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GUIDELINES  
TO THE  
CREDENTIALS PROCESS  
IN THE  
LOWCOUNTRY  
PRESBYTERY

APRIL 2016

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# The Leadership Development Team

LDT (LDT): shall consist of nine (9) members who shall meet as often as necessary to fulfill its primary duties of examination, oversight of internships and candidates, and implementation of Mission Statement (see Article II).

ITS DUTIES SHALL BE:

1. To encourage men to consider the Gospel Ministry.
2. To assist candidates in discerning their call to the ministry. If the committee cannot affirm that sense of call, the committee shall help the candidate to understand possible reasons not to enter into the ministry at this time.
3. To determine the fitness of men recommended as candidates by Sessions, to direct them in the preparation process, and to present them for examination.
4. To counsel and oversee candidates and their families throughout the process of preparation for ministry. It will be the committee's duty to assign an overseeing elder from the committee to meet with him (and his spouse, when applicable) at regular intervals and to help the candidate navigate his way through the process. The overseeing elder would then report to the committee quarterly concerning the candidate's progress.
5. To promote and supervise the Internship Program, i.e. Internship Sub-Committee.
6. To examine candidates for licensure and ordination, according to the BOOK OF CHURCH ORDER, ensuring that all written parts of the examination shall be presented to the LDT Chairman at least four (4) weeks prior to the meeting of Presbytery at which the candidate expects to apply for ordination or licensure, in order that he may be examined by the Committee.
7. To give a detailed examination of all applicants, as well as a majority vote of the committee, before recommending candidate to Presbytery, with a disclosure of the vote. These exams should engage students in areas of biblical knowledge, theological soundness, experiential Christianity, and pastoral wisdom. Exams should require candidates to go beyond rote memory, and assess the candidate's ability to apply Scripture and theology with pastoral wisdom appropriate to the candidate's age, experience, and call.
8. To examine candidates in a manner that represents the interests and concerns of the presbytery. The committee must be aware of pressing theological issues in order to assess a candidate's ability to properly respond to those issues.
9. To provide candidates with helpful and timely feedback prior to committee and/or floor exams. The committee also should provide helpful rubrics for evaluating candidates, especially concerning written and preached sermons.
10. To examine ordained ministers seeking admission to the Presbytery according to the Book of Church Order. All such ministers shall be examined by the Committee before they are presented to Presbytery.

11. To see that biographical and positional statements are sent to Commissioners before any candidate is presented to Presbytery for admission.
12. To oversee the work of the Internship Sub-Committee which is responsible for the Internship Program of Lowcountry Presbytery. This sub-committee shall consist of three (3) members, appointed by the Leadership Development committee, and one (1) appointed by the Moderator from the Presbytery at large.

## Summaries

*The purpose of this manual is to assist the candidate to understand the policies and procedures of Lowcountry Presbytery for the purpose of bringing a candidate through the process from candidacy through ordination. If a candidate would like to initiate the process, he should begin by contacting the LDT chair at [ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org).*

**Candidate.** (sometimes called “Under Care”) “A candidate for 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)

Every applicant for candidacy must have been a member of the congregation whose Session provides an endorsement for at least six (6) months before filing his application.

Candidacy is a required step in the process toward ordination.

**Licensure.** “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.” (BCO 19-1)

The Lowcountry Presbytery has defined “on a regular basis” as **preaching more than one Lord’s Day per month in the same church**. If you preach more than that in the same church, you must be licensed by presbytery. [Potential Motion from 1/23 L&D meeting to 4/26 presbytery]

Candidacy is not required for licensure, nor is membership in a PCA congregation. Licensure is not necessarily a prerequisite for ordination.

**Internship.** “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.... 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.” (BCO 19-7)

Internship is a formal process. It is NOT just a job in a church which might happen to be called an internship. Presbytery must approve and act upon an internship request. Certain requirements, which differ from presbytery to presbytery, are required to be met.

**Ordination.** “Ordination is the authoritative admission of one duly called to an office in the Church of God...” (BCO 17-2)

There are several requirements which must be met in order to proceed to ordination. Among them: a completed internship, a call to a specific ministry, and a series of educational and examination requirements (see BCO 21).

# Steps Toward the Gospel Ministry in the PCA

## ***Step 1 – Preparation***

1. Develop a faithful walk with the Lord personally, in your family, and in your church.
2. Become an active member of a PCA church—BCO (18-2) requires you to be a member of the PCA church recommending you for at least six (6) months before applying to be a candidate.
3. Do some reading about what it means to be called to the ministry. We commend Ed Clowney’s booklet, *Called to the Ministry*.
4. Talk to your church pastor and Session. Tell them of your interest in pursuing the ministry. Have them help you prepare and assess your giftedness for the ministry.

## ***Step 2 – Come Under Care of a PCA Presbytery***

1. Meet with your church Session and have them give you an official, written recommendation to come under care of the presbytery.
2. Either you or your pastor should get in touch with the chairman of the presbytery’s LDT and express your desire to come under care at the next presbytery meeting. The current chair is TE Sean Sawyers ([ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org)).
3. Fill out the application to be a candidate in the presbytery, and prepare a written statement of both your testimony and your sense of being called to the ministry. You will need to turn these materials in to the chairman of the LDT at least one (1) month prior to the presbytery meeting at which you are hoping to come under care.
4. Pass an examination (in committee and on the floor of presbytery) of your testimony and call to ministry. (Please note that this step can be done any time before, during, or after college or seminary.)
5. You will have a member of the presbytery appointed as your presbytery “mentor.” This person’s responsibility is to stay in regular contact with you during the process of pursuing the ministry and to provide you with encouragement and accountability.
6. You should also meet with the chairman of the LDT in order to discuss beginning your presbytery internship program. This internship can occur concurrently with your academic training or include an intern year after seminary (refer to BCO 19-7 to 19-16).

### ***Step 3 – Prepare Academically***

1. Receive a B.A. degree or its academic equivalent from a college or university.
2. Receive a diploma of Bachelor or Master from some approved theological seminary, or authentic testimonials of having completed a regular course of theological studies, or a certificate of completion of and endorsement from a theological study program as approved by the General Assembly and one of the Presbyteries of the Presbyterian Church in America (see BCO 21-4).
3. During your academic training time make sure not to neglect the responsibilities mentioned in step 1 above. This is a crucial time to cultivate the Lord's work in your own life and to seek wisdom regarding your call to the ministry.

### ***Step 4 – Be Licensed To Preach By A PCA Presbytery***

1. Contact the chairman of the LDT and indicate your desire to be licensed at the next presbytery meeting ([ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org)).
2. Take written exams in English Bible, Theology, and the Book of Church Order, prepare a sermon to preach at presbytery (15-25 minutes long on a text which will be given to you), and fill out the Internship Application. All of these written materials (including the sermon) will be due to the chairman at least 1 (one) month prior to the LDT meeting at which you are hoping to be considered. To schedule exams and receive the Views form, contact the committee chairman.
3. Pass an examination (in committee and on the floor of presbytery) in English Bible, Theology, Book of Church Order, and preach a sermon to the presbytery.
4. Be ready to answer the questions for licensure that will be posed to you by the moderator of the presbytery meeting (BCO 19-3).

### ***Step 5 – Pursue A Call***

1. In order to be ordained in the PCA, you must have a call to a specific ministry of a congregation, presbytery, or the general assembly.
2. You should not move to the field on which you hope to minister until after the presbytery has approved the call and given you permission to move to the field.
3. After you have received a definite call, you should contact the chairman of the exams committee and express your desire to be ordained at the next presbytery meeting.

### *Step 6 – Be Ordained In A PCA Presbytery*

1. Take written exams in Church History and Sacraments.
2. Prepare an exegetical paper and a theological paper on assigned passages/topics given by the presbytery. The written exams will need to be completed and returned to the chairman of the examinations committee at least thirty (30) days prior to the LDT meeting at which you are hoping to take the ordination exams. The papers need to be completed and turned in by the deadlines determined by the LDT.
3. Pass an examination (in committee and on the floor of presbytery) in the areas of Church History and Sacraments. Please note that although these are the only additional areas of examination required for ordination, it is always the prerogative of the presbytery and/or committee to re-examine those areas covered in licensure. This is done almost only in cases where there was a perceived weakness observed in the licensure exam and where the candidate is given proper explanation.
4. Have an official copy of your seminary transcripts sent to the chairman at least one (1) month prior to the presbytery meeting.
5. Send a copy of your official call to the examinations committee chairman at least one (1) month prior to the presbytery meeting. Or, if this is not possible, as soon as it is possible. Bring two (2) written copies of the official call to the presbytery meeting.
6. Pending the approval of your ordination examination by presbytery, prepare a commission of men and a date on which to conduct your ordination and installation service. To be safe, choose three (3) ruling elders and three (3) teaching elders to participate. This commission will need to be approved at the presbytery meeting. If you desire to have someone from outside the presbytery under which you are being ordained participate in the service, there will need to be a separate presbytery vote on that individual.
7. Familiarize yourself with the ordination and installation questions you will be asked at your ordination service (BCO 21-5).

