

GENERAL ORDINATION EXAMINATION  
1988

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 Students, 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 student;

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 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:

88000  
Set I  
Question No.  
Page No.

Number all pages of Set I consecutively; do not begin numbering again when you begin a new question. 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 two of the three following questions. You must answer question A, and you may choose between B and C. 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 each response to about 1000 words. We remind you that we look for theological substance in responses to all questions.

QUESTIONS ON NEXT SHEET.



SET 1  
QUESTION A (required)

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

You have recently been called as rector of a parish of 200 communicants, and have taken up your new post. The Bishop has suggested that you plan "The Celebration of a New Ministry" (BCP pp. 558-565) to mark this new beginning for priest and people. Keeping in mind the primary themes you would like this service to proclaim, answer the following questions:

1. How long after your arrival would you schedule this service? How would such timing affect the planning of the service?
2. Who would preside at this service? What would the presence of this person indicate to the congregation?
3. Make a list by title of the participants, indicating what each would do, and why you would select them.
4. How would you involve other clergy, both Episcopal and of other denominations?  
What strategy would you use to promote their attendance and participation?
5. Select the Scripture readings and indicate how each would fit in with the intentions of the liturgy.
6. List at least three points that the preacher might make that would fit with your understanding of this new ministry.
7. The Induction (pp. 561-562) allows for symbols of ministry other than those listed. Would you want any added? If so, what would they represent?
8. What hymns would you choose? At what points in the service would each be used? Explain the purpose of each hymn.
9. FINALLY, write a one-paged doubled-spaced newsletter article in which you explain the service and its meaning to the parish.

QUESTION B & C  
SEE REVERSE SIDE OF THIS PAGE



Respond to either  
QUESTION B

(The main emphasis of this question is in the area of Liturgics.)

Draw up a preliminary plan for an educational program for adult baptismal candidates, the program, and describe its content. How much time would you envision such a program to require? In addition to receiving instruction, what other activities would you expect of the candidates? How would lay leadership in the parish share appropriately in this program? How would this program relate to the goals you see for the general and continuing program of lay education as a whole?

or QUESTION C

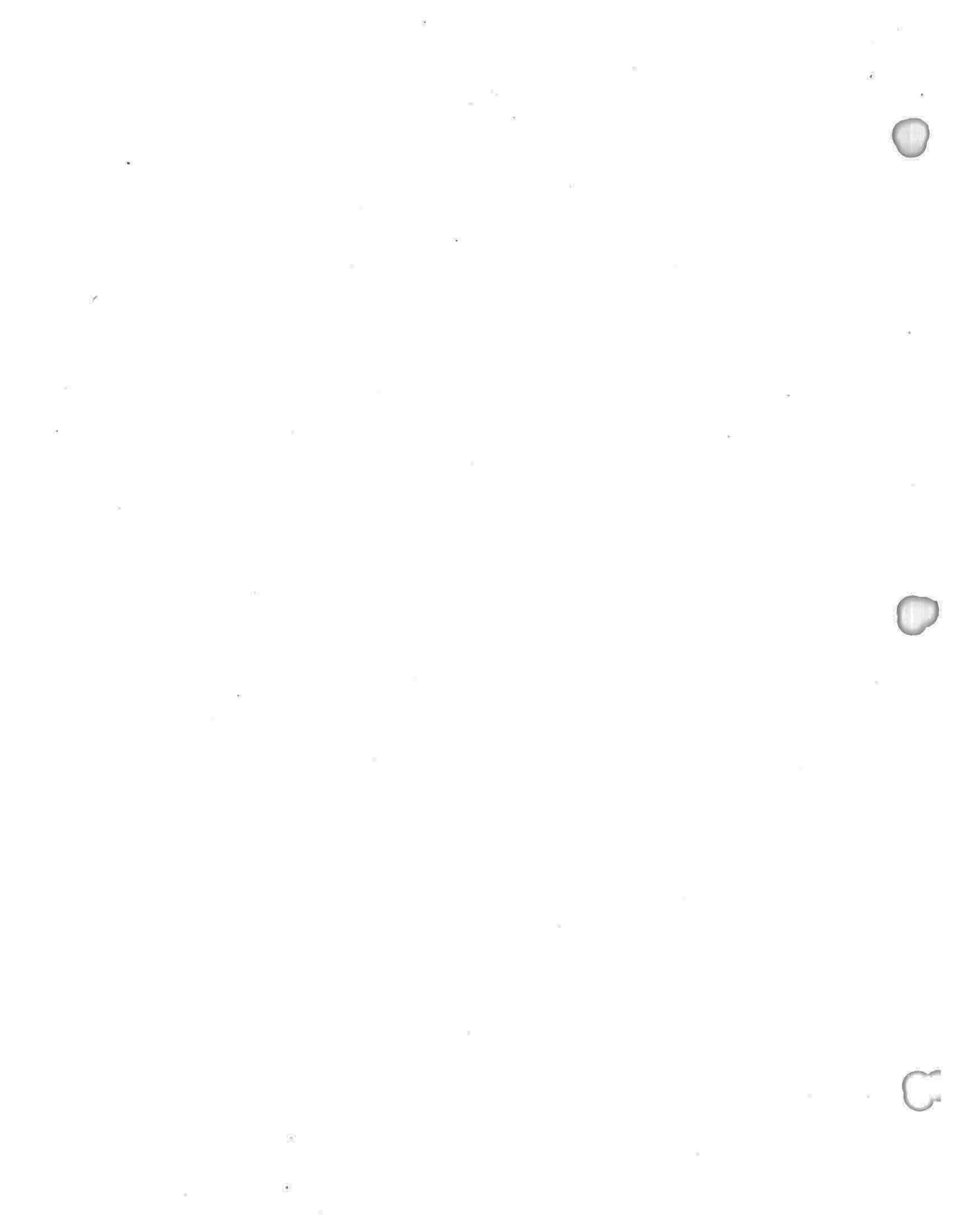
(The main emphases of this question are in the areas of Liturgics and Theory & Practice. Other areas involved are Scripture and Theology.)

