

**AUGUST 2007**

**EXAMINATION IN WORSHIP AND SACRAMENTS**

**OPEN AND CLOSED BOOK**

**MAXIMUM TIME: 3 HOURS**

**GENERAL INSTRUCTIONS**

The *Book of Order* states:

“*Worship and Sacraments*. 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 worshipping communities.” G-14.0310d(4)

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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.

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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.

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**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR    OPEN BOOK    REQUIRED**

**(*THE BOOK OF CONFESSIONS* ONLY)**

During an officers' training class you quote W-2.2001:

The church confesses the Scriptures to be the Word of God written, witnessing to God's self-revelation. Where that Word is read and proclaimed, Jesus Christ the Living Word is present by the inward witness of the Holy Spirit. For this reason, the reading, hearing, preaching, and confession of the Word are central to Christian worship. The session shall ensure that in public worship the Scripture is read and proclaimed regularly in the common language of the particular church.

The following comments are raised:

Gail: I know the Bible has always been an important part of worship, but I have trouble relating Scripture to my everyday life.

Isaiah: I don't have any trouble relating the Bible to my life when I read it at home, but I use a paraphrase. Why can't we use a paraphrase in worship?

Sally: I always wondered how you decide which passage to read and preach from each week. That's really when we hear the Word of God.

**REQUIRED RESPONSES:**

1. Discuss a Reformed understanding of the centrality of the Word of God in worship, citing by number (*e.g.*, 0.000) at least one (1) citation from at least three (3) different documents from *The Book of Confessions*. The answer should be based on your knowledge of the *Directory for Worship* as well as *The Book of Confessions*.
2. Guided by your answer in Required Response 1, identify and discuss at least three (3) issues raised in the comments above.

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**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION ON  
REFORMED WORSHIP**

**ONE HOUR      CLOSED BOOK      REQUIRED**

You are discussing baptism at a class for prospective new members. A member of the class asks what it means to provide Christian nurture to those who are baptized.

**REQUIRED RESPONSES:**

- 1) Write an essay on the relationship between baptism and Christian nurture. You're your answer on your knowledge of the *Directory for Worship*.
- 2) Guided by your answer in Required Response 1:
  - a. Identify and discuss at least three (3) ways the church provides Christian Nurture throughout a person's life, and
  - b. Suggest how this new member might benefit from and contribute to the church's ministry of nurture.

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE: A or B)**

**A.**

Luisa, a member of the church you serve as pastor, comments on the worship services she attended while spending the winter at her daughter's home. She said, "One thing I noticed was that the congregation seldom prayed the Lord's Prayer. I thought it was supposed to be included in every Presbyterian worship service."

**REQUIRED RESPONSES:**

- 1) Write an essay on the significance of prayer in Reformed worship, guided by your knowledge of the *Directory for Worship*.
- 2) Guided by your answer in Required Response 1, respond to Luisa by identifying and briefly discussing when the Lord's Prayer might be prayed in the Service for the Lord's Day.

**- OR -**

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE A or B)**

**B.**

You are the new pastor of a church. During your first meeting with the Worship Committee the following conversation occurs:

Chang Li:      We are so glad you are here. We have been waiting for you to change our communion service.

Carlos:        I hope we don't start doing communion by intinction. I'd much rather have the elements delivered to me in the pew.

Lucille:       I don't care how it's done just as long as it's not more than four times a year.

William:      Does that include Christmas Eve and Maundy Thursday?

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding and practice of the sacrament of the Lord's Supper, guided by your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to each member of the Worship Committee.

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**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR      OPEN BOOK      REQUIRED**

**(*THE BOOK OF CONFESSIONS* ONLY)**

The moderator of the Youth Ministry Committee of the church you serve as pastor sends you an e-mail. In the e-mail she informs you that the committee intends to ask the session for permission to serve potato chips and soda for communion at the next youth retreat. She is requesting your guidance and support.

**REQUIRED RESPONSES:**

- 1) Write an essay on the Reformed understanding of the Sacrament of the Lord's Supper, paying particular attention to the elements used and citing by number (e.g., 0.000) at least one (1) citation from each of three (3) different documents from *The Book of Confessions*. Your essay should also be informed by your knowledge of the *Directory for Worship*.
- 2) Guided by your answer in Required Response 1, reply to the e-mail from the moderator of the Youth Ministry Committee explaining why you will or will not support the committee's request.

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**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION ON  
REFORMED WORSHIP**

**ONE HOUR      CLOSED BOOK      REQUIRED**

The church you serve as pastor is considering conducting a service for wholeness once a month. The service would include enacted prayer in the form of the laying on of hands and anointing with oil. The following conversation takes place among some of the members:

- Kate:      I am not sure that I feel comfortable with this. Do I have to come?
- Fred:      I like the idea of the service, but I wouldn't want anyone to put oil on me or lay hands on me. That seems too much like faith healing.
- Ricardo:   But this service is simply an expression of our faith in God's ability to heal.

**REQUIRED RESPONSES:**

1. Write an essay on the Reformed understanding of enacted prayer as it relates to services for wholeness. Base your answer on your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to at least one (1) comment from each of the members.

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**WORSHIP AND SACRAMENTS EXAMINATION**

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE: A or B)**

**A.**

The *Directory for Worship* says,

*The order offered here is a logical progression, is rooted in the Old and New Testaments, and reflects the tradition of the universal Church and our Reformed heritage... The order that follows is presented in terms of five major actions centered in the Word of God:*

- 1) gathering around the Word;*
- 2) proclaiming the Word;*
- 3) responding to the Word;*
- 4) the sealing of the Word;*
- 5) bearing and following the Word into the world.”* (W-3.3202)

**REQUIRED RESPONSES:**

1. Briefly discuss the importance of each of these actions for Reformed worship.
2. Guided by your answer in Required Response 1, outline a Service for the Lord's Day, including at least one (1) liturgical element for each action.

**- OR -**

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE A or B)**

**B.**

Samantha, a member of the church you serve as pastor, says, “I need advice about how to be more disciplined in my personal worship. What are some of the ways I can develop a devotional life that would be meaningful to me and acceptable to God?”

**REQUIRED RESPONSES:**

1. Write an essay on personal worship as it relates to life in the community of faith. Base your answer on your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, briefly discuss with Samantha at least three (3) spiritual practices that she might incorporate into her devotional life.

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**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR      OPEN BOOK      REQUIRED**

**(*THE BOOK OF CONFESSIONS* ONLY)**

The *Directory for Worship* says:

Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God's service in the world. (W-1.1001)

**REQUIRED RESPONSES:**

1. Write an essay on the relationship between worship and service in the Reformed tradition, citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents in *The Book of Confessions*. The essay should be based on your knowledge of the *Directory for Worship* as well as *The Book of Confessions*.
2. Guided by your answer in Required Response 1, write a newsletter article to encourage members of a particular congregation to engage in worship and in service as part of their Christian faith.

