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: S, U or O

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IV. OVERALL EVALUATION

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

Frank Walmsley

Reader’s name printed

Frank Walmsley
Reader’s Signature
Section I: Body of Christ

Response 1 quotes parts of The Book of Confessions but there is little included to expand on the quotations in order to demonstrate a good knowledge of the subject.

Response 2 focuses on the disposal of the bread. The bread is handled at other times which should be noted. The reason for handling the bread the way it is done is clearly stated.

Section II: Preface

The portion of The Book of Order under consideration is "The Directory for Worship" not "...of Worship".

Response 1 gives good reasons stated succinctly and clearly.

Handouts can take many forms. The handout requested is to respond to the question of why the DfW is in the Book of Order. The suggested handout does not clearly address that issue.

Section III: Children and Funeral

The Reformed understanding of a funeral service as a worship service is clearly stated. The issues the children raise are identified and commented upon.

The responses to the children are pastoral, sensitive, and understandable by children. They have a proper emphasis for each child. The explanation of the purpose of a pall is incomplete and maybe incorrect. Why was Jason left without an explanation of the color of the pall?

Comments for CPM:
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.”

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IV. OVERALL EVALUATION

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

Kyle M. Walker

Reader’s name printed

[Signature]

Reader’s Signature
Section I: Body of Christ

The confessional theology in the first part of the response cites the appropriate number of confessions and integrates them well into a Reformed theological outlook. The second part of the response shows how to handle the disposal of the element but does not discuss the handling of the bread in worship itself.

Section II: Preface

Excellent response to the question. The Directory for Worship is described in terms that protect the order within worship while still allowing room for the particular distinctive gifts of the community. The outline was informative and clear enough to be used immediately in practice.

Section III: Children and Funeral

This essay analyzed the situation appropriately and gave a good, pastoral, and age appropriate response to each of the children.

Comments for CPM:
AUGUST 2010

EXAMINATION IN WORSHIP AND SACRAMENTS

OPEN AND CLOSED BOOK               MAXIMUM TIME: 3 HOURS

GENERAL INSTRUCTIONS

This examination shall assess the candidate's understanding of the meaning and purpose of corporate worship and the Sacraments, familiarity with the Directory for Worship and The Book of Confessions, and their application to the life of worshiping communities.

Questions on this examination deal with both WORSHIP AND SACRAMENTS. You will be expected to demonstrate the following:

- An ability to illustrate the connection between the contemporary understandings and practices of worship set forth in the Directory for Worship and the theological heritage of the Reformed tradition as it is expressed in The Book of Confessions.
- An ability to articulate a Reformed theological framework for addressing issues and practices related to worship and sacraments that arise from contemporary contexts for ministry.
- An ability to discern theological components in liturgical situations that may arise in ministry.
- An ability to discuss provisions of the Directory for Worship and to apply them in concrete contexts for ministry.
- An ability to reflect theologically and pastorally on the many different relationships between the ways the church understands and carries out its ministry and mission in the world and its worship and celebration of the sacraments.
- An ability to respond to individuals or groups in given situations with sensitivity to their needs, while also expressing the spirit of the constitutional standards.

In writing your answers, bear in mind that presbyteries elect elders as well as ministers of the Word and Sacrament to serve as readers. Examinations should be written in jargon-free language. Technical language should be used only where the task requires it or where it is appropriate.

The examination is divided into three sections: Section II is a required one-hour question calling for a Constructive Theological Reflection on Reformed Worship. No books or resources shall be used.

Section I is a required one-hour question about Reformed Liturgical Heritage. When you complete Section I, give your copy of The Book of Confessions to the proctor who then will give you Sections II and III of the examination.

Section III is a required one-hour question dealing with Application for Ministry. There are two options. Select only one option. No books or resources shall be used.

Identify every answer by the letter and number assigned to it (e.g., I.1 or III.A.I.).
AUGUST 2010
WORSHIP AND SACRAMENTS EXAMINATION

PAGE 2 OF 7

A CLEAN, UNMARKED, PRINTED COPY OF THE BOOK OF CONFESSIONS MAY BE USED AS A RESOURCE ONLY DURING SECTION I OF THE EXAMINATION. NO OTHER BOOKS ARE ALLOWED.

