

GENERAL ORDINATION EXAMINATION
1989

This information is placed here at the direction of the General Board of Examining Chaplains.

The GBEC is agreed that we should be "up front" in our communications with GOE Candidates, Deans, Bishops, Commissions on Ministry, and in our Report to General Convention, as to what we think we are doing. Accordingly,

We view the GOE as an exercise integrative of all fields of theological education, in all of the questions asked;

We ask questions that we expect people to be able to answer, and the exam is composed with two and a half years of seminary education, or its equivalent, in mind as the educational background expected in the candidate;

We view the exam as diagnostic and remedial, to help Commissions on Ministry prepare students for continuing education in Diaconal and early-Priesthood years.

In each part of the exam, candidates are reminded that we are looking for theological substance in the responses.

SET I (CLOSED-BOOK)

Be kind to your readers and write as legibly as you can if you are writing. Write or type on only one side of the paper. Use letter-size white paper (8-1/2" x 11"), not legal size, and not the kind you tear off a pad, but separate sheets; white type-writer paper is ideal; use black ink or a NEW black ribbon only; no pencils, and no red ribbons. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER, PAGE NUMBER and QUESTION NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE, THUS:

89000

Set I

Question No. (if any)

Page No.

Number all pages of Set I consecutively. Clip the pages together; please do NOT use staples.

These procedures will help us to keep your pages in order and distinct from other parts of the examination as well as from other persons' examinations. Uniform paper size with no tear-off edges helps the rapid Xeroxing of thousands of pages.

XXXXX

You have THREE hours to respond to the following question.

You may have with you only a clean Bible, a clean 1979 Prayer Book, and a clean Hymnal 1982 during this time. If you finish in less than three hours, you may turn in your papers. Please limit your response to a maximum of 1500 words.

We do not expect you to spend time counting words. We estimate 250 words to a double-spaced page of elite type, the type-size you are now reading.

We remind you that we look for theological substance in responses to all questions.

QUESTION ON OTHER SIDE.

GENERAL ORDINATION EXAMINATION
1989

SET I (CLOSED-BOOK)

QUESTION

(The main emphases of this question are in the areas of Liturgics and Theory & Practice. Theology and Contemporary Society are also involved.)

"Q. Who are the ministers of the Church?"

"A. The ministers of the Church are lay persons, bishops, priests, and deacons."

(BCP, p. 855)

1. Using as guides the Prayer Book services of Baptism, Holy Eucharist, and the Ordination Rites, write a description of the liturgical role of each of these ministries.
2. Compare each liturgical role to the specific duties envisioned in the Catechism and Ordination Rites for each of these four ministries. Do the liturgical roles adequately express these ministries as characterized in the Prayer Book? Why or why not?
3. Do these liturgical roles reflect each of the four ministries as actually lived in the world? Explain your position.

GENERAL ORDINATION EXAMINATION
1989

SET II (OPEN-BOOK)

You receive this set on Thursday afternoon at 2:00 p.m. You are to hand in the completed response not later than 5:00 p.m. the same day. Thus you have three hours for Set II.

Be kind to your readers and write as legibly as you can, if you are writing. Write or type on only one side of the paper. Use letter-size paper (8 1/2" X 11"), not legal size, and not the kind you tear off a pad, but separate sheets.

This set consists of ONE essay which is to be chosen from the two offered on the reverse side. Limit your answer to 1500 words; material beyond that limit will not be considered in evaluating your response.

(We do not expect you to spend time counting words. We estimate 250 words to a double-spaced page of elite type, the type-size you are now reading.)

Please identify each page at the top right corner with your examination number, the Set number, Question number, and the Page number. DO NOT sign your name to your answer. Be sure to cite your sources, whether the citation covers direct quotations or ideas known to have come from others.

Reminder: We look for theological substance in responses to all questions.

QUESTIONS ON OTHER SIDE

GENERAL ORDINATION EXAMINATION
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SET II (OPEN-BOOK)

Respond to either
QUESTION A

(The main emphases of this question are in the areas of Church History and Theology.)

