



Hardin Valley Church of Christ

Elder Selection Process

Proposed to HVCoC Congregation August 17, 2025

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1. Introduction

1.1 Purpose of Document

This document describes the process by which members of the Hardin Valley Church of Christ choose elders who will serve the church as spiritual shepherds, overseers, and leaders. The process described herein was developed by members of the Hardin Valley church, who endeavored to make it fully in accord with guidance found in inspired Scriptures. The scriptural basis of Hardin Valley's elder selection process is unchanging but the process's discretionary details may be revised, subject to formal acceptance by the church's membership, to take into account changes in the congregation's circumstances over time.

~~It is to be expected that in years to come, in preparation for each reaffirmation-selection action, an *ad hoc* committee of church members will review the process document and propose any further change that may be deemed necessary.~~

1.2 Background

The Hardin Valley Church of Christ was initiated in 2006. From the very beginning, the members of the new congregation were unanimous in a strong commitment to becoming a church realizing as fully as humanly possible our Lord's vision of his church. Its practices were to be clearly based on Our Lord's values and objectives and vigorously follow scriptural guidance for the life, organization and procedures of God's flock.

When the new congregation first came together, there was unanimous recognition of the importance of selecting qualified elders as soon as practical. Within a month after the first assembly of the church, a committee was organized, composed of members who had expressed willingness to serve in formulating and executing a selection process. The task of formulation was divided between two subcommittees. One subcommittee was charged to create a series of lessons for home studies that clearly set forth for convenient reference by church members all scriptural teachings on the role and qualifications of elders and expounded on the application of scriptures to the selection process. The other subcommittee was to develop a plan for the selection process. Within scriptural bounds, the specific provisions of the elder selection process were to be chosen to best take into account the particular circumstances, needs and wishes of the new congregation.

The Process Design Subcommittee began its work with intensive study of the scriptures. Concurrently it contacted leaders of several other churches of Christ, to screen their experiences for useful lessons on processes that had proved to work especially well. Throughout its period of work, the Subcommittee continually consulted with numerous other members of the church, including several who had served as elders in other congregations. Taking all these inputs into account, the Design Subcommittee developed a draft design of a process. After review and comments by the full Committee and responses thereto by the Design Subcommittee, the final draft was submitted to the congregation with recommendation for approval. Overwhelming approval was forthcoming on September 24, 2006.

The process that was proposed and adopted reflected a consensus of members of the new congregation: as a result of extensive studies and discussions, the membership was united in a preference for a “participative” style of leadership that significantly involves all church members to the maximum practicable extent. Another early decision by the church was to place proper emphasis in the selection of the church’s first elders on the shepherding function of the elders.

A feature of the elder selection process that was supported by the membership from the inception of the new congregation was that its elders would be committed to serve in this capacity for specified durations (no life-time appointments). It was envisioned that at regular intervals the church’s members would be asked to reaffirm support of about half of the sitting elders for another term and to choose additional elders. The interval for this reaffirmation/selection of elders was set at three years; the normal term of service, at six years. Note that for the 2020 selection process, the congregation approved moving to a 5-year selection/reaffirmation interval with all sitting elders reaffirmed as part of the selection process.

1.3 Biblical Foundation for the Process

We know from Scripture that God has provided for us in His Word all that we need to be “thoroughly equipped for every good work.” (2 Tim. 3:16-17) So, despite the fact that God does not specifically instruct us as to the process by which existing or new churches should appoint elders, we can be assured that the guidance that is provided is sufficient for us to establish and follow a process that will be pleasing to God. This section (1.3) provides a brief description of some of the relevant Scriptures provided, which form the basis of principles incorporated in the Hardin Valley elder selection process defined later in this document. A more detailed analysis of these scriptures is provided in the accompanying daily study guide distributed to each Hardin Valley household.