You may write your answers in ink in your own handwriting, type them, or use a computer. Do not use a pencil to write your responses; papers written in pencil will be returned without being evaluated. If you handwrite your examination, do not skip lines in the examination book. You may make corrections, deletions, or additions without rewriting or erasing. Identify every answer by the number and letter assigned to it (e.g., III. B). Illegible papers shall be returned without being evaluated.

You are encouraged to use a computer. You may bring your own equipment or, at some exam sites, you may use equipment provided by the proctor. You must confirm with the proctor in advance of the testing date what equipment (power strips, computers, printers, etc.) is available at the testing site.

If you use a computer:

- You may not consult or copy from personal notes or any other resource on the computer or a network during the exam.
- A printed copy of the exam must be turned in before you leave the test site. Not turning in a printed copy will result in failure. You are strongly urged to make sure that all the necessary equipment and software are properly working and coordinated.
- Number the pages.
- Include your candidate number on each page of the exam, but not your name.
- Print responses using double spacing and 12-point font size.
- When finished, staple the printed copy to the first few pages of the exam book.

Syntax or grammar will not be evaluated. However, the evaluation of papers may be affected if they cannot be understood because of poor syntax or grammar.

Maintaining the candidate's anonymity is of fundamental importance to assure fair evaluation of examination papers. Failure to comply with any of the following instructions will result in the paper being found as unsatisfactory:

- Do not include your name
- Do not include the name of your congregation or presbytery
- Do not identify the seminary you attend or have attended
- Do not identify professors with whom you have studied
- Do not indicate whether you have taken this or other senior ordination exams before

All three sections must be answered. The paper must receive a “Satisfactory” evaluation on at least two of the three sections to be considered “Satisfactory.”
Different branches of the Christian faith have come to significantly different understandings of what the word “is” signifies when Jesus says, “This is my body” at the Last Supper. The meaning of “is” determines the understanding of what Jesus tells us about himself and about the Sacrament of the Lord’s Supper when the one presiding repeats those words at the Lord’s Table.

REQUIRED RESPONSES:

1. Write an essay articulating a Reformed understanding of what it means when the one presiding at the Lord’s Supper says, “This is my body.” Support your essay by at least one (1) citation (e.g., 0.000) from each of three (3) different documents in The Book of Confessions.

2. Based on your answer in Required Response 1, briefly discuss whether or not your understanding of how the bread is the body of Christ affects the handling of the communion bread.

You must use a clean, unmarked, printed copy of The Book of Confessions, copyright 2002 or later, for Section I. For the purpose of this examination, the Westminster Shorter and Larger Catechisms will be considered one document. Turn in your copy of The Book of Confessions to the proctor by the end of the first hour of the examination. The proctor will then give you Sections II and III (pp. 5-7) of the examination.
AUGUST 2010
WORSHIP AND SACRAMENTS EXAMINATION

PAGE 4 OF 7

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UPON COMPLETING SECTION I
TURN IN YOUR COPY OF THE BOOK OF CONFESSIONS.

THE PROCTOR WILL GIVE YOU SECTIONS II AND III
OF THE EXAMINATION.
As part of the monthly session meeting, you have designated a time for sharing information about the *Directory for Worship* with the session. You want them to know that, as Presbyterians, we use this document to guide our understanding and practices when planning and ordering worship services within the church. Following the session meeting, Paul, one of the session members, asks you these questions:

"I know that we have lots of rules that we have to follow as Presbyterians when we plan our worship services, but can you explain to me why they put this into the *Book of Order* in the first place? What were their reasons for writing up these rules? It sounds as if they don't trust us to do the right things in our own worship services here at First Church."

REQUIRED RESPONSES:

1. Drawing on your knowledge of the *Directory for Worship*, write an essay articulating a Reformed understanding of why the *Directory for Worship* is included within the *Book of Order* and how the Presbyterian Church (USA) articulates the purpose of the *Directory for Worship* within its polity.

2. Guided by your answer in Required Response 1, prepare a handout for the next session meeting responding to Paul.
A.

At the church you serve as pastor, you have just officiated at a funeral for one of the members of the congregation. At the service there was a pall covering the casket. After the funeral, you overhear the young grandchildren talking.