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**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION ON  
REFORMED WORSHIP**

**ONE HOUR      CLOSED BOOK      REQUIRED**

As pastor, you are leading a class for new officers. You read this passage concerning the Lord's Supper from the *Directory for Worship*.

The one presiding is to lead the people in the prayer,

- (a) thanking God for creation and providence, for covenant history, and for seasonal blessings, with an acclamation of praise;
- (b) remembering God's acts of salvation in Jesus Christ: his birth, life, death, resurrection, and promise of coming, and institution of the Supper (if not otherwise spoken), together with an acclamation of faith;
- (c) calling upon the Holy Spirit to draw the people into the presence of the risen Christ so that they
  - (1) may be fed,
  - (2) may be joined in the communion of saints to all God's people and to the risen Christ, and
  - (3) may be sent to serve as faithful disciples; followed by an ascription of praise to the triune God, and
- (d) the Lord's Prayer.

(W-3.3613)

Several members respond:

Paul: Why do we pray at the Table? Why don't we skip the prayer and get on with distributing the bread and the cup?

Susan: Our former minister prayed at the Table, but it was mainly about Jesus. I don't remember any mention of the Holy Spirit.

Young-Tak: That's a lot to listen to. Why does every part of the prayer need to be included every time?

Lupe: I don't understand why the prayer includes thanksgiving for covenant history when Jesus talks about a "new" covenant.

**REQUIRED RESPONSES:**

1. Write an essay discussing a Reformed understanding of the function of prayer in celebrating the Sacrament of the Lord's Supper based on your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, identify and discuss at least one (1) issue raised by each of the four (4) members of the class.

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE: A or B)**

**A.**

Pat, a long time elder of the church you serve as pastor, recently attended a conference that was very meaningful to her. At the conference she privately rededicated her life to Christ. She wants to publicly recommit herself and asks you to baptize her as an example to others.

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of the significance of renewing one's baptismal identity and vows. Base your response on your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, explore with Pat ways in which her recommitment might take public form.

**- OR -**

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE A or B)**

**B.**

In the church you serve as pastor, you meet with a family to plan a wedding. The mother of the bride sees the church sanctuary for the first time and says, “This is a beautiful place for a wedding, but I do have a request. My daughter tells me that the colors on the stage change from time to time, and I would like to have purple up that week so it will match the flowers that will hide the cross.”

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of the marriage service, giving particular attention to the space for the service and the appointments and decorations. Your answer should demonstrate your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, identify and discuss at least two (2) issues raised by the mother of the bride, and respond to her, demonstrating appropriate pastoral sensitivity.

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**JANUARY 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 3 OF 7**

**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR      OPEN BOOK      REQUIRED**

**(*THE BOOK OF CONFESSIONS* ONLY)**

A member of the congregation you serve as pastor has been unemployed for a prolonged length of time. One day he arrives at your office looking both excited and anxious. He says, “I have been offered a great job working for a big non-denominational church across town. They want me for the job, but there’s a catch. They will not hire anyone who has not been baptized by immersion. I was baptized as a baby, but not by immersion. That makes me feel like something was missing from my baptism.”

**REQUIRED RESPONSES:**

1. Discuss a Reformed understanding of the Sacrament of Baptism, including the form and frequency of the Sacrament. In your discussion, incorporate at least one (1) citation (e.g., 0.000) from each of three (3) different documents from *The Book of Confessions*. The answer should be based on your knowledge of the *Directory for Worship* as well as *The Book of Confessions*.
2. Guided by your answer in Required Response 1, identify and discuss at least two (2) issues raised by the member.

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**JANUARY 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 4 OF 7**

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**THE PROCTOR WILL GIVE YOU SECTIONS II AND III.**

**JANUARY 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 5 OF 7**

**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION ON  
REFORMED WORSHIP**

**ONE HOUR      CLOSED BOOK      REQUIRED**

An adult class in your congregation is engaged in a study of the Christian understanding of death. One of the classes is “Planning for the Christian Funeral.” During a question and answer time the following comments are made:

- Eunjin:      When my brother’s wife died, the funeral took place in the church sanctuary. Now my brother doesn’t attend worship here any more because the sanctuary is a place of painful memories.
- Carlos:      How am I supposed to worship with a corpse in full view while everyone talks about how life-like the body looks?
- Ben:      I just take so much comfort in the pastor’s eulogy, telling me what a saint the person was.

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of the meaning, purpose, and ordering of Services on the Occasion of Death, demonstrating your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to at least one (1) issue raised by each of the three (3) class participants.

**JANUARY 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE: A or B)**

**A.**

Returning from your vacation, you discover that your email inbox is full. It seems that the visiting pastor showed a DVD segment from *The Greatest Story Ever Told* during the offering. The emails included these comments:

Jessica:      The video was so inspirational. We should use videos more often, especially during stewardship season.

Helen:      I've never seen a video used in worship before. Showing it during the offering spoiled my time for reflecting on the sermon.

Rafael:      I thought it worked out great. Our choir got a break. I know they must get tired of having to sing every Sunday.

**REQUIRED RESPONSES:**

1. Identify and briefly discuss three (3) issues concerning the meaning of offering that are raised by the members' discussion. Your answer should be informed by your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to each of the three (3) members.

**- OR -**

**JANUARY 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR      CLOSED BOOK      REQUIRED**

**(CHOOSE A or B)**

**B.**

Entering the church you serve as pastor one Sunday morning, you discover that the sanctuary has been decorated for the Vacation Bible School that will begin the next morning. You encounter three members discussing the decorations:

Elma:            Look at all those decorations! You can't see the chancel area at all.

Keisha:        Well, we got permission from the Worship and Music Committee to set up the decorations prior to worship. Besides, we couldn't wait until after worship and still have gotten it all done.

Roberto:       Kids really respond to bright colors, streamers, and balloons. This is a great way to help generate some excitement and keep them entertained.

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of worship space, guided by your knowledge of the *Directory for Worship*.
2. Based on your answer in Required Response 1, respond to Elma, Keisha, and Roberto, addressing at least one (1) issue raised by each.