During the early days of the church, elders were appointed by apostles or those evangelists on whom the apostles had conferred special gifts of the Holy Spirit. On their missionary journey, commissioned and guided by the Holy Spirit, Paul and Barnabas “*appointed elders ... in each church.*” (Acts 14:23) Later Paul wrote to Titus: “*I left you in Crete that you might set in order what remains and appoint elders in every city.*” (Titus 1:5) Given that we no longer have apostles or evangelists with special dispensations of the Holy Spirit, this process is not fully applicable to our situation today.

The description of the actions of the early church as recorded in the book of Acts provide some interesting principles regarding the participation of the church in selecting men for leadership positions. In Acts 1, Christ’s disciples have gathered in Jerusalem to await the Counselor that Christ has promised. One of the first tasks that is addressed is finding a replacement for Judas. Peter addresses the general body of believers informing them that they must select a man meeting certain criteria to replace Judas as one of the twelve. In verse 23, Luke records that “*they proposed two men.*” It was then left to the Holy Spirit to select between these two men. Although it is not without debate, it seems likely from

the text that the “they” that identified the two men from which the replacement was selected was the general body of believers, or the church.

A second relevant example is provided in Acts 6 where the apostles tell the church to “*choose seven men from among you who are known to be full of the Spirit and wisdom*” to whom the responsibility of serving widows would be assigned. These men were not being selected to oversee and shepherd the church, but rather to serve a function more typical of the duties of a deacon. Nonetheless, the selection process does provide additional principles for consideration in establishing the elder selection process in the absence of other contradicting instructions.

Finally, Acts 2-5 further shows us that Christ’s apostles were leaders of the church in Jerusalem in its very earliest days. Within a few years elders were in leadership roles alongside the apostles in the Jerusalem church. In A.D. 49 or 50 there was a conference to resolve questions about non-Jews becoming Christians. “*Paul and Barnabas were appointed to go up to Jerusalem to see the apostles and the elders concerning this issue.*” (Acts 15:2) After “*the apostles and elders met to consider this question,*” (Acts 15:6), “*the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas*” (Acts 15:22) to deliver a letter concerning their guidance on the matter.

“Participative leadership” is a modern term for the process followed in the Jerusalem church, in which “*the apostles and the elders, **with the whole church***” were actively involved. Many congregations of the churches of Christ utilize a more “elder-focused” leadership selection process wherein most of the discretion in the process lies with the existing church elders. Many of these congregations base such a process on the authority and responsibility given to elders to oversee and protect the church under their care. While agreeing fully that through His Word, God has charged elders with overseeing and protecting the church, we believe that God has provided the examples noted above of the apostles and early church elders involving the broader body in selecting church leaders.

One final principle from scripture that serves as a basis for the developed process is found in Acts 20:28, where Paul addresses the Ephesian elders and refers to the church as “*the flock of **which the Holy Spirit has made you overseers.***” The concept here is that the role of the Holy Spirit in identifying overseers of Christ’s church should not be ignored. The Spirit certainly is active in calling men to lead and shepherd fellow Christians in spiritual matters. Furthermore, through prayer and petition, God’s Spirit will work within Hardin Valley’s members to lead us to the men God would have us recognize as elders for our congregation.

2. Elder Selection Process

2.1 Process Review Committee

A Process Review Committee (PRC) will be organized at the beginning of the elder selection cycle. The elders will select a member to serve as Chairman of the committee. The Chairman will solicit church members to serve on the PRC. The PRC Chairman will notify the elders which members have volunteered to serve on the committee.

The Committee's task is to review feedback from elders and members regarding the elder selection process during the previous elder selection cycles. The committee's deliberations may result in suggested revisions to the elder selection process. Any proposed changes to the process must be presented and distributed in writing to the congregation. After a time for study and discussion, a process change confirmation ballot shall be distributed to the congregation. Changes to the process must be approved by at least 75% of the members who return a process change ballot. The final approved Elders Selection Process document will guide the subsequent elder selection process.

2.2 Process Schedule

The following sections of this document, Sections 2.3 – 2.8, describe in detail the elder selection process to be utilized at the Hardin Valley Church of Christ. The table below provides an example chronology (based on 2019-2025 calendar year) for how the process steps can be scheduled into the church's fall calendar considering the holidays and local area school calendars. The Selection Committee may make minor adjustments in the schedule if deemed necessary.

