besides study) where are you working, and how many hours/week?

If your wife is working (outside the home), where is she working, and how many hours/week?

PRAYER REQUESTS

Please name one or two things for which you would most like us to pray about for you:

APPENDIX F: Instructor Annual Report

Blue Ridge Presbytery
Leadership Development Committee

Dear Sir:

We have been given the task of the spiritual oversight of our candidates' preparation for the gospel ministry. Our Book of Church Order requires that we secure an annual report from their instructors as to their "deportment, diligence, and progress in study." We would greatly appreciate it if you would fill out the following form (by hand is fine) and return it to our candidate, so that he might mail it to us as soon as possible. If any constructive criticism is offered, please take this opportunity to discuss your honest concerns with our brother. Thank you!

Date: _____

Candidate's name: _____

Your name, title, and position: _____

How long have you known the candidate?

In what capacities? (Professor, advisor, pastor, etc.)

DEPORTMENT: Please describe briefly the candidate's Christian character, as you have had opportunity to observe it. Does he appear to apply the Gospel to himself and his fellows in routine and/or difficult circumstances? (On all these questions, if you do not have enough personal knowledge, please so indicate.)

DILIGENCE: Please describe the candidate's performance, preparation, and enthusiasm towards his coursework as you have observed it. Does he appear to enjoy his work, or is he merely enduring it?

PROGRESS: Please offer your opinion as to our brother's progress towards the Gospel ministry, in both academics and piety. What type of call or situation do you believe he should pursue (or avoid!) immediately after seminary?

Signed,

Name

Date

APPENDIX G: Mentor Annual Report

Blue Ridge Presbytery
Leadership Development Committee

Dear Mentor,

Thank you for your ministry to this candidate. As you probably know being under care can sometimes feel like anything but that and your ministry is a vital part of helping this man grow into a minister of the Gospel. Below you will find a brief series of questions for you regarding your candidate. Please answer them frankly. As a committee we are zealous to offer whatever assistance we can to help all of our candidates wrestle with their calling and move further down the road that God has laid out for them. Your time in this is greatly appreciated.

Your Servants,
The Leadership Development Committee

Candidate's Name: _____

Your Name: _____

Approximately how often have you spoken with the candidate in the last year?

Please describe briefly the development of this candidate's character over the last year. What do you see as his chief need of development in the area of character?

Are there any areas of theological difficulty that the candidate is struggling with? Describe his willingness to learn in these areas.

Please describe the candidate's level of openness with you concerning his personal struggles relationally, academically, and/or spiritually.

Are there any areas of concern that you think the committee should be aware of?

Are there any areas of rejoicing that we can join with you in concerning this candidate?