Historically, Anglican practices regarding sacramental confession have varied; the Book of Common Prayer now includes "The Reconciliation of a Penitent."

How would you explain and introduce this rite to a congregation, with particular reference to the Biblical basis?

In what kinds of pastoral situations might you recommend its use, and how would you administer it in each of those settings?

How would you prepare yourself for the role of a confessor?



GENERAL ORDINATION EXAMINATION

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SET II (OPEN-BOOK)

You receive this set on Monday 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 required of all. Limit your answer to about 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, 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 Theory & Practice and Contemporary Society. Other areas involved are Scripture, Theology and Ethics.)

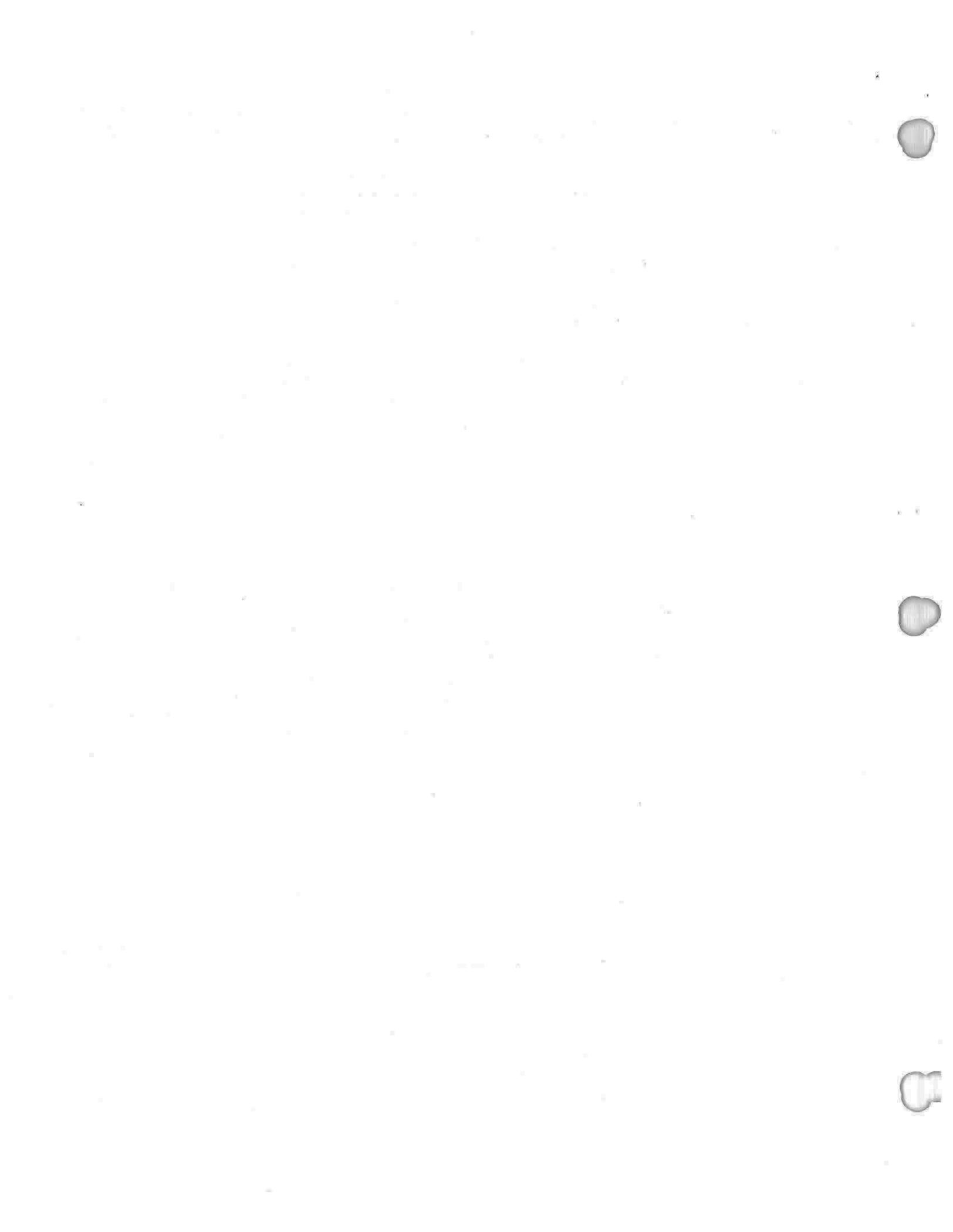
You serve in a medium-sized parish in an urban area. Several members of the the congregation suggest that the parish should respond to the increasing number of homeless persons in your city, especially in the vicinity of the parish. You agree on the need for such a program.