Hardin Valley Church of Christ Elder Selection Process

Phase	Wk#	Date	Process Step
Process Kickoff, Prayer, Education, and Encouragement	0	Aug-17	Special Sunday Morning Assembly & Announcement 1. Elder announcement of selection process initiation and schedule 2. Process Review Committee presents Elder Selection process overview and recommended changes (red-line version of proposed process document distributed week prior via email, hard copy) 3. PROCESS CHANGE BALLOTS DISTRIBUTED (hard copy/email/electronic) and Provision for Submittal
	1	Aug-24	PROCESS CHANGE BALLOTS CLOSE after 1st Service Communion Process Comm Chair and Elder tally process change ballots, and if successful, elders initiate process: Sunday Morning Assembly Announcement 1. Elders announce beginning of 4-week encouragement & education phase (5-min elder message) 2. Elders propose SC Chair and SC members 3. SC CHAIR AND COMMITTEE BALLOTS DISTRIBUTED (hard copy/electronic) and Provision for Submittal 4. Sunday Morning Sermon and Small Group Lessons 5. Distribute Encouragement Note cards and personal study guide, and initiate in-home family studies Member encouragement communications and personal study in home (8/24 - 8/30)
	2	Aug-31	Sunday Morning Sermon and Small Group Lessons SC BALLOTS CLOSE after 1st Service Communion 1. Process Comm Chair and Elder representative tally SC Chair/Comm ballots 2. Process Comm Chair announces approved SC Chair and members Member encouragement communications and personal study in home (8/31 - 9/07)
	3	Sep-07	Sunday Morning Sermon and Small Group Lessons Member encouragement communications and personal study in home (9/7 - 9/14)
	4	Sep-14	Sunday Morning Sermon and Small Group Lessons 1. Selection Committee announces beginning of Nomination phase 2. NOMINATION FORMS DISTRIBUTED (hard copy/email/electronic) and Provision for Submittal Member encouragement communications and personal study in home (9/14 - 9/20)
	5	Sep-21	NOMINATION FORMS DISTRIBUTED (hard copy/email/electronic) and Provision for Submittal
	6	Sep-28	NOMINATIONS CLOSE Selection Committee tallies nomination and notifies each nominee and elders as quickly as practical Nominees prayerful consideration of willingness to serve as elder (may consult current elders)
	7	Oct-05	Nominees prayerful consideration of willingness to serve as elder (may consult current elders)
	8	Oct-12	Deadline for nominees to accept/decline candidacy Selection Committee informs elders of candidates to be placed on ballot Selection Committee prepares ballots w/new candidates and current elders to be re-affirmed
	9	Oct-19	BALLOTS DISTRIBUTED IN SUNDAY ASSEMBLY & Retreat (hard copy/email/electronic); Provision for Submittal both Locations SC Chair and current elders resolve any scriptural objections to a candiate (10/18 - 11/09)
	10	Oct-26	BALLOTS DISTRIBUTED IN SUNDAY ASSEMBLY (hard copy/email/electronic) and Provision for Submittal
Nomination	11	Nov-02	BALLOTING ENDS Selection Committee tallies ballots
		Nov-03	Selection Committee informs candidates and elders of results and provides anonymous transcripts of "No" ballots (time allotted through 11/15/20)
	12	Nov-09	SELECTION COMMITTEE ANNOUNCES ELDERS ELECTED at Earliest Service and Via Email
Selection	13	Nov-16	ELDERS PRESENTED DURING SUNDAY ASSEMBLY
	14	Nov-23	CELEBRATION
Praise & Presentation			

2.3 Process Implementation

Each elder selection process shall be administered by a Selection Committee, composed of Hardin Valley members chosen for this particular purpose, under the oversight of the current eldership. As such, the Selection Committee serves as both the elders' and congregation's representative in the administration of the selection process. Throughout each selection process the Selection Committee shall keep the current eldership and congregation informed of general progress and may request the elders' general advice and assistance. In the event of objections to a candidate on scriptural grounds, the Selection Committee shall work with the eldership to resolve the objection as specified in Section 2.3.3 below.

