I. EVALUATIONS OF THIS EXAMINATION. The examination consists of three sections, each designed to be completed in one hour. **All three sections must be answered.** Section III has two options, from which the candidate is instructed to select one. Each section must be evaluated as either "Satisfactory" (S) or "Unsatisfactory" (U). The reader must also assign an overall evaluation for this examination. **If any section is omitted it will receive an evaluation of "O"; the examination must then receive an overall evaluation of "Unsatisfactory."** The examination must receive an "S" on at least two out of the three sections to receive an overall evaluation of "Satisfactory."

Each examination will be evaluated independently by two readers. If both overall evaluations are "S," the conveners will record a final evaluation of "Satisfactory." If both readers evaluate the exam overall as "U," the exam receives a final evaluation of "Unsatisfactory." If the two readers disagree in their overall evaluations, the exam will be given to a third reader. The conveners will record the final evaluation based on the two concurring overall evaluations.

II. THIS EVALUATION SHEET GOES TO THE CANDIDATE. Each reader's comments should represent his or her considered appraisal of the paper. These comments are read by the candidate and the candidate's Committee on Preparation for Ministry. Use the back of this sheet OR attach a separate page for comments explaining the evaluations assigned to each section of this examination.

### III. EVALUATIONS:

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### IV. OVERALL EVALUATION

**NOTE: COMMENTS INCLUDE A MESSAGE FOR COMMITTEE ON PREPARATION FOR MINISTRY.** (Please check if applicable.)

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Reader's name printed: [Signature]

Reader's Signature: [Signature]
READER'S EVALUATION SHEET – WORSHIP & SACRAMENTS EXAM

I. EVALUATIONS OF THIS EXAMINATION. The examination consists of three sections, each designed to be completed in one hour. All three sections must be answered. Section III has two options, from which the candidate is instructed to select one. Each section must be evaluated as either “Satisfactory” (S) or “Unsatisfactory” (U). The reader must also assign an overall evaluation for this examination. If any section is omitted it will receive an evaluation of “O”; the examination must then receive an overall evaluation of “Unsatisfactory.” The examination must receive an “S” on at least two out of the three sections to receive an overall evaluation of “Satisfactory.”

Each examination will be evaluated independently by two readers. If both overall evaluations are “S,” the conveners will record a final evaluation of “Satisfactory.” If both readers evaluate the exam overall as “U,” the exam receives a final evaluation of “Unsatisfactory.” If the two readers disagree in their overall evaluations, the exam will be given to a third reader. The conveners will record the final evaluation based on the two concurring overall evaluations.

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IV. OVERALL EVALUATION

S

NOTE: COMMENTS INCLUDE A MESSAGE FOR COMMITTEE ON PREPARATION FOR MINISTRY. (Please check if applicable.)

Susan Clark
Reader’s name printed

Signature

Reader’s Signature
Sect. I: The response to a reformed understanding of what the word "is" signify's when Jesus says, "This is my body" is articulate, organized and offers a number of relevant citations from the BOC. The response to part 2, by comparison, is vague and truncated. What specifically should the one presiding do/not do with the elements before/during/after communion? How should servers or receivers regard the elements? How should they be disposed of? The answer need elaboration.

Sect. II: The essay offers a viable discussion of the essential elements in worship and some of the traditions that separate Presbyterians from other denominations. It touches upon some reasons why the DFW is an important part of the BOC, but does not examine these reasons deeply. The response is not a direct answer to the question - why the DFW is included in the BOC or its purpose within its polity. The answer to part 1, drives part 2! This is an excellent outline of the essentials for why and how the church worships, but does not directly answer/address Paul's original questions.

Sect. III: Part 1 - This is a succinct, well-phrased argument about why the Easter Extravaganza is not worship.

Part 2 - The ideas here are authentic & accurate. Perhaps there could have been elaboration on the concept of worship preparing individuals to become Christ's hands & feet in the world.

Part 3 - Excellent and sensitive assessment of the heart of the church member and the opportunity to define and refine both the Easter service and evangelism/outreach ministries.
Section I: Body of Christ

This works shows a strong command of the Reformed understanding of the words of institution. Although reference was made to various traditions, this essay remained “on task” and articulated the uniqueness and contributions of the reformers. It was an excellent presentation on how the handling of the bread corresponds to our theology.