# Candidacy & Coming Under Care

From PCA BCO 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 or at the request of his Session, be allowed to withdraw from the care of the Presbytery. But in such a case sufficient reasons (and any actions taken) must be reported to 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 therefore to the candidate and to the Session of his church. In all cases of a removal or withdrawal of a candidate, the sufficient reason for the action shall be recorded in the minutes of Presbytery.

**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.

## Candidate's Checklist

- Fill out General Candidacy Application. Send the completed application to the LDT chair ([ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org)).
- Prepare a written statement of both your testimony and your call to the ministry.
- Give Sessional Certification to your pastor or Clerk of Session for completion and submission.
- Meet with pastor and Session concerning my conversion and call to the ministry.
- Send photograph to Leadership Development chairman.
- Send transcripts to Leadership Development chairman.
- If transferring from another presbytery, request letter of transfer to Lowcountry Presbytery.
- Contact Leadership Development chairman about time, date, and location of committee examination.
- If recommended by LDT, attend appointed presbytery meeting to officially become a candidate. You will be examined on your testimony and call to ministry.

# Possible Session Questions for Potential Candidate of Lowcountry Presbytery

Below is a list of potential questions that your Session might use to examine the man desiring to be a candidate in Lowcountry Presbytery. This list of questions is not designed to be exhaustive. But please make sure to cover the areas these questions address.

Please familiarize the candidate with BCO chapter 18 (included on pp. 8 & 9 of this manual), which explains the process of becoming a candidate in a PCA presbytery. The potential candidate will need to: (1) have a recommendation from his church Session, (2) have been a member of the recommending church for at least six (6) months prior to becoming a candidate, and (3) fill out the Lowcountry Presbytery Candidate Application (this can be obtained from the chairman of the LDT). All of these materials will need to be submitted to the chairman of the LDT no later than one (1) month prior to the presbytery where the man desires to be examined to become a candidate.

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1. Is he a Christian who is growing in faith, sanctification, maturity, and knowledge of the Scriptures?
  2. Is there evidence that he is a man of prayer?
  3. Does he demonstrate that he is self-controlled and temperate in behavior?
  4. Is he respected by people both inside and outside the church?
  5. Does he lose his temper?
  6. Does he live a well-disciplined life?
  7. Does he show that he has an aptitude for teaching others?
  8. Does he show an aptitude for refuting error with sound doctrine?
  9. Does he give evidence of being a lover of money?
  10. Is he exercising effective and gracious headship in marriage without tyranny?
  11. Does he (together with his wife) train and instruct his children?
  12. Does he (and his family) show hospitality?
  13. Is he a recent convert?
  14. Has he shown a willingness to do humble, difficult tasks?

15. When given a difficult and thankless task, does he show perseverance?
16. Does he have a heart for seeing unbelievers come to a saving knowledge of Christ?
17. Does he actively share his faith with those who do not know Christ?
18. Have you polled the congregation (perhaps informally) to see whether the Lord's people who know him would want him to rule over them?
19. Would the Session favor the nomination of this man as a ruling elder?
20. Has this man ever been divorced? If so, a full report of the circumstances, with the Session's evaluation, should be provided.
21. Has anything come to your attention to raise serious doubt about his suitability to be an office-bearer?

# Licensure and Internship

From PCA BCO CHAPTER 19

## 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.
- e. While our Constitution does not require the applicant's affirmation of every statement and/or proposition of doctrine in our Confession of Faith and Catechisms, it is the right and responsibility of the Presbytery to determine if the applicant is out of accord with any of the fundamentals of these doctrinal standards and, as a consequence, may not be able in good faith sincerely to receive and adopt the Confession of Faith and Catechisms of this church as containing the system of doctrine taught in the Holy Scriptures (cf. BCO 19-3, Q.2).
- f. Therefore, in examining an applicant for licensure, the Presbytery shall inquire not only into the candidate's knowledge and views in the areas specified above, but also shall require the candidate to state the specific instances in which he may differ with the Confession of Faith and Catechisms in any of their statements and/or propositions. The court may grant an exception to any difference of doctrine only if in the court's judgment the applicant's declared difference is not out of accord with any

fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion."

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.

# Licensure Checklist

- Fill out Licensure Application. Send to LDT chair ([ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org)).
- Written and oral exams in the area of:
  - Christian Experience
  - Call to Preach the Gospel
  - Theology
  - Bible Content
  - Church Government
- Prepare and submit a sermon to preach at Presbytery (15-20 minutes long on a text that will be given to you).
- Contact Leadership Development chairman about time, date, and location of Committee examination.
- If recommended by LDT, attend appointed presbytery meeting to take floor exams.
- Prepare to answer the questions of licensure that will be posed to you by the moderator of the presbytery meeting (BCO 19-3).

# LCP LDT: Licensure Views Form

The following questions will help us to become acquainted with your views on the various things asked. You may use other materials as you prepare your answers, but it is important that what you write adequately reflects what you believe personally. Please be thorough, but concise.

## I. Westminster Standards

What, if any, differences do you have with the Westminster Standards and why (by “why,” we expect a biblical rationale for your stated difference)? Please make sure to list all your differences with the Standards, even if you are unsure if they constitute an allowable difference:

The Presbytery will review these and determine if they are:

- Merely semantic
- More than semantic, but not out of accord with any fundamental of our system of doctrine.
- Out of accord, hostile to the system or striking at the vitals of religion.

## II. Book of Church Order

What, if any, differences do you have with the Book of Church Order and why (by “why,” we expect you to give a biblical rationale for your difference)? Please list & explain:

The LDT will review these and recommend that the Presbytery determine if they are:

- Merely semantic
- More than semantic, but not out of accord with any fundamental of our system of doctrine.
- Out of accord, hostile to the system or striking at the vitals of religion.

### III. Questions on Theology

1. What is your view of Scripture?
2. Briefly explain your understanding and view of the Trinity.
3. Briefly explain your view of the person and work of Christ.
4. Explain your view of justification.
5. Explain your view of sanctification.
6. Explain your view of the relationship between faith and works.
7. Explain your view of covenant theology (including your understanding of the covenant of works & covenant of grace).
8. Explain your view of dispensationalism.
9. Are you familiar with the theological perspective(s) commonly referred to as the “Federal Vision” or “Auburn Avenue Theology?” Please explain your understanding and thoughts, as well as where you find yourself agreeing with the main points of this perspective. Please also read the 2007 General Assembly Federal Vision study committee report and indicate your thoughts on the 9 “declarations” at the end of that report.
10. Explain your view of Calvinism (Do you adhere to the “5 points of Calvinism?”)
11. What is your view of the gifts of the Spirit?
12. Do you believe there is any continuing or new revelation?
13. What is your view of speaking in tongues? Are you in agreement with the PCA’s position on this issue (<http://www.pcahistory.org/documents/pastoralletter.html>)?
14. What is your view of eschatology?

15. What is your view of hell?

16. The PCA holds that some positions on creation other than a literal 6 24-hour day position may be held by officers. (Check this link to find this paper - the actual recommendation is at Page 64: <http://www.pcahistory.org/creation/report.pdf>.)

- Do you believe the Westminster Confession requires a literal 6 24-hour day view and all other views are exceptions? (Yes or no.)
  
- Which of the following views of creation do you hold?
  - A literal 6 24-hour day view of creation?
  
  - An 'age-day' view of creation?
  
  - An 'analogy' view of creation?
  
  - A 'framework' view of creation?
  
- If you hold other than a literal 6 24-hour day view, would you be willing to limit all public preaching and teaching in this church to that view if asked by the Session? (Yes or no.)

17. It is the position of the PCA that only men are eligible for service as officers of the church, including as Deacons (BCO 7-2).

- Do you believe that, in the future, the office of Elder should be opened to women?
  
- Do you believe that, in the future, the office of Deacon should be opened to women?
  
- If requested by the Session, would you be willing to work with either a separate Board of Deaconesses or with non-ordained women serving alongside Deacons?
  
- Do you believe that each local church should have an organized ministry (such as Women In The Church) to aid women to grow spiritually and to exercise their gifts?

