

**Examination Process
Committee on Ministry
Presbytery of Carlisle**

Introduction

The Book of Order in paragraph G-11.0402 states that when any minister is seeking membership in a given Presbytery “*the presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church*”.

Additionally, the 217th General Assembly (2006) approved an Authoritative Interpretation (AI) on section G-6.0108 of the Book of Order (see Appendix A and B for full text of G-6.0108 and the AI). In summary, the AI affirmed the standards for church office are set forth in the Constitution of the Presbyterian Church (U.S.A.). These standards are established and amended only by the whole church and are applied locally as governing bodies examine candidates for offices within the Church.

A candidate or examinee may declare a reservation (scruple) to a scriptural or constitutional standard. The examining body must determine where any expressed reservation is considered a departure from an essential of Reformed faith thus barring the candidate from ordination and/or installation and/or membership. The examination and decision to ordain and/or to install and/or admit to membership must comply with the requirements of the Constitution.

Furthermore, the AI urges that an examination be conducted *reasonably, responsibly, prayerfully and deliberately*, and that such an examination is subject to review by a governing body. For the sake of clarity, the Presbytery of Carlisle has sought to define these terms as follows.

***Reasonably* – (reasonable: fair and sensible; as much as is appropriate or fair; fairly good or average.)**

The examining committee shall exercise good judgment and sound sense in the exam process. Questions shall be pertinent to the situation under consideration (e.g. Service in a Congregation, Member at Large, other Validated ministries, Honorably Retired) and directly related to the specific duties the examinee shall undertake. All candidates will be given the same list of theological questions to consider in preparation for meeting with the examining committee.

***Responsibly* - (responsible: having an obligation to do something, or having control over or care for someone; being the cause of something and so able to be blamed or credited for it; morally accountable for one’s behavior; capable of being trusted.)**

The examining committee shall conduct itself in a trustworthy manner being accountable for it’s actions. Questions shall not be “leading” or phrased in such a manner as to elicit a specific or singular response. The examining committee shall ask the examinee if he/she would like to share any specific reservations regarding Scripture or Confessional Standards of the PC(USA).

***Prayerfully* – (prayerful: characterized by the use of prayer; given to prayer; devout.)** All exams shall be opened and closed with prayer. The examining committee is most concerned with discerning God’s will. We seek the guidance of the Holy Spirit to discover the suitability of the candidate or minister to the particular call. During difficult deliberations, the exam committee shall pause and pray for guidance, compassion and wisdom.

***Deliberately* –(deliberate: done consciously and intentionally; careful and unhurried; as a verb, engaged in long and careful consideration.)** The exam committee shall be intentional and conscientious in its questioning. It shall reach its decisions after careful consideration of all aspects of the exam. If an examinee declares a “scruple” (see section *Declaration of a Scruple* for definition) or if the members of the examination committee express reservations concerning the appropriateness of a particular call, a decision on the call will be delayed.

Given the above directives from the Constitution and the 217th General Assembly, the Presbytery of Carlisle sets forth the following process for examining all ministers and candidates desiring membership in the Presbytery, for those seeking to become Commissioned Lay Pastors and for non-members seeking to be added to the Pulpit Supply List.

Who Must Participate In an Examination

All ministers and candidates wishing to join the Presbytery of Carlisle must participate in the exam process. This includes:

- candidates seeking ordination;
- ministers considering a call from a member church;
- ministers from another presbytery considering a designated, interim or temporary position with a member church;
- ministers seeking transfer from another presbytery as a Member at Large;
- ministers seeking to validate a ministry;
- retired ministers seeking transfer from another presbytery.

Additionally, all elders seeking the position of a Commissioned Lay Pastor and any non-member of the Presbytery wishing to be added to the Pulpit Supply List shall participated in the exam process.

Examination Process

The examination process and required documentation for candidates seeking ordination and ministers seeking a call from a member church is found in **Appendix C: “Process for Candidates for Installed Pastoral Positions”**.

The examination process and required documentation for all ministers seeking membership in the Presbytery of Carlisle as a Member at Large, engaged in a specialized ministry or as an Honorably Retired pastor is found in **Appendix D: “Process for Receiving Members in the Presbytery”**. Those ministers who are engaged in a specialized ministry must also complete the **“Application for Validating A Specialized Ministry”** which is attached as **Appendix E**.