In the early years of Christianity (ca. 120-220) when its very existence was challenged by the power of the Roman Empire, the Church nevertheless began to make converts among the educated classes.

Leading in the intellectual apology for Christianity were figures such as Justin Martyr, Tertullian, Tatian, Irenaeus, and Theophilus. They not only produced reasoned defenses of Christianity, but also attacked paganism in its various forms.

Write an essay in which you: (1) summarize the central concerns of apologetics in the early Church; and illustrate your discussion with reference to one of the major apologists; and then, (2) describe the task of contemporary apologetics as illustrated in the work of a 19th- or 20th-century apologist for Christianity; and (3) compare the early-Church apologetic task with the contemporary apologetic task.

or QUESTION B

(The main emphases of this question are in the areas of Church History and Theology.)

An eminent church historian has stated in an unpublished comment:
"Both the Church of England and the Episcopal Church have necessarily been models for other churches in the Anglican Communion."

- A. Identify and discuss at least two historical reasons why both the Church of England and the Episcopal Church in the United States have been important for the development of churches in the Anglican Communion.
- B. What theological implications do you see revealed through this historical process not only for churches in the Anglican Communion, but also for the ecumenical relations of Provinces of the Anglican Communion with other churches?

GENERAL ORDINATION EXAMINATION
1989

SET III (CLOSED-BOOK)

You receive this Set Friday morning at 9:00 a.m. and it is to be handed in not later than noon the same day.

Be kind to your readers and write as legibly as you can if you are writing. Write or type on only one side of the paper. Use letter-size paper (8-1/2" x 11"), not legal size, and not the kind you tear off a pad, but separate sheets; white type-writer paper is ideal; use black ink or black ribbon only; no pencils, and no red ribbons. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER and PAGE NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE.

Number all pages of Set III consecutively. Clip the pages together; please do NOT use staples.

You have THREE HOURS to respond to the following question. You may have with you only a clean Bible and a clean 1979 Prayer Book during this time. If you finish in less than three hours, you may turn in your papers. Please limit your response to a maximum of 1500 words.

Reminder: We look for theological substance in responses to all questions.

QUESTION

(The main emphasis of this question is in the area of Theology. Other areas involved are Scripture and Ethics/Moral Theology.)

John Macquarrie writes: "Perhaps we could say that eschatology is the element that introduces perspective into the theological picture [I]t is the doctrine of an end that organizes the Christian understanding of the world, and together with the doctrine of creation and reconciliation brings hope and meaning into the picture."

Principles of Christian Theology (2nd edition,
New York: Charles Scribner's Sons, 1977), page 357.

Write a substantive essay for your parish on "the Lord's Prayer" with particular reference to "thy kingdom come, thy will be done on earth as it is in heaven."

Include a theological reflection on the doctrine of 'creation', 'reconciliation' and 'the end' in your presentation. Your goal is to bring meaning and hope to your people.

GENERAL ORDINATION EXAMINATION
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SET IV (CLOSED-BOOK)

You receive this Set Friday afternoon at 2:00 p.m. and it is to be handed in not later than 5:00 p.m. the same day.

Be kind to your readers and write as legibly as you can if you are writing. Write or type on only one side of the paper. Use letter-size paper (8-1/2" x 11"), not legal size, and not the kind you tear off a pad, but separate sheets; white type-writer paper is ideal; use black ink or black ribbon only; no pencils, and no red ribbons. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER and PAGE NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE.

Number all pages of Set IV consecutively. Clip the pages together; please do NOT use staples.

You have THREE HOURS to respond to the following question. You may have with you only a clean Bible and a clean 1979 Prayer Book during this time. If you finish in less than three hours, you may turn in your papers. Please limit your response to a maximum of 1500 words.

Reminder: We look for theological substance in responses to all questions.

QUESTION

(The main emphases of this question are in the area of Theory & Practice and Contemporary Society. Other areas involved are Scripture, Theology, Ethics/Moral Theology, and Liturgics.)