18. What do you believe is the role of women in the Church today?

## Guidelines for Applicants Seeking Internship

Internship involves one (1) full year of supervised ministry in a PCA church. The full details and requirements are found in the *BCO* and *Guidelines of Lowcountry Presbytery*. You may apply for candidacy, licensure, and internship at the same meeting of presbytery. We recommend that you apply for candidacy at the beginning of seminary training and for licensure and internship when you begin to preach regularly.

### Prerequisites:

1. You must be a candidate (or applying) in the PCA, and be licensed (or applying) in this presbytery (an exception to this requirement may be possible if your internship duties do not require regular preaching).
2. You must have a PCA church in which to serve as an intern. Internship is intended to give you exposure to the various aspects of ministry and preaching. Your development in these roles is paramount! (Exceptions to this requirement will be evaluated on a case-by-case basis.)
3. Seek a teaching or ruling elder who is willing to serve as your mentor in a particular PCA church. Secure a written agreement from him to be your mentor.
4. Complete the “Internship Application” (and the “General Candidacy Application” and “Licensure Application” if you have not already done so) and return it/them to the LDT according to the **Schedule of Deadlines**.
5. Submit your completed “Internship Application” to the chairman of the Sub-Committee on Interns by the **Schedule of Deadlines**.
6. Appear before the LDT and presbytery to be declared an intern. Contact the chairman of the LDT for exact dates, times and locations of committee meetings and examinations.

### Responsibilities:

1. You must complete the internship requirements of Lowcountry Presbytery. A “Checklist” is provided.
2. The mentor you choose to supervise your program will be approved by the committee. It is preferable that it be the pastor of the church you serve.
3. You must make arrangements to meet with your mentor at least once a month to evaluate your progress. You should look at completed assignments together and submit the substance of these meetings in your reports to the committee. Note: These meetings are required whether you are actively serving in a church or are between ministries.
4. You must submit to the LDT an annual report on the anniversary of the start of your internship. Reports should include a description of your work, dates of meetings with your mentor, concerns raised, evaluation of your progress, and the status of your education.
5. Reports should be submitted according to the Schedule of Deadlines. Reports are required from the beginning of your internship until the completion of it. Interns between ministries are not exempt from submitting reports.
6. You must report in person annually before presbytery on your internship program.
7. Any changes in an internship program must receive prior approval of the LDT.

# Internship Requirements for Lowcountry Presbytery

The following items are suggestions for minimum requirements in the Lowcountry Presbytery's internship program, in accordance with BCO 19-7 and 21-4:

## **Preaching:**

Preach at least four (4) times in the worship setting:

1. Two (2) of those times are to be evaluated by his field elder/elders (evaluation forms to be provided).
2. At least two (2) of those must be in the regular Sunday worship of the church at which the intern is serving.
3. The LDT can be a good resource for connecting interns with churches that need occasional pulpit supply.

## **Liturgy:**

Participate in the planning and leading of the gathered worship of the church:

1. Participate in a minimum of eight (8) weekly worship services in various capacities (prayers, reading, confession, etc.)
2. Plan at least four (4) worship services in conjunction with pastor.
3. Assisting with planning at least one funeral, and may conduct or assist with funerals at the request of the pastor and/ or family. (This requirement may be waived if the church had no funerals during the time of the internship.)

## **Teaching:**

Participate in the Christian Education ministry of the church by teaching at least fifteen (15) times, and at least three (3) times while being evaluated (evaluation forms to be provided) by field elder(s). This should preferably happen 1-2 times a month in various settings (Sunday school, small groups, men's Bible study, etc.) for the duration of the internship.

## **Visitation:**

At least fifteen (15) pastoral visits with congregants (home, hospital, etc.), at least four (4) of which must be accompanied by field elder.

## **Counseling:**

1. At least two (2) counseling observations with a pastor, elder, or biblical counselor.
2. Write a one-page strategy for how you will conduct premarital counseling, including:
  - a. books you would require,
  - b. how many Sessions you would require, and
  - c. content/topics driving those Session.

## **Evangelism:**

The tendency for seminary students is to be insulated within the church and seminary community to the neglect of cultivating vital relationships with those outside of the church. However, Paul makes it patently clear that the office of elder is not just one of nurture and perfecting the saints but also engaging and gathering them. Therefore, as a formal portion of the internship, the committee requires that an intern be diligent in developing relationships with non-Christians in hopes of pointing them to God's grace in Christ.

1. Pray for opportunities to build relationships with non-Christians.
2. Make a list of current relationships to unbelievers and articulate what a “next step” would look like to engage them with the gospel.
3. Identify viable “fishing pools” that might yield meaningful chances to learn about the mind and culture of those outside of the church as well as afford chances to give a reason for the hope that is within you.
4. Ask your non-believing friends to give you a candid assessment of what they understand about Christians and how they regard Christianity.
5. Plan how you and your family will continue to build and deepen such relationships in the process or preparation for, and in the actual practice of, vocation in the church.

**Reading:**

Complete a standard reading list that the presbytery maintains and write brief reflections on that reading (e.g., *How Jesus Runs the Church* by Guy Waters, PCA position papers on creation, Federal Vision, Paedocommunion, etc.).

**Government:**

Observe and participate in church government meetings at different levels:

1. 6 Session Meetings
  - a. At the request of his pastor, he may be asked by the moderator of a Session temporarily to chair the meeting of the Session.
  - b. In such cases the moderator shall supervise this activity and may overrule the intern or re-assume the chair at will.
2. 2 Diaconate Meetings
3. 2 Presbytery Meetings

**Oversight:**

Meet monthly with your field elder and quarterly with your Candidates/Internship committee representative.

## Internship Field Elder: Description and Duties

Each intern in Lowcountry Presbytery will be supervised by a field elder. This field elder should normally be a Teaching Elder from the church where the candidate is interning.

### **Qualifications:**

The field elder must be able to teach and guide the intern. He should be a good model in the following areas in which the intern will be tested and trained: English Bible knowledge, devotional life, corporate worship, evangelism, missiology, administration, PCA polity, counseling, Christian education, and interpersonal relationships.

The field elder must be able to make time in his schedule to work with the intern. As a rule, the field elder should have at least two and a half (2.5) hours a week of direct contact with the intern. This contact should include times for prayer, instruction, observation, evaluation, and planning.

### **Responsibilities:**

The field elder should counsel, advise, encourage, observe, reprove, correct, admonish, train, and instruct the intern in areas of Christian life and ministry. Specific duties include the following:

1. Give clear instructions to the intern as to his duties.
2. Routinely observe the intern performing the actual duties of ministry. As part of this responsibility, the field elder must observe and evaluate the intern in two (2) preaching and three (3) teaching Sessions using the supplied rubric.
3. Meet monthly with the intern for prayer, evaluation of performance, encouragement, planning, instruction, correction, and periodic review of internship requirements and progress.

## Leadership Development Team Oversight Elder

In addition to the field elder, each intern in the Lowcountry Presbytery will also be assigned an overseeing elder from the LDT. In general, this elder should provide an additional level of pastoral oversight and guidance to the candidate as he fulfills his internship requirements and prepares for licensure and ordination. In particular, the overseeing elder from the committee should:

1. Meet with the candidate and his wife at the beginning of the internship process to pray with and for the candidate and to provide shepherding, direction, counsel, admonition, and exhortation regarding the pursuit of ministry and the trials of ordination.
2. Meet with the candidate quarterly to pray with and for the candidate and ascertain the candidate's progress in the internship process and the trials of ordination, and provide further shepherding, encouragement, and counsel.
3. Provide communication between the candidate and the full committee for any issues or situations necessitating such communication.
4. Help guide the candidate through the internship and examination process by providing necessary study guides, paperwork, deadline information, etc. In other words, the overseeing elder should serve as a liaison between the committee and the candidate, and ensure that the candidate is making timely progress through his internship requirements and examinations.

## Internship Checklist

- Fill out Internship Application. Send to LDT chair ([ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org)).
- Contact Leadership Development chairman about time, date, and location of Team examination.
- If recommended by LDT, attend appointed presbytery meeting to officially begin internship.

# Ordination

From PCA BCO CHAPTER 21

**21-1** - No minister, licentiate or candidate shall receive a call from a church but by the permission of his Presbytery. When a call has been presented to the Presbytery, if found in order and the Presbytery deems it for the good of the Church, they shall place it in the hands of the person to whom it is addressed. Ordinarily a candidate or licentiate may not be granted permission by the Presbytery to move on to the field to which he has been called, prior to his examination for licensure or ordination. Likewise an ordained minister from another Presbyterian Church in America Presbytery or another denomination, ordinarily shall not move on to the field to which he has been called until examined and received by Presbytery.

**21-2** - When an intern has completed his internship to the satisfaction of the Presbytery, and has accepted a call, the Presbytery shall take immediate steps for his ordination.