This section describes the form and function of the Selection Committee.

2.3.1. Selection Committee Structure and Appointment

The Selection Committee shall be an ad hoc committee that is re-formed for each selection process. It shall consist of a Committee Chairman and three other members that are recognized spiritual leaders, but none of whom is a current elder or is willing to accept nomination for service as an elder during the present selection process.

The current eldership shall nominate a member from the congregation for service as Selection Committee Chairman and shall recommend that the church approve the appointment. The recommended Selection Committee Chair will then recommend three members to serve on the Selection Committee. Voting by the church on approval of the Selection Committee Chairman and his proposed Selection Committee shall be accomplished through electronic and paper ballots submitted to the whole church at a Sunday morning assembly early in the selection process with return to the Process Review Committee for tabulation of results by the Process Review Committee Chair and at least one elder on the following Sunday. Approval by the church membership is defined as positive responses by at least three-quarters (75%) of the members that return a confirmation ballot for each Selection Committee member.

2.3.2. Selection Committee Responsibilities

The Selection Committee shall have the responsibility for organizing and carrying out the work necessary for implementation of the processes and procedures specified in this Selection Process document. Its responsibilities include communications, distributing nomination forms and ballots, receiving and safeguarding completed forms, determining the willingness of nominees to serve as elders if selected, tallying the results, and working with the eldership to resolve scriptural objections to any nominee or candidate according to the process described subsequently. The Selection Committee will be privy to sensitive information and must maintain confidence of that information at the highest level.

2.3.2.1 Inform & Encourage Nominated Candidates

Promptly after tallying the nominations, the Selection Committee shall notify the existing eldership as to the names of the men who received sufficient nominations from the congregation to be considered for serving as a shepherd. The Selection Committee shall

then notify, preferably in person, each man who received a sufficient number of nominations as to the congregation's desire to have them considered for serving as a shepherd. The Selection Committee and the existing elders shall coordinate to engage and encourage each man that has been nominated by the congregation. If possible, the elders shall meet with the nominated men to pray over them and to encourage them in whatever ways possible including the following:

1. Encourage the candidate by noting the number of faithful Christian brothers and sisters that have identified the candidate as demonstrating the qualities and characteristics of a Biblical shepherd,
2. Encourage the candidate to pray for God's guidance as to whether to leave their name in the process and for God to work through the process to determine His will as to each man's potential service at the present time,
3. Discuss any concerns that the potential candidate might have with the balloting phase including conveying historic trends that show men with higher nomination support have successfully met balloting criteria,
4. Discuss any other concerns that the potential candidate might have, and
5. Discuss his willingness and ability to serve as an elder if chosen by the church and ask his permission to have his name on the ballot forms that will be distributed to the congregation.

If he declines further consideration, the Committee shall accept his decision and hold it in confidence.

2.3.2.2 Prepare and Collect Ballots

The Selection Committee shall prepare electronic and paper ballots with the names of the men that meet the Nomination criteria and consent to being considered by the church, arrange for ample printing of the forms, and distribute the ballots (electronic and hardcopy) together with multiple Elders Qualities Worksheets (insofar as practicable, to each church member). The Committee shall make provisions for receiving and securing completed ballots ~~and securely keeping them~~ paper ballots in a locked ballot box(es).

2.3.2.3 Tally Ballots

At the end of the time allotted for balloting, the Selection Committee Chair plus at least one Selection Committee member shall ~~open the ballot box(es) and~~ tally the electronic and paper ballots.

The Committee shall hold in confidence all information on submitted ballots. In particular, the Committee shall not disclose to others specific information as to whether any particular member submitted a ballot or any particular member's evaluation of any candidate.

2.3.2.4 Inform Elders and Candidates

When a final determination has been made of which candidates have met the selection criteria (specified in a later section) and against whom no objection remains unresolved, the Selection Committee shall inform the eldership. Two or more members of the Committee shall go to each man listed on the ballot and inform him of the church's

decision on his candidacy. In order to assist the candidates in evaluating themselves and making personal commitments to self-improvement, the Selection Committee will provide each candidate with a transcription of comments associated with his “NO” evaluations without disclosing the member that submitted the comments.

