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.)

Christine K. Dungan
Reader’s name printed

Reader’s Signature
Section I: Campus Worship

The essay in part 1 of this section presents an adequate understanding of the elements of worship in the Reformed tradition; however, the quotation in the last paragraph, while appropriate to the subject at hand, was a source of some confusion because of a lack of attribution. The response to the students in part 2 is only marginally satisfactory. The tenor of the response is directive and prescriptive, rather than being pastoral and collegial. This response would have been strengthened by an active listening component, in which the students' genuine concerns were affirmed and an effort was made to meet them where they are. However, the paper does indicate a willingness to explore creative options for worship.

Section II: Christian Vocation

This essay adequately presents a theology of Christian vocation in the Reformed tradition, and it does a good job of emphasizing the concept of call beyond the professional religious community.

Section III: Christmas Eve

The essay in part 1 is a very good, and at times excellent, discussion of the Lord's Supper as it relates to a theology of the resurrection. The paper makes several very insightful moves (for example, the mention of the gifts of the magi) and does, ultimately, offer an interesting and compelling argument for celebrating the sacrament on Christmas Eve. Please note, however, that rather than communion "being held in any worship service authorized by the session," the converse is actually true: the session must authorize the celebration of the sacrament in any worship service. Response to the three session members in part 2 of this section was mixed. The paper does a satisfactory job of addressing the concerns of Margot and Ellie, but it seems unlikely that Spencer is unaware of the importance of communion, and another approach might have been more fruitful.

Comments to CPM:
REDAKER'S EVALUATION SHEET IN WORSHIP AND SACRAMENTS

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.)

Don Smith

Reader’s name printed

Reader’s Signature
Section I: Campus Worship
This section provided a full response to the assigned question. The pastor in the incident demonstrated both awareness of the BOC and the Directory for Worship and at least some willingness to listen to the students and work out worship that had authenticity and flexibility. Attention to W-3.6203 would be helpful.

Section II: Christian Vocation
This section meets the requirements of the exam.

Section III: Christmas Eve
The insights here are excellent and the answers to the elders are very pastoral. Good work.

Comments to CPM:
AUGUST 2011

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 ruling elders and teaching elders 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 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 II is a required one-hour question calling for a constructive theological reflection on Reformed worship. No books or resources shall be used.

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., 1.1. or III.A.1.).
AUGUST 2011
WORSHIP AND SACRAMENTS

SECTION I. REFORMED LITURGICAL HERITAGE

ONE HOUR OPEN BOOK REQUIRED

(THE BOOK OF CONFESSIONS ONLY)

A group of Presbyterian students has approached you, a Presbyterian campus minister, to help them plan weekly worship on campus. “We want to move around, not just sit in pews. We don’t want a preacher or an offering or a choir. We want to spend more time with God and with each other. Do there have to be so many words, words, words?”

You reply that you are eager to work with them on weekly worship but there are some essential elements of worship that, for you as a Presbyterian, would have to be included. You suggest a meeting for the following week where the group can begin planning.

REQUIRED RESPONSES

1. Articulate a Reformed understanding of the elements of worship, citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents of The Book of Confessions. Your answer should demonstrate knowledge of the Directory for Worship.

2. Guided by your answer in Required Response 1 and informed by the students’ comments, briefly discuss your plan for leading the upcoming meeting.

Candidates shall use a clean, unmarked, printed copy and/or a PDF version of The Book of Confessions (copyright 2002 or later) for Section I. These resources may not be used on other sections of the exam. For the purpose of this examination, The Shorter Catechism and The Larger Catechism of the Westminster Standards 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.
A young man who is a college professor has frequently been a liturgist in the church you serve as pastor. One day he says to you, “Pastor, several people have said to me that they really appreciated the prayers that I offered last Sunday and the way I read scripture. They have said that they think I should become a pastor. Although it is important to me to be involved in the church, I think that my gifts are better used in the classroom. I’ve never felt a particular call to be a pastor. I hope you can give me some guidance.”

REQUIRED RESPONSE

Guided by your knowledge of the Directory for Worship, write an essay on a Reformed understanding of Christian vocation in which you discuss at least the following:

1. What is the theology of Christian vocation?

2. In what ways does the worship and life of the congregation reflect this understanding of vocation?
AUGUST 2011

WORSHIP AND SACRAMENTS EXAMINATION

PAGE 7 of 7

SECTION III. APPLICATION TO MINISTRY

ONE HOUR CLOSED BOOK REQUIRED

(CHOSE ONE: A or B)

B.