**AUGUST 2009**

**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 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.I.).**

**AUGUST 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 2 OF 7**

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**AUGUST 2009  
WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 3 OF 7**

**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

**(THE BOOK OF CONFESSIONS ONLY)**

The Directory of Worship says:

Both believers and their children are included in God's covenant love. Children of believers are to be baptized without undue delay, but without undue haste. Baptism, whether administered to those who profess their faith or to those presented for Baptism as children, is one and the same Sacrament. (W-2.3008a)

When a child is being presented for Baptism, ordinarily the parent(s) or one(s) rightly exercising parental responsibility shall be an active member of the congregation. Those presenting children for Baptism shall promise to provide nurture and guidance within the community of faith until the child is ready to make a personal profession of faith and assume the responsibility of active church membership. The session may also consider a request for the baptism of a child from a Christian parent who is an active member of another congregation. If the session approves such a request, it shall consult with the governing body of the other congregation and shall notify them when the Sacrament has been administered. (W-2.3014)

**REQUIRED RESPONSES:**

1. Write an essay on a Reformed understanding of baptism, paying particular attention to the baptism of infants and children, citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents in *The Book of Confessions*. Your answer should be based on your knowledge of the *Directory for Worship* as well as *The Book of Confessions*.
2. Guided by your answer in Required Response 1, write a statement for the session that reflects your understanding of the relationship between the faith and practice of parents, and their request to have their children baptized.

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**THE PROCTOR WILL GIVE YOU SECTIONS II AND III.**



**AUGUST 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 5 OF 7**

**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION  
ON REFORMED WORSHIP**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

You are the pastor of a local church. After worship one Sunday a visit comments, “I’m confused. It seems as though a lot of different people helped lead worship this morning, but in my culture only ministers can do that.” Before you can respond, several members chime in:

Reese: Presbyterians believe in “the priesthood of all believers.” That means a layperson can preach or give a blessing or do anything else a pastor can do.

Yvonne: I know that’s true, but no one’s prayers get to God’s ears like the pastor’s prayers. When I am sick or in trouble, I want the pastor, not some elder, to pray with me.

Ernesto: I understand, because I want a minister presiding at the table. It bothers me that elders can officiate at the Lord’s Supper.

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of the complementary roles that members, ordained officers, and ministers of the Word and Sacrament play in leading worship. Your answer should demonstrate your knowledge of the *Directory for Worship*.
2. Informed by your answer in Required Response 1, identify and briefly discuss at least one (1) issue related to shared leadership in worship raised by each of the three (3) members.

**AUGUST 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE: A OR B)**

**A.**

The session is reviewing the church's order of worship and asks for guidance in identifying and understanding the basic elements of Christian worship. You tell them the *Directory for Worship* lists six (6) "Elements of Christian Worship":

- Prayer
- Scripture Read and Proclaimed
- Baptism
- Lord's Supper
- Self-Offering
- Relating to Each Other and the World

Allen, a member of the session, says, "I understand the first four elements, but what does the *Directory for Worship* mean by 'Self-Offering' and 'Relating to Each Other and the World' when it applies to our Sunday morning worship?"

**REQUIRED RESPONSES:**

1. Briefly discuss each of the six (6) "Elements of Christian Worship." Your answer should demonstrate your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to Allen, addressing at least three (3) ways "Self-Offering" can be demonstrated in worship, AND at least three (3) ways "Relating to Each Other and the World" can be demonstrated in worship.

**OR**

**AUGUST 2009**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**B.**

Burgess, a member of the church you serve as pastor, is a police officer. Because of his shift schedule, he is seldom able to attend Sunday worship. He comes to your office one afternoon with the following request:

“Pastor, as you know, my work schedule prevents me from attending Sunday morning worship. I do read the Bible and listen to a CD of the services. I pray for the church and its mission as well as for my family and friends. I set aside money for the offering, which I send to the church. What I really miss is participating in the Lord’s Supper. Could you set aside some of the bread and juice on those Sundays when the congregation celebrates the sacrament? Then I could pick up the elements on Monday and take communion at home.”

**REQUIRED RESPONSES:**

1. Articulate a Reformed understanding of the meaning and purpose of participation in the Lord’s Supper. Your answer should demonstrate your knowledge of the *Directory for Worship*.
2. Guided by your answer in Required Response 1, respond to Burgess, demonstrating appropriate pastoral sensitivity.

**JANUARY 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 worshipping communities.

---

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**JANUARY 2010**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 2 OF 7**

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**JANUARY 2010  
WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 3 OF 7**

**SECTION I. REFORMED LITURGICAL HERITAGE**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

***(THE BOOK OF CONFESSIONS ONLY)***

At a planning retreat the session is talking about the church being the body of Christ. The following conversation occurs:

- Frieda: Pastor, I have noticed that when you say the prayer during communion you always say something like, “As the bread is Christ’s body for us, send us out to be the body of Christ in the world.” What do you mean by that?
- Herb: Being the body of Christ means that we are all in this together. I think that means we need to learn to work and worship well together as a congregation before we worry about anybody else.
- Paul: The problem is we don’t recognize the body of Christ. We tend to think we can do everything by ourselves.

**REQUIRED RESPONSES**

1. Articulate a Reformed understanding of what it means for the church at worship to be the body of Christ, citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents in *The Book of Confessions*. Your answer should also demonstrate your knowledge of the Directory for Worship.
2. Guided by your answer in Required Response 1, respond to the comments made by each of the people above.

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**THE PROCTOR WILL GIVE YOU SECTION II AND III.**

**SECTION II. CONSTRUCTIVE THEOLOGICAL REFLECTION  
ON REFORMED WORSHIP**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

The worship committee of the church you serve as pastor has received a request for the church to pay more attention to the civic and cultural calendar in Sunday worship. During the committee's discussion the following opinions are voiced:

- Chris: When Pentecost falls on Memorial Day weekend, everything is about the Holy Spirit and nothing is said about our patriotic heroes. I think we should pay more attention to Memorial Day, and sing patriotic hymns.
- Jorge: I say the church should just celebrate Christian holidays and tell people who want to celebrate civic holidays to go to the parades.
- Terry: But it's not just civic holidays that we need to celebrate on Sundays. What about Scout Sunday, Rally Day, and Valentine's Day? And let's bring Father's Day back, too.

**REQUIRED RESPONSES**

1. Articulate a Reformed understanding of "Days and Seasons" in the life of the church as expressed in worship. Your answer should demonstrate your knowledge of the Directory for Worship.
2. Guided by your answer in Required Response 1, respond to at least one (1) issue raised by each of the three (3) persons.



**JANUARY 2010**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 OF 7**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**A.**

After communion one Sunday, Leeann, a new member of the church you serve as pastor, says, “In your invitation to the Lord’s Table, I heard you welcome *all who are baptized* to partake of the meal. In my former church, the pastor welcomed *all who trust in Jesus*, not just those who have been baptized. Are the two of you saying the same thing?”

**REQUIRED RESPONSES**

1. Articulate a Reformed understanding of the relationship between Baptism and the Lord’s Supper. Your response should demonstrate your knowledge of the Directory for Worship.
2. Guided by your answer in Required Response 1, respond to Leeann, making sure you answer her question.