You are rector of a parish of 250 members in a small town. The 22-year-old son of a family in the parish reports to his parents that he has been diagnosed as having AIDS and shares with them for the first time that he is a sexually active homosexual person. His father's response is that the son has betrayed the family and must leave the home immediately, which the son does. Members of the parish are becoming aware of the situation and are taking sides. You believe some process of reconciliation is necessary.

What do you understand reconciliation to be in the life of the Church? How do you see the Church as mediating reconciliation in this situation? What do you see as the appropriate role for you and for the parish in ministry both to the son and to the family? How would you seek to work with the leadership of the parish in implementing this reconciliation? What destructive dynamics do you see in the situation? What healing dynamics need to be developed and encouraged?

In your answer draw on your knowledge of scripture, theology, ethics, and liturgy.

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GENERAL ORDINATION EXAMINATION
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SET V (OPEN-BOOK)

You receive this Set on Monday morning at 9:00 a.m. You are to hand in the completed response not later than noon the same day.

This Set consists of ONE essay required of all. Please limit your answer to 1500 words; material beyond that limit will not be considered in evaluating your response. (We do not expect you to spend time counting words. We estimate 250 words to a double-spaced page of elite type.)

Please identify each page at the top right corner with your examination number, the Set number, and the Page number. DO NOT sign your name to your answer. Be sure to cite your sources, whether the citation covers direct quotations or ideas known to have come from others.

Reminder: We look for theological substance in responses to all questions.

QUESTION

(The main emphases of this question are in the areas of Scripture and Contemporary Society. Other areas involved are Theology and Ethics/Moral Theology.)

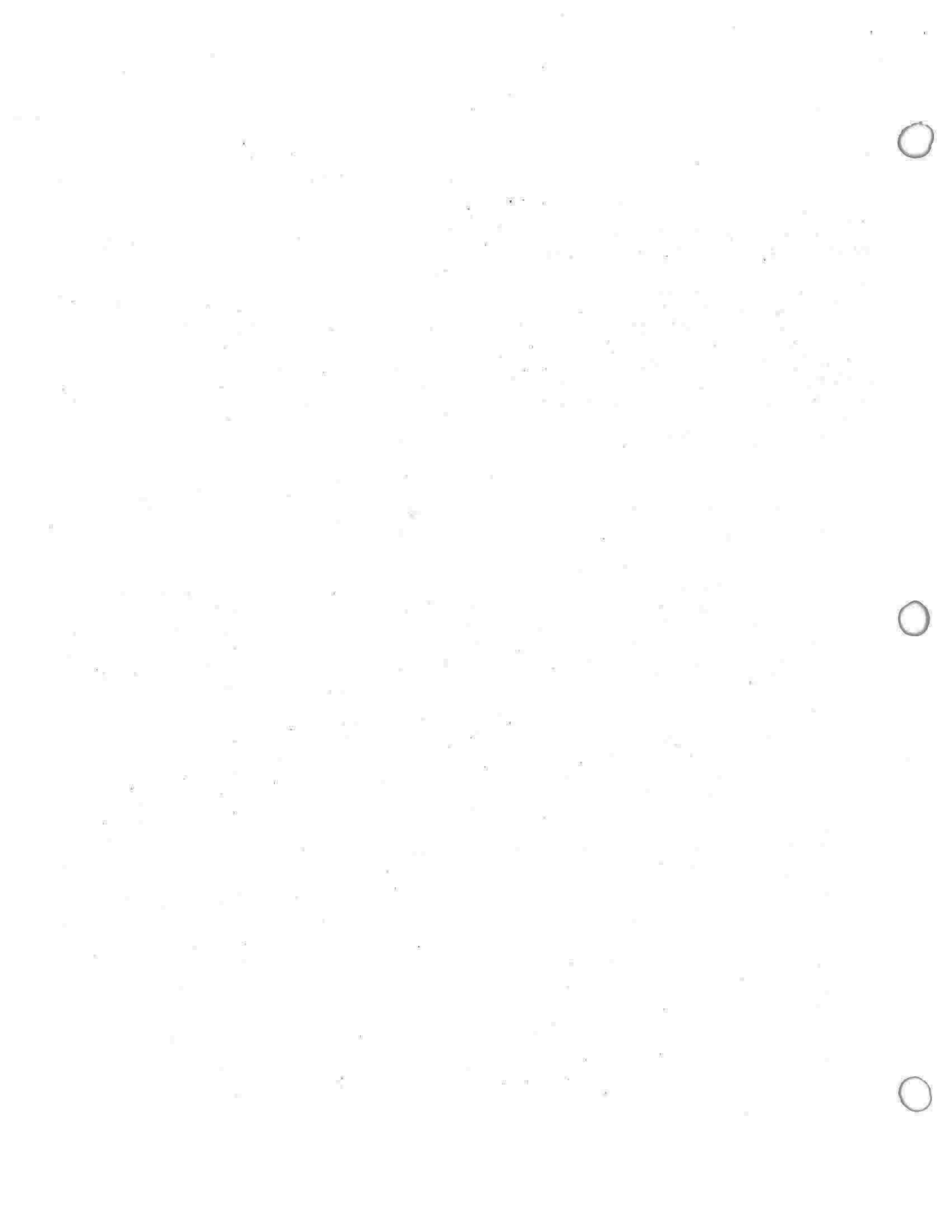
The suffering of the innocent is an ancient as well as a modern problem. Israel's writers recognized innocent suffering as a religious puzzle: the author of Deuteronomy resolved the problem in one way, the author of Job very differently; various psalmists caution in one direction, others disagree; prophets spanning several centuries offer differing, often contrary interpretations. Jesus alludes to the issue (Luke 13:4), and the sufferings of Christ and his followers are central New Testament themes.

