January 2012
CANDIDATE'S ID# 925263

READER'S EVALUATION SHEET IN WORSHIP

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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<th>Section</th>
<th>(Required)</th>
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<td>I</td>
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<tr>
<td>II</td>
<td>Maundy Thursday</td>
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IV. OVERALL EVALUATION

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

Penny Jo Temple-Johnson
Reader’s name printed

Reader's Signature
Reader’s Evaluations:

Section 1: Sovereignty of God
In this section the exam answered both questions succinctly.

Section 2: Maundy Thursday
In this section of the exam both questions were answered correctly.

Section 3: Tool for Ministry
In the first part of this section the exam answers well the Sacrament of Baptism in relation to the Directory for Worship. In the second part of the section the exam shows pastoral sensitivity in addition to addressing the Directory for Worship along with the parental concerns.

Comments to the CPM
With joy the reader encountered this exam. The exam conveyed exceptional knowledge of the Directory for Worship in addition to applying the knowledge with pastoral acumen.
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IV. OVERALL EVALUATION

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Dale E. Vandiver
Reader's name printed

Reader's Signature
Reader’s Evaluations:

Section 1: Sovereignty of God

This very well researched exam thoroughly explains the relationship between the sovereignty of God and Christian worship. The paper is clear, well written and complete, with one exception: citing by name the source of one confession (The Second Helvetic Confession, 5.031). Having noted the error, that does not take away from the content of the paper, which notes God’s sovereignty over everything, including the earth and the animals, as well as human life. This insight is refreshing in its broad overview of God’s sovereignty. Section 1.2 also is well thought out and well written, although the use of more inclusive language would have made it better.

Section 2: Maundy Thursday

Section 2.1 shows a technical understanding of the Lord’s Supper and the DFW, noting the necessary reading and proclamation of the Word, thanksgiving for the life of Christ, and being sealed in God’s covenant. Nonetheless, the sense of awe and the oneness of community in remembrance of Christ’s last supper with his disciples could be made more significant. Section 2.2 is clear in showing that the committee’s “come and go” communion is not the way it should be done. Citing at least three reasons and suggesting a fourth for consideration of the session shows the exam to be clear in its understanding of the Sacrament of Communion in the Reformed tradition.

Section 3: Tool for Ministry

The paper offers a clear understanding of the sacrament of Baptism. It speaks of the need for only one baptism and the “seal of the Spirit upon us.” Section 3.2 offers a technical understanding of the major concern of the couple expecting triplets. Thinking in advance about how one explains and provides baptism in this case is difficult, although the exam might be more about pastoral care than the technicalities of the DFW in the early stages of the couple’s concern.

Comments to the CPM
Worship and Sacraments

Section I.

1.

The sovereignty of God calls forth Christian worship because God, in his sovereignty, has ordered all things to the praise of God's glory. As the Larger Catechism notes: "God's works of providence [order all his creatures], and all their actions, to his own glory" (7.128). The sovereignty of God enables us to put our whole trust and hope in God's love. It gives us assurance of our election in Christ. This surety elicits praise—no longer must we wonder at the state of our salvation. And this assurance gives us peace to live in an ordered way as the covenant people of God. We must not wonder at whether other ways of ordering life are the way of salvation, for we trust that God has ordered our own lives to God's glory. (This, of course, is not to say that we do not remain open to what the lives of others may teach us.) God's sovereignty informs Christian worship in two significant ways: We learn of our utter dependence upon God in all of life and we learn that God in God's sovereignty has ordered life so that worship becomes our chief end.

The Heidelberg Catechism asserts that God "upholds, as it were by his own hand, heaven and earth together with all creatures, and rules in such a way that leaves and grass, rain and drought, fruitful and unfruitful years, food and drink, health and sickness, riches and poverty, and everything else, come to us not by chance but by his fatherly hand" (4.027). All of life, all of the earth, all of our being, is upheld by God. Therefore, in anything we do we are able to give God glory. We can offer our very selves as living sacrifices to God, and this becomes our spiritual act of
worship (Rom. 12). To assert that God is sovereign is to say that there is no other on whom our lives depend. To recognize this dependence is to lead us to our knees in thankful worship.