**21-3** - No Presbytery shall ordain any intern to the office of minister of the Word with reference to his laboring within the bounds of another Presbytery, but shall furnish him with the necessary testimonials, and require him to repair to the Presbytery within whose bounds he expects to labor, that he may submit himself to its authority, according to the Constitution of the Church.

## **21-4** - Ordination Requirements and Procedures

a. An intern applying for ordination shall be required to present a diploma of Bachelor or Master from some approved college or university, and also a diploma of Bachelor or Master from some approved theological seminary or authentic testimonials of having completed a regular course of theological studies, or a certificate of completion of and endorsement from a theological study program as approved by the General Assembly and one of the Presbyteries of the Presbyterian Church in America. No Presbytery shall omit any of these educational requirements except in extraordinary cases, and then only with a three-fourths (3/4) approval of the Presbytery. Whenever a Presbytery shall omit any of these educational requirements, it shall always make a record of the reasons for such omission and the parts omitted. The intern shall also present satisfactory testimonials as to the completion and approval of his internship in the practice of the ministry.

b. Every candidate for ordination shall ordinarily have met the requirements of the Assembly's approved curriculum. Ordinarily, the intern shall have been examined in most of the following trials when he was licensed. If the Presbytery previously approved all parts of the licensure examination, it need not re-examine the intern in those areas at this time. If there were areas of weakness, which the Presbytery noted, or if any member of the Presbytery desires to do so, the intern may be examined on particular points again. Additionally, the intern shall be examined on any parts required for ordination which were not covered in his examination for licensure. In all cases, he should be asked to indicate whether he has changed his previous views concerning any points in the Confession of Faith, Catechisms, and Book of Church Order of the Presbyterian Church in America.

c. Trials for ordination shall consist of:

(1) A careful examination as to:

(a) his acquaintance with experiential religion, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7, and Titus 1:6-9),

- (b) his knowledge of the Greek and Hebrew languages,
- (c) Bible content,
- (d) theology,
- (e) the Sacraments,
- (f) Church history,
- (g) the history of the Presbyterian Church in America, and
- (h) the principles and rules of the government and discipline of the church. A Presbytery may accept a seminary degree which includes study in the original languages in lieu of an oral examination in the original languages.

(2) He shall prepare a thesis on some theological topic assigned by Presbytery.

(3) The candidate shall prepare an exegesis on an assigned portion of Scripture, requiring the use of the original language or languages.

(4) He shall further be required to preach a sermon before the Presbytery or committee thereof, upon three-fourths (3/4) vote. No Presbytery shall omit any of these parts of trial for ordination except in extraordinary cases, and then only with three-fourths (3/4) approval of Presbytery.

d. Whenever a Presbytery shall omit any of these parts, it shall always make a record of the reasons for such omissions and of the trial parts omitted.

e. While our Constitution does not require the candidate's affirmation of every statement and/or proposition of doctrine in our Confession of Faith and Catechisms, it is the right and responsibility of the Presbytery to determine if the candidate is out of accord with any of the fundamentals of these doctrinal standards and, as a consequence, may not be able in good faith sincerely to receive and adopt the Confession of Faith and Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures (cf. BCO 21-5, Q.2; 24-6, Q.2).

f. Therefore, in examining a candidate for ordination, the Presbytery shall inquire not only into the candidate's knowledge and views in the areas specified above, but also shall require the candidate to state the specific instances in which he may differ with the Confession of Faith and Catechisms in any of their statements and/or propositions. The court may grant an exception to any difference of doctrine only if in the court's judgment the candidate's declared difference is not out of accord with any fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion.

g. The Presbytery, being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the pastor.

h. The extraordinary clauses should be limited to extraordinary circumstances of the church or proven extraordinary gifts of the man. Presbyteries should exercise diligence and care in the use of these provisions in order that they not prevent the ordination of a candidate for whom there are truly exceptional circumstances, nor ordain (nor receive from other denominations (BCO 13-6) a person who is inadequately prepared for the ministry.

# Ordination Checklist

- Fill out Ordination Application. Send to LDT chair (ldt@lowcountrypresbytery.org).
- Written and oral exams in the area of:
  - Christian Experience
  - Call to Preach the Gospel
  - Theology\*
  - Bible Content\*
  - Church Government\*
  - Church History
  - Sacraments

*\* If you are already licensed, the committee may choose to accept your previous licensure exams in lieu of examinations. Please note that although these are the only additional areas of examination required for ordination, it is always the prerogative of the presbytery/ committee to re-examine those areas covered in licensure.*

- Prepare an exegetical paper and a theological paper on assigned passages/topics given by the presbytery.
- Contact Leadership Development chairman about time, date, and location of Committee examination.
- If recommended by LDT, attend appointed presbytery meeting to take floor exams.
- Have an official copy of your seminary transcripts sent to the chairman at least one (1) month prior to the presbytery meeting.
- Send a copy of your official call to the examinations committee chairman at least one (1) month prior to the presbytery meeting. Or, if this is not possible, as soon as it is possible. Bring two (2) written copies of the official call to the presbytery meeting.
- Pending the approval of your ordination examination by presbytery, prepare a commission of men and a date on which to conduct your ordination and installation service. To be safe, choose three (3) ruling elders and three (3) teaching elders to participate. This commission will need to be approved at the presbytery meeting. If you desire to have someone from outside the presbytery under which you are being ordained, participate in the service, there will need to be a separate presbytery vote on that individual.
- Familiarize yourself with the ordination and installation questions you will be asked at your ordination service (BCO 21-5).

# LCP LDT: Ordination/Transfer Views Form

The following questions will help us to become acquainted with your views on the various things asked. You may use other materials as you prepare your answers, but it is important that what you write adequately reflects what you believe personally. Please be thorough, but concise.

## I. Westminster Standards

What, if any, differences do you have with the Westminster Standards and why (by “why,” we expect a biblical rationale for your stated difference)? Please make sure to list all your differences with the Standards, even if you are unsure if they constitute an allowable difference:

The Presbytery will review these and determine if they are:

- Merely semantic
- More than semantic, but not out of accord with any fundamental of our system of doctrine.
- Out of accord, hostile to the system or striking at the vitals of religion.

## II. Book of Church Order

What, if any, differences do you have with the Book of Church Order and why (by “why,” we expect you to give a biblical rationale for your difference)? Please list & explain:

The LDT will review these and recommend that the Presbytery determine if they are:

- Merely semantic
- More than semantic, but not out of accord with any fundamental of our system of doctrine.
- Out of accord, hostile to the system or striking at the vitals of religion.

### III. Questions on Theology

1. What is your view of Scripture?
2. Briefly explain your understanding and view of the Trinity.
3. Briefly explain your view of the person and work of Christ.
4. Explain your view of justification.
5. Explain your view of sanctification.
6. Explain your view of the relationship between faith and works.
7. Explain your view of covenant theology (including your understanding of the covenant of works & covenant of grace).
8. Explain your view of dispensationalism.
9. Are you familiar with the theological perspective(s) commonly referred to as the “Federal Vision” or “Auburn Avenue Theology?” Please explain your understanding and thoughts, as well as where you find yourself agreeing with the main points of this perspective. Please also read the 2007 General Assembly Federal Vision study committee report and indicate your thoughts on the 9 “declarations” at the end of that report.
10. Explain your view of Calvinism (Do you adhere to the “5 points of Calvinism?”)
11. What is your view of the gifts of the Spirit?
12. Do you believe there is any continuing or new revelation?
13. What is your view of speaking in tongues? Are you in agreement with the PCA’s position on this issue (<http://www.pcahistory.org/documents/pastoralletter.html>)?
14. What is your view of eschatology?

15. What is your view of hell?
16. The PCA holds that some positions on creation other than a literal 6 24-hour day position may be held by officers. (Check this link to find this paper - the actual recommendation is at Page 64: <http://www.pcahistory.org/creation/report.pdf>.)
- Do you believe the Westminster Confession requires a literal 6 24-hour day view and all other views are exceptions? (Yes or no.)
  - Which of the following views of creation do you hold?
    - A literal 6 24-hour day view of creation?
    - An ‘age-day’ view of creation?
    - An ‘analogy’ view of creation?
    - A ‘framework’ view of creation?
  - If you hold other than a literal 6 24-hour day view, would you be willing to limit all public preaching and teaching in this church to that view if asked by the Session? (Yes or no.)
17. It is the position of the PCA that only men are eligible for service as officers of the church, including as Deacons (BCO 7-2).
- Do you believe that, in the future, the office of Elder should be opened to women?
  - Do you believe that, in the future, the office of Deacon should be opened to women?
  - If requested by the Session, would you be willing to work with either a separate Board of Deaconesses or with non-ordained women serving alongside Deacons?
  - Do you believe that each local church should have an organized ministry (such as Women In The Church) to aid women to grow spiritually and to exercise their gifts?
18. What do you believe is the role of women in the Church today?
19. Please describe your view of worship. Please include a description of the type of service you prefer/intend on using (e.g. contemporary, traditional, “blended”, hymns-only, etc).