Elders seeking the position of a Commission Lay Pastor will follow the exam process found in **Appendix D**.

Those non-ministers who wish to be added to the Pulpit Supply List will follow the exam process found in **Appendix D**.

Exam Questions

In an effort to be reasonable yet intentional during the exam process and to insure that a candidate’s knowledge and understanding of the Reformed tenets is satisfactory, the COM has developed a list of questions that may be used during the exam. In addition to questions of theology, the list also includes questions on polity as well as some general questions. These questions can be found in **Appendix F: “Questions for Examining Prospective Members”**.

The exam committee is not limited to these questions nor is there an accompanying list of answers to the questions. The list is provided as an aid to stimulate a deeper exploration of a candidate’s beliefs and commitments.

The list of questions will be sent to all candidates who are considering a call from a member church prior to their second exam. All other candidates will receive the list prior to their initial exam

Declaration of a Reservation (*Scruple*)

Although the word “scruple” was not specifically used in the AI of the 217th General Assembly, the word “scruple” has frequently been used to indicate a reservation that a candidate or minister may have with regard to a provision within our Constitution (*The Book of Order and The Book of Confessions*). The premise of declaring a scruple dates back to the Adopting Act of 1729 where candidates were allowed to declare reservations with specific articles of the Westminster Confession.

If during the exam process a candidate declares a scruple, the examining committee shall deliberate and consider whether or not the scruple is in violation of an essential standard of Reformed faith and practice as found in scripture or the Constitution (the reservation may be one of belief. The examining committee may want to deliberate if it discerns a concern even if the examinee does not specifically declare a scruple. If a declared scruple and/or a concern of the examining committee is determined to be in conflict with Reformed standards, scripture or the Constitution, the process below will be followed.

Define: spend what ever time is necessary with the candidate to insure that the scruple is clearly understood;

Discernment: the exam process shall be suspended for a period of discernment during which the report of the examining committee shall be delayed for four weeks.

Report: The Chair of COM will be informed in writing that a scruple has been declared by the examinee with specific details of the scruple;

Appoint a Team: The Chair of COM shall appoint a team to study the scruple and determine whether the stated belief is violating a standard of the Reformed tradition and if so, is the belief violating an essential standard for effective ministry;

Team Report: The team will report its conclusion to the Chair of COM and such report will be presented to the full COM for its deliberation;

Violation: Should the COM find the scruple to be in violation of a non-essential standard, then the candidate may resume the examination process. Should the COM find that the scruple is in violation of an essential standard to ministry, the examination process shall be terminated and the candidate shall be advised that the request for membership to the Presbytery of Carlisle has been denied.

Appeal: The candidate may appeal such a denial to the full Presbytery within 30 days of this decision.

**Book of Order
G-6.0108**

a. It is necessary to the integrity and health of the church that the persons who serve in it as officers shall adhere to the essentials of the Reformed faith and polity as expressed in *The Book of Confessions* and the Form of Government. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained.

b. It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek or hold office in that body. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves.
(G-1.0301; G-1.0303)¹

c. Persons seeking to be received as candidates for ministry in the Presbyterian Church (U.S.A.) shall have their attention drawn to the constitutional documents of the church including its statement on freedom of conscience. (G-14.0304)

Nov. '07

¹ Very early in the history of the Presbyterian Church in the United States of America, even before the General Assembly was established, the plan of reunion of the Synod of New York and Philadelphia contained the following sentences: "That when any matter is determined by a major vote, every member shall either actively concur with or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism. Provided always that this shall be understood to extend only to such determination as the body shall judge indispensable in doctrine or Presbyterian government." (Hist. Dig. (P) ;. 1310.) (Plan of Union of 1758, par. II.)