Write an essay on the meaning of suffering and the doctrine of God. How do various biblical writers, in both Old and New Testament, approach the problem? (Choose two or three from each testament.) For each writer, consider how the victims are understood and treated, what resolutions are offered, and what theological assumptions underlie the writer's approach. How do the various resolutions differ? Can they be reconciled?

Conclude your essay by briefly treating two modern situations in which the innocent suffer. What theological insights enable understanding of suffering in these situations? How do these situations challenge or inform our understandings of God? One situation must come from the following list:

- The Holocaust
- Famine in sub-Saharan Africa
- Genocide in Cambodia
- The AIDS crisis
- The floods in Bangladesh.

[NOTE: The second situation may concern the suffering of an individual, or you may choose a second global issue.]



GENERAL ORDINATION EXAMINATION

1989

SET VI (OPEN-BOOK)

You receive this Set on Tuesday morning at 9:00 a.m. You are to hand in the completed response not later than noon the same day. Thus you have three hours for Set VI. Be kind to your readers and write as legibly as you can, if you are writing. Write or type on only one side of the paper. Use letter-size paper (8 1/2" X 11"), not legal size, and not the kind you tear off a pad, but separate sheets.

This Set consists of ONE essay required of all. Please limit your answer to 1500 words; material beyond that limit will not be considered in evaluating your response. (We do not expect you to spend time counting words. We estimate 250 words to a double-spaced page of elite type.)

Please identify each page at the top right corner with your examination number, the Set number, and the Page number. DO NOT sign your name to your answer. Be sure to cite your sources, whether the citation covers direct quotations or ideas known to have come from others.

Reminder: We look for theological substance in responses to all questions.

QUESTION ON OTHER SIDE

GENERAL ORDINATION EXAMINATION
1989

SET VI (OPEN-BOOK)

QUESTION

(The main emphases of this question are in the areas of Ethics/Moral Theology and Contemporary Society. Another area involved is Theology.)