20. Please describe how you and your family celebrate the Lord's day. It might be helpful to read WCF 21.8 and mention how your practice interacts with this part of the Confession.
21. The PCA holds that a divorced man is eligible for office if his divorce was either prior to conversion or, if after conversion, for biblical grounds. Biblical grounds are defined as adultery by the spouse, or desertion (which is described as sometimes being without actual, physical desertion). The position is that if a divorce is on biblical grounds, the man is free to remarry. (Read the paper here: <http://www.pcahistory.org/pca/2-289.doc>)
- Are you fully in accord with this position? (Yes or no.)
  - Do you believe a divorced man is not eligible for office? (Yes or no.)
  - Do you believe a remarried man is not eligible for office? (Yes or no.)
  - Have you been divorced? If so, please provide details. (Yes or no.)
22. The PCA's position is that the civil (judicial) laws of the Old Testament have ceased and that Christians are not obliged to obey them, other than 'the general equity thereof may require.' (Link to PCA statements: <http://www.pcahistory.org/pca/2-555.doc>, and see WCF 19-4.)
- Are you in full agreement with this position? (Yes or no.)
  - If not, please describe in a separate statement those areas of Old Testament civil (judicial) law that still have application today and how that would work out in the church and/or world today.
23. What is your view of the use of alcohol?
24. What is your view of the use of tobacco?
25. Please describe your style of preaching. Who are the people who have most influenced your preaching style?

26. How would you describe your style of evangelism? Do you actively seek opportunities to share the Gospel with others?
27. What is your view of missions (both outside the United States & within the United States, e.g. church planting)? Include in your answer how you will communicate its importance to your congregation/ministry?
28. In your counseling ministry (or future counseling ministry), how do you handle the counseling of women? What precautions do you take?
29. What is your use of/work with the Greek & Hebrew in your sermon preparations?

*(The following questions relating to your views of the sacraments need to be answered by those who are intending on a teaching elder transfer or ordination exam. For those preparing for a licensure exam, it is not necessary, at this time, to fill out this section.)*

#### IV. Questions on the Sacraments

1. What is your view of baptism? (Include a brief explanation of covenant baptism).
2. What is your view of immersion? Will you immerse new converts? (Why or why not?).
3. What is your view of the efficacy of baptism (please include your thoughts about baptismal regeneration)?
4. What is your view of the presence of Christ in the Lord's Supper?
5. Do you fence the table when you administer (or will administer in the future) the Lord's Supper? Do you use the language of BCO 58-4? Why or why not? And if not, what do you do?
6. What is your view of paedocommunion? When should children be included in the participation of the Lord's Supper & why?

# Guidelines For Ordained Ministers Applying For Membership In The Lowcountry Presbytery

## **Prerequisites:**

Ordained by the PCA or other church body whose ordination is recognized by the PCA. (If you have a question about this, please contact the chairman of the LDT of the Lowcountry Presbytery.) Ordination must be current.

1. If you are a non-PCA member, you must meet the educational requirements of the PCA Book of Church Order (BCO) chapter 21-4 (first paragraph) and will be required to answer the questions in BCO 21-5.

## **Forms and papers required of PCA ministers:**

Letter from Stated Clerk of your current presbytery attesting that you are a member in good standing with that presbytery.

1. A copy of the call from a local church or other approved work in the Lowcountry Presbytery. (This may be submitted by the calling church or agency.)
2. A completed "Examination on Views" (MUST be typewritten).
3. A completed "Ministerial Application" (MUST be typewritten).

## **Forms and papers required of non-PCA ministers:**

1. A certified copy of your ordination certificate.
2. Transcript from the college from which you received your bachelor's degree.
3. Transcript from the seminary where you studied for the ministry.
4. A letter from the appropriate official of your denomination that you are a currently ordained minister in good standing in that denomination.
5. A copy of the call from a local church or other approved work in the Lowcountry Presbytery. (This may be submitted by the calling church or agency.)
6. A completed "Examination on Views" (MUST be typewritten).
7. A completed "Ministerial Application" (MUST be typewritten).

## **Procedure:**

1. Submit all required papers to the LDT.
2. In addition to the written "Examination on Views" which you will have submitted, you will be examined by both the LDT and the full presbytery in the areas required by BCO 13-6. Contact the chairman of the LDT for exact dates, times and locations of committee meetings and examinations.

ALL APPLICATIONS AND SUPPORTING MATERIALS MUST BE RECEIVED ELECTRONICALLY. Send all applications, reports, and papers to the chair of the LDT: [ldt@lowcountrypresbytery.org](mailto:ldt@lowcountrypresbytery.org).

**The Proper Form of a Call**

**THE LOWCOUNTRY PRESBYTERY**

Call to a Particular Ministry

The [Church name] Presbyterian Church, [town, state] being on sufficient grounds well satisfied with the qualifications of you, TE [Pastor's name], and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, does earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord.

That you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of \$ \_\_\_\_\_ a year in regular monthly payments, with the following benefits: [specific amounts]

Housing Allowance:

Health Insurance:

Retirement:

Ministry Expense:

Travel Allowance:

Vacation Time: \_\_\_\_\_ weeks per year,

during the time of your being and continuing the regular pastor of this church.

This \_\_\_\_\_ day of \_\_\_\_\_, AD 201\_ [date of the congregational meeting].

Signed:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Attest: I, having moderated the congregational meeting which extended a call to [name] for his ministerial services, do certify that the call has been made in all respects according to the rules laid down in the *Book of Church Order*, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

\_\_\_\_\_

[Name]

Moderator

**THE CALL MUST BE SUBMITTED TO THE CLERK OF PRESBYTERY AND TO THE LEADERSHIP DEVELOPMENT TEAM.**

LOWCOUNTRY PRESBYTERY

REPORT OF COMMISSION to ordain and/or install Mr./Rev. \_\_\_\_\_ as Pastor of \_\_\_\_\_ and \_\_\_\_\_ church(es):

The Commission met on \_\_\_\_\_, \_\_\_\_\_, at \_\_\_\_\_ p.m. at the church (or at \_\_\_\_\_).

Commission members present were:

Rev. Messrs: \_\_\_\_\_ (chairman); \_\_\_\_\_; \_\_\_\_\_.

Ruling Elders: \_\_\_\_\_; \_\_\_\_\_; \_\_\_\_\_.

Others Present: \_\_\_\_\_; \_\_\_\_\_.

The Commission meeting was opened with prayer by \_\_\_\_\_. \_\_\_\_\_ was elected Secretary of the Commission. The Commission recessed with prayer by \_\_\_\_\_ for the ordination/installation service.

The Chairman presided in the sanctuary service, which was opened with singing, prayer, and Scripture reading. (If desired, record who read the Scripture passages: \_\_\_\_\_ and who had the prayer: \_\_\_\_\_.) The sermon was preached by the Rev. \_\_\_\_\_ on the topic/text: \_\_\_\_\_.

The Chairman stated briefly the previous proceedings of the Presbytery, and pointed out the nature and importance of the ordination/installation ordinance.

The Chairman propounded the constitutional questions to the Candidate/Minister (BCO, 22-5) and these were answered in the affirmative. The Chairman then propounded the constitutional questions to the congregation, and these were answered in the affirmative by the members holding up their right hands. The candidate then kneeled and was set apart to the holy office of the Gospel Ministry with prayer and the laying on of hands. He then rose and members of the Commission

gave him the right hand of fellowship. The Chairman then declared that Mr./Rev. \_\_\_\_\_ had been regularly elected, (ordained,) and installed as Pastor of the \_\_\_\_\_ Church.

(If additional churches): The Chairman then propounded the constitutional questions to the Candidate/Minister and to the \_\_\_\_\_ congregation, and these were answered in the affirmative in the prescribed manner. He then declared that Mr./Rev. \_\_\_\_\_ had been regularly elected and installed as Pastor of that Church.

A Charge to the Pastor was delivered by Mr./Rev. \_\_\_\_\_.

A Charge to the Congregation(s) was delivered by Mr./Rev. \_\_\_\_\_.

Following prayer and singing, the new Pastor pronounced the benediction.

The Commission reconvened, approved its minutes, and was adjourned with prayer by \_\_\_\_\_.

\_\_\_\_\_

Secretary

**THE SECRETARY WILL PLEASE SEND THIS REPORT PROMPTLY TO THE PRESBYTERY'S STATED CLERK.**

## Examination Study Guides

The following are study guides intended to help you understand what to expect with each exam. They are not comprehensive study guides, but rather should be a helpful tool as you seek prepare.

