GENERAL ORDINATION EXAMINATION 1997

Please review the Instructions before you begin work on this question and again when you put your answers in final form.

SET I. Friday, January 3, 1997, 9:00 a.m. to 12 noon

OPEN BOOK

(Set I focuses on the Canonical area of Church History and Ecumenism. It also deals with Christian Theology and Liturgics.)

> In the summer of 1997, the governing bodies of the Episcopal Church and the Evangelical Lutheran Church in America will act on *The Concordat of Agreement* that proposes to bring both churches into a relationship of full communion. A principal issue revolves around the stipulation in *The Book of Common Prayer*'s Preface to the Ordination Rites that "No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders." The *Concordat* proposes that the Episcopal Church suspend "in this case only" the operation of that stipulation.

Compose an essay of not more than **1,250** words containing historical background to help Lutherans and Episcopalians understand the Episcopal Church's concern about this suspension. Your essay should address all of the following:

A. Discuss the reasons why the English Church inserted the initial version of this stipulation into the 1662 *Book of Common Prayer* and the immediate effects of its inclusion on English Christianity and on the Anglican Church's assessment of non-Anglican orders.

B. Cite at least two examples of the growing importance of "historic episcopate" in subsequent Anglican history that led to its inclusion in the Chicago-Lambeth Quadrilateral. Explain your answer.

C. Indicate whether the *Concordat*'s proposed suspension of this stipulation "in this case only" can be reconciled with the Chicago-Lambeth Quadrilateral.

CAUTION: The emphasis of this question is on the historical background. Your response does not depend on your having read the *Concordat*.

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SET II. Friday, January 3, 1997, 2:00 p.m. to 5:00 p.m.

CLOSED BOOK. You may not use any outside references, printed or electronic.

(Set II focuses on the canonical areas of Ethics and Moral Theology, Theory and Practice of Ministry, and Contemporary Society.)

Your parish, which reflects the racially mixed character of the neighborhood, has run a program for poor and homeless people for three years. The program includes a food cupboard, a clothing exchange, a twice-a-week soup kitchen, and a Friday evening meal. Recent reductions in federal and state benefits for the poor and unemployed have significantly increased the demands on parish resources and space.

A vestry member reports to the vestry that there is need for greater support of this program. She quotes Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). This member holds that the first priority in the Christian life is to serve the needs of others, especially those who are poor. She then calls on the vestry to devote more staff and volunteer time, additional funding and more space to the program.

The treasurer points out that there are no additional funds available and that to respond positively to the proposal would require cutting funds from other church programs.

Another vestry member voices sympathy for the poor in the community, but states that the parish has major needs in areas of education and deferred building maintenance, and that ministry to the parish family must be considered. He further notes that some parishioners are afraid to come into the building during the week because of the large numbers of poor and homeless people coming and going. He contends that the congregation itself must be strong for there to be a true witness in and to the world, citing scripture: ". . . let us do good to all . . . and especially unto them that are of the household of faith" (Galatians 6:10).

Half the vestry oppose enlarging the program and some even want to reduce it. The other half feel strongly that the program should be maintained and enlarged. With tempers flaring, it is plain to you that this issue has the potential to divide the congregation.

Respond to BOTH Parts A and B within a total of **1,250** words.

A. By what pastoral means will you, as the priest, help your vestry understand that faithful Christians may hold seriously conflicting positions on moral questions and yet remain together in the parish?

B. In this situation, and realizing that you need not take one or the other of the positions proposed by the Vestry members, what ethical/moral principles undergird the position you will take in this matter?

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SET III. Saturday, January 4, 1997, 9:00 a.m. to 5:00 p.m.

OPEN BOOK

(Set III focuses on the Canonical areas of Liturgy and Church Music and Theory and Practice of Ministry.)

> The highly-respected Mayor of your predominantly working- to middle-class city has died in office after a brief illness. He had been married 35 years to a lifelong and deeply devoted member of your parish. She asks you to conduct his funeral in the church despite the fact that he rarely attended. He will be buried in the family plot in the local cemetery immediately following the service.
>
> It is very likely that the local media and political establishment will treat this ceremony as a public event of some importance. In all likelihood the service will also be attended by many people unfamiliar with the Episcopal Church who will reflect the racial, social, and economic mix of the city.
>
> The widow has left the design and conduct of the service completely in your hands.

ALL FOUR PARTS OF THIS QUESTION MUST BE COMPLETED.
PLAN YOUR TIME ACCORDINGLY.

A. Identify the liturgical and pastoral issues involved and give a rationale for your design of this service as a ministry to all concerned. What is your design in Part B intended to accomplish? **(750 words)**

B. Set forth an order of service which will become a service bulletin. **Do NOT give the full texts of material from the Bible, Prayer Book, or Hymnal**, even though they might be included in the actual service bulletin. Identify your sources for all the material used. Give the pages or hymn numbers and first lines of material from *The Book of Common Prayer* and *The Hymnal 1982*. If you select other prayers or congregational music, cite the sources and give full texts. Identify all persons participating in the service by title or status.

C. Describe the way in which your choices in Part B will accomplish the purposes put forth in Part A, mentioning significant options not taken. **(750 words)**

D. Give the main point(s) of the homily you will preach. **(500 words)**

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SET IV. Monday, January 6, 1997, 9:00 a.m. to 5:00 p.m.