In discussing the use of violent action a pre-Lambeth working paper for the Lambeth Conference 1988 says the following:

"Coercion" is deliberately chosen as a neutral term meaning simply "the attempt to force people to do what they do not wish to do". In this very general sense coercion is a feature of all social life....Given this necessity for some kind of coercion, preferably as a last resort when more positive means of settling differences have failed, we can then ask the key moral question. What kind of coercion is justifiable in what circumstances, and by whom? ... The essence of the answer has been that those who coerce others must do so for [1] some legitimate purpose and [2] on the basis of legitimate authority, [3] that the degree of coercion should be proportional to the end desired, and [4] that the type of coercion should be discriminating in its effects.

"Christianity and the Social Order,"
Working Papers, paras. 59-61

Answer IA or IB, and answer II.

I.A

- (1) What kind of violent coercion is justifiable for resistance against the government of South Africa? Why?
- (2) What kind of violent coercion is justifiable for resistance against the British government in Northern Ireland? Why?

or I.B

- (1) In the event of a military invasion of Western Europe, can the use of strategic nuclear weapons by NATO be justified? Why?
- (2) Is the development of nuclear forces as a deterrent justified? Should nuclear forces be dismantled unilaterally? Why?

and II
(required)

- (1) For Christians what is the justification for non-violent resistance in addressing unjust coercion? Answer in terms of the four criteria indicated above from the pre-Lambeth paper.
- (2) Could non-violent resistance express solidarity with the oppressed? If so, how? Could it break solidarity with the oppressed? If so, how?

GENERAL ORDINATION EXAMINATION
1989

SET VII (CLOSED-BOOK)

You receive this Set Tuesday afternoon at 2:00 p.m., and it is to be handed in not later than 5:00 p.m. the same day.

Be kind to your readers and write as legibly as you can if you are writing. Write or type on only one side of the paper. Use letter-size paper (8-1/2" X 11"), not legal size, and not the kind you tear off a pad, but separate sheets; white typewriter paper is ideal; use black ink or black ribbon only; no pencils, and no red ribbons. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER, PAGE NUMBER AND QUESTION NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE.

Number all pages of Set VII consecutively. Clip the pages together; please do NOT use staples.

You have THREE HOURS to respond to Question A (required) and either Question B or Question C. You may have with you only a clean Bible, a clean Hymnal 1982 and a clean 1979 Prayer Book during this time. If you finish in less than three hours, you may turn in your papers. Please limit your response to 750 words for each of the two questions you answer.

Reminder: We look for theological substance in responses to all questions.

QUESTIONS ON OTHER SIDE

GENERAL ORDINATION EXAMINATION
1989

SET VII (CLOSED-BOOK)

QUESTION A (Required)

(The main emphasis of this question is in the area of Scripture. Other areas involved are Theology, Theory & Practice, and Contemporary Society.)

A recent film portrayal of Jesus has generated much media attention and has been highly controversial among some Christian groups.

1. Write an essay on how two of the four evangelists portray Jesus, supporting your views with pertinent citations from their gospels.
2. Compare and contrast these biblical characterizations of Jesus with two of the characterizations current in our culture -- in film, literature, among various religious groups, etc.

Either QUESTION B

(The main emphasis of this question is in the area of Liturgics. Other areas involved are Scripture, Church History, and Theory & Practice.)

You are beginning your second year in a small parish that has never celebrated an Easter Vigil. You see this as an opportunity to broaden the congregation's vision of Easter through the Liturgy.

Describe the steps you would take to prepare the congregation for the Vigil, including explaining to them the Exsultet (Prayer Book, page 285 ff.).

Outline the Vigil service. Provide a rationale for each of your choices, including your choice of hymns and service music for the concluding Eucharist. What musical resources in addition to the hymnal would you draw upon in developing the service?

or QUESTION C

(The main emphasis of this question is in the area of Liturgics. Other areas involved are Theology and Theory & Practice.)

You have moved to a parish that has the Hymnal 1982 but has made little use of hymns or service music new to this revision.

Outline a program for developing a broader use of the hymns and service music in this book.

In your answer, be sure to refer both to the Hymnal 1982 and to the Book of Common Prayer, and indicate how the Hymnal incorporates liturgies and requirements of the BCP.