**OR**

**JANUARY 2010**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 OF 7**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**B.**

While interviewing with a Pastor Nominating Committee, you enter the sanctuary of the church and notice there is no baptismal font or communion table visible. When you ask why they are not present, a member responds, “We keep the altar in the hallway and only bring it out when we need it. We lock the little silver bowl in the closet so no one will steal it. We haven't had a baptism in years so we don't need it in the sanctuary.”

**REQUIRED RESPONSES**

1. Identify and discuss at least three (3) issues raised by the member's comment. Your answer should demonstrate your knowledge of the Directory for Worship.
2. Guided by your answer in Required Response 1, describe your vision of what Reformed worship space should look like.

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:

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- 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.
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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., 1.1 or III.A.I.).**

AUGUST 2010  
WORSHIP AND SACRAMENTS EXAMINATION

PAGE 2 OF 7

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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.

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- 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."

**AUGUST 2010**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 3 OF 7**

**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

***(THE BOOK OF CONFESSIONS ONLY)***

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**

**UPON COMPLETION OF SECTION I  
TURN IN YOUR COPY OF *THE BOOK OF CONFESSSIONS*.**

**THE PROCTOR WILL THEN GIVE YOU SECTIONS II AND III  
OF THE EXAMINATION.**

**AUGUST 2010**

**WORSHIP AND SACRAMENTS EXAMINATION**

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**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION**

**ON REFORMED WORSHIP**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

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.

**AUGUST 2010**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**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 -**



**AUGUST 2010**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**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.

**JANUARY 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 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., 1.1 or III.A.I.).**

**JANUARY 2011**  
**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.

All answers must be submitted by the use of a computer. You must bring your own computer.

When using your computer:

- You may not consult or copy from personal notes or any other source on the computer or a network during the exam.
- Since a printed copy of the exam must be turned in before you leave the exam and failure to do so will result in failure, you are strongly urged to make sure that all the necessary equipment (computer, printer, font and printer software, etc.) is properly working and coordinated.
- Number the pages.
- Include your candidate number on each page of the exam.
- 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.

Be advised that illegible papers will be returned unevaluated. Papers that cannot be understood by readers because of poor syntax and/or grammar will be evaluated accordingly. Papers written in pencil will be returned unevaluated.

The final evaluation for this examination will be determined by the readers on the basis of the examination's overall merit. You must complete all three sections of the examination. Even if two sections are evaluated satisfactory and one section is omitted, the examination will be considered unsatisfactory. The examination must receive an evaluation of satisfactory on at least TWO questions to be considered satisfactory.

**JANUARY 2011  
WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 3 OF 7**

**SECTION I: REFORMED LITURGICAL HERITAGE**

**ONE HOUR      OPEN BOOK      REQUIRED**

**(THE BOOK OF CONFESSIONS ONLY)**

At Main Street Presbyterian's annual planning retreat, a deacon says the church down the street is having great success with Saturday evening worship and suggests the session consider a similar service. You hear the following responses:

Grace: Pastor, it's up to you. If you don't start a Saturday service right away we'll lose our teenagers. Some of them are already attending Saturday services over there because the sports teams have mandatory Sunday practices.

Henry: All my life I've been taught that the Ten Commandments and the *Westminster Catechisms* require Sunday worship. I think Saturday worship tempts people to ignore the Sabbath.

Millie: I was raised to believe that the seventh day is the Sabbath. Part of me still thinks Saturday is a more appropriate day for worship than Sunday.

Alfredo: What difference does it make *when* you attend worship as long as you worship regularly?

**REQUIRED RESPONSES:**

1. Write an essay on a Reformed understanding of the Lord's Day. Your answer must include at least one (1) citation from at least three (3) different documents in *The Book of Confessions*, citing by number (e.g., 0.000). Base your answer on your knowledge of the *Directory for Worship* as well as *The Book of Confessions*.
2. Informed by your answer in Required Response 1, briefly respond to one (1) issue raised by each of the four (4) persons at the retreat.

**JANUARY 2011**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 4 OF 7**

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**JANUARY 2011**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 5 OF 7**

**SECTION II: CONSTRUCTIVE THEOLOGICAL REFLECTION  
ON REFORMED WORSHIP**

**ONE HOUR      CLOSED BOOK      REQUIRED**

Jan, an elder, is given time at a session meeting to report on a worship event at an ecumenical women's retreat. The following conversation ensues:

Jan:        I have never been more profoundly moved than when the evening prayer was led by a liturgical dancer. I think our congregation might benefit from a similar experience. How could we incorporate dance into our worship?

Lynne:     The Apostle Paul instructs us that "all things should be done decently and in order." Maybe what you saw was prayerful, but dance would be as meaningless to me as if someone were praying in tongues. Session shouldn't allow such disorderly so-called prayer in worship.

George:    Aren't we supposed to be participating in prayer when prayers are offered in worship? I feel more comfortable kneeling with my eyes closed than watching a young woman prancing around the chancel.

Harold:    I love the stories of how joyfully Miriam and David danced to give praise to God. I think that's the way we should use dance in worship.

**REQUIRED RESPONSES:**

1. From a Reformed perspective, and based on your knowledge of the *Directory for Worship*, discuss how dance might be used appropriately in worship.
2. Informed by your answer to Required Response 1, respond to at least three (3) of the elders, being sure to address at least one (1) issue concerning the use of dance in worship raised in each of the elder's statements.

**JANUARY 2011  
WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 OF 7**

**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR          CLOSED BOOK          REQUIRED**  
**(CHOOSE A OR B)**

**A.**

Zach, an elder on session of the church you serve as pastor has just returned from a trip to the Holy Land, with an enthusiastic account of visiting the Jordan River.

Zach:            It was so powerfully meaningful that I brought a jar of water from the Jordan River back home with me. Here it is. You can use some of it for my granddaughter's baptism next month. It's my way of sharing my experience.

Marie:           You've just given me a great idea. My husband and I are taking our family to the Holy Land this fall. Our children were planning to be baptized at their confirmation next spring, but wouldn't it be nice if we were baptized together with them in the Jordan River?

Joe:             But don't we, as the session, have to be sure the baptism is done "decently and in order?" You can't just dunk yourselves in the river and call yourselves baptized, can you?

Anna:           When we wanted to have our baby baptized at our family's camp on the lake, we were told it had to be done in church with the congregation present.

**REQUIRED RESPONSES:**

1. Identify and briefly discuss at least four (4) issues related to the Sacrament of Baptism from the above conversation. Base this discussion on your knowledge of the *Directory for Worship*.
2. Informed by your answer in Required Response 1, respond to each of the four (4) members of the session.