2.3.3. Scriptural Objections

The Selection Committee Chair and/or the eldership shall be responsible for receiving written objections to any nominee or candidate submitted at any time during the selection process. If it is alleged that there is scriptural basis for the objection, the Selection Committee Chair and/or the eldership shall proceed in the following manner:

- If the objection is received by the Selection Committee Chair, he shall immediately inform the eldership of the objection. Similarly, if the objection is received by the eldership, they shall immediately inform the Selection Committee Chair.
- The eldership shall then designate one elder to lead a team that includes one other elder and the Selection Committee Chair for resolving the submitted scriptural objection (referred to as “Resolution Team”).
- The elder leading the Resolution Team shall be responsible for communicating with the individual that raised the objection and the nominee/candidate against whom the objection is raised but shall ensure that the full Resolution team is privy to all conversations and information regarding the objection.
- The Resolution Team shall then attempt, insofar as practical, to gather enough reliable information to either uphold or dismiss the objection.
- The final decision as to whether the objection is warranted and disqualifies the candidate from serving should he meet the selection criteria (set forth further in this document) shall be unanimous among the Resolution Team.
- If the objection is found to be without merit, the candidate’s name will remain on the ballot. If the objection is affirmed, the candidate’s name will be removed from the ballot.
- The Resolution Team shall convey the decision to the elders, the candidate, and the person who raised the objection.
- The Selection Committee Chair shall hold information regarding any scriptural objection and its resolution in strict confidence, but as the congregation’s representative in the process shall be prepared to ensure that any resolution has been handled appropriately should any member question the integrity of the process.

2.4 Appointment Cycles

2.4.1. Periodic Identification of New Shepherds

At least every ~~five~~four years (elder selection cycle), the church shall go through the process of evaluating and selecting qualified men who have demonstrated elder/shepherd personal qualities and are willing and prepared to serve the church in the functions of an elder. In each selection process the church membership shall evaluate potential additional elders. ~~and reaffirm existing elders that are led to continue to serve.~~ Each candidate that meets all selection criteria as identified in the document will serve for an ~~an~~ 8 ~~eight~~-year term, which is the normal full term of service as an elder of Hardin Valley Church of Christ.

Besides the normal selection of new elders at ~~five~~four-year intervals, special selection processes may be held at some intermediate time if changing circumstances lead to general recognition of an immediate need for additional elders.

In each selection/reaffirmation process, preparation for nominations and balloting shall include focused studies and prayerful seeking of God's will and the leading of the Holy Spirit in the process.

2.4.2. Reaffirmation of Existing Shepherds

Every ~~five~~four years, in conjunction with the normal process of selecting new elders, each elder who is completing their term that cycle shall determine if he wishes to step down from his role as an elder. If he wishes to serve an additional term, they must ask for reaffirmation of the support of the congregation for an additional ~~five~~eight-year term. His name will then be added to the ballot along with the qualified nominees for service as new elders and he shall be subject to the same selection criteria as the new elder candidates.

No limit is prescribed for the number of terms that an elder may serve, provided that they continue to meet the required scriptural qualifications and characteristics and that they continue to be affirmed by the congregation as an elder.

2.4.3. Staggering Shepherds' Terms

Approximately half of the men selected during the 2025 elder selection process will be asked to serve an initial four-year term to provide for staggered terms of the sitting elders so that the entire eldership is not subject to reaffirmation during a single selection process. At the conclusion of the 2025 elder selection process, the identified shepherds (newly appointed and reaffirmed) will randomly designate approximately half of the eldership as being subject to reaffirmation at the next four-year cycle, while the other half will serve a full eight-year term. It is expected that this provision for staggering terms will only be needed following the 2025 selection process and may be removed from future processes.