# Theology Study Guide

## GENERAL INSTRUCTIONS

1. The theology exam is the longest of the licensure & ordination exams. It will probably take at least 4 hours to complete, likely more.
2. Submit your answers as an electronic file (Word doc, PDF, etc.). Attach the file to an email and return it to the chairman of the LDT.
3. You may use a “plain” Bible on this exam: no study Bibles, concordances, personal markings, etc. No other helps (concordance, copy of the Westminster Standards, etc.) are permitted.

## EXAM STRUCTURE

The Theology Exam is divided into 4 sections:

### 1. Introduction

- a. You will be asked to answer the first two (2) questions from BCO 21-5 pertaining to ordination. You will be asked to explain and apply these answers to your preaching and teaching.
- b. You will be asked if there are any areas in the WCF or catechisms to which you take exception. If so, you will need to explain, so be prepared to articulate and defend your exception(s) to the standards.

### 2. Shorter Catechism Question and Answer

- a. You will be given fifteen (15) questions from the WSC with the following instructions: Answer each question below, ideally using the language of the WSC, then explain:
  - i) what the answer means,
  - ii) why it is biblical, and
  - iii) its practical importance in life and ministry.
- b. Be especially ready with questions 1, 2, 3, 4, 7, 9, 10, 11, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 30, 31, 33, 34, 35, 36, 86, 87, 88, 89.

### 3. Westminster Confession of Faith

- a. You will be given 20 excerpts from the WCF, and asked to:
  - i) Explain what the phrase from the WCF means (using Scripture).
  - ii) Explain how you would use and apply the doctrine in your teaching and preaching.
- b. In addition, many of the questions have specific application questions connected to the doctrine in view. In these questions, we are looking for your ability to connect doctrine to particular situations, questions, counseling issues, pastoral practices, and more.

c. For example, you might find the phrase from WCF Ch 1 – Of the Holy Scripture: “...the light of nature and the works of creation...”. In your initial answer, we would look for you to explain the distinction between natural and special revelation and to speak to the sufficiency or insufficiency of natural revelation (referencing Scripture), as well as explaining how you would make use of natural revelation in your preaching and teaching.

i) Potential follow-up questions could pertain to the use of natural revelation in evangelism or responding to a college student that “worships God on Sunday morning by going on a walk in the park.”

d. Be thorough, making sure to respond to each part of the question, but be concise.

#### 4. Pastoral, Theological, and Ethical Topics

a. There are 25 questions from a wide range of topics. Be sure to reference Scripture in your answers.

b. Potential areas include (but are not limited to):

i) Ethical topics: gambling, abortion, smoking, divorce, same-sex marriage, etc.

ii) Hermeneutics: Synoptic Problem, millennial views, New Perspective on Paul, Messianic Psalms, inclusion of the *Comma Johanneum*, etc.

iii) Views: images of Christ, recreation on the Sabbath, education, 5 points of Calvinism, tongues and extraordinary gifts, administration of the sacraments, etc.

### GENERAL SUGGESTIONS

1. **Read the Standards.** One of the best things you can do to prepare for this exam is to read the Westminster Standards. Then read them again. And again. As you read, be thinking of Scriptural support, potential areas of application, and particular situations in which the doctrines in view would be relevant. Then read them again!

2. **Meaningful brevity.** This is a long exam, and you will wear yourself out if you attempt to leave no stone or Scripture reference unturned in your answers (you’ll wear your graders out too!). Be thorough, but concise.

3. **Don’t panic.** The theology exam is an important part of the examination process, but it is not the only part: we will follow up on the exam in the committee interview, addressing points of concern, suggesting areas for improvement in further study, and encouraging you. You will not be ridiculed or belittled in any way as part of the examination process. We are for, not against you!

4. **Pray.** The candidacy, and particularly the examination process, can be a great source of stress and anxiety. Remember the words of Paul: “Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. *And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*”

# English Bible Exam Study Guide

## GENERAL INSTRUCTIONS

1. The Bible exam is designed to test your knowledge of and ability to apply Scripture.
2. It is a closed-book exam and no helps are permitted.

## EXAM STRUCTURE

1. General outline of Old Testament and New Testament Timelines with key dates.
2. Brief Synopsis of books: Several books from the Old and New Testament will be listed, and you are to write a brief (4-6 sentence) summary of the context, purpose, and content of the book.
3. Book Outlines: Several books from the Old and New Testament will be listed, and you are to outline those books with the “big picture” events or teachings contained therein. For larger books such as Genesis or Matthew, these do not need to be chapter-by-chapter.
4. General Bible Content: You will be asked general Bible questions such as the order of the Ten Commandments. Responses should be clear and succinct.
5. Exegete a Passage: Passages of Scripture will be written in the exam, and you shall exegete the passage as to explain the importance of its teaching.
6. Book and Chapter: Events from Scripture are listed, and you will include chapter and verse where the event occurred.
7. Scripture to Support Doctrines: Several significant doctrines will be listed, and you should cite and quote/ reference several Scriptures supporting those doctrines.
8. Pastoral Application: Give Scriptures that you would use when teaching/ counseling on certain issues.

# Sacraments Exam Study Guide

- I. Structure of the exam
  - A. The exam is entirely discussion.
  - B. It is divided into two sections.
  
- II. From the Confession
  - A. You will be given excerpts from the WCF and asked to respond to the excerpts by discussing your views, referencing Scripture, making reference to issues pertaining to the excerpt and how you would apply the doctrine in your teaching and preaching.
    - 1. You need to be very familiar with WCF chapters 27-29.
    - 2. You will need to be able to discuss what we mean by “signs and seals”
    - 3. You will need to be able to discuss what the sacraments represent
    - 4. You will need to be able to discuss what we mean by sacramental union.
    - 5. Discuss the relationship between the Old Testament sacraments of circumcision and Passover with the New Testament sacraments of Baptism and the Lord’s Supper. Reference Scripture.
    - 6. Who should be baptized? When?
    - 7. Be able to discuss how we handle members who neglect the sacraments.
    - 8. What does baptism represent to the baptized?
    - 9. Be able to discuss baptismal regeneration and your view.
    - 10. Be able to discuss the mode of baptism. Reference Scripture. Old and New Testament.
    - 11. What is the difference between the Lord’s Supper and Baptism?
    - 12. Be ready to discuss the implications of calling the communion table an altar.
    - 13. Be ready to discuss the presence of Christ in the Lord’s Supper. Compare and contrast various views.
    - 14. Be ready to discuss fencing the table.
  
- III. Practical
  - A. You will be asked to respond to practical issues raised concerning the sacraments.
    - 1. If someone came to you and asked to be immersed, what would you tell them?
    - 2. What would you tell parents if they asked you to let their children who have not professed faith in Christ to partake of communion?
    - 3. How would you instruct the children in the above situation?
    - 4. Be ready to discuss taking the Lord’s Supper to shut-ins and the sick.
    - 5. Be ready to discuss administering the Lord’s Supper at a wedding.
    - 6. Be ready to discuss how you plan to fence the Lord’s Table.
    - 7. Be ready to discuss the idea of christening children.

# Church History and History of the PCA Exam Study Guide

## I. Structure of the exam

- A. The exam is divided into four parts.
- B. The exam is entirely discussion.

## II. Parts of the exam

### A. Early Church History

1. You will need to be familiar with major church councils and the major issues those councils faced. Be able to state the conclusions reached at the councils.
2. You will need to be familiar with extra-biblical writings in the early church era.
  - a. The Didache – What is it? What practices do we find in it that shed light on worship in the early church? What use is it to us today?
  - b. Pseudepigraphical writings. What is the relationship of these writings to the canon? What do we make of these writings in the church? What characteristics give them away as non-canonical? (Guthrie's Introduction to the New Testament has a good discussion on this.)
3. Be able to discuss monasticism and its world and life view and compare and contrast it to the reformed world and life view and practice.
4. Philosophical
  - a. What contributions did Augustine make to reformed thinking?
  - b. How did Aquinas seek to demonstrate the existence of God?
5. Political
  - a. What significant political event took place in the life of Charlemagne on Christmas day 800? What are the implications of this event?
  - b. What took place in the schism of 1054? What were the effects?

### B. Reformation through the Enlightenment

1. Be familiar with some of the leaders of the Reformation and their contributions:
  - a. Luther
  - b. Calvin
  - c. Knox
  - d. Zwingli
2. What major doctrines emerged and were developed in the reformation process?
3. Be able to discuss the writing of the Westminster Confession of Faith.