**- OR -**

**JANUARY 2011  
WORSHIP AND SACRAMENTS EXAMINATION**

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**SECTION III: APPLICATION TO MINISTRY**

**ONE HOUR          CLOSED BOOK          REQUIRED**

**(CHOOSE A OR B)**

**B.**

Several teenagers at the church you serve as youth pastor run up to you excitedly one Sunday. One of them says,

“Learning about communion in confirmation class with you was really cool. We think it would be a great idea for our youth group to set up a *Facebook* page that offers communion whenever we want it. We’re not sure what all we might need though, so we thought we’d ask you to help us set it up. How do you think we could make the juice and bread work?”

**REQUIRED RESPONSES:**

1. Based on your knowledge of the *Directory for Worship*, articulate a Reformed understanding of the Lord’s Supper, paying particular attention to the requirements in the *Directory for Worship* for the celebration of the Lord’s Supper.
2. Identify and briefly discuss three (3) issues in the above scenario.
3. Informed by your answers in Required Responses 1 and 2, respond to the teenagers and their request for your assistance in setting up virtual communion.



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 worshipping 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.).**

## WORSHIP AND SACRAMENTS EXAMINATION

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

When writing this exam:

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- Do not consult or copy from personal notes or any other resource on the computer or a network during the exam.
- Number the pages.
- Include your candidate number on each page of the exam, **but not your name**.
- Double-space your responses and use a 12-point font.
- Staple the printed copy inside the exam cover on the right-hand side when finished.
- **The completed exam packet must be turned in before you leave the testing area or it will not be accepted.**
- **Papers that cannot be read for any reason shall be returned without being evaluated.**

**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 an unsatisfactory exam:**

- **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 ordination exams before.**

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**IMPORTANT: READ THE ENTIRE QUESTION BEFORE BEGINNING TO WRITE YOUR ANSWER.**

**AUGUST 2011**

**WORSHIP AND SACRAMENTS**

**PAGE 3 of 7**

**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.

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**AUGUST 2011**

**WORSHIP AND SACRAMENTS EXAMINATION**

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**SECTION II**

**CONSTRUCTIVE THEOLOGICAL REFLECTION ON REFORMED WORSHIP**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

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 6 of 7**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE ONE: A or B)**

**A.**

As pastor of the Second Presbyterian Church, you are leading the new members' class. Susan, a young woman in your class, wants to become a member of the church but has not been baptized. She says to you, "Pastor, it's important to me to be baptized by immersion. That's the way my mom was baptized when she was my age. She died just a year ago, you know."

**REQUIRED RESPONSES**

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

1. Articulate a Reformed understanding of the Sacrament of Baptism as it pertains to the young woman's request.
2. Guided by your answer in Required Response 1, respond pastorally to Susan as to whether or not you would support her request.
  - a. If no, why not?  
—OR—
  - b. If yes, why? What details will have to be worked out?

**— OR —**

**AUGUST 2011**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 of 7**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE 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.

JANUARY 2012

## 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 worshipping communities.

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

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- An ability to discern theological components in liturgical situations that may arise in ministry
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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.).**



JANUARY 2012  
WORSHIP AND SACRAMENTS EXAMINATION

PAGE 2 OF 7

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You are required to use a computer to write this exam. 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. You are strongly urged to make sure that all the necessary equipment and software are properly working and coordinated.

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- **The completed exam packet must be turned in before you leave the testing area or it will not be accepted.**
- **Papers that cannot be read for any reason shall be returned without being evaluated.**

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.

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**JANUARY 2012**

**WORSHIP AND SACRAMENTS**

**PAGE 3 of 7**

**SECTION I. REFORMED LITURGICAL HERITAGE**

**ONE HOUR    OPEN BOOK    REQUIRED**

**(*THE BOOK OF CONFESSIONS ONLY*)**

The first paragraph in the *Directory for Worship* begins:

“Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives.” (W-1.1001)

**REQUIRED RESPONSES**

1. Articulate a Reformed understanding of the relationship between the sovereignty of God and Christian 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. Informed by your answer in Required Response 1, write an essay that answers the following question: What is so important about W-1.1001 that led the framers of the *Directory for Worship* to place it at the beginning of the *Directory*?

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**JANUARY 2012**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 5 of 7**

**SECTION II.**

**CONSTRUCTIVE THEOLOGICAL REFLECTION ON REFORMED WORSHIP**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

As the new pastor of First Presbyterian Church, you are planning services for Holy Week. The chair of the Worship Committee is explaining the traditions of the congregation to you.

“On Maundy Thursday, we don’t have a formal service. Instead, we have the communion elements available on the altar and people can stop in when they have the time. That way they can serve themselves and then sit and meditate if they want to. More people have been able to observe Maundy Thursday if communion is available whenever they want it.”

**REQUIRED RESPONSES**

1. Guided by your knowledge of the *Directory for Worship*, articulate a Reformed understanding of the Lord’s Supper in relation to a Christian worship service.
2. Informed by your answer in Required Response 1, identify and discuss at least three (3) issues raised by the committee chair’s comments about communion on Maundy Thursday.

**JANUARY 2012**

**WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 6 of 7**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**A.**

Some of the members of the church you serve as pastor approach you during the coffee hour after Sunday morning worship. They have a number of concerns about disruption by children during worship.

José: I think it's a good idea that the children are in worship until after the "Children's Sermon." They are learning about worship and singing some of the hymns when they are there for part of the service.

Daniel: My ties to the church started when I was very young. My sister and I were in worship every Sunday. I think children should be there for the whole service.

Jayne: When I was a child, it was frowned on to have children in formal worship. We had Sunday School classes and a nursery for them. I can't worship with all that distraction. They're too noisy. I think the session needs to discuss this problem.

**REQUIRED RESPONSES**

1. Guided by your knowledge of scripture and the *Directory for Worship*, write an essay about children in worship.
2. Informed by your answer in Required Response 1, prepare a discussion guide for the next session meeting that identifies and addresses at least one (1) concern from each of the three (3) church members.

**— OR —**

**JANUARY 2012**

## **WORSHIP AND SACRAMENTS EXAMINATION**

**PAGE 7 of 7**

### **SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**CLOSED BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

#### **B.**

One afternoon, you receive an urgent phone call from a couple who are members of your congregation asking to meet with you. When they arrive, they are both quite distraught. The wife is obviously pregnant. Amid sobs, they say to you:

Amy: I just found out that I'm carrying triplets and that this pregnancy will be very difficult.

Paul: The worst part is that one of the babies has a very serious medical condition. The doctors have said that he'll probably live only a few minutes after he's born. Pastor, we want you to be present when the babies are born so the baby can be baptized before he dies.