Peace, Unity & Purity Report
Approved by 217th General Assembly
Authoritative Interpretation

The Task Force on Peace, Unity and Purity of the Church recommends that the 217th General Assembly (2006) approve the following authoritative interpretation of section G-6.0108 of the *Book of Order*:

- a. *The Book of Confessions* and the Form of Government of the *Book of Order* set forth the scriptural and constitutional standards for ordination and installation.
- b. These standards are determined by the whole church, after the careful study of Scripture and theology, solely by the constitutional process of approval of the General Assembly with the approval of the presbyteries. These standards may be interpreted by the General Assembly and its Permanent Judicial Commission.
- c. Ordaining and installing bodies, acting as corporate expressions of the church, have the responsibility to determine their membership by applying these standards to those elected. These determinations include:
 - (1) Whether a candidate being examined for ordination and/or installation as elder, deacon, or minister of Word and Sacrament has departed from scriptural constitutional standards for fitness for office.
 - 2) Whether any departure constitutes a failure to adhere to the essentials of Reformed faith and polity under G-60108 of the *Book of Order*, thus barring the candidate from ordination and/or installation.
- d. Whether the examination and ordination and installation decision comply with the constitution of the PCUSA, and whether the ordaining/installing body has conducted its examination reasonably, responsibly, prayerfully, and deliberately in deciding to ordain a candidate for church office is subject to review by higher governing bodies.
- e. All parties should endeavor to outdo one another in honoring another's decisions, according the presumption of wisdom to ordaining/installing bodies in examining candidates and to the General Assembly, with presbyteries approval in setting standards.

**Process for Candidates for Installed Pastoral Positions
Committee on Ministry
Presbytery of Carlisle**

1. The Pastor Nominating Committee (PNC) through the PNC Liaison will request an examination interview with the Committee on Ministry (COM) for each candidate brought to town.

This first interview (#1) will help to determine the “fit” between the candidate and the congregation, as well as provide an opportunity for the candidate to explore, with the COM interview team, any questions related to the congregation. The Church Information Form (CIF), Personal Information Form (PIF), a one page biography and a one page written personal faith statement are to be provided to the interview team members in preparation for the examination.

The candidate’s statement of faith will be read and discussed. The subject areas to be mentioned in the statement of faith (no more than two pages double-spaced or one page single-spaced) are: triune God, person and work of Jesus Christ, authority of Scripture, nature of church - connectional community of faith; worship/Sacraments, and descriptions of growth in faith.

2. The COM interview team will determine whether it is advisable for the PNC to continue to pursue the candidate or not, and it will provide this information to the PNC. If the interview team does not recommend that the PNC continue with a particular candidate, the PNC may choose to continue nevertheless, but will do so with the awareness that the interview team and COM will not make a favorable recommendation to Presbytery.
3. When the final candidate has been selected by the PNC, the candidate will appear before an interview team from COM’s Credentials and Churches Seeking Pastors Subcommittees for a detailed examination (interview #2) and before the full COM at its regular monthly meeting (interview #3). These interviews will provide opportunity for the candidate to meet a larger number of members of the Presbytery, and will offer, in a spirit of collegiality, the occasion for more discussion regarding the candidate’s relationship to the Presbytery and any issues related to the particular congregation.

Prior to interview #2, the final candidate shall provide for distribution to COM’s Credentials Subcommittee:

A statement of faith (the candidate’s statement of faith discussed in light of any revisions made since the first interview),

The completed and signed Background Disclosure Form, which also indicates compliance with the Sexual Misconduct Policy of the Presbytery of Carlisle,

The completed and signed sign-off form giving permission to the Executive Presbyter to complete a ScreenNow background check,

For Pennsylvania residents, the original documents showing the results of police and child welfare records screenings from state of residence.

Also prior to interview #2, the PNC Liaison shall provide to COM's Credentials Subcommittee:

- * Copies of the completed call form with terms of call (four original copies)
- * A report of the steps of implementation of equal employment opportunity for this search, including the statistical reporting of ethnic candidates considered (on the appropriate GA form)

During interviews #2 and #3, the terms of call will be reviewed and, if they are in order, approved "if the way be clear" (pending approval by the congregation) and request for transfer from Presbytery of membership will be made (pending approval of call by congregation).

At interviews #2 and #3, the COM grants permission for the candidate to be presented to and voted upon by the congregation. If the COM finds it advisable, the COM may elect not to make a recommendation, but may refer the final approval to the Presbytery.

4. Upon election by the congregation, the pastor-elect is introduced at the next Presbytery meeting. The COM will develop ways to introduce the pastor-elect, which may include the reading of the statement of faith and opportunity to discuss it.

* For differences between an installed and a designated pastoral position, refer to the Book of Order, G-14.0501e.