2.5 Congregational Study Period

Each elder selection process shall begin with organized studies by the church of the need in a scripturally-based church for elders and the functions and qualities specified for elders in God's Word. These studies shall include individual daily studies and corporate Sunday pulpit preaching. Early in each selection process, each household shall be provided with a Study Guide to lead individual daily studies of God's Word.

2.6 Nomination Process

2.6.1. Participation

All members of the Hardin Valley Church of Christ are eligible to nominate fellow members for the role of elder/overseer/shepherd of this church. The eldership shall be responsible for providing the Selection Committee with a list of currently recognized members, which list shall be used by the Committee in validating submissions of nominations and ballots.

A member of the Hardin Valley Church is defined as anyone who has been baptized into Christ and has expressed to the church's eldership his or her commitment to the responsibilities of membership in the Hardin Valley congregation. No age limit for members' eligibility is prescribed. The decision whether a young member is to participate or not shall be made by the immediate family taking into account his or her readiness to understand the qualities required of an elder-shepherd and to evaluate candidates for this service. In any case, parents are encouraged to pray with their child(ren) as they seek God's guidance.

All members of the body, especially those who have only recently identified with Hardin Valley, are encouraged to assess their familiarity with prospective candidates and to develop their acquaintances before submitting nominations and ballots.

2.6.2. Nomination Submissions

After the completion of the congregational studies on the subject of elders, Nomination Forms (example provided in Appendix 1) and Elder Qualities Worksheet (example included in Appendix 2) shall be distributed by the Selection Committee in a Sunday morning assembly of the church. After this general distribution, Nomination Forms can be obtained from any member of the Selection Committee.

Every member of the church shall be encouraged to fill out a Nomination Form with the names of all the men who he or she believes meets scriptural standards and is well suited to service as an elder. Completed Nomination Forms shall be submitted to the Selection Committee (normally by dropping them in a locked box that will be conveniently available for that purpose or by completing an on-line form).

The deadline for submission of nominations shall be the close of the Sunday morning assembly two weeks after the general distribution of forms.

2.6.3. Nomination Criteria

In order for a man to be listed as a candidate on the Ballot Forms for consideration as elder by the full church, he must have been nominated by at least ~~30% of the eligible members that submit nominations with at least~~ 20 individual members, from at least 15 households.

2.7 Balloting Process

2.7.1. Preparations for Balloting

The Selection Committee and existing eldership shall meet with each person who has met the nomination criteria to encourage and determine each candidate's willingness to have his name put before the congregation as a candidate for service as an elder (See Section 2.3.2).

When the Selection Committee has determined the final list of the men who are willing to be a candidate and against whom no Scriptural Objection (See Section 2.3.3) still stands, the Committee shall prepare Ballot Forms listing the names of the candidates for new elder and the names of the elders seeking reaffirmation. (An example blank Ballot is presented in Appendix 3.) At the next Sunday morning assembly of the church, the Selection Committee shall make paper and electronic Ballot Forms available to all members of the congregation.

Elder Qualities Worksheets, as depicted in Appendix 2, shall be made available at the same time as the Ballot Forms for use by members in evaluating individual candidates and forming an opinion on their likely performance as elders.

2.7.2. Participation

Any *member* of the Hardin Valley Church of Christ (as defined in Section 2.6.1) is eligible to participate in the balloting stage of the selection process by submitting a Ballot Form marked with his or her evaluations of the listed candidates.

2.7.3. Ballot Submissions

Completed ballots shall be submitted to the Selection Committee (normally by dropping them in a locked box provided for that purpose or by submitting an on-line form) at any time during the period between the first, general distribution of Ballot Forms and the termination of balloting at the conclusion of the Sunday morning assembly at least two weeks after the general distribution of Ballot Forms. During this period, additional Ballot Forms can be obtained from any member of the Selection Committee.

This two-week interval is meant to provide time for members to prayerfully consider the qualities of each candidate in relation to the guidance of the New Testament. The provided Elder Qualities Worksheets will be helpful in these evaluations. Each member should be well enough acquainted with candidates to be ready to register thoughtful, informed evaluations on the Ballot Form. If there is need, members should converse with candidates to develop sufficient acquaintance.