Amy: Please help us. We want our baby's life to count for something in our church.

#### **REQUIRED RESPONSES**

1. Informed by your understanding of the *Directory for Worship*, articulate a Reformed understanding of the Sacrament of Baptism.
2. Guided by your answer in Required Response 1, and with appropriate pastoral sensitivity, explain how you would respond to the couple.

**AUGUST 2012**

**WORSHIP AND SACRAMENTS**

**SECTION I. REFORMED LITURGICAL HERITAGE**

**OPEN BOOK**

**REQUIRED**

Terry, the spouse of one of your members, is from another Christian tradition and 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**

1. 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).

**FOR THE PURPOSE OF THIS SECTION, THE *WESTMINSTER SHORTER AND LARGER CATECHISMS* WILL BE CONSIDERED ONE DOCUMENT.**

**AUGUST 2012**

**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION II.**

**CONSTRUCTIVE THEOLOGICAL REFLECTION ON REFORMED WORSHIP**

**OPEN BOOK**

**REQUIRED**

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.



**AUGUST 2012**  
**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION III. APPLICATION TO MINISTRY**

**OPEN BOOK                      REQUIRED**  
**(CHOOSE A OR B)**

**A.**

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 —**

**AUGUST 2012**

**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION III. APPLICATION TO MINISTRY**

**OPEN BOOK                      REQUIRED**  
**(CHOOSE A OR B)**

**B.**

A group of members from the church you serve as pastor is interested in conducting prayer services for the healing of the sick. You meet with them to hear their ideas and help them plan. During the discussion the following remarks are made:

Jim:                      I think if we prayed hard enough, we could heal some of our members.

Sandy:                  For me, the services would be more meaningful if we invited only those who are ill, their families, and those who want to pray for them.

Raul:                    Would anointing with oil make the prayers more effective?

Holly:                  We know you are busy, pastor, and you're so overworked. We'll just do this ourselves and save you some time.

**REQUIRED RESPONSES**

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

1. Discuss the meaning and ordering of "Services for Wholeness." 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, respond to Jim, Sandy, Raul and Holly, addressing their specific questions and/or concerns.

**JANUARY 2013**

**WORSHIP AND SACRAMENTS**

**SECTION I. REFORMED LITURGICAL HERITAGE**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

*A Brief Statement of Faith* begins this way:

*In life and in death we belong to God.  
Through the grace of our Lord Jesus Christ,  
the love of God,  
and the communion of the Holy Spirit,  
we trust in the one triune God, the Holy One of Israel,  
whom alone we worship and serve. (BOC 10.1)*

**REQUIRED RESPONSES**

1. Based on your knowledge of the *Directory for Worship*, articulate a Reformed understanding of the Trinity, citing by number (e.g., 0.000) at least one (1) passage from, at least three (3) different documents of *The Book of Confessions*, not including *A Brief Statement of Faith*.
2. Informed by your answer in Required Response 1, and informed by your knowledge of the *Directory for Worship*, write a newsletter article describing the ways the Trinity is expressed in Reformed worship.

**FOR THE PURPOSE OF THIS EXAMINATION, THE *WESTMINSTER SHORTER AND LARGER CATECHISMS* WILL BE CONSIDERED ONE DOCUMENT.**

**JANUARY 2013**

**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION II**

**CONSTRUCTIVE THEOLOGICAL REFLECTION ON REFORMED WORSHIP**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

Your presbytery is collecting resources to train officers-elect. You have been asked to provide an online resource for the presbytery's web page on the theme: *God has provided a rhythm of seasons which orders life and influences the church's worship* (W-3.2002).

**REQUIRED RESPONSES**

Guided by your knowledge of the *Directory for Worship*, write an article on "Days and Seasons" in which you discuss at least the following two (2) issues:

1. What is the theological importance of the church year?
2. In what ways does the worship and life of the congregation reflect the understanding of time?

**JANUARY 2013**

**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION III. APPLICATION TO MINISTRY**

**ONE HOUR**

**OPEN BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**A.**

Cynthia and Jack, members of the congregation you serve as pastor, fell in love and got married in a civil ceremony while stationed at a naval base overseas. They've come to you with several requests.

"We missed the fun of a big wedding with all our families and friends in attendance. Now we want a church wedding here in our home sanctuary. Our friends have a band and have offered to play music from our dating days during the service. Since many of our guests will be military personnel, we would like to display the flags of our service units as part of the sanctuary decorations."

**REQUIRED RESPONSES**

1. Identify and briefly discuss at least three (3) worship issues raised by Cynthia's and Jack's requests. Base your discussion on the provisions of the *Directory for Worship*,
2. Demonstrating appropriate pastoral sensitivity, respond to their requests.

**— OR —**

**JANUARY 2013**

**WORSHIP AND SACRAMENTS EXAMINATION**

**SECTION III. APPLICATION TO MINISTRY**

**OPEN ONE HOUR**

**OPEN BOOK**

**REQUIRED**

**(CHOOSE A OR B)**

**B.**

You are the pastor of First Presbyterian Church. One Sunday morning, you visit an adult class which is studying the Sacrament of the Lord's Supper. During the class discussion the following remarks are made:

- Li: I've learned a lot today because I've always thought that the Lord's Supper was to be received only by those who believe themselves worthy.
- Carlos: Isn't the Lord's Supper to be observed only on Sundays, and isn't it the minister who decides on which Sunday we do communion?
- Donna: But the session has the right to serve communion when the minister is away. When that happens, one of the elders can do it.
- Steve: I was taught that the reason we celebrate communion is because the Apostle Paul said it was important.

**REQUIRED RESPONSES**

1. Guided by your knowledge of the provisions of the *Directory for Worship*, identify and briefly discuss at least one (1) issue concerning the Sacrament of the Lord's Supper raised by each person.
2. Informed by Required Response 1, and demonstrating appropriate pastoral sensitivity, respond to Li, Carlos, Donna, and Steve making certain that you address the issues you have identified from their comments.

Presbyterian Church (USA) Standard Ordination Exam  
Worship and Sacraments  
August 2013

Section I

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**

As a seminary student you regularly attend worship services at First Presbyterian Church. At one service, the pastor preached a sermon about reaffirming the commitments made at baptism. Following the sermon, people were invited to come forward to the font and to reaffirm their baptismal vows. After the service, you overheard the comment, "That service of re-baptism was really meaningful to me."

**REQUIRED RESPONSES**

1. Citing by number at least one (1) specific passage (e.g., 0.000) from four (4) different documents in *The Book of Confessions*, and guided by your knowledge of the Directory for Worship, write an essay articulating a Reformed understanding of the *connection* between the Sacrament of Baptism and the "ongoing need of God's grace" in our lives (W-2.3009). If 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, compare and contrast the differences between a theology of reaffirmation of baptismal vows and ideas about re-baptism.