4. Be able to discuss tenets of the Anabaptist movement.
5. Be able to discuss the philosophical shift from rationalism to empiricism and the effect on the church.
6. Be familiar with Galileo and Copernicus and the cosmological issue they raised and its impact in the church and society.

### **C. Presbyterians and Christianity in America**

1. What was the Adopting Act of 1729? What is its significance today?
2. Be able to discuss the issues that created the debate between the Old Side and New Side.  
(Know the difference between the Old Side/New Side and the Old School/New School. They are different issues in separate time periods.)
3. Be able to discuss the Halfway Covenant.
4. Be able to discuss the evolutionary debate in its historical context. Make mention of such figures as Mencken, Dewey, Bryan and other notables.
5. Be able to identify and discuss major tenets of debate between the modernists and the fundamentalists of the 1920s. Be familiar with the Auburn Declaration.
6. Be able to discuss the slavery issue and the views of Hodge, Dabney, and Thornwell.
7. Be able to discuss the Old-School New-School controversy. (Know the difference between the Old Side/New Side and the Old School/New School. They are different issues in separate time periods.)

### **D. History of the PCA**

1. What was the central issue that led to the formation of the PCA?
2. Read the key position papers of the PCA and be able to respond and handle the issues raised. For example: paedocommunion, divorce, gifts of the spirit, masonry.
3. Be able to discuss joining and receiving of a denomination into the PCA. Be familiar with the RPCES and how and when it came to be a part of the PCA

Know the founding date of the PCA and its first Moderator and place of the first General Assembly. ( [www.pcanet.org](http://www.pcanet.org) has this information listed ) Be familiar with “A Message to All Churches of Jesus Christ Throughout the World from the General Assembly of the National Presbyterian Church”:  
<http://www.pcahistory.org/documents/message.html>

# Church Government Study Guide

- I. The structure of the exam:
  - A. The exam is divided into two parts.
  - B. In the first part, you will be asked questions 3 and 4 from BCO 19-3. You will also be asked if you have any matters in the BCO with which you differ. If so, you will need to explain.
  - C. The rest of the exam is discussion and short answer.
  
- II. Areas covered by the exam:
  - A. The content of the Preface to the BCO
  - B. The definition of the visible church as set forth in BCO 2-1 and what that implies in regard to dispensationalism
  - C. The marks of the church
  - D. The characteristics of ecclesiastical power
  - E. The officers of the church are and their roles and relationship to one another
  - F. The courts of the church and their role and jurisdictions
  - G. The difference between an assistant and an associate pastor
  - H. The regulative principle – Distinguish our view in this area from other views. State and elaborate your view and practice.
  - I. Who is eligible to serve as ordained officers in the church – Support with Scripture and state your own view.
  - J. Committees and commissions – their similarities and differences.
  - K. The section on licensure and ordination
  - L. The section on calls to pastors
  - M. The preface to the directory of worship and its implications
  - N. The directory of worship and its parts

## Rules of Discipline Study Guide

- I. The structure of the exam:
  - A. The exam is divided into two parts.
  - B. In the first part you will be asked questions 3 and 4 from BCO 20-5. You will also be asked if you have any matters in the BCO with which you differ. If so, you will need to explain.
  - C. The rest of the exam is discussion and short answer.
  
- II. Areas covered by the exam:
  - A. BCO 27-30
  - B. Evidence and witnesses
  - C. The infliction of church censures and the modes of administration
  - D. How a person under discipline is to be treated
  - E. The steps of restoration
  - F. The steps to take in order to remove someone from the rolls of the church for various reasons – transfer, death, negligence in attendance
  - G. The steps to take with an individual who is negligent in his/her attendance

# Guidelines for Theology Paper

## ***Basic Parameters***

The paper topic will be assigned or approved by the chairman of the committee. The paper should be fifteen to twenty pages (4,500-6,000 words) in length and must be typed double-spaced in standard (12 point) font. The paper must be submitted with the written exams to the Leadership Development chairman according to the examination schedule.

## ***Purpose***

The theology paper should demonstrate your ability to theologize, that is, to discuss a topic by bringing together the whole counsel of God on a particular matter of importance, especially as seen through the PCA confessional standards and the Reformed tradition. The paper should be written principally from a systematic perspective, but as necessary and appropriate, you should bring to bear upon the topic the insights of exegetical and Biblical theology, historical theology, apologetics and practical theology. The paper should demonstrate that you have met the standard of Titus 1:9, i.e., the paper must demonstrate your ability to defend the proper Biblical position and to refute contrary views.

## ***Bibliography***

You should have consulted as many works as necessary to understand and handle this topic knowledgeably, not only in our contemporary setting, but also particularly engaging the discussion of the matter as it has developed in the Reformed tradition. Among the types of works which you should consult are:

- a. Creeds, confessions and denominational documents
- b. Dictionary articles (e.g., ISBE, DNTT, EAT, DSCHT)
- c. Historical Theologies (e.g., Cunningham, Berkhof, Bromiley)
- d. Systematic Theologies (e.g. Calvin, Turretin, Hodge, Dabney Berkhof)
- e. Articles and books on the particular topic

## ***Form***

Turabian's manual of style is the standard. The paper should include title page and outline/table of contents and documentation in footnotes or end notes together with a bibliography of works cited.

## ***Evaluation***

The paper will be evaluated according to the parameters set out on the attached page. You should use the evaluation sheet as a checklist to insure that you have covered all the required areas. Any area which is omitted will receive a score of "0."

### *Topics*

**You may choose from one of the following topics, or you may request a topic of your own choosing.** Notify the chairman of the LDT of your choice before beginning your research.

Continuity and Discontinuity: The Relationship between the Mosaic Covenant and the New Covenant in Reformed Theology

Predestination and Prayer: The Relationship between the Decrees of God and the Prayers of the Saints in Reformed Theology

Calling and Choice: The Relationship between Effectual Calling and Free Will in Reformed Theology

Liberty and Law: The Relationship between Christian Liberty and the Law of God in Reformed Theology

Sufficiency and Efficiency: The Relationship between Christ's Infinite Sacrifice and the Particular Application of its Benefits in Reformed Theology

Sovereignty and Responsibility: The Relationship between God's Sovereignty and the Great Commission in Reformed Theology

Security and Sanctification: The Relationship between Divine Purpose and Human Diligence in the Reformed Doctrine of Sanctification

Name \_\_\_\_\_

## Theological Paper Evaluation Sheet

*The following rubric will be used to assess your paper:*

- I. Evidence of Ability to Theologize
  - A. Doctrinal Fidelity 10 pts \_\_\_\_\_
  - B. Critical Insight 10 pts \_\_\_\_\_
  - C. Systematic Synthesis 10 pts \_\_\_\_\_
  - D. Contemporary Relevance 10 pts \_\_\_\_\_
  
- II. Interaction with
  - A. PCA Confessional Documents 10 pts \_\_\_\_\_
  - B. The Reformed Tradition 10 pts \_\_\_\_\_
  
- III. Use of Insights from
  - A. Exegetical and Biblical Theology 5 pts \_\_\_\_\_
  - B. Historical Theology 5 pts \_\_\_\_\_
  - C. Apologetics 5 pts \_\_\_\_\_
  - D. Practical Theology 5 pts \_\_\_\_\_
  
- IV. Bibliographical Support 10 pts \_\_\_\_\_
  
- V. Form/Style 10 pts \_\_\_\_\_

# Guidelines for Exegesis Paper

## ***Basic Parameters***

The passage for the paper must be approved or assigned by the Chairman of the committee. The paper must be submitted with the written exams to the Chairman of the Leadership Development committee according to the examination schedule. You may choose a passage from either Testament. *If the passage you choose for the written sermon is taken from the Old Testament, the passage for your exegesis paper must be taken from the New Testament (and vice versa).*

## ***Purpose***

In this paper you are to take a Scripture passage (five to seven verses, preferably a self-contained literary subunit), and work through all the stages of sound interpretation according to the grammatical-historical method. It should demonstrate your capacity to meet the standard of 2 Timothy 2:15.

The exegetical paper is to be an essay, not a report. A report is a presentation of information gleaned from research, whereas an essay is a reasoned investigation that makes definite assertions and supports and defends those assertions. Some marks of a good paper are: a clear thesis, clarity of expression, rigor in argumentation, correctness in form, balance in judgment, fairness in handling opposing views, breadth of coverage, discipline in focus, and plausibility of conclusions in light of all the relevant evidence.

The exegetical paper follows standard academic writing procedures (this does not mean it must be boring). This means that the paper is written in your own words, with proper credit given when quoting or referring to words or ideas from another person. The paper should also be written in good English, which includes proper spelling and grammar as well as prose that is free from informal English (slang, appeals to the reader, contractions, etc.). The text should be clear, coherent, and as concise as possible – wordiness does not equal scholarliness.