2.7.4. Ballot Criteria and Handling

Each Ballot Form shall offer members the options of marking YES, NO or UNSURE for each candidate.

Marking YES signifies conviction that the candidate should be selected to serve the church as an elder, that he meets scriptural requirements and his personal qualities make him well-suited for effective service as a spiritual shepherd-overseer-leader and by example. It implies the expectation of being able to support him wholeheartedly by working under his leadership/oversight as an elder.

Marking NO signifies conviction that there are valid reasons why the candidate should not be selected to serve as an elder. If the person submitting the ballot would like to communicate his or her reasons for marking NO for the purpose of providing anonymous, constructive feedback to the candidates, he or she may do so in writing on the back of the Ballot Form or in an attached sheet, but this is not required. It should be noted that marking NO does not imply that there is a Scriptural Objection to the candidate serving as an elder. If the member believes that there is a Scriptural Objection, the member should make this known in writing to either the selection committee chair or a current elder/elders as noted above in section 2.3.3 Scriptural Objections.

Marking UNSURE signifies that the voter is not willing to subscribe to either of the foregoing statements of convictions associated with a YES or a NO. Marking UNSURE is appropriate if the voter feels that he or she does not know the candidate well enough to voice an opinion either way. An UNSURE marking would also be appropriate if the voter is acquainted with the candidate but holds no strong conviction about whether he should or should not be asked to serve as an elder.

A principle of the Selection process design is that eligible members that sufficiently know a candidate will voice their support or lack of support for the candidate through either a YES or NO evaluation. The process criteria are structured such that any man appointed as an elder must have (a) received enough YES votes to support confidence that in his service as elder he will receive support and acceptance by a very large majority of the congregation and (b) not so many NO or UNSURE votes that there is serious doubt of his ability to serve effectively as a shepherd and leader. To this end the Selection Committee shall apply the following Criteria.

For a candidate to be recognized as an elder:

- (1) ~~at least 60~~greater than 50% of the ballots cast shall be marked YES for the candidate, and
- (2) no more than ~~15%~~22% of the ballots cast shall be marked NO for the candidate, and
- (3) ~~no more than 40~~less than 50% of the ballots cast shall be marked UNSURE for the candidate.

Any member knowing of a Scriptural reason that would disqualify an elder candidate from serving should submit in writing the nature of the disqualification to an elder or the

Selection Committee chair. Any such submitted disqualification will be handled as prescribed in Section 2.3.3.

The Selection Committee shall examine all ballots and tally the results as soon as practicable after the termination of balloting. At all times the Committee shall treat the results as confidential information and shall take measures to prevent any unauthorized use of the information on the ballots. The Committee shall securely preserve the ballots and their information at least until after the installation of the selected elders. At any later time, whenever the Committee considers study of the balloting results is no longer useful, the Committee may destroy the ballots.

2.8 Appointment Process

At the first regular Sunday morning assembly of the church after completion of the process of determining who the church has selected to begin or resume service as elders, the newly selected men and their wives shall be set before the congregation for formal installation. The assembly should conclude with a special prayer, including thanksgiving and invocation of divine blessings for the elders and their wives.

3. Process Changes

~~Before any proposal for change to the process described herein takes effect, it must have been presented and distributed in writing to the congregation. After time for study and discussion, a process change confirmation ballot shall be distributed to the congregation. Changes to the process must be approved by at least 75 percent of the members that return a process change ballot. Any subsequent changes shall also be approved through similar full disclosure to the church and formal acceptance by at least 75 percent of the members.~~

Appendix 1. Nomination Form

The form to be utilized for nomination of men to serve as an elder of the Hardin Valley church is shown on the following page.

Appendix 2. Elder Qualities Worksheet

The worksheet included on the following page is provided to aid in considering the scriptural qualities and qualifications of the men being considered for nomination or appointment as an elder of the Hardin Valley church.

Appendix 3. Ballot

The form to be utilized for selection of men to serve as an elder of the Hardin Valley church is shown on the following page.