** If the candidate is under the care of and is to be ordained by Carlisle Presbytery a four-part process need be undertaken:

- * One or more members of the Committee on Preparation (CPM) in the interview team for exam #1 for a more in depth examination of the candidate's preparation.
- * The candidate must have certification of a diploma from a theological institution accredited by the Association of Theological Schools and acceptable to the Presbytery.
- * The Presbytery or a committee thereof shall hear the candidate preach a sermon.

On recommendation of COM's Credentials subcommittee, the candidate will be examined by the Presbytery in addition to the above COM process.

Note: If a PNC is involved in the call, a member of the PNC is welcome to sit with the exams as an observer.

**Process for Receiving Members into the Presbytery
Presbytery of Carlisle**

To begin the process for being received as a member of the Presbytery of Carlisle, a minister must be in contact with the Chair of the Committee on Ministry (COM), Credentials Subcommittee.

A multi-phased examination process is required:

With all candidates brought to the area, COM's Credentials and Churches Seeking Pastors Subcommittees shall conduct an examination (interview #1) into the match between the candidate and the congregation.

- * When the final candidate is identified, the Credentials and Churches Seeking Pastors Subcommittees shall conduct a more detailed examination (interview #2) of the candidate.
- * Following interview #2, the final candidate shall be briefly examined by the full Committee on Ministry (interview #3).
- * If the final candidate requires ordination, an appearance/examination on the floor of Presbytery is required in addition to the above.

Before interview #1 (above) can be conducted by the Credentials and Churches Seeking Pastors Subcommittees, the following are required:

- * A Church information Form (CIF),
- * The candidate's Personal Information Form (PIF),
- * The candidate's one page biography,
- * The candidate's statement of faith (no more than two pages double spaced or one page single spaced). Subject areas to be mentioned are: triune God; person and work of Jesus Christ; authority of Scripture; nature of church - connectional, community of faith; worship/Sacraments; and descriptions of growth in faith.

As part of the process, a Presbytery-to-Presbytery reference check will be conducted prior to interview #1.

Before interviews #2 and #3 (above) can be conducted by the Credentials and Churches Seeking Pastors Subcommittees and COM, the following additional items are required:

- * The candidate's statement of faith B revised in light of interview #1,
- * Sexual misconduct signature page from PIF (can be printed from PCUSA web site),
- * Original documents showing the results of police and child welfare records screenings from state of residence,
- * Completed signature page (attachment A) from the Sexual Misconduct Policy of the Presbytery of Carlisle.

Exceptions may be considered on a case-by-case basis.

If the minister will be serving as a chaplain, granting an endorsement to administer the Sacraments for the duration of the ministry must be considered as part of the validation process.

At the direction of the Committee on Ministry, the Stated Clerk will then request the transfer from the presbytery of membership.

Note: For Carlisle Presbytery candidates seeking ordination, one or more members of the Committee on Preparation for Ministry (CPM) shall participate in the Credentials Subcommittee interview (interview #1) for a more in-depth examination of the candidate's preparation.

The candidate must have certification of a diploma from a theological institution accredited by the Association of Theological Schools and acceptable to the Presbytery.

The Presbytery or a committee thereof shall hear the candidate preach a sermon.

On the recommendation of the Credentials Subcommittee, the candidate will be examined by the Presbytery rather than the COM (but all other information on the person needs to be provided to the COM in order for it to determine its recommendation to the Presbytery).

November 2007

Policy on Criminal Background and Child Abuse Clearances

Action - Pastor Nominating Committees of churches should encourage candidates to initiate the police and child abuse checks at the beginning of their interview process and that these clearances must be received by the Stated Clerk prior to their final interview with the COM. Congregational meetings may not be called until these clearances are received and determined to be satisfactory by both the Executive Presbyter and Committee on Ministry chair. (COM 1/06)

COM will start with ScreenNow (national criminal background check), which the COM will pay the cost, but we still require the candidate/minister to pay for these (this had been a former practice):

- * The police background check.
- * The child welfare abuse checks (in the current state of residence).

October 2006

Procedures for Validating Specialized Ministries Presbytery of Carlisle

The *Book of Order* (G-11.0403) directs that a presbytery shall determine the ministers of the Word and Sacrament who shall be its members . . . guided by written criteria developed by the presbytery. In the Presbytery of Carlisle, it is the responsibility of the Committee on Ministry to develop such written criteria for validating the callings of those ordained minister members within its bounds who seek to establish or engage in specialized positions, either beyond the usual pastoral role within congregations or outside the employ of the Presbyterian Church and its boards and agencies.