The session of the church you serve has authorized a midnight Christmas Eve service. The worship committee brings a recommendation back to the session to include the celebration of the Lord’s Supper at that service, something this church has never done before. During the session meeting the committee’s recommendation meets with the following responses:

Margot: Communion on Christmas Eve? Do Presbyterians even do that? I’ve never heard of such a thing.

Spencer: Well, I can tell you I’d much rather sing Christmas carols than have communion. That just makes the service run way too long!

Ellie: It seems really strange to be thinking about Jesus’ death on the night of his birth.

REQUIRED RESPONSES

Guided by your knowledge of the Directory for Worship:

1. Discuss a Reformed understanding of the meaning of the Lord’s Supper, especially as it pertains to the celebration of the festival season of Christmas.

2. Building on your answer in Required Response 1, write an essay explaining how you would respond to three (3) issues, one (1) issue raised by each session member.
SECTION I: Reformed Liturgical Heritage

QUESTION I.1.

One of the great aims of the church from the PC(USA) Book of Order is the “maintenance of divine worship.” The question then becomes what needs to be done to maintain the worship when approached with leading a less traditional worship service. The “Directory for Worship” says that the heart of worship is prayer and the center is preaching/proclamation of the Word. Also, the Gospel of John refers to Jesus Christ as the Word become flesh. This underscores the importance of reading and expounding upon Scripture as well as praying during worship. At the very least, worship should include these two elements. The “Directory” goes so far as to suggest that for prayer meetings the Psalms are useful as they can be both a prayer to God as well as proclamation of the Word.

In the Confessions we see the importance of prayer and proclamation throughout. For proclamation, the 84th question of the “Heidelberg Catechism” is concerning how proclamation opens the door of heaven. The answer is, “The kingdom of heaven is opened when it is proclaimed and openly testified to believers, one and all, according to the command of Christ, that as often as they accept the promise of the gospel with true faith all their sins are truly forgiven them by God for the sake of Christ’s gracious work. On the contrary, the wrath of God and eternal condemnation fall upon all unbelievers and hypocrites as long as they do not repent. It is according to this witness of the gospel that God will judge the one and the other in this life and in the life to come.” (4.084) In regards to prayer the “Larger Catechism” states, “…worshiped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other.” (7.289 emphasis added)
Worship & Sacraments
995169

With just these two quotations from our confessions we see that above all we must have the Word and we must have prayer. The importance of the prayer is that it is through prayer that we are brought into communion with God while the Word of God proclaimed is revealed and experiencing God. So through prayer we can prepare for and respond to our God who is revealed and experience through the proclamation.

Yet this cannot be done just any way we feel. While we must be sensitive to the movements of the Holy Spirit in guiding us in putting together a worship service and even perhaps changing something as we are worshiping, we must surely do all things in an orderly fashion. The Second Helvetic Confession states that part of the “True Ornamenatation of Sanctuaries” is that “things be done decently and in order in the church....” (5.216) This guides all things. If a change is felt during worship but it cannot be done “decently and in order” then it is not something which we should pursue. In a like manner, even though the “Directory” allows for such things as dancing and artistic presentations, they must also be done decently and in order.

In keeping to the idea of preparation, proclamation and response as being central to worship, there must be some time where an offering can be made. This offering does not always have to be made monetarily. The “Directory” provides for offerings of peoples talents, time and even themselves. However, there should generally be a regular monetary offering to provide for the ministries of the church. To have no monetary offerings at all would be to ignore the example set forth in the Bible. Music should be used in such a way that it fits into, lifts up and supports the service by directing all attention to giving God glory and praise. Like an offering, the use of it may be varied in amount and scope but it should generally be used in some manner on a regular basis.
Most importantly is to realize that worship as a community is about, "The church gathers to praise God, to hear his word for mankind, to baptize and to join in the Lord’s Supper, to pray for and present the world to him in worship, to enjoy fellowship, to receive instruction, strength, and comfort, to order and organize its own corporate life, to be tested, renewed, and reformed, and to speak and act in the world’s affairs as may be appropriate to the needs of the time.” This is the nature of worship and it is done through the power of the communion of the Holy Spirit. It is not just about spending time with God and others but about actively doing something in that time. It is about giving the praise which is due, looking for instruction and guidance and finally it is about going out and living in the world as a child of God.