Section II

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**

You are the pastor of a congregation where the average age is 75 years old. Nearly half of the members are physically unable to attend worship regularly and many of them are homebound. The congregation celebrates the Lord's Supper at least once each month. Making arrangements for those who are homebound to receive the sacrament takes up a significant portion of each session meeting. As plans for communion are being discussed, some of the ruling elders begin to raise concerns about the whole issue of serving communion to those isolated from the community's worship.

Lamar:	It's too much to ask those of us on the session to take communion to all of these people.
Pablo:	Some of these people have memory problems, and they wouldn't notice if we just stopped coming.
Carol:	Maybe they wouldn't notice, but I would. Don't we still have an obligation to our members?

**REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, discuss a Reformed understanding of the relationship between church membership and access to the means of grace through participation in the Sacrament of the Lord's Supper. If 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, respond to Lamar, Pablo and Carol, making certain to address at least one (1) issue raised by each of them.

### Section III, A

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**  
**(CHOOSE ONE: A or B)**

**A.**

You are the new pastor at Westminster Presbyterian Church. In discussing the order of worship with the session, you hear the following remarks:

Sylvia:	In the past the sermon was always preached right after the first hymn because people are more alert early in the service.
Gabriel:	We haven't always included scripture; instead, sometimes we have watched a <i>YouTube</i> clip.
Mary Kate:	We've stopped collecting the offerings on Sundays because most of our members pay by direct deposit or online.

**REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, list at least four (4) of the fundamental actions of Christian worship. Discuss their significance and appropriate ordering in "A Service for the Lord's Day." If 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, respond to Sylvia, Gabriel and Mary Kate, making certain to address at least one (1) issue raised by each of them.

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

### Section III, B

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**  
**(CHOOSE ONE: A or B)**

**B.**

As pastor of First Presbyterian Church, you are meeting with the session. Some members of the congregation have been critical of your choice of scripture passages for worship services. During the discussion of this criticism, the following comments are made:

Jeff:	The session should select the scripture readings to be used in all the worship services of our congregation.
Reynaldo:	The Old Testament is too violent and should not be used at all. Christians should only use the New Testament in their worship.
Priscilla:	Why do we always have to read from the Bible in worship? We could read other inspirational material instead.



## **REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, identify and discuss at least one (1) issue raised by each of these comments regarding the role of scripture in Christian worship. If 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, respond to Jeff, Reynaldo and Priscilla, making certain that you address the concern raised by each of them.

**-- OR RETURN TO PREVIOUS PAGE FOR OPTION A --**

Section I

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**

Phil and Sarah are members of the congregation you serve as pastor. They ask to meet with you to plan the baptism of their infant daughter. You review with them the baptismal vows described in the Directory for Worship. You read to them the citation that says, “Those desiring the Sacrament of Baptism for their children or for themselves shall make vows that ... renounce evil and affirm their reliance on God's grace” (W-3.3603(b)). Phil responds by saying, “I am not sure I can make that vow. I don't think evil is something a human being can renounce.”

**REQUIRED RESPONSES**

1. Citing by number (e.g., 0.000) at least one (1) specific passage from at least three (3) different documents in *The Book of Confessions*, articulate a Reformed understanding of infant baptism.
2. Guided by your knowledge of the Directory for Worship, discuss the significance of making the vow (W-3.3603(b)) in the church's celebration of the Sacrament of Baptism in the Reformed tradition. If you make reference to the Directory for Worship, provide the paragraph number (e.g., W-0.0000).

## Section II

### **OPEN BOOK                      REQUIRED THE BOOK OF CONFESSIONS AND BOOK OF ORDER ONLY**

Bob and Anne, members of the congregation you serve, were at a recent public event where a local minister offered a prayer to “the God of our Founding Fathers.” They are divided about the language of that prayer. They have asked you to address the subject of prayer with the congregation. They asked, “Pastor, you wouldn’t pray like that in our church, would you?”

#### **REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, articulate a Reformed understanding of Christian prayer. If 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, write a newsletter article about the language used in Christian prayer in response to Bob and Anne’s concern.

Section III, A

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**BOOK OF ORDER ONLY**  
**(CHOOSE ONE: A or B)**

**A.**

The worship committee of the congregation you serve as pastor is considering choosing a new hymnal. At a recent committee meeting the following comments were made:

Shelly:	We need music that will entertain and appeal to younger people.
Moongil:	Let's buy the most popular hymnal rather than the new Presbyterian one.
Harold:	If we don't keep the familiar hymns of the faith we won't keep our long-time members.

**REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, identify and discuss at least one (1) issue raised by each of these comments regarding the role of music in Reformed worship. If 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, respond to the worship committee, making certain that you address the concerns raised by Shelly, Moongil, and Harold.

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

Section III, B

**OPEN BOOK                      REQUIRED**  
**THE BOOK OF CONFESSIONS AND**  
**THE BOOK OF ORDER ONLY**  
**CHOOSE ONE: A OR B**

**B.**

You are the solo pastor of a rural congregation and will be gone for a month in the summer. At a recent meeting the worship committee began to make plans for how they will lead Sunday worship during your absence. The discussion focused primarily on the weekly communion service.

John:	I have been coming for the last couple of years, so I will be glad to lead the prayer of thanksgiving.
Betty:	I don't see why we need to celebrate the Lord's Supper so often. The service will be over sooner if we cancel the communion part.
Martin:	Oh, we always have communion. Someone can just say the words of institution and then pass the bread and cup.

**REQUIRED RESPONSES**

1. Guided by your knowledge of the Directory for Worship, identify and discuss at least one (1) issue raised by each of these comments regarding the celebration of the Lord's Supper. If 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, respond to the worship committee making certain that you address the concerns raised by John, Betty and Martin.

**-- OR RETURN TO PREVIOUS PAGE FOR OPTION A --**

## **Worship and Sacraments, Summer 2014**

### **Section I**

Beth is a young adult who has moved into the community. She has volunteered to teach in the day care center at the Presbyterian church you serve as pastor. She also attends an evening adult Bible study, and she has agreed to coordinate the church's annual food collection. One Saturday afternoon, while sorting canned goods for the food pantry, you comment to Beth that you haven't seen her in Sunday worship for the past couple of months. She replies:

“Although I am not a church member, I am a Christian. I think it is important that we study the Bible, and that God wants us to help one another. But I don't have to go to worship anywhere to do those things. In fact, worship detracts from my spiritual life because I find sermons boring and the rituals irrelevant.”