Criteria for installation in validated Specialized Ministries in this Presbytery are consistent with the standards for all “continuing members” (see G-11.0403a-e). Establishing or validating Specialized Ministries require actions and commitments from both the Presbytery and the individual called, as delineated below.

Presbytery Commitments

In validating its own extraordinary callings for ordained persons, the Presbytery of Carlisle, following the standards of G-11.0403, requires that Specialized Ministries:

Shall be in demonstrable conformity with the Christian mission of God’s people in the world as set forth in the *Holy Bible*, the *Book of Confessions*, and the *Book of Order*;
 Shall be one that serves others, aids others, and enables the ministries of others;
 Shall have clear, sustainable lines of accountability and oversight of the ministry to either the Presbytery or of a Presbytery-recognized board or agency; and
 Shall carry out the stated mission of the Presbytery within that of the larger Church. (see G-11.0103).

In recognizing and confirming the ministry as a sustainable part of its own Christian mission, Presbytery of Carlisle extends to those in validated ministries collegial solidarity, liaison, oversight, discipline, and prayerful support.

Presbytery of Carlisle recognizes the need for those in isolated ministries for a collegial support community of Presbytery colleagues, to include an ongoing fellowship and joint worship time. It is cognizant that their special responsibilities may preclude full participation in Presbytery activities, and it will schedule some Presbytery meetings to allow those in validated ministries to attend them.

Individuals’ Commitments

In accepting a call to a Presbytery of Carlisle-validated ministry or in seeking its validation for a new ministry, an individual will:

- ◆ Act in accordance with the Presbyterian Church’s constitutional provisions concerning such ministries;
- ◆ Show evidence of theologically informed fidelity to God’s Word (Master of Divinity degree or its equivalent and completion of the requirements for ordination);
- ◆ Show evidence of preparation and skills appropriate to the special role;
- ◆ Remain accountable to the Presbytery of Carlisle through an annual review;
 - a. For annual validating of an approved Specialized Ministry, submit an “Annual Review of Validated Ministries” form to the Presbytery’s Committee on Ministry by 1 November of each year;
 - b. For new Specialized Ministries, make written application to the Presbytery’s Committee on Ministry using an “Application for Validating a Specialized Ministry” form, and provide its Credentials Subcommittee with;

- i. A statement of faith (no more than two pages double spaced or one page single spaced). Subject areas to be mentioned are: triune God; person and work of Jesus Christ; authority of Scripture; nature of church - connectional, community of faith; worship/Sacraments; and descriptions of growth in faith;
 - ii. A one-page biography including one's sense of call and previous ministry experience;
 - iii. Give evidence of theologically informed fidelity to God's Word. This requires educational standards and professional skills that are comparable to those required for ordained pastoral ministers or the completion of requirements for ordination;
 - iv. The special ministry's salary and benefits information, to include pension plan coverage;
 - v. A completed signature page from the Sexual Misconduct Policy of the Presbytery of Carlisle;
 - vi. A list of personal references;
 - vii. Original documents showing the results of police and child welfare records screenings from state of residence and;
 - viii. Evidence of liability insurance (if appropriate).
- c. Undergo a personal examination by the Committee on Ministry.

Openness and Continuity

Presbytery will continue to welcome long-recognized special ministries such as Presbyterian agencies, military chaplains, church theologians, Bible and religion professors, hospital chaplains, prison ministries, and college chaplains.

While new initiatives for special ministries need be examined individually and prayerfully, the Presbytery of Carlisle remains eager to explore new forms of ministry and to make creative use of people's gifts and talents in furthering God's work.

June 2006

**Application for Validating a Specialized Ministry
Presbytery of Carlisle**

The Book of Order (G-11.0411) requires that any member of the Presbytery of Carlisle or candidate for membership who feels called to labor in a Validated Ministry within its bounds must obtain prior permission of the Presbytery which is accomplished through the Committee on Ministry (COM). In order for COM to fulfill this responsibility and report its actions to the Presbytery, please answer the following questions. Your responses are not limited to the spaces provided and you may use additional sheets as required.