**QUESTION I.2.**

In my meeting with the students I would seek to explain that while we can do a more contemplative style of worship it would be no true worship without hearing the Word of God and prayer. In addition I would look to explain that things must be done “decently and in order” so that we may give honor to God properly and avoid the risk of doing something which could instead bring dishonor.

To begin I would have a discussion about who Jesus is, that is, the Word of God. I would try to demonstrate that we come to know God through Jesus and we come to know Jesus through the power of the Holy Spirit as a result of the proclamation of the Word of God which is the Bible. This does not mean that the Holy Spirit cannot speak to us in other ways but that the primary and most central way is through the Word.

Prayer is also necessary as it is through prayer that we regularly are in relationship with God throughout our lives. And it is through prayer that we are prepared for and can respond to
our Lord and Savior who is the Word. This does not mean that we cannot have times of 
meditation, that we cannot have time to pray silently or in smaller groups, but that we should be 
sure to include prayer before and after hearing the Word of God. And that in these events we 
will be brought into God’s presence and that we will be made ready to go from worship into the 
world.

I will then present options for how we can structure the service so that the proclamation 
may be split into smaller sections followed by meditation, or perhaps more reading of scripture 
and less of the preacher talking on some occasions. I would also present alternative ways of 
proclamation that could involve art and other forms.

Finally, I would stress that whatever we do should be done in an orderly fashion. We 
should plan it out in a manner sensitive to the leading of Holy Spirit so that we are able to have 
some variety and perhaps not always so much of the “words, words, words” that they are trying 
to escape. Movement is possible, but it should be planned movement. Even if we wished to 
provide a time for an improvised dance, we should still plan as much as we can for such a 
manner of worship. Our goals should not just be to “spend more time with God and with each 
other” but to realize how it is that we spend time with God and each other and what the point of 
that time should be.

SECTION II: Constructive Theological Reflection on Reformed Worship

QUESTION II.1.

Christian vocation has little to do with what a person is paid to do. It matter not if you 
are a carpet installer, a window washer, a doctor, a telemarketer, a politician, a janitor or a 
minister! All Christians, everywhere and at all times are engaged in a Christian vocation. What
makes a vocation Christian is whether or not the person doing the work confesses Jesus Christ as Lord. It has little to do with whether or not your paycheck comes from the church or other ministerial organization.

By this reasoning, a college professor who has been adopted into the family of God is as much engaged in a Christian vocation as is the minister who speaks from the pulpit. For in both cases the highest calling of either person is to serve the God by obeying the two greatest commandments of loving the Lord with all their strength, heart and mind as well as loving their neighbor as themselves. They should strive to “exhibit the Kingdom of God to the world” through such means as proclaiming the Gospel, preserving the truth and promoting social righteousness to name a few of the great aims of the church. It does not matter if they are paid by the church to do them for the church or if they are paid by someone else to attach the tag to the mattress that should not be removed! In either case they should first be serving the Lord.

**QUESTION II.2.**

Worship reflects this in that just as there are certain people called out to serve the church as ordained ministers or Sunday school teachers, there are only certain parts of worship which are to be performed by certain people. The proclamation of the Word and the Sacrament are all to be performed by a person who is approved by session and presbytery and is normally an ordained Minister of Word and Sacrament. However, all other parts of the worship may be attended to by any believer of Jesus Christ.

Christian vocation is reflected in worship and the life of the congregation very closely. A young man who is a college professor who is a Christian may come to lead the congregation in prayer as he is called into the body of Christ and is able to actively serve God and his local
church in this way. Yet, he may not preside of the Eucharist. In a like manner an ordained minister is called to serve the church and lead worship by proclaiming the Word and administering the Sacraments, yet he is not called to do this necessarily from the back of a dump truck or in a classroom or on a street corner. Just as certain parts of Worship is left for people called specifically to do those things so are certain people called to be placed in different spheres within the secular world. However, just as in worship the Word and Sacraments are needed with the prayer and praise so are college professor and other profession needed with ministers.

SECTION III: Application to Ministry

QUESTION III.B.1.

