

GENERAL ORDINATION EXAMINATION 2007

Set 1: Liturgy and Church Music

LIMITED RESOURCES: Bible; Book of Common Prayer; Enriching Our Worship 1 and 2; Hymnal 1982; Lift Every Voice and Sing; Wonder Love and Praise; Voices Found

Eucharistic Prayer 2 from Enriching Our Worship (pp. 60-62; printed below) and Prayer I, Rite I from the Book of Common Prayer 1979 (pp. 333-336) both follow the structure of other Eucharistic Prayers in the tradition of the Book of Common Prayer, though each uses different imagery.

In an essay of three pages, describe the theological similarities and differences in the structure and content of these prayers, addressing the following questions:

- What does each prayer say about who we believe God to be?
- How does each prayer understand what it is to be human?
- How does each prayer understand the community that is praying?
- What does each prayer say we believe is happening when we celebrate the Holy Eucharist?

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant We praise you and we bless you, holy and gracious God,
source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep

and brought all things into being;

sun, moon, and stars; earth, winds, and waters;

and every living thing.

You made us in your image, and taught us to walk in your ways.

But we rebelled against you, and wandered far away;

and yet, as a mother cares for her children, you would not forget us.

Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say):

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.

The Celebrant continues

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.

He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life, and to be glorified by you.

*At the following word concerning the bread, the Celebrant is to hold it, or lay a hand upon it;
and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel
containing the wine to be consecrated.*

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you, broke it,
and gave it to them, and said:
"Take, eat: This is my body, which is given for you.
Do this for the remembrance of me."
As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you, gave it to them, and said:
"Drink this, all of you: This is the blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."
Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a
living sacrifice.
Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth

and make us your new creation,
the Body of Christ given for the world you have made.
In the fullness of time bring us,
with [_____ and] all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.
Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. AMEN.

Set 2: Church History

OPEN BOOK

The Crusades were armed expeditions European Christians undertook in the 11th, 12th, and 13th centuries against non-Christian powers or dissenting religious movements. The word itself derives from Latin *crux*, "cross"; cf. medieval Latin *cruciata*, "cross-marked".

In a three-page essay, respond to the following:

1. The Crusades were complex events that had religious, military, political, and socio-economic aspects. Describe at least three characteristics that were specifically religious.
 2. Identify and explain at least one way the medieval church theologically justified the Crusades.
 3. Although the medieval Crusades died out before the Reformation, the concept of "crusading" has survived into modern times. Explain how post-Reformation Christian churches, groups or movements have continued to use the idea of crusading to bring about social, political or religious change, illustrating your answer with at least two examples.
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Set 3: Christian Theology

LIMITED RESOURCES: Bible, Book of Common Prayer

A member of the parish where you are a priest asks you, "I was leafing through The Book of Common Prayer and read the definition of Jesus' divine and human natures on page 864. What actual difference does it make to me if Jesus is both human and divine?"

In a three-page essay, respond to the parishioner's query, integrating the following two questions:

1. As the church wrestled with understanding the nature(s) of Jesus, what was at stake at the Council of Chalcedon (451 A.D.)?
2. What difference does it make to us today, as we live and proclaim the Good News?

N.B.: Historical accuracy is important, but making the contemporary case for the doctrine (i.e., apologetics) is more important than wealth of detail.

Set 4: Contemporary Society

LIMITED RESOURCES: Bible, Book of Common Prayer

"When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God." (Leviticus 19:33-34, RSV)

"Jesus said, 'The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.'" (BCP 351, Mark 12: 29-31)

It has been said, "No leap of theology is required to place ministry to displaced, uprooted persons in a fundamental relationship to our Christian calling." The mass movement of peoples from one place to another, be it on account of natural disasters, or for political, economic or religious reasons, is not a new phenomenon, as history teaches us. But in today's world, the complex problems it can bring about have taken on particular urgency in many countries throughout the world. Opinions vary widely about how to solve such problems.

In a three-page essay,

1. outline major social concerns inherent in such large-scale relocation, and
2. elucidate what you consider to be the essential elements in a Christian perspective on them.

In your essay, use resources from scripture and tradition and, as appropriate, from your own knowledge and experience, illustrating your response with at least one example of a contemporary situation involving the mass migration of peoples.

Set 5: Theory and Practice of Ministry

CLOSED BOOK

A terminally ill, 32-year old mother of two small children has been told by her physician that there is nothing more to be done to cure her cancer. After admitting her to the hospital for palliative care, the physician asks you, as the hospital chaplain on duty, to visit this woman. Upon entering her hospital room, you find a group of her friends insisting that she will be healed if only she has more faith and prays harder. It is clear that the woman is greatly distressed, and has questions about God's presence with her in this trauma. The friends, looking up and seeing you, tell the woman they will leave so that the pastor can affirm what they have been sharing with her. When you reach the bedside, the woman asks, "Do I have enough faith?"

In a three-page essay,

1. What is your response to this dying woman? Be sure to include both theological and pastoral considerations in your answer.
 2. Detail the complexities and risks of your theological and pastoral responses, indicating awareness of your own assumptions.
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Set 6: Christian Ethics and Moral Theology

OPEN BOOK

There are many different kinds and degrees of lying. Some would argue that under certain circumstances some form of lying is morally acceptable. Others would argue that lying is always wrong.

Is lying ever appropriate? Address this question in a three-page essay, articulating clearly the principles and reasoning process you are using to reach a Christian moral position on lying. Indicate in your reasoning process how scripture, Anglican tradition and experience inform the moral position that you propose.

Set 7: Holy Scripture

OPEN BOOK

Christians have used the Psalter in prayer for two millennia. The BCP divides the Psalms into portions for daily prayer so that the entire Psalter can be read every month. Praying the psalms in

this way exposes the worshiper to a complex body of poetry that includes the language of violence and vengeance.

In an essay of three pages, explain how Psalms 58 and 59, with their language of violence and vengeance, can be prayer for Christians. In your response, use two interpretive approaches to the study of Scripture: at least one historical-critical method, and another from any period of church history.