Date: _____

Name: _____

Address: _____

Telephone: _____

E-Mail Address: _____

Type of Ministry to be Validated: _____

Employer or Agency to which you will be accountable: _____

Address of Employer/Agency: _____

Supervisor's Name: _____

1. Seminary & Date of Master of Divinity Degree:

2. Date and place of Ordination:

3. If not ordained, Presbytery where you are under care and name and telephone number of Chair of Committee on Preparation:

Exam Questions

Listed below are a number of questions that could be used during the exam of a candidate considering a call and/or for someone desiring to join Carlisle Presbytery. The intent of the questions is to evoke a response and stimulate deeper exploration of a candidate's beliefs and commitments. There is not, nor should there, a corresponding list of correct answers.

I. EXPLORING YOUR CALL

1. How are you discerning a call to the position for which you are being considered?
2. What excites you about ministry in the context/situation for which you are being considered?
3. What gifts for ministry to you bring to this new ministry?
4. What specifically would you do in the first year of ministry in that context?

II. THEOLOGY

A. Trinity

1. Imagine that you were conducting a confirmation class on the subject of the Trinity. How would you teach the class and how would you express your understanding of the Trinity?
2. Would you support replacing the traditional language of Father, Son, and Holy Spirit with more gender-inclusive language such as Creator, Redeemer and Comforter or Sustainer. How do you feel about gender-inclusive language?

B. Creation

1. How do you understand sin and evil?
2. How do you understand the role of human beings in God's creation?

C. Person and Work of Christ

1. How do you understand the person of Christ, the divinity and humanity of Jesus?
2. What is your understanding of the doctrine of atonement?
3. Describe how central is the death and resurrection of Christ to the Christian message?
4. How does God deal with the followers of other religions?
5. Explain your own understanding of Christology.
6. How important is Jesus to the church's worship, proclamation, life and mission?

C. Scripture

1. Explain in your own words how you understand the authority of scripture.
2. Which of our confessions best expresses your understanding of biblical authority?
3. What is your favorite translation of the scriptures and why?
4. What does the Bible say about itself?

D. Salvation by Grace through Faith

1. How do you understand the Reformation teaching of justification by grace through faith?
2. What is the difference between Justification and Salvation?
3. Please describe your experience of God's grace and your growth in the Christian life.
4. How do you understand the doctrine of salvation?

E. Election, Sovereignty, Stewardship, and the Transformation of Society

1. How do you understand the relationship between grace and free will?
2. The earliest confession of the Church was “Jesus is Lord.” How is Christ Lord in your own life and in society?
3. How important is God’s sovereignty in your theology and faith?
4. Express your understanding of stewardship.
5. How would you recommend to your congregation that it should “work for the transformation of society by seeking justice and living in obedience to the Word of God?” (*Book of Order*, G-2.0500.a.4)
6. Election is a strong reformed theme. What do you understand by it?
7. How would you summarize the church’s mission?
8. What does the term “priesthood of all believers” mean to you?

F. Other Theological Questions

1. Identify two major theologians and how they have influenced you.
2. What is your favorite confessional statement and why?
3. What do you see to be the critical issues facing the church today?
4. Are there any doctrinal statements of our denomination with which you disagree and how would they affect your ability to serve the congregation?
5. What teachings or emphasis of John Calvin do you appreciate in our Reformed heritage?

III. Sacraments

1. How do you understand the real presence of Christ in the Sacraments?
2. How often would you like to see the Lord’s Supper celebrated in worship? Why?
3. Would you ever re-baptize someone?
4. How would you explain the nature of baptism to a child’s parent(s)?
5. How would you instruct your congregation to receive the most benefit when celebrating the Lord’s Supper?

IV. Polity

1. What do you like about Presbyterian polity? How do you see the strengths and weaknesses of Presbyterian government?
2. What service have you rendered to the church beyond the local congregation? Did you find the work gratifying?
3. In what capacity would you like to serve the Presbytery of Carlisle?
4. How would you describe the state of our Presbyterian denomination today?
5. What are the greatest challenges facing our denomination?

V. General Questions

1. Explain your leadership style.
2. How do you understand the relationship between pastors and elders?
3. How do you practice self-care?
4. Could you explore with us how you “practice the presence” of God?
5. What is your opinion concerning the use of gender-inclusive language?
6. What are the growing edges in your ministry?
7. What new skills in ministry and life would you like to develop?
8. Are there any obstacles to your ordination or installation based on the standards for office contained in the Book of Order?

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