Jason: I don't know why there was a blanket over Grandpa's box when it was in the church. Do you think he's cold in there?

Emily: My mommy said that Grandpa was in that box. Why couldn't I see him?

Laura: Why is everybody crying? I heard the pastor say Grandpa is in heaven now.

REQUIRED RESPONSES:

1. Using your knowledge of the provisions of the Directory for Worship, identify and briefly discuss, from a Reformed perspective, at least three (3) issues raised in the above scenario.

2. Guided by your answer in Required Response 1, respond to at least one (1) concern of each child in terms that young children can understand.

OR
B. You are pastor of Forest Glen Presbyterian Church. One of the members comes into your office and shows you this article from the local newspaper.

_Easter Sunday Extravaganza_
Make your Easter holiday extra special by attending the Easter Sunday Extravaganza at University United Church. Worship begins with the Sunrise Service on the outdoor fields of the church at the corner of Elm Street and Maple. The service includes a clown Easter story, followed by an Easter egg hunt for three age groups, an Easter basket silent auction, bunny hop relays and parent-child team relays. Children of all ages will have a blast with the ride-along train, cakewalk, dart balloon toss, dunk tank, bounce house and pirate ship obstacle course. "Although the event is put on by University United, we are hoping to have a large turnout with nonmembers around the city area as well," said the director of children's ministries at the church. The director is a member of the staff at University United that is encouraging new families to check out the church across the street from the State University. "This is just an opportunity for those in our community to gather for a common purpose - to have a good time and celebrate a wonderful holiday," the director said.

"This is a great idea to get people to come to our church," says the member. "It will draw in the kids and their parents will have to come too. We should get right to work on this for next year. What do you think, Pastor?"

REQUIRED RESPONSES:

1. How does the Easter Extravaganza fit with a Reformed understanding of the meaning, purpose, and content of Christian worship, especially Easter worship?

2. How do Presbyterians understand the connection between worship and the ministry of the church in the world?

3. Based on your answers in Required Responses 1 and 2 and your knowledge of the _Directory for Worship_, respond pastorally to the member making sure to address his/her suggestion.
Section I: Reformed Liturgical Heritage

Required Response 1

The Sacraments, instituted by God and commended to us by Jesus Christ, are signs of God’s grace and our salvation and seals of God’s work in us and in the world through Jesus Christ by the power of the Holy Spirit. In particular, the Lord’s Supper is a remembrance of Jesus’ life, death, resurrection, and ascension through which the members of the Body of Christ receive nourishment for faithful living, assurance of forgiveness of sins, and a foretaste of the eschatological banquet that we will share at the culmination of God’s Kingdom when Christ comes again. The elements used in the Lord’s Supper – bread common to the culture (Directory for Worship) and the fruit of the vine are important physical manifestations of God’s grace to us. In Holy Communion, the presider reminds us of Christ’s own words, saying, “This is my body...this is my blood”.

However, the relationship between, for example, the bread used in the Eucharist celebration and the body of Christ, is sometimes difficult to articulate. The confessions of the Reformed tradition provide guidance as to how to interpret this “outward and visible sign of an inward invisible grace” (Augustine). The Scots confession is careful to delineate both what Reformed Christians believe and what they do not believe. On the one hand, the confession states that the bread is NOT merely a “naked and bare sign” (3.21): simply one physical object that stands in the place or represents another physical object. Though the bread reminds us that all we have is a gift from God that we offer back to God in God’s service, Westminster affirms that this bread has been “set aside for a holy use” (6.163): to unite us to Christ through the Holy Spirit.
Further, the Scots Confession asserts that Reformed Christians do not believe “in any transubstantiation of the bread into Christ’s body” (3.21). The Heidelberg Catechism comes directly to the point: the bread “does not become the body of Christ itself” (4.078). Westminster affirms, “in substance and nature [the bread and wine] still remain truly, and only, bread and wine, as they were before [the sacrament]” (6.166).