OPEN BOOK

(Set IV focuses on the Canonical area of Holy Scripture. It also deals with Christian Theology.)

> The evening Bible study class at St. Alban's is focusing during the closing weeks of Lent on the texts of the lessons for Holy Week. There has been confusion and some consternation over the lessons from the Epistle to the Hebrews for Wednesday (Hebrews 9:11-15, 24-28) and Friday (Hebrews 10:1-25). They ask what this emphasis on sacrifice is supposed to tell us about God's love revealed in Jesus.

Answer BOTH parts of this question.

A. In not more than **1,500** words, prepare background studies on the biblical texts that follow:

1. Leviticus 16:

   a. Briefly describe in your own words the Atonement Day liturgy.

   b. Comment on the distinction between sin offerings and other sacrifices.

   c. Comment on the use and meaning of blood.

   d. Comment on the place of sacrifice in Israelite worship.

2. Hebrews 9:11-15; 24-28; 10:1-25: Discuss the continuities and discontinuities between these passages and Leviticus 16.

B. In not more than **1,500** words, in light of the work done in Part A, prepare your response to the evening Bible study class. Include in your response the following:

1. What does the emphasis on sacrifice tell us about God's love revealed in Jesus?

2. Discuss the importance of the use of sacrificial language to interpret the death of Jesus. In addition, address problems surrounding the use of sacrificial imagery in contemporary society.

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SET V. Tuesday, January 7, 1997, 9:00 a.m. to 12 noon

OPEN BOOK

(Set V focuses on the Canonical area of Christian Theology. It also deals with Holy Scripture, Contemporary Society, and Liturgics.)

> Jesus said, "The time is fulfilled, and the kingdom of God has come near: repent, and believe in the good news" (Mark 1:15 NRSV). He taught his disciples to pray in this way: "Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one" (Matthew 6:9-13 NRSV).

ANSWER ALL THREE parts:

A. Write a theological reflection showing how these passages relate God's reign on earth to God's reign in heaven. Support your answer by citing (not quoting) a few relevant passages from each Testament. (**300 words**)

B. Explain how some Collects and other relevant material from *The Book of Common Prayer* (1979) express an eschatological theology of immanence and transcendence. Cite references; do not quote full texts. (**300 words**)

C. Set forth how one or two twentieth century theologians deal with the reign of God "on earth as it is in heaven" in light of modern discussions of hope and fulfillment in human identity and corporate life. (**600 words**)

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SET VI. Tuesday, January 7, 1997, 2:00 p.m. to 5:00 p.m.

CLOSED BOOK. You may not use any outside references, printed or electronic.

Coffee Hour Questions: Parishioners often take the opportunity of informal contact with clergy during coffee hour to ask questions, some of which might deserve an hour's conference in the pastor's study. Given this reality, write an answer that responds briefly to the question. Unless otherwise indicated, assume that the questioner is a middle-aged adult.

(Allow up to two hours for 15 Coffee Hour Questions, or up to 8 minutes each.)

1. I heard somebody refer to Amos and Hosea as "minor prophets." Why would they be called "minor"?

2. You said that the majority of Anglicans today are not white and not native English-speakers. How can this be, when Anglicanism came out of the Church of England?

3. My friend, who died last week, was never baptized. What will happen to him now?

4. The Bishop was quoted in the paper about the recycling referendum that will be on the ballot this spring. Why doesn't the Church stay out of politics and stick to religion?

5. We'd like to get married here, but we want to write our own vows. Is that OK? What is your position about that?

6. From a parish delegate to diocesan convention: At the last Convention we spent hours revising our local canons to match the new national canons on clergy discipline. Why were the national canons changed?

7. The TV showed a bunch of religious groups demonstrating both for and against that execution last week. What does our Church teach about capital punishment?

8. I heard the first American bishop was consecrated in Scotland. Why did he go there?

9. In today's epistle we heard about the "the fullness of time." What does Paul mean by that?

OVER . . .

10. My brother has run up some huge credit card debts and is thinking about declaring bankruptcy to avoid paying them. Should a Christian do that? What do you think about it?

11. Can the priest refuse communion to a member of the Episcopal Church?

12. What does it mean for our Diocese to have a "companion relationship" with the Episcopal Church of Brazil?

13. Some politicians say the churches should take over all the social welfare programs. What is our obligation as Christians?

14. States have lotteries to finance senior citizen programs, and Native Americans are running casinos to raise funds for their community. Some Roman Catholics have bingo to support their church. Why do so many in our church say that gambling is wrong?

15. What's this "lamb's high feast" we sing about?

Adult Forum: Adult classes and discussion groups often generate questions deserving substantive responses of some length, more extended and thoughtful than is possible in a "coffee hour" setting. While in some situations it might be possible to return with an answer in a later session, the task here is to "think on your feet."

(Allow up to one hour for both Adult Class questions, or up to 30 minutes each.)

A. Your classes on death and dying are getting to me. My mother is dying and in constant pain. She wants to die with dignity. How much must we do to keep her alive when she says she wants to die? How should I pray for her?

B. The baptism last week got me thinking. We promise to "respect the dignity of every human being" and to "renounce the evil powers of this world." What <u>are</u> "the evil powers of this world"? How are they manifested in our society?