

GENERAL ORDINATION EXAMINATION 1994

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

SET I Monday, January 3, 1994, 9:00 a.m. to 12 Noon

OPEN BOOK

(Set I focuses on the Canonical areas of Liturgics and Church Music, Holy Scripture, Church History and Theory and Practice of Ministry. It also deals with Contemporary Society.)

"I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word."

Book of Common Prayer page 265

As the new rector of the Church of the Annunciation, a 200 member parish, you are preparing for the season of Lent.

ANSWER BOTH PARTS A AND B IN NO MORE THAN 1250 WORDS IN ALL.

- A. Write a paper of not more than 1000 words for the parish Worship Committee in which you:
 1. Outline the historical and scriptural rationale for the Church's corporate Lenten observances, including a brief explanation of your own theology of the Lenten season.
 2. Explain how the general Prayer Book invitation pertains to individual contemporary American Christians.

- B. In not more than 250 words, outline the liturgical observances you will schedule in 1994 for Ash Wednesday and the Feast of the Annunciation.

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SET II Monday, January 3, 1994 2:00 p.m. to 5:00 p.m.

OPEN BOOK

(Set II focuses on the Canonical areas of Ethics and Moral Theology, and Contemporary Society. It also deals with Holy Scripture, and Theory and Practice of Ministry.)

The tension between evolutionary reform and non-violent direct action has been manifested in many social conflicts in recent history, involving issues such as race relations, the Vietnam War, labor conflicts, abortion, and the environment. Two statements from the period of civil rights demonstrations in Birmingham, Alabama, illustrate this tension:

Just as we formerly pointed out that "hatred and violence have no sanction in our religious and political traditions," we also point out that such actions as incite to hatred and violence, however technically peaceful those actions may be, have not contributed to the resolution of our local problems. . . . When rights are consistently denied, a cause should be pressed in the courts and in negotiations among local leaders, and not in the streets.

--from "An Appeal for Law and Order and Common Sense," and follow-up statement, by the Episcopal Bishop of Alabama and other white church leaders in 1963

Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate is forced to confront the issues. It seeks so to dramatize the issue that it can no longer be ignored. I just referred to the creation of tension as a part of the work of the nonviolent resister. This may sound rather shocking. But I must confess that I am not afraid of the word tension. I have earnestly worked and preached against violent tension, but there is a type of constructive nonviolent tension that is necessary for growth.

-- "Letter from Birmingham City Jail," Martin Luther King, Jr., 1963

In an essay of **NOT MORE THAN 1250 WORDS**, discuss the ethical principles that undergird (1) promoting orderly change from within, and (2) direct action to compel social change. Indicate the support each approach finds in the Christian ethical tradition. At the end of the essay, list the questions you would ask, and the general criteria you would use, to determine how to approach situations of social unrest, injustice and moral conflict.

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SET III Tuesday, January 4, 1994, 9:00 a.m. to 12:00 Noon

OPEN BOOK

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

ANSWER ALL THREE PARTS IN NO MORE THAN 400 WORDS EACH.

In your response, cite and briefly explicate biblical texts that support your views.

The People of God have tried throughout history to express the meaning of their relationship with God.

In the light of this statement:

- A. How did the Ten Commandments (Exodus 20) serve as an expression of Ancient Israel's covenant with God?
- B. What meaning did the "New Commandment" (John 13:34) give to the Christian's "New Covenant" with God?
- C. How do the Ten Commandments, the "New Commandment" and the Baptismal Covenant (Prayer Book p. 304-305) reflect our covenant with God today?

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SET IV Tuesday, January 4, 1994, 2:00 p.m. to 5:00 p.m.

CLOSED BOOK Answer from memory only.

Please write as legibly as possible and conserve paper - do NOT begin each question on a new page. Number pages as with other parts of this exam: ____ of ____.

Write as if you were speaking to the questioner.

PART A. COFFEE HOUR QUESTIONS

ANSWER ALL QUESTIONS IN TWO HOURS.

DO NOT WRITE MORE THAN 100 WORDS ON ANY ONE QUESTION.

1. I keep hearing people talk about the Anglican via media. What is that?
2. What are those "39 Articles" in the back of the Prayer Book, and why are they there?
3. I read that the Tractarians changed the Church of England? Who were they and what did they do that was so different, and what difference does it make to us?
4. At the mid-week Eucharist the collect mentioned Hilda of Whitby. Who is she and why do we remember her?
5. We keep praying for others in our services. I really can't see the point of that, since God obviously knows they are sick already, and we can't influence God or his will.
6. I read that Archbishop Temple said that Christianity claims to be the most avowedly materialistic religion. How could he say that? Shouldn't we emphasize spirituality and avoid materialism.
7. Do we really still believe in Satan?
8. A 12-year-old girl asks, "Is it really a sin to tell a fib when you are protecting someone's feelings?"