Section II: Preface
Solid understanding of the DFW in the BOO. There was a clear expression of how the worship should be guided by our historic theology. More could have been said about the responsibilities and accountability of worship as it would have related more to Paul’s concern. However there was a good overall understanding of the DFW and its purpose for inclusion of the BOO. Handout was doctrinally sound but it could be seen as a rebuff to Paul instead of a “help” to Paul.

Section III:

Easter Extravaganza

Good insight as to some of the issues raised by this member. Excellent response
Section 1:

1. As we celebrate the Lord's Supper and speak the words of institution, we repeat what Jesus taught us to say, that the bread is his body broken for us, and that the wine is the new covenant in his blood and as we drink it we are sharing in his blood poured out for the remission of our sins. This has been the source of great and lasting debate within the universal church. When Jesus says "this is my body" what does that mean?

The Reformers distinguished their understanding of what happens as the words of institution are spoken from the Catholic Church. The Catholic Church understood that as the words of institution were spoken the bread was truly transformed into the very body of Christ. The Reformers wanted us to understand that Christ was spiritually present in the breaking of the bread, and that the nourishment we receive as we partake of the Lord's Supper is real. They wanted us to understand that the body of Christ unites us with Christ, and that when we partake of the Lord's Supper we are one with Christ. It is not just a remembrance, not just a foretaste of the heavenly banquet, but it is also a real dying and rising with Christ. The Confessions lay out these points.

The Heidelberg Catechism tells us that bread and wine do not become the very body and blood of Christ, but are a divine sign and confirmation of the body of Christ. (4.078) Further, Heidelberg teaches that when Christ calls the bread his body and the cup the New Covenant in his blood and Paul calls the Supper a "means of sharing" in the body and blood of Christ, there is a strong reason. They want us to understand that just as bread and wine sustain our temporal life, Christ's crucified body and shed blood are food and drink for our souls for eternal life. Even more, as we share in Christ's body and blood through the working of the Holy
Spirit, his sufferings and death are our own, just as if we had ourselves suffered and rendered satisfaction for our sins in our own persons.

Second Helvetic says that by this sacred rite we remember that Christ gave his body and shed his blood, pardoning our sins and redeeming us from death. It is spiritual nourishment and seals to us the very body of Christ for the remission of our sins. (5.195). It is the work of Christ through the work of the Holy Spirit that nourishes us in these elements.

Second Helvetic clarifies there is a difference between corporeal (5.197) and spiritual eating. It is not that food is changed into spirit, but that the body and blood of Christ are spiritually communicated to us for the remission of sins, deliverance, and eternal life, so that Christ lives in us and we live in him and he causes us to receive him by true faith so that he becomes for us such spiritual food and drink that is our life. (5.198)

John tells us he who eats me will live because of me... he abides in me, I in him (vs 57,56). Second Helvetic refers to this passage to help us understand that we must partake of the Lord’s Supper for it to work in us (5.200). It is not imaginary food, but the very body of the Lord given to us.

The Westminster Confession (6.165-6.167) says that the elements have such relation to Christ “that they are sometimes called by the name of the things they represent – the body and blood of Christ; albeit in substance and nature they still remain truly and only bread and wine, as they were before”. Westminster warns of the danger of idolatry and superstition if we maintain that the bread and wine actually become Christ’s body and blood. Westminster affirms Christ is spiritually present to believers in the sacrament.
2. In communion, as the words of institution are spoken, we understand that Christ is really present, and is spiritually nourishing the community of believers in the bread (and the wine). Therefore we understand communion bread is different than bread which has not been broken and blessed.

This is different than understanding that the bread has become the physical body of Christ. The Reformers tell us the bread becomes a divine sign and confirmation of the body of Christ, that they are true food and drink for our souls. The Reformers affirm that through the work of Christ and the Holy Spirit we are nourished in this meal and brought into true communion with Jesus Christ and the church universal.