On your last page, indicate:

Who typed your exam (friend, spouse, self...) (No names)

Use of word processor, or typewriter

Typist was: professional, paid, both, or neither

1989 GOE CLOSED-BOOK TESTS: SHORT-ANSWER and COFFEE-HOUR QUESTIONS

You have three hours to answer the following 50 Short-Answer Questions and the following ten Coffee-Hour Questions.

ANSWER THE SHORT-ANSWER QUESTIONS FIRST. SEE THE NEXT SHEETS.

Each Short-Answer Question can be answered in one or two (or a few) words. Please use a black pen (not a pencil) for these questions. When you have finished, go on to the Coffee-Hour questions. Hand in the Short-Answer Question sheets with your responses to the Coffee-Hour Questions. (You will eventually receive a scored copy of the Short-Answer sheets.)

COFFEE-HOUR QUESTIONS

Be kind to your readers and write as legibly as you can, if you are writing. Remember to put your examination number and page number at the top right corner of each page. The designation CH before each page number will help us to keep your pages in order and distinct from other closed book parts of the exam.

Answer all of the following 10 questions as they might be asked of you at a parish coffee-hour or at the church door. Write a paragraph or so on each question.

1. "Who was David P. Oakerhater?" asks a woman in your congregation. "A friend told me he was a well-known Episcopalian. Tell me about him."
2. A parishioner asks you, "Did the first major split in the Episcopal Church occur over the women's ordination issue in the late 1970's? I heard there was a major split in the 19th century. Tell me about it."
3. "In the Adult Class last week, the teacher said that the English Reformation restored the English Church to independence from Rome. Why did he say 'restored'?"
4. "I've heard that the founder of the Methodists was an Anglican priest. How could that be?"
5. "Now that we have elected a woman Bishop in the Episcopal Church, what does that do to the historic episcopate?"
6. "I heard an Episcopal priest who said there is a special church law for ordaining people without seminary training. I thought all priests had to go to seminary. What about it?"
7. "At our Bishop's consecration last week a rabbi read the Old Testament lesson. Why would we have a Jew involved in a Christian service?"
8. "We're going to be visiting some Lutheran friends while we're out of town. We'll probably be going to church with them. Will there be any problem about taking communion at their service?"
9. A parishioner asks you one day in your church school class, "Why can't we add books to the Bible?" How do you respond?
10. "The General Convention has said that stewardship is 'the main work of the church'. How is that so? I always thought the main work of the church was evangelism."

Scripture

1. With which of the Gospels is the phrase "I am" associated? _____ 1.
2. Which New Testament writing devotes most of its argument to the "high priesthood" of Jesus? _____ 2.
3. In which Gospel does the baptismal trinitarian formula - baptize them in the name of the Father, and of the Son, and of the Holy Spirit - appear? _____ 3.
4. In which New Testament epistle is the claim to be found that Jesus preached to departed spirits? _____ 4.
5. Who said, "I had heard of thee by the hearing of the ear, but now my eyes see thee; therefore I despise myself and repent in dust and ashes"? _____ 5.
6. Identify the biblical source of this statement: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God..." _____ 6.
7. Where in the Bible is the description of love as "patient and kind"? _____ 7.
8. In which Old Testament book is this statement found? "Behold, he whose soul is not upright in him shall fail, but the righteous shall live by faith." _____ 8.
9. Which book of the Bible proclaims a Gentile as Messiah? _____ 9.
10. From which book of the Bible does this quotation come? "Vanity of vanities, says the Preacher, vanity of vanities! All is vanity." _____ 10.
11. In which book of the Bible will you find the story of Nicodemus? _____ 11.
12. What prophet used his wife as a symbol of unfaithfulness? _____ 12.
13. Which Gospel refers to the group of women who followed Jesus and provided for him "out of their own means"? _____ 13.
14. In which book of the Bible is the story of Samson and Delilah found? _____ 14.
15. Abishag the Shunammite was brought to warm which King of Israel when he was old? _____ 15.