## ***Format***

Since most candidates want guidance on formatting, we offer the following: The paper should be fifteen to twenty (15-20) pages, (4,500-6,000 words) in length and must be typed double spaced in standard font (for example: Times New Roman). The paper should include documentation in footnotes and a bibliography of works cited. The Title page and bibliography will not be counted as part of the page requirements. The text of the paper should be set in 12-point type with the notes in 10-point and margins are typically 1” on all sides. Page numbers should be included on all pages in a place that remains consistent throughout the paper.

## ***Evaluation***

The paper will be evaluated according to the parameters set out on page 4 of these guidelines. You should use the evaluation sheet as a checklist to ensure that you have covered all the required areas. Any area which is omitted will receive a score of “0.”

## Outline of an Exegetical Paper

**I. Introduction** – The introduction of an exegetical paper serves the same purpose as all introductions and yet has some features that are unique to this genre. In addition to the general introduction (giving the text being studied, thesis, etc.) the introduction of an exegetical paper must also introduce the text. Components often included are:

- *English translation* –your own work
- *Literary context and flow of thought* – contextual survey of the passage in its literary and historical context (circumstances of writing) and in its relation to your contemporary cultural context.
- *Literary genre* – of both the larger text of which the passage is a part and the passage itself
- *Literary forms* – found within the passage
- *Structure of passage* – Exegetical outline

**II. Analysis** – This work may be presented in a verse by verse commentary format. Constantly ask yourself “is this observation relevant for interpretation and explanation?” It is not necessary to comment upon everything in a passage. Components often included are:

- *Grammar and syntax*
- *Semantic analysis*
- *Socio-historical background*
- *Motif-historical background* (e.g., OT themes, other influences)
- *Literary analysis and figures of speech*

**III. Synthesis/Interpretation** – This section returns to the passage as a whole and seeks to interpret the passage in light of the information given in the preceding sections of the paper. It is here that meaning is given to the information previously presented.

- *Main theme/key thought*
- *Theological significance*
- *Relevance*

**IV. Application** – Discussion of the application and implementation of the truths of the passage for life today.

**V. Conclusion** – In the conclusion, tie all of the information presented together and return to the thesis presented in the introduction.

**VI. Bibliography**

## **Some guidelines to aid you in the writing of your exegetical paper:**

This section seeks to lay out the process of writing an exegetical paper, not the exegetical method itself.

The writing of an exegetical paper typically entails the following phases:

**Preparation** – choose a text.

**Exegesis** – Explore and interact with the text itself. This stage involves your interaction with the text, not with secondary sources (e.g., commentaries, articles, etc.). Observe before interpreting and responding. Always let the text speak to you as you prayerfully yield to it.

**Research** – Explore secondary sources on your text. Create and explore your bibliography of sources – reference works (Bible dictionaries, theological dictionaries, etc.), commentaries, articles, essays from collected volumes (polygraphs), other books that deal with your passage, genre, form, or topics raised by the passage and identified in your exegesis.

**Consolidation** – Correct, refine, and confirm your exegesis based upon your research. Finalize your thoughts, claims, and conclusions regarding the passage. Develop the outline for your paper as the final step of consolidation – bring your thoughts to paper and begin to think about how it all fits together.

**Writing** – Write your paper following all the steps of good writing. Make sure to leave time to edit your paper and to have someone else (e.g., your professor, your committee chairman, etc).

Candidate's Name \_\_\_\_\_

### Exegetical Paper Evaluation Sheet

*The following rubric will be used to grade your paper:*

Translation: 8 pts \_\_\_\_\_

Overview:

A. Literary Context 5 pts \_\_\_\_\_

B. Historical Context 5 pts \_\_\_\_\_

C. Contemporary Cultural Context 5 pts \_\_\_\_\_

Analysis:

A. Grammatical Analysis 12 pts \_\_\_\_\_

B. Literary Analysis 8 pts \_\_\_\_\_

C. Lexical Analysis 12 pts \_\_\_\_\_

D. Historical Analysis 10 pts \_\_\_\_\_

Synthesis/ Interpretation:

A. Literary Context: Exegetical Outline 6 pts \_\_\_\_\_

B. Interpretational Problems/ Theological Matters 6 pts \_\_\_\_\_

C. Meaning/ Significance for Contemporary Context 7 pts \_\_\_\_\_

Application: 8 pts \_\_\_\_\_

Form/ Style/ Bibliographic Support 8 pts \_\_\_\_\_

# Guidelines for Written and Preached Sermon

## *Introduction*

Since preaching is one of the primary tasks of a man called to be a minister of the Gospel and to hold the teaching office of the church (Teaching Elder), Lowcountry Presbytery has established the following guidelines to determine a man's fitness to preach.

You will be called upon to preach before the Presbytery at a time determined in agreement with the LDT. There are several legitimate preaching styles which you may, from time to time, employ in your preaching ministry. When you preach before the Presbytery, however, we ask that you preach an expository sermon. We particularly want to see that you are able soundly to discover the meaning of a passage of Scripture, explain it to your people, and make practical and effective application to their lives or circumstances. The sermon should be timed to last approximately 20 minutes unless otherwise indicated by the Committee. A written copy of the sermon will be presented to the Committee at a meeting prior to the Presbytery meeting where you plan to preach. The written portion should be able to be preached in 20 minutes. It's the same sermon that you will preach before a committee of Presbytery.

Specifically, the Committee will evaluate the following areas:

1. Does the sermon show evidence of thorough and careful study of the passage under consideration?
2. Is the exposition accurate? We are not looking for novelty but for clear teaching that communicates faithfully the truth of God's Word.
3. Is the exposition clear?
4. Is the exposition relevant or does it lapse into theological jargon or grammatical and technical detail not necessary for the congregation? Remember, this is a sermon, not a Greek or Hebrew paper.
5. Is the use of illustration interesting and effective?
6. Is there a unifying theme? Is the sermon logical? Does it have a point?
7. Is there an effective introduction? Conclusion?
8. Does the application fit the exposition? It is relevant application?
9. What is (or will be) the reaction of the congregation? (i.e., boredom, lack of interest, interested, motivated)
10. For the preached sermon – Was English grammar correct? Were there distracting mannerisms? Was the preacher's appearance pleasing? Was his enunciation clear? Was his presentation effective?

## *Evaluation*

The written sermon will be evaluated according to the parameters set out on the attached page. You should use the evaluation sheet as a checklist to ensure that you have covered all the required areas. Any area which is omitted will receive a score of "0."

### *Passages*

1. You will choose from one of the following passages. Notify the chairman of the LDT of your choice before beginning your research.
2. You may choose a passage from either Testament If the passage you choose for the sermon is taken from the Old Testament, the passage for your exegesis paper must be taken from the New Testament (and vice versa).
3. Remember that the preached sermon should be 20 minutes long and plan accordingly. The written portion should be the same as the 20-minute preached portion.

### Old Testament

Genesis 11:27-12:9

Leviticus 19:9-18

Psalms 2

Psalms 16

Isaiah 42:1-9

Jeremiah 31:31-37

### New Testament

Luke 24:44-49

John 15:1-11

Acts 8:1-13

Romans 6:1-14

Hebrews 2:5-18

Revelation 5:1-14

Name \_\_\_\_\_

## Written Sermon Evaluation Sheet

- I. Evidence of Study Preparation
- A. Use of Exegetical Insights 5 pts \_\_\_\_\_
  - B. Careful Study of Biblical Text 5 pts \_\_\_\_\_
  - C. Thorough Study of Biblical Text 5 pts \_\_\_\_\_
- II. Sermon Structure
- A. Unifying Theme 5 pts \_\_\_\_\_
  - B. Logical Flow 5 pts \_\_\_\_\_
  - C. Clear Goal 5 pts \_\_\_\_\_
  - D. Effective Introduction 5 pts \_\_\_\_\_
  - E. Effective Conclusion 5 pts \_\_\_\_\_
- III. Sermon's Exposition
- A. Accurate 12.5 pts \_\_\_\_\_
  - B. Clear 12.5 pts \_\_\_\_\_
- IV. Illustrations
- A. Fit Exposition 5 pts \_\_\_\_\_
  - B. Interesting 5 pts \_\_\_\_\_
  - C. Effective 5 pts \_\_\_\_\_
- V. Applications
- A. Fit Exposition 5 pts \_\_\_\_\_
  - B. Relevant 5 pts \_\_\_\_\_
- VI. Form/Style
- A. Correct English Grammar 5 pts \_\_\_\_\_
  - B. Relevant Word Choice 5 pts \_\_\_\_\_