The Reformed understanding of the Lord's Supper can be seen when a Reformed cross is considered next to a Roman Catholic Crucifix. Why is it that Presbyterians have an empty cross and the Roman Catholics an occupied crucifix? It comes from the focus of each group. The Roman Catholics focus considerably upon the suffering of Christ on the cross whereas Protestants generally focus more on the resurrection of Jesus Christ. This is not to say that we do ignore the death and suffering of our God; rather, that we see his death and suffering as culminating in an empty tomb and therefore a cross which must be empty.

From this starting point we see the Lord's Supper not just as a reminder of the suffering that Christ experienced but also as a marriage feast commemorating the binding of the faithful to Jesus by his death and resurrection. As Paul states, if the resurrection were false then Christians are the group who deserve the most pity. In Baptism we experience the death and resurrection of Jesus but in the Eucharist we communion with Jesus. He is in, around and through the whole thing. The focus moves from the suffering of Christ to the marriage feast which awaits us on the
final day. That is the progression of meaning. We are called to remember that Christ was broken and his blood was shed, but it does not end there! Instead the Lord’s Supper takes us from death to resurrection and ultimately to the final resurrection when all who have gone before will be raised to new life in Christ.

Just as we see communion leading us ultimately to the resurrection we also see it fit to hold communion many times a year up to and including every Lord’s Day when we worship on the first day of the week – the day of resurrection. Communion is also to be held in any worship service authorized by the session. The emphasis of resurrection that is brought to communion from the reformed perspective is important enough that it may be included in any circumstance where God is worshipped and it is appropriate to give thanks for the work of Christ on the cross.

Not only is Easter and Passion Week an appropriate time for communion but so is Christmas. For during advent we look back to look forward. That is, we look back to the birth of the messiah to remind ourselves that Jesus will come again. We look back to remember that God took on the humility of humanity to demonstrate love for us through the death and resurrection of Jesus Christ to be reminded that we ourselves have died with him and will be resurrected someday. Christmas is not about a baby being born. It is about a baby being born who came to die and live again. The gifts of the magi even reflect this foreknowledge as myrrh and frankincense were not just rare and expensive gifts but were regularly used to prepare a body for burial. Yet, as has been stated many times already, the death and suffering were not the end! Life was the end. Even in Isaiah 53 where the suffering servant does the suffering it ends with the servant being restored by God. What better time to celebrate the new life of resurrection than when we celebrate the new life of the baby who was to be the first to be resurrected?
QUESTION III.B.2.

The three issues that jump out to me are 1) Margot: the Reformed attitude regarding when to hold communion; 2) Spencer: Lack of understanding the importance of communion; 3) Ellie: the connection between communion and Jesus, specifically his birth.

With Margot I could pull out the Book of Order and take her to the “Directory of Worship” to show her what is said about when it is appropriate to celebrate communion. However, I would want to go farther and explain to her about at least a little about the connection between communion and worship. That is, that communion we affirm the real presence of Jesus Christ in, through and around communion and that this real presence brings us into communion with the promise of the final day of resurrection. Depending upon how she responds I may not go very far with that (or I may even leave that for another time!) and instead jump go into the connection between Christmas and Easter. That the goal of the birth of Jesus was his resurrection and in that knowledge it is entirely appropriate for Presbyterians to celebrate communion on Christmas Eve or even Christmas Day!

For Spencer. I would spend most of my time trying to explain to him why communion is so important. I would get some Christmas carols and show how the even point to the resurrection as does “Joyful, Joyful We Adore Thee” in its words of triumph. I would also want to talk about why we sing the carols and why we hold communion and which is more important to and made to reach the goals of “proclaiming the Gospel for the salvation of humankind,” “maintaining divine worship,” and “exhibiting the Kingdom of Heaven to the world.” And, honestly, depending on the church and how Spencer is reacting, I might also point out how little additional time it actually takes to do communion.
Lastly, with Ellie, I would seek to help her see that it is not just the death of Jesus that is the focus of communion, but also his resurrection because it is in his resurrection that we have hope. Even by celebrating communion on Christmas Eve we are not being morbid because we are talking about a triumph over death! Jesus did die, but he did not remain in the grave. I might even use the “Apostle’s Creed” by saying something like, “Remember, he was born, crucified, dead and buried, but do not forget that on the third day he rose again from the dead!”

Celebrating communion on Christmas Eve is really celebrating the life of Jesus as a living God. Not just as a man who lived 2,000 plus years ago, but as a person who is both man and God and is still alive today. This way I would show her that think of communion as only his death leaves out the important part and that also Jesus was born to die and rise again.