Because of this, we reserve bread which has not been eaten for the extension of the table. In the Lord’s Supper we are celebrating God’s saving action through the death and resurrection of Christ and the power of the Holy Spirit. We understand this to be a gift to the community of faith for the remission of sins, deliverance, and eternal life. That means we use it for the purpose for which it has been consecrated. It also means we do not have the same limits the Catholic church does when there is bread and cup left over, for Christ is present spiritually, rather than the bread actually turning into his body.

Section II

1. The Book of Order is part of the constitution of the Presbyterian Church. As such, it articulates essential tenets of our faith, and lifts up what unites us as a body of Christ, and what distinguishes us from other faith traditions.
The Directory for Worship gets to the heart of who we are as a people of faith. For it is in our worship that we proclaim Jesus Christ as Lord, acknowledge God's claim on our lives, name our dependence on God's grace, and are nourished and strengthened to live as God's servants in this world. At its very beginning, the Book of Order reminds us that one of the primary purposes of the church is the maintenance of divine worship.

In the Reformed tradition we understand that certain elements are essential for worship. This includes prayer, the reading of scripture and the proclaiming of the Word, and our response to God. The Directory for Worship provides a way for this to happen. It identifies five parts of a worship service: gathering, proclaiming the Word, responding to the Word, Sealing of the Word, and sending. Each plays a very important role in our understanding of God's work in our lives.

When we gather, we begin with praise of God. We say who God is. This leads us to an acknowledgement of who we are before God. We are not God. We are broken and imperfect people who are dependent on God's grace. So early in the service we are assured of God's grace, and we confess our sins God so that we can be reconciled to God and each other. Then we pray that through the Holy Spirit God will open our hearts and minds to the Word of God read and proclaimed. We believe that God's word nurtures us and feeds us so that we grow in faith and understanding before God. Scripture and preaching, expounding on the Word for our life, are central to our ability to understand God's intention for our lives and for our transformation. We respond to God's word in prayer, song, thanksgiving, and offer ourselves in service to God. When it is appropriate we celebrate the sacraments of Baptism and the Lord's
Supper – which are a sign and a seal of God’s promises to us. Then we are sent back out into the world to live as God’s people here on earth.

Our worship is intimately linked to our Reformed heritage. There are faith traditions which have understood God to work in ways that are very different. Some traditions believe there are more than two sacraments. Presbyterians affirm that God gave us two sacraments through Jesus Christ: Baptism and the Lord’s Supper. Some traditions believe that only adults who can affirm their faith themselves can be baptized. Presbyterians affirm the baptism of infants, because we believe that baptism is God’s action in our lives – God’s claiming of us. Some traditions believe you can be baptized more than once. Because baptism is God’s action, and God is always faithful, we believe in one baptism. Some traditions have affirmed that God’s grace is contingent on our actions. In those traditions, you must earn forgiveness. We believe that God has forgiven us in Jesus Christ, and that because we have received grace, we turn to God and respond with thanksgiving to God’s saving action in our lives.

The Directory for Worship explicitly links our understanding of God, based on the authority of scripture and guided by our creeds, to our practice of worship. It has been said that as we worship, so we believe, and as we believe so we worship. More than that, our Directory speaks to our understanding that we are connected to the body of Christ, and that as we participate in Christian worship we are united with a larger body that has been called to worship and adore God forever.

2.

HANDOUT ON DIRECTORY FOR WORSHIP
1. As we worship, so we believe. As we believe, so we worship.
   a. We believe that our only purpose in life and in death is to worship and serve
      God. We affirm that our identity is found in our relationship to God. We believe
      we have been called and claimed by God and that God redeems us for
      relationship.
   b. We affirm that Jesus Christ is Lord and that through him we are invited to
      worship and serve God.
   c. We believe that in worship we affirm God’s claim on our lives and grow in
      Christian life.
   d. For all these reasons, our worship reflects who God is to us and forms us as
      God’s people.

2. What happens in worship. We:
   a. proclaim Jesus Christ as Lord,
   b. acknowledge God’s claim on our lives,
   c. name our dependence on God’s grace,
   d. are nourished and strengthened to live as God’s servants in this world.