Yet Reformed Christians confidently assert that Christ is present in the bread and the wine of the Lord’s Supper. The Second Helvetic Confession explains the Sacrament well: “The faithful receive [in the Lord’s Supper] what is given by the ministers of the Lord, and they eat the bread of the Lord and drink the Lord’s cup. At the same time by the work of Christ through the Holy Spirit [those who partake] also inwardly receive the flesh and blood of the Lord, and are thereby nourished unto life eternal” (5.196). Therefore it is by the power of the Holy Spirit that Christ, who reigns triumphantly at the right hand of God in his body, can also be truly present to us in the breaking of the bread at the Lord’s Supper. This is both a great mystery and a surpassing joy for all Reformed Christians.

Required Response 2

Reformed Christians believe that the elements used in the Lord’s Supper are common physical materials set aside for a holy use. We do not believe that the bread becomes physical flesh not does the fruit of the vine physically or chemically become Christ’s blood. However, because Christ has commended this Sacrament for our spiritual nourishment and because the elements have been set aside as a means of God’s grace, the Directory of Worship calls for the elements to be disposed of in a way that is “in keeping with a Reformed understanding of the sacrament”. This means that the elements ought not to be disposed of thoughtlessly, but that they
also ought not to be disposed of with undue pomp (for example, committing them to the ground as a burial of an actual body). The proper method of disposal therefore should be decided by the Session (according to the Directory for Worship) in prayerful discernment, in thanksgiving for God’s grace and in faithful stewardship of God’s blessings to us.

Section II: Constructive Theological Reflection on Reformed Worship

Required Response 1

The fact that the Directory of Worship is included in -- and comprises a significant portion of -- the Book of Order in the PC(USA) makes important statements about how the PC(USA) view worship. These statements can be summed up in the Latin phrase lex orandi, lex credendi: how we pray (and worship) demonstrates what we believe.

Scripture tells us that God who created the world is a God of order (Galatians and 1 Corinthians), so our worship reflects an order that focuses our attention on the sovereignty and grace of God and our identity as forgiven and redeemed people. We gather as the people of God and, in contrast to God’s holiness, are made aware of our brokenness. But we are assured of God’s love and forgiveness and are freed to forgive and serve others. We sing our praises for the grace that reconciles us to our gracious God.

The Scots Confession echoes the words of Calvin that the one of the marks of the true church is “the Word rightly preached”: the Directory for Worship guides us the reading and proclaiming of the Word. We pray for the illumination of the Holy Spirit in the reading, hearing, and proclaiming of the Scripture, which bears witness to God’s self-revelation in Jesus Christ. That proclamation may come in the form of sermon, song, dance, or drama (as determined by the minister) and might teach, admonish, convict, or comfort. But in that Word proclaimed we hear the Good News of Christ and are moved to respond in joy and in thanksgiving.
Though the Directory of Worship might seem very prescriptive, it actually provides for a wide variety of response to the Word proclaimed. We might affirm how we should live now as people of God and sing the Ten Commandments or we confess what we believe through one of the creeds or Scriptural affirmations of faith. We might participate in the second of the “marks of the true church”: the administration of the Sacraments whereby we are sealed in our faith. In addition we have the opportunity to offer ourselves (or offer tokens of our very lives), commission individuals for particular service in the church or community, offer prayers of supplication and intercession, and even witness vows taken in marriage. In all these ways we rejoice in grateful response to our gracious God.

In Scripture we read that from the very beginning of God’s relationship with humanity, humans have often failed to give God first place in all things, including in worship. PC(USA) recognizes this tendency and therefore lists among the “great ends of the church” set out in the Book of Order are the maintenance of worship and the preservation of truth. We believe that faithful worship and polity reflects faithful theology (*lex orandi, lex credenda*) and yet allows flexibility in the particular church’s planning of worship. The Directory of Worship within the Book of Order is an illustration that the PC(USA) is, with the help of God, to be faithful to the first and second commandments and to Westminster’s call to us to “praise God and enjoy God forever”.

*Required Response 2*

See handout below
Session Meeting
Big Town Presbyterian Church
August 2010

Why do we worship?

- The first and second commandments direct us to worship and serve God only.
- The Westminster Confession reminds us that our “chief end” is “to praise God and worship God forever”

How should we worship?