We do not praise only because our being is dependent upon God's sovereignty, but rather we also praise because that is the goal of our being. In giving God glory, we creatures find our own end. "For God, who has appointed to everything its end, has ordained the beginning and the means by which it reaches its goal" (5.031). The good news is that in our glorifying God we thereby glorify human life! (cf. 7.001). That is not to say that in exalting God we exalt ourselves. Rather, it is to acknowledge that God, in God's wisdom, has arranged creation in such a way that the more God is shown glory the more full and beautiful our own lives become. God's gain is not our loss; God's gain is our gain!

God in God's sovereignty is free. In this freedom God chose to create the world. God did not create the world for the sake of having some kind of object or toy to engage with. Rather, God sought to create subjects with whom God could enter into a relationship of love. The triune God, in its life of communal love, seeks to expand that love (for love always seeks to grow) into the lives of creatures other than God. God stands in this relationship in sovereign, free love. We creatures stand in it in loving praise.

Accordingly, we order our praise as God, in God's providence, has taught us, most definitively through Jesus Christ. How we engage in each element of worship (Directory ch. 2) reflects the sovereignty of God. We pray, trusting that God is able to answer our prayers. We read and proclaim the Scriptures, believing that God has
chosen to reveal Godself through their unique witness. We baptize and celebrate the Lord's Supper, rejoicing that God in God's sovereignty loves us and calls us into the covenant family and remembering that Jesus Christ has died on our behalf but now reigns as Lord and will come again in glory. We offer ourselves—our time, talents, resources—to God, trusting that the One who rules all things is better able to rule our lives than we can on our own. And we live in fellowship with one another and in mission to the world; knowing that wherever or to whomever God sends us, God's Spirit upholds us.

2.

The framers of the Directory of Worship placed this sentence at the beginning of the Directory because for God to be Lord is to say that God is worthy of all praise, honor, glory and power and because in worship we proclaim how God in God's sovereignty has chosen to enter the world.

The God who is worthy of all glory is the triune God. We know this God is triune because of the incarnation of the Son, Jesus Christ. We know God as Father because Christ taught us to pray to Him as such. We know God as Spirit because Christ has sent the Spirit into our hearts. And we know Christ as God because the Father raised him on the third day in the power of the Spirit.

It is through Christ that we can know God is present in the world, for God did not shy away from becoming God for us, God in flesh. And we know God is present in our lives because after Christ ascended to the right hand of the Father he sent the Holy Spirit to abide in us as we wait for him to come again.
Knowing God's presence in the world through Jesus Christ means that we must know God as Lord. For Christ, in overcoming death, has all things placed under his feet. As the Ascended One, all power and might is Christ's. Accordingly, the first sentence acknowledges "all praise and honor, glory and power" are due to God in Christ. That is, everything that exists belongs to him. This is another way of speaking of God's sovereignty.

This understanding of God's sovereignty, which we know not through some abstract account of God's providence, but through the Lordship of Jesus Christ, informs our entire life. If Christ is Lord of all, he is Lord of worship. And since it is Jesus Christ we worship, we know how to worship, for he taught us in person. Therefore both his presence in our world and lives and his utter worthiness of all glory and power are direct manifestations of the central claim regarding his sovereignty, that "Jesus is Lord." All other claims we make derive from this truth, and so the framers of the Directory provided us with a fitting introduction.

Section II.

1.

Christian worship according to the Directory is centered on the Word, specifically the Living Word Jesus Christ. We order worship by gathering around the Word, proclaiming the Word, responding to the Word, sealing the Word, and bearing and following the Word into the world. A proper understanding of the
Worship and Sacraments

Lord's Supper will relate this Sacrament to the Word, recognizing the Supper as a sealing of the Word. This understanding of the sacraments has a long history: Calvin understood the Lord's Supper as sealing God's promise of union with Christ upon our hearts. The Supper, through the mysterious power of the Holy Spirit, brings us into the real presence of the Living Word.

Accordingly, the Lord's Supper must be placed within the context of a Word-centered worship service. The Directory guides us that when the Lord's Supper is given it should follow the reading and proclaiming of the Word. The Supper continues our response to the proclaimed Word (perhaps after a prayer of confession) and through it, the Holy Spirit seals that Word in our hearts.