3. Essential components of worship – required by Book of Order
   a. Prayer,
   b. the reading of scripture and the proclaiming of the Word, and
   c. our response to God

4. Order of Worship
   a. Gathering (praise and confession)
b. proclaiming the Word (reading of scripture and preaching, preceded by praying for the illumination of the Holy Spirit)

c. responding to the Word (prayer, song, thanksgiving, and offer ourselves in service to God)

d. sealing of the Word (sacraments of baptism and Lord’s Supper)

e. sending (charge and benediction)

5. Worship Based on Scripture and Tradition – Marks of our Reformed heritage

a. Scriptures given by God and ordered by Jesus

b. Grace given by God, not earned by us

Section III Question B

1.

In worship in the Reformed tradition we respond to God’s claim on our lives, and to the saving work of Jesus Christ. We acknowledge who we are before God, and our gratitude that God has chosen us, and acted to redeem us. We are fed and nourished in Word and Sacrament to live in this world as God’s children.

At Easter, we celebrate the resurrection of Jesus Christ. Christ’s victory over sin and death affirms God’s intention to redeem us forever. It makes clear that what determines and defines our lives is not our broken nature, but God’s saving action. All that God has promised throughout history, and all that Jesus made visible to us are confirmed in the resurrection.
God’s promise that we are God’s people and that nothing can separate us from the love and God is made manifest.

The Easter Extravaganza is a celebration and it is designed to invite people into a faith community. However, our understanding is that all worship is to point to God and to the saving act of Jesus Christ. Silent auctions, relay races, egg hunts and games do not do that. A clown Easter story even shifts attention from what is one of the most beautiful and meaningful moments in scripture. While the parts of the Extravaganza might be nice events they are not worshipful, if worship is the adoration of God, and our humble response to God.

Presbyterians affirm the connection between worship and the ministry of the church in the world. Worship equips us for life. We believe that God made creation and that creation is God’s good gift to us. Through our unity with Christ, we are connected to all creation, and God has commissioned us to go out into the world, as stewards of life, to baptize all in the name of Father, Son and Holy Spirit, bringing the good news of God’s saving grace to all. As we worship God, and as we open ourselves to the transforming work of Jesus Christ through the Holy Spirit, we cannot help but be filled with a joy in God and a love for God that it spills out in our relationships with God’s people everywhere. We have been told that love of God and love of neighbor are our response to God’s action in our life.

While we realize that only Jesus Christ through the work of the Holy Spirit can transform life, we have been chosen by God to share in Christ’s ministry, to be a light to the nations. Our lives reflect our faithful response in a sharing of who God is with others. Today many churches struggle to understand their call to share the good news with those who have not grown up in
the community of faith and do not participate in Christian community. As Presbyterians we believe that we address spiritual hunger by helping people understand who God is, and who they are before God. That happens as we share the story of faith as it comes to us in scripture, as it has been made manifest in our lives by the work of the Holy Spirit, and as we respond in worship.

3.

I would want to begin by thanking my church member for bringing me this article. It creates a wonderful opportunity for us to talk about our call to reach out into our community, sharing the good news of God with people outside the church, and to think about our service of celebration of the Resurrection.

I would ask what this member likes about the Easter Extravaganza, because it is likely that he or she is really drawn to the idea of a celebration and to the outreach. Those are both good things. Then I would want to invite the church member to help us (probably the session— but potentially spilling into the worship committee and the evangelism committee) think about two things.

One is what a celebration of the Resurrection might look like. If we established guidelines based on the Directory for Worship – that the celebration should point to God and that scripture and preaching would be central, and prayer and response part of the service - we could explore what might create an opportunity for our congregational members to experience the joy and the wonder of God’s transforming work in their lives. Particularly on Easter Sunday when we proclaim Christ’s victory over sin and death we have real cause for celebration.
Secondly, it is a real gift to find someone who is passionate about reaching out into the community to share the good news of Christ with people outside the church. So I would want to find ways to talk about outreach that has as its purpose sharing the love and the redeeming work of God in creation. Churches are called to address the spiritual and physical need of the people God gives them. So I would want to see if there are ways we can channel and direct energy and enthusiasm into ministry that cares for people, invites them to see God’s transforming love at work, and builds up God’s creation.