- God is a God of order (Galations, I Corinthians) – the Directory of Worship provides guidelines
- How we order worship reflects what we believe
  - Gathering: God call us to worship and to recognize both who God is (a gracious and holy God) and who we are (broken people)
    - We confess our sin
    - We are assured of God’s forgiveness
    - We are free to forgive and be at peace with others
  - Reading and proclaiming of the Word: God reveals God’s self to us through Scripture
    - We ask for the Holy Spirit to illuminate our hearts and to give us understanding
    - We read from Scripture
    - We witness the Word proclaimed: sermon, dance, music – in what other ways have your experienced God’s Word be proclaimed?
  - Responding: We respond in gratitude to God’s grace, through
    - We affirm our faith
    - We offer prayers of supplication and intercession
    - We offer ourselves and what we have to God
  - Sealing: We share the Sacraments
    - We rejoice with those received in Baptism
    - We share the Lord’s Supper as the Body of Christ
  - Sending: We go forth into the world
    - We commission, ordain, and install those called to God’s service
    - We receive a charge and a blessing to faithfully live and serve

Remember: How we worship is based on what we believe! Praise God that we have a God who loves and redeems us – and we get to joyfully embody this every time we worship!
Section III: Application to Ministry (A)

Required Response 1

According to the Reformed perspective reflected in the Directory for Worship, a funeral service is a worship service serving as a Witness to the Resurrection. Within the context of the worship of Almighty God, this service seeks to affirm our identity as individuals who have been engrafted into Christ and who therefore are reconciled to God and who will share in his bodily resurrection. Though the loss of the physical presence of the individual is a time of sadness, we look forward with confidence to the culmination of God’s Kingdom in which every tear will be dried and all sadness will end (issue one: physical sensation after death). Then we will live with Christ and all the redeemed in joy and worship of God forever (issue two: resurrection of the body). Therefore the Witness to the Resurrection service does not belittle or dismiss the natural feelings of sadness (issue three: grief and joy) and loss – it recognizes death as very real – but it confirms Christ’s victory over death and assures believers that death does not have the final word.

Thus the service of the Witness to the Resurrection has as its focus the worship of the God who created and sustained us, loves and redeems us. We give thanks for the life and faithful example of the individual; we do not “idolize” the individual. We recognize that the individual, who was kept in God’s providence during life, now rests in God’s care in death (issue four: where is the deceased).

Required Response 2

Jason, Emily, and Laura – I’m really sorry that your Grandpa has died. I know how much you loved him, and I know that he loved you very much, too. Do you know that he carried pictures of you in his wallet so that he could share them with other people, to show them how
much you’ve grown? I know that you are going to miss him very much. If you want to talk to me about your Grandpa, or sometimes if you are really missing him, just stop me on Sunday or Facebook me. I know how much it hurts to miss someone you love. Even Jesus cried when his friend died.

Jason, your Grandpa was right that you are really good at noticing things – like the “blanket” that we had on the box. You know that your Grandpa doesn’t feel sick or cold anymore – the Bible tells us that after we die we don’t have any reason to be sad or cry. But the cloth make us think about God taking care of your Grandpa even now and we can be thankful to God for that. And did you notice the cloth was white – just like the cloths we have on the communion table on Easter? Do you know why that might be? I’m going to let you think about that and you can let me know when you have an idea about why that is important.

Emily, remember when your friend Sarah moved away? It was hard to say goodbye to her, wasn’t it? When someone leaves us we always want to say goodbye one more time – to have them stay for a little while longer. I’m sure that you wanted to say goodbye to your Grandpa one more time, too. I can understand that. But do you know how we say in Sunday School that God cares for us all the time? Well you know that God is taking care of you, and taking care of Sarah too, even though you can’t see her. God is taking care of your Grandpa. And you will see him again when we all live together with Jesus in God’s Kingdom.

Laura, I know that it is sometimes hard – and even scary – when adults are very sad. And you might think that if God is really taking care of your Grandpa, that we shouldn’t be sad at all. And you are right. But I think that your mom is going to miss seeing your Grandpa everyday and she might even cry when she thinks about all the fun times they had together when she was growing up. You can help her by giving her a hug when you see that she is sad, and by asking
her if she would like to tell you more about how wonderful your Grandpa was – how kind and gentle. God gives us people like your Grandpa to show us how to love one another, just like Jesus showed his love to others.

Kids, let’s go to my office – I have some pictures of your Grandpa from the last church talent night. I will let you each choose one to keep. Your Grandpa was such a wonderful man – I thank God I was able to know him!