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9. Haven't we heard enough about AIDS? After all, it's not the only, or even the worst, health problem we face.
10. (After a Baptism) What are "the sinful desires which draw us from the love of God?"
11. We have a wonderful choir. Why don't we have them sing all of the service music without the congregation messing it up?
12. Why do some Episcopal churches burn a red light near the altar?
13. Why won't you allow the casket open at my father's funeral. Is there some rule about this?
14. (After a baptism of identical twins, the mother says,) "I'm sorry, I got confused and gave you the wrong names. You just baptized Anne as Mary and Mary as Anne." Respond to her.
15. I looked at our parish budget last week and discovered that we could hire a youth worker if we didn't have to send so much money to the diocese. Don't our needs and the needs of our community come first?

PART B. ADULT FORUM QUESTIONS

ANSWER BOTH QUESTIONS IN ONE HOUR. ALLOW EQUAL TIME FOR EACH.

1. Why are you proposing that our Adult Group tackle Church History? I don't see how that's relevant to the Church today.
2. My neighbor, a Methodist, goes to a church she says was founded in the eighteenth century by missionaries. What kinds of things did Episcopal missionaries do? Do we still have them and if so, what do they do?

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[Handwritten papers are to be typed by persons designated by the local administrators. Candidates should proofread the results for accuracy, but, of course, must not alter the text originally submitted.]

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SET V Thursday, January 6, 1994 - 9:00 a.m. to 5:00 p.m.

OPEN BOOK

(Set V focuses on the Canonical areas of Christian Theology and Holy Scripture. It also deals with Theory and Practice of Ministry.)

You have been teaching a course in basic theology in the Christian Education program of your parish. The people signed up for it are well-educated young adults, eager to learn and ready to question everything. In a discussion of the nature of God, the following statements are made:

1. One group member says, "Obviously, only Christians believe in the only true God. After all, didn't Jesus say, 'The first commandment is this: The Lord our God is One?' (Mark 12:29)
2. Another member of the group says, "But St. Paul says, 'Even though there may be many gods and many lords, for us there is one God, the Father, and one Lord, Jesus Christ.' (I Cor. 8:5) Doesn't this mean that, while there are many gods, there is only one God for Christians?"
3. Another member of the group says, "But at the altar of the unknown God, St. Paul says, 'What you worship as unknown, I now proclaim to you.' (Acts 17:23) I think that means that people worship Jesus whether they know it or not."

ANSWER ALL FOUR PARTS IN NO MORE THAN 2500 WORDS

Your purpose is to further discussion in this group. Respond to each of these statements, showing the following:

- A. What does each of the statements by group members imply about their understanding of the nature of God?
- B. What does each of the statements by group members imply about their understanding of the relation between God and Christ?
- C. Using your exegetical knowledge, how do you clarify for the group each of the Biblical citations in context?
- D. Using these statements and drawing from your own understanding, how will you further this discussion of the nature of God?

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SET VI Friday, January 7, 1994 - 9:00 a.m. to 12 Noon

OPEN BOOK

(Set VI focuses on the Canonical area of Church History including the Ecumenical Movement. It also deals with Christian Theology and Theory and Practice of Ministry.)

The Nicene Creed sets forth "apostolic" as one of the four marks of the Church, confirming the central place of apostolicity in the life of the Church as found in Scripture (e.g., Acts 2:42). The main Christian traditions have tended to assert differing criteria as the key for understanding the presence and operation of apostolicity in ecclesial life and mission.

Thus Orthodox tradition focuses on worship (continuity of right praise); Roman Catholic on papal primacy (continuity of right jurisdiction); Lutheran on doctrine (continuity of right teaching); Anglican on historic episcopate (continuity of right order) and Reformed on scripture (continuity of right belief).

Write an essay of **NOT MORE THAN 1250 WORDS** for the newsletter of your local Council of Churches in which you give:

- A. a summary of the importance of apostolicity as a mark of the Church through history,
- B. a statement of how, through ecumenical engagement, Anglican churches are coming to understand the problems and possibilities of divergent ideas of apostolicity,
- C. an assessment of the way forward to greater church unity offered by deeper understandings of apostolicity.

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SET VII Friday, January 7, 1994 2:00 p.m. to 5:00 p.m.

OPEN BOOK

(Set VII focuses on the Canonical Areas of Theory and Practice of Ministry and Contemporary Society. It also deals with Liturgics, Christian Theology, and Church History.)

You are the new rector of a small suburban parish which in the 1960's had a thriving Sunday School. In recent years the demographics of the parish and the community have changed, and the parish is no longer composed primarily of young families. At present, only about one-third of the children of the parish attend church regularly and even fewer attend Sunday School.

You discuss the problem with the vestry. One member says, "It's your job as rector to get the Sunday School going again, the way it used to be." Another says, "It's impossible to get the kids - even my kids - interested in Church. They have all kinds of stuff going on weekends - soccer practice and swim meets and so forth." A third says, "Well, maybe it doesn't matter. I went to Sunday School and nothing I learned there made much difference in my life."

You have to decide what your vision for Christian education will be in this parish and what your role will be.

In an essay of NOT MORE THAN 1250 WORDS respond to ALL THREE questions.

- A.** What is your understanding of the overall purposes of Christian education? What from your study of Christian Theology, Church History and Liturgics, has informed this understanding?
- B.** What do you perceive to be the problems and assumptions which affect Christian education in your parish?
- C.** What process would you initiate in this parish to develop the ministry of Christian education? What would be your role? What do you envision as the essential components of an effective small suburban parish Christian education program? Be specific.