Not only should the Lord's Supper follow the reading and proclaiming of the Scriptures, but it should also include the words of institution from 1 Corinthians 11. This is fitting with the fact that the Supper is not simply a meal, but is also a "speech-act." That is, in the act of the Supper we "proclaim the Lord's death until he comes."

Moreover, the Lord's Supper, in addition to sealing our individual communion with Christ, binds us with one another. This has the immediate connotation of fellowship among the congregation, but also in the Supper, we understand the whole Church to be present. For as we commune with Christ, we also commune with all the saints who are in him. Accordingly, the Directory instructs the church to recite one of the universal creeds (such as the Nicene Creed) to emphasize that we as Presbyterians are part of a wider ecumenical body. (Similarly, in the concern to recognize that the Supper is for the whole believing
community, it should be advertised one week in advance if it is not served weekly in the Service for the Lord's Day."

2.

The first issue with the chair's comments is that this set up does not place the Supper in relation to the Word. There is no proclamation or reading of the Word, unless individuals happen to read some Scripture beforehand. Instead the elements are just mute bread and wine without any overt relation to the Word whose real presence gives them significance.

The second issue is that the Supper is not part of a formal service. Usually the Supper will be had during the Service for the Lord's Day. It may also be had at other services (e.g. Christmas Eve), but it is not appropriate for the Supper to be offered divorced from any service whatsoever. As though every time someone eats some bread or drinks some juice in the church we should call it communion! Included in this issue is the neglect of the requirement that a teaching elder administer the Supper.

The third issue is that the Supper must not be understood as a private ceremony or devotional exercise. The Directory is quite clear that in the unusual circumstance where the Supper is to be offered to an individual, the Word should be read and proclaimed, the Supper must be administered by a teaching elder with at least one member of the congregation approved by the session present, and it must
be made clear that it is not an individual devotional exercise but is part of the communion of the whole church.

A fourth issue is that it is not clear from the facts that the Session has authorized that the Supper may be served, which is a requirement set out by the Book of Order.

The final issue, to be considered partially in the chair's favor, is that the Supper should be served at a time when most people in the congregation can attend. This is not to say that a majority need be present, but since the Supper fosters our communion with one another as well as Christ, this is a pastoral or pragmatic concern that the Session should be aware of. This is another reason why the Session should give one week's notice whenever the Supper will be served. If the Maundy Thursday "informal service" is at an inconvenient time for most people, the Session should consider having a formal service at a more appropriate time. This is especially the case since Maundy Thursday is traditionally a day where the Supper is had in worship.

Section III.B.

1.

The Sacrament of Baptism is the sign and seal of our incorporation into Jesus Christ. It is our participation in Christ's death and resurrection. Through Baptism in the name of the Father, Son and Holy Spirit, we enter into union with Christ. Through the outward sign of the water—via sprinkling, pouring, or immersion—an
Worship and Sacraments

inward grace is sealed and attested. Baptism is the bond of unity among believers; just as there is one baptism (Eph. 4) so we are baptized only once.

Baptism signifies many things: God's faithfulness, the washing away of sins, rebirth, our putting on the fresh garment of Christ, the seal of the Spirit upon us, and our adoption into the covenant family of God. Infant baptism in particular signifies that God loves us and calls us even before we are able to respond.

Ordinarily, Baptism will take place during the Service for the Lord's Day. The Sacrament is not for the one being baptized but also for the whole church. When infants are baptized the church commits itself to nurturing the child in the faith until he or she is ready to affirm the faith on his or her own (often in confirmation).

Moreover, in witnessing another being baptized, older believers are reminded of their baptismal vows and are strengthened in their faith. God uses Baptism, like the Supper, to sustain us in our weak faith. Likewise, just as the Supper motivates us to live the Christian life, so viewing the baptism of another may encourage us to press on.

The Session is responsible for providing opportunity for adult converts or infants to be baptized, and as mentioned, this authorization is usually given for the Lord's Day Service. However, times do arise where Baptism may occur apart from the worship service. In such cases the Directory instructs teaching elders what to do. First the teaching elder should be accompanied by at least one ruling elder. Second the teaching elder should offer an understanding of the significance of the sacrament. Third the teaching elder should try to notify the Session when possible.
And fourth, after baptizing, the teaching elder should inform the Session so that the baptism may be recorded in the church’s rolls.