To begin consideration of an outreach program to the homeless, you want to present your ideas to the vestry, anticipating that some of them will not welcome bringing homeless persons into parish buildings. The vestry will need to consider both practical and theological concerns about undertaking this work.

Prepare a written statement that you will give to the vestry before their meeting to help them to discuss the parish's possible outreach to the homeless.

In your statement consider these matters:

- A. The Scriptural bases for starting this program in your parish;
- B. The Church's historical concern for the poor and Christian ethical imperatives for outreach to the needy, as these concerns and imperatives inform the relationship of the Church to the world;
- C. The Canons which touch on the control of parish properties by the rector and the rector's role in shaping the mission of the parish;
- D. The relationship of this program to the general community;
- E. The way you might respond to those who feel that it is not appropriate for you to propose a program for the homeless. (Specifically, how do you sustain the role of the priest as the focus of unity in your parish when some vestry and parishioners are likely to disagree with the program you propose?)



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SET III (OPEN-BOOK)

You receive this Set on Tuesday morning at 9:00 a.m. You are to hand in the completed, typewritten response not later than 5:00 p.m. the same day. Time for production of finished copy has been allowed in the time-limits specified.

This Set consists of ONE essay required of all. Please limit your answer to 2500 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 Church History and Theology. Another area involved is Contemporary Society.)

Background

In the fall of 1987 the Episcopal Church held a National Ecumenical Consultation celebrating the centenary of the 1886-88 Chicago-Lambeth Quadrilateral (C-LQ). Participants, including ecumenical guests, heard one bishop claim that the Quadrilateral is a "mirror" of interconnected elements at the heart of the Church's life and mission. The Quadrilateral, he claimed, reflects a typical Anglican ecclesiology based on the interconnections among liturgy (C-LQ 3/c), polity (C-LQ 4/d), and doctrine (C-LQ 2/b), with Scripture taken as the ultimate rule and test of these elements (C-LQ 1/a). It is an ecclesiological statement and ecumenical platform. It is not a checklist of steps for agreement among the Churches in a quest for unity.

Compose an essay in two parts:

(1) Select and discuss from the following list one issue, area, or controversy in Anglican history as it may illustrate or challenge the bishop's assertion with regard to the Quadrilateral. (In each of the issue areas or controversies below there is a presenting problem usually focused in one of three areas [liturgy, polity, or doctrine] with implications exhibited in one or both of the other areas. The place and authority of Scriptures is common to all.) Choose one:

The John Jewel - Thomas Harding Controversy, 1559 ff.

The Richard Hooker - Walter Travers Controversy, 1585 ff.

Issues involved in the Episcopate of William Laud, 1626-1645

Issues involved in the Act of Uniformity - BCP/Black Bartholomew's Day, 1662

The Bangorian Controversy (Bishop Hoadly Affair), 1717

Issues surrounding the Yale Conversions, 1722

Issues involved in an Episcopate for American Colonies/New Nation

Issues involved in the Gorham Case of 1847 (Church of England)

Issues involved in the Muhlenberg Memorial of 1853 (ECUSA)

Issues involved in the Colenso Affair, 1862-1865 (Church of England);

(2) Interpreting the Chicago-Lambeth Quadrilateral as an ecclesiological "mirror", identify and evaluate the relative importance of the opportunities and obstacles you see in the use of the Quadrilateral in furthering Christian unity. Use as an example one of Anglicanism's 20th-century ecumenical engagements:

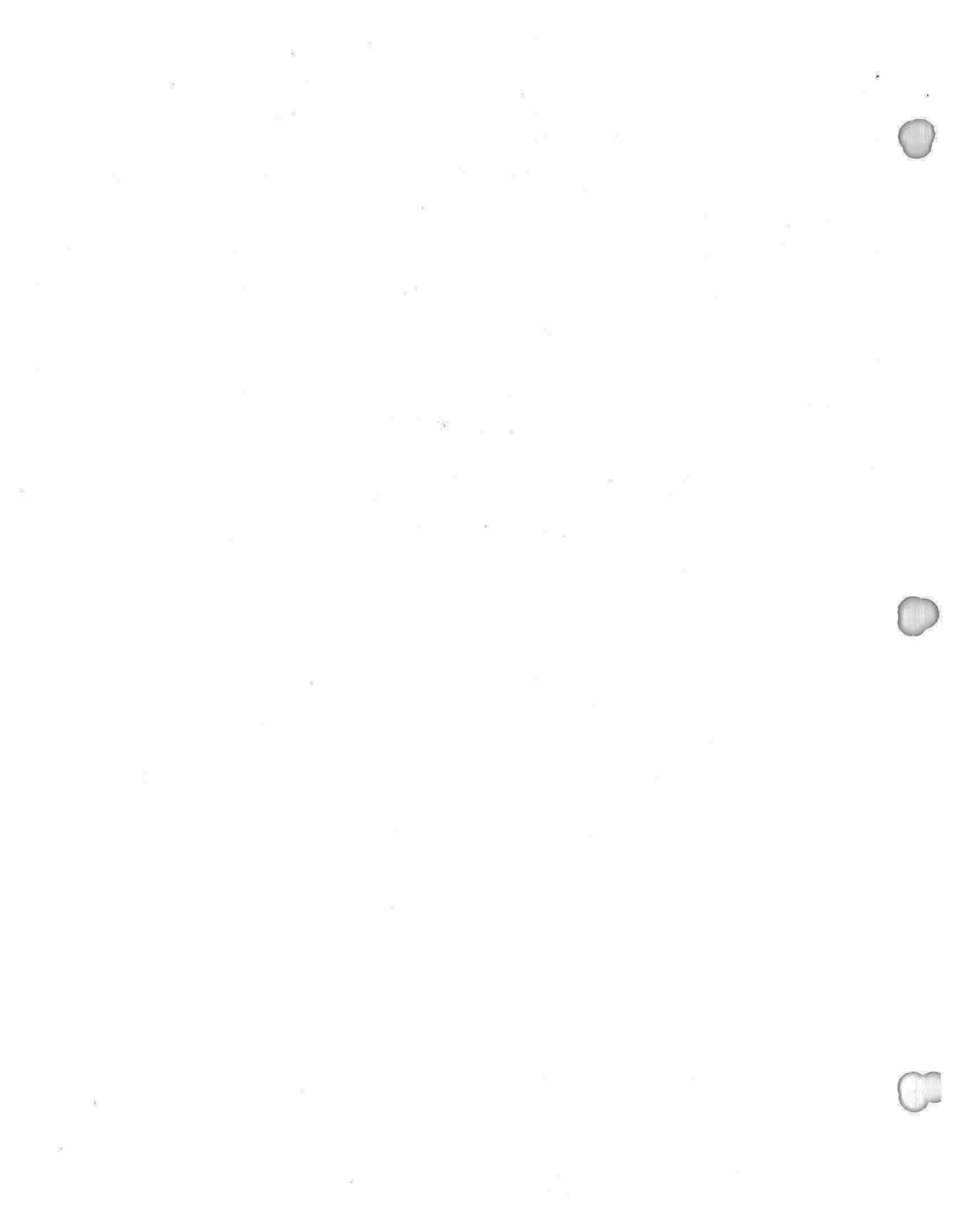
The Consultation on Church Union

The Anglican-Roman Catholic International Consultation

The Lutheran-Episcopal Dialogue

The Anglican-Orthodox Joint Doctrinal Discussions

The Anglican-Reformed Dialogue.



GENERAL ORDINATION EXAMINATION  
1988

SET IV (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 afternoon.

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 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.