### **REQUIRED RESPONSES:**

1. Using *The Book of Confessions* and guided by your knowledge of the Directory for Worship, articulate a Reformed understanding of the purpose and role of worship in Christian life. Support your discussion with citations (e.g., 0.000) from at least three (3) different documents from *The Book of Confessions*. If 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, discuss the issue of intentional absence from worship by Christians and respond to Beth's statement.

## **Section II**

You are the pastor of a congregation located in a diverse neighborhood. Mike, a member of the congregation, has died of cancer after many months of medical treatment and congregational care. Mike had many close friends in both the church and the neighborhood. The whole community is grieving. A group of them have come to you to ask if they might help plan the funeral service. Their concern is to make sure that the service will provide support and comfort for the pain and grief they are feeling.

### **REQUIRED RESPONSES:**

1. Guided by your knowledge of the Directory for Worship, articulate a Reformed theological understanding of the church's services on the occasion of death and how such services demonstrate the church's ministry of pastoral care. If 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, identify and briefly discuss how at least three (3) elements of such a service manifest the church's ministry of pastoral care.

### **Section III**

A member of the congregation you serve is in the military and will be in town for only a couple of days. He and his wife would like to have their baby baptized on the upcoming Saturday. He mentions that his sister is a member of a neighboring Presbyterian church and she would like her child baptized at your church as well so the baptisms will occur together.

#### **REQUIRED RESPONSES:**

1. Guided by your knowledge of the Directory for Worship, identify and discuss at least three (3) issues raised in this scenario. If 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 pastoral sensitivity, write an essay indicating how you would respond to the member and his wife.



## **Worship and Sacraments**

### **Fall 2014**

#### Section I: Reformed Liturgical Heritage

The session of the church you serve as pastor has gathered for a long-range planning retreat. In a discussion concerning ministry priorities for the future, the ruling elders make the following remarks:

Irving: The church is a group of people who are called to come together to worship and praise God.

Maria: Yes, but the church is God's creation, a place where the Word is rightly preached, the sacraments are rightly administered, and discipline is uprightly ministered.

Kim: Isn't the church a community called to build God's kingdom on earth through its social action?

Justinian: The church is sent to spread the good news and to tell the world about God.

#### **REQUIRED RESPONSES:**

1. Citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents of *The Book of Confessions*, and being guided by your knowledge of the Directory for Worship, articulate a Reformed understanding of the church and its mission. If 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, briefly describe at least four (4) different ways an understanding of the church and its mission could be enacted within the congregation's worship practices, one (1) for each of the statements by Irving, Maria, Kim and Justinian.

## **Worship and Sacraments**

### **Fall 2014**

#### Section II: Constructive Theological Reflection on Worship

The baptismal prayer offered by the teaching elder (W-3.3604) is similar in structure to the Great Prayer of Thanksgiving offered by the teaching elder during the celebration of the Lord's Supper (W-3.3613).

#### **REQUIRED RESPONSES:**

1. Using the Directory for Worship, describe the structure of these prayers, and then briefly discuss at least two (2) similarities and at least two (2) differences between the two prayers. 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, write an outline for a training session that develops a rationale for the structure of these prayers to be presented to a church worship committee.

## **Worship and Sacraments**

### **Fall 2014**

#### Section III: Application to Ministry

The worship committee of the congregation you serve as pastor is doing long-range planning for the music program. At a meeting the following comments are made:

Nan: We need new styles of music to appeal to young people if this church is ever going to grow.

Cal: I love the beauty and theological depth of the music we have always played and sung. I don't want the music to change.

Shelly: Pastor, how do we know what direction to go in?

#### **REQUIRED RESPONSES:**

1. Guided by your knowledge of the Directory for Worship, discuss the significance and the appropriate use of music in worship. If 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, respond to Nan, Cal and Shelly making sure to address at least one (1) issue raised by each of them.

## Worship and Sacraments, Winter 2015

### Section I, Reformed Liturgical Heritage

During a new member class at the church where you are pastor, you are leading a discussion about Presbyterian understandings of the Lord's Supper. You ask the class, "What have you heard other people say about the Lord's Supper?" The following comments are made:

Carrie: I've always heard that the bread actually becomes the body of Christ and the wine actually becomes the blood of Christ.

Jose: We aren't cannibals! Jesus is present in the room, not in the elements!

Lee: Isn't it just a way to remember Jesus?

#### REQUIRED RESPONSES:

1. Citing by number (e.g., 0.000) at least one (1) passage from at least three (3) different documents of *The Book of Confessions*, and guided by your knowledge of the Directory for Worship, articulate a Reformed understanding of the presence of Christ in the Lord's Supper. If 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, identify and briefly discuss at least one (1) issue raised by each person.

## **Section II, Constructive Theological Reflection on Worship**

You are the pastor of Zion Presbyterian Church. While looking at the worship calendar, you notice that during the next four weeks there are baptisms, youth confirmation, and the reception of new members scheduled for inclusion in worship. The Directory for Worship provides guidance for such special worship occasions.

### **REQUIRED RESPONSES:**

1. Guided by your knowledge of the Directory for Worship, write an essay discussing the theological connections among these varied worship events. If 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, describe how these connections will be embodied in the congregation's worship.

### **Section III, Application to Ministry**

You have been asked by your presbytery to serve as a mentor to Elaine, a ruling elder recently commissioned to particular pastoral service. Part of your responsibility involves preparing her to preside at the Lord's Supper. You ask her to email you a copy of the Prayer of Thanksgiving that she has written and plans to use for a celebration of the sacrament during August. The prayer you receive from her reads as follows:

We give you thanks, O God, for you are great and wonderful.

You made us and the world we live in.

You sent your only child, Jesus, who helped us see your kingdom.

He walked among us, teaching and preaching and healing in your name.

On the night he was betrayed, he had supper with his friends.

He took bread, thanked you, broke the bread and gave it to all who were present, saying, "This is my body which is for you. Do this in remembrance of me."

After supper he took a cup of wine and, after giving thanks to you, said, "This is the cup of the new covenant sealed in my blood. Drink from it, all of you, in remembrance of me."

Help us to remember, O God, what a great gift was given on our behalf.

Let our meal of bread and wine bind us to one another and to Jesus.

For we pray this in his name. Amen.

#### **REQUIRED RESPONSES:**

1. Guided by your knowledge of the Directory for Worship, describe the basic form and thematic order of the Prayer of Thanksgiving. If you make reference to the Directory for Worship, provide the paragraph number (e.g. W-0.0000).
2. In light of your answer in Required Response 1 and demonstrating appropriate pastoral sensitivity, compose an email to Elaine in which you:
  - a. Assess the strengths and weaknesses of the prayer she has submitted.
  - b. Offer suggestions for changes she might make to the prayer.