2.

(Although what follows is in monologue form, it should not be taken to mean that I would go to Paul and Amy with a prepared speech. Instead, what is written reflects the concerns and points that I would seek to convey over the course of a conversation—likely, a conversation where my listening to their confusion and frustration would be crucial.)

Paul and Amy, I want you to know first that God has his hand in this pregnancy and that you can trust his love to see you through. In fact, not only has God given you each of those three babies, but he also knows and loves them even now. Before I talk about whether I will baptize the child, I want to make it clear that no matter what, his or her life already counts. It counts to God and it counts to our church, no matter what happens. You do not have anything to worry about in that regard. God is holding onto that baby now and he will continue holding onto the baby in life or in death, with a baptism or without one. Baptism is not necessary for your baby to be with God. I know you may already know that but I wanted to make it clear.

As for the baptism itself, I want you to know that I may be willing to do it, but that I do not think it is necessary and it might even be a burden. First, “emergency baptisms” are not necessary in situations like this. As I said, God has that baby and will not let go. Second, in order to do this, since you are coming to me in advance, I
Worship and Sacraments

feel that I will need to seek Session’s approval. If they approve, then I will need to bring one elder with me. The fact that at least one other person would have to be present leads me to my third point. Above all, I am concerned for you two and for each one of the babies. Once the children are born I want you to be able to be present for them and I want you to be able to hold your child while his or her life lasts, even if only for a few minutes. I don’t want the room to be overcrowded—there will already be three babies, you two, doctors, nurses, perhaps family, and then me and an elder. It could quickly become overwhelming. In addition, if the baby really is only going to live a few minutes, then a baptism could also become rushed and frantic. I don’t think that is how you will want to remember the few minutes you might have with your child.

So what I think we should do over the coming months as the due date approaches is to pray and to continue to touch base with each other about how we are feeling about the possibility of baptism. If I may be so bold and if the doctors are right, I think it might be best for you to begin offering this child to the Lord. In baptizing our children, we as parents recognize that our children are not in the deepest sense “ours” to begin with and that they are and have always been God’s. Practicing that recognition now might be helpful for you in the coming months and it might prepare you, however slightly, for the difficulty if the time comes.
Section I
Reformed Liturgical Heritage

OPEN BOOK REQUIRED

THE BOOK OF CONFESSIONS AND

BOOK OF ORDER ONLY

Terry, the spouse of one of your members, is from another Christian tradition. Though she attends worship at your church regularly, Terry never participates in the Lord’s Supper. She comes to see you, and says: “I come here to worship in order to support Pat, but I think my church has a very different understanding of the sacrament. My faith means a lot to me and I don’t want to reject that, but I want to be sure that Jesus is with me when I take communion. Tell me what Presbyterians believe about the Lord’s Supper, and how Jesus is present in the bread and wine.”

REQUIRED RESPONSE

Write an essay that articulates a Reformed understanding of the theology and practice of the Lord’s Supper, addressing Terry’s concerns. The essay should cite 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. When you make reference to the Directory for Worship, provide the paragraph number (e.g., W-0.0000).

Answer

The Sacraments are "visible, holy signs and seals instituted by God" in which God shows us the promise of the Gospel, which is that through Christ's work on the cross, we are forgiven of our sins and granted eternal life (4.066). In the Sacrament of the Lord's Supper, we celebrate Jesus' giving of himself on the cross in order for us to have eternal life. The elements are traditionally bread and wine, signifying the body and blood of our
THE BOOK OF CONFESSIONS AND
BOOK OF ORDER ONLY

The congregation you serve as pastor is preparing to build a new sanctuary. As part of their preparation, the members of the session have many questions for you about how the worship space in a Presbyterian church should be designed and furnished.

REQUIRED RESPONSES

Guided by your knowledge of the provisions of the Directory for Worship:

1. Explain the theological reasoning for the design and furnishing of worship space in a Presbyterian church. When you make reference to the Directory for Worship, provide the paragraph number (e.g., W-0.0000).

2. Informed by your answer in Required Response 1, list and discuss at least four (4) issues important in the arrangement of space in the new sanctuary.