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

$$f(x) = \int_0^x f(t) dt$$

2. It is shown that the function $f(x)$ is continuous and differentiable on the interval $[0, 1]$ and that it satisfies the differential equation

$$f'(x) = f(x)$$

3. The solution of this equation is found to be $f(x) = e^x - 1$. It is also shown that the function $f(x)$ is increasing on the interval $[0, 1]$ and that it attains its maximum value at $x = 1$.

$$f(1) = e - 1$$

4. The function $f(x)$ is also shown to be concave up on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

5. The function $f(x)$ is also shown to be concave down on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

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$$f''(1) = e - 1$$

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10. The function $f(x)$ is also shown to be concave up on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

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11. The function $f(x)$ is also shown to be concave down on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

12. The function $f(x)$ is also shown to be concave up on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

13. The function $f(x)$ is also shown to be concave down on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

14. The function $f(x)$ is also shown to be concave up on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

15. The function $f(x)$ is also shown to be concave down on the interval $[0, 1]$ and that it has a unique inflection point at $x = 1$.

$$f''(1) = e - 1$$

16. In which book of the Bible do you find, "and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God"? _____ 16.
17. In which book of the Bible do you find "I warn everyone who hears the words of the prophecy of this book: If anyone adds to them, God will add to him the plagues described in this book"? _____ 17.

Church History

18. Who was the Anglican Evangelical who as a Member of Parliament led the successful campaign to abolish slavery in England? _____ 18.
19. What part of the Prayer Book did Thomas Cranmer produce first in English? _____ 19.
20. Who was the first Black American to be ordained to the Priesthood in the Episcopal Church? _____ 20.
21. Name the Cappadocian Fathers. _____ 21.

22. In which year did Queen Elizabeth I come to the throne? _____ 22.
23. Who asked, "What has Jerusalem to do with Athens?" _____ 23.
24. Who was the first Bishop of Pennsylvania? _____ 24.

For questions 25 through 32, name the author of the work whose title is given.

25. The Sixteen Revelations of Divine Love _____ 25.
26. The Kingdom of Christ _____ 26.
27. The Apostolic Tradition _____ 27.
28. Institutes of the Christian Religion _____ 28.
29. The Nature of True Virtue _____ 29.
30. The Incarnation (De Incarnatione) _____ 30.
31. The Temple and The Priest to the Temple _____ 31.
32. Quest of the Historical Jesus _____ 32.
33. Where was the so-called Lambeth Quadrilateral first promulgated? _____ 33.
34. In what century was the dogma of papal infallibility promulgated? _____ 34.

35. Who was the founder of Christian Science? _____ 35.
36. "Partners in Mission" was the program initiated by
what representative agency of the Anglican
Communion? _____ 36.
37. What is the year in which the first American
Book of Common Prayer was authorized by General Convention? _____ 37.
38. The doctrine of development is most often associated
with the name of what 19th century English cleric
who was converted to the Roman Catholic Church? _____ 38.

Theology

39. Which early church theologian was noted for his
"doctrine of recapitulation"? _____ 39.
40. What heresy is suggested by the statement, "man's will
has the power to break the bondage of sin"? _____ 40.
41. What heresy is suggested by the statement, "Jesus
Christ had but one nature and that divine"? _____ 41.
42. Who was the father of modern theology? _____ 42.
43. Who developed the philosophy which understands
reality in process categories? _____ 43.
44. With what movement in contemporary theology are
the names J. Sobrenio and L. Boff associated? _____ 44.
45. What American theologian wrote A Theology for the
Social Gospel? _____ 45.

Answer questions 46 through 50 true or false.

46. Emphasis on scripture and Christology is central to
contemporary Roman Catholic theology. _____ 46.
47. In the dispute between Luther and Zwingli, the main
topic was predestination. _____ 47.
48. Richard Hooker's Laws of Ecclesiastical Polity
defined the position of the Church of England against
Roman Catholicism. _____ 48.
49. St. Augustine of Hippo explained the Trinity on the
basis of analogies drawn from the structure of the
human mind. _____ 49.
50. "Hermeneutic" deals with scripture in terms of
literary style. _____ 50.