Answer

Required Response 1

A Reformed understanding of the marks of the true church are that consists of the true preaching of the Word of God, the righ: administration of the Sacraments, and ecclesiastical discipline. Two of these elements, the preaching of the Word of God and the administration of the Sacraments, are central to the church's worship. Worship is the Christian response to God in community (W-1.1005). Although we can worship in any place, a designated worship space within the church building is built upon the scriptural idea that particular locations became associated as places of special encounter of God's people with God (W-1.3021, W-1.3022, W-1.3023).

The Book of Order specifies that one day of the week is to be set aside for the worship of God (W-3.2001); this is known as the Service for the Lord's Day. Although other types of worship services may also take place in a church sanctuary or other worship space (such as a service of daily prayer, service for wholeness, evangelism, or mission emphasis), the Service for the Lord's Day is to be a regular occurrence. In this service, the essential elements (denoted by the use of "shall" in the Book of Order) are: the reading and proclamation of Scripture; prayer; celebration of the Sacraments; and gathering and reception of the peoples' tithes and offerings (W-3.3101). The design of any worship space needs to keep these elements of worship in mind.

One must also remember that the true preaching of the Word of God entails the public reading and hearing of Scripture. This requires public hearing of the Scripture as well, which "requires expectation and concentration" on the part of the listener (W-2.2006). Therefore, the space should be arranged in a manner that facilitates the hearing of Scripture. This may include the availability of printed text and the arrangement of seating.

Required Response 2

In addition to the comments in Response 1, the following issues are important for the arrangement of space in the new sanctuary:
Ryan and Amanda regularly attend the church you serve as pastor. Their three-year-old son, Jason, has been diagnosed with autism. This condition renders the child highly sensitive to outside stimuli, and he may respond in unpredictable ways. The parents express their desire to have Jason baptized, but are concerned that the large crowd usually present at the Sunday worship service might be too stressful for him. They ask whether a special baptismal service could be held at a time other than Sunday morning with attendance limited to family and close friends.

REQUIRED RESPONSES

1. Guided by your knowledge of the provisions of the Directory for Worship, identify and briefly discuss at least three (3) issues concerning the Sacrament of Baptism raised by the situation. When you make reference to the Directory for Worship, provide the paragraph number (e.g., W-0.0000).

2. Informed by your answer in Required Response 1, and demonstrating appropriate pastoral sensitivity:

   a. State what recommendations you will make to the session regarding Ryan and Amanda’s request and the basis for that recommendation;

   AND

   b. Respond to Ryan and Amanda.

-- OR PROCEED TO NEXT PAGE FOR OPTION B --

Answer

Response 1

"Baptism is the sign and seal of incorporation into Christ" (W-2.3001) and is a welcoming into the family of God. Baptism is a Sacrament, instituted by Christ, and is one of the central elements of Reformed Worship. In the Sacraments, we encounter the risen Lord. In the case of a child, baptism is a covenant between God, the parents, and the congregation, and symbolizes God’s claim over us even before we are able to respond in faith (W-2.3008). It represents God’s redeeming grace offered to all people. It recognizes the commitment on the part of the parents and the congregation to raise the child in the Christian faith. It also represents the unity of Christian believers in Christ (W-2.3005).

The Book of Order says that the occasion of Baptism is "ordinarily observed in the Service for the Lord’s Day" (W-4.2001). However, it does not mandate that Baptism take place only during the Service for the Lord’s Day. There are provisions for baptism under special circumstances, which outline that the congregation be represented by at least one member of the session, that the reading and proclamation of the Word be included, that it be authorized by the session, and that it be reported and recorded (W-2.3011). The session member represents the congregation, which nurtures the baptized child in the Christian life. The reading and proclamation of the Word gives the other crucial element of Christian worship, and the authorization by session represents ecclesiastical discipline. These three things have traditionally been seen as being the marks
The essay gives good citations to in its answer to question 1, but it would have been improved if the three issues were articulated more clearly. The response to question 2a was clearly tied to the answers given in question 1, but would have been stronger if more expanded reasons for the recommendations were given. The answer to question 2b demonstrated compassion and pastoral sensitivity. The answer could be problematic in that the conversation (from the way it is worded) appears to take place before it is discussed with the session and since the pastor's opinions are quite clearly given there could be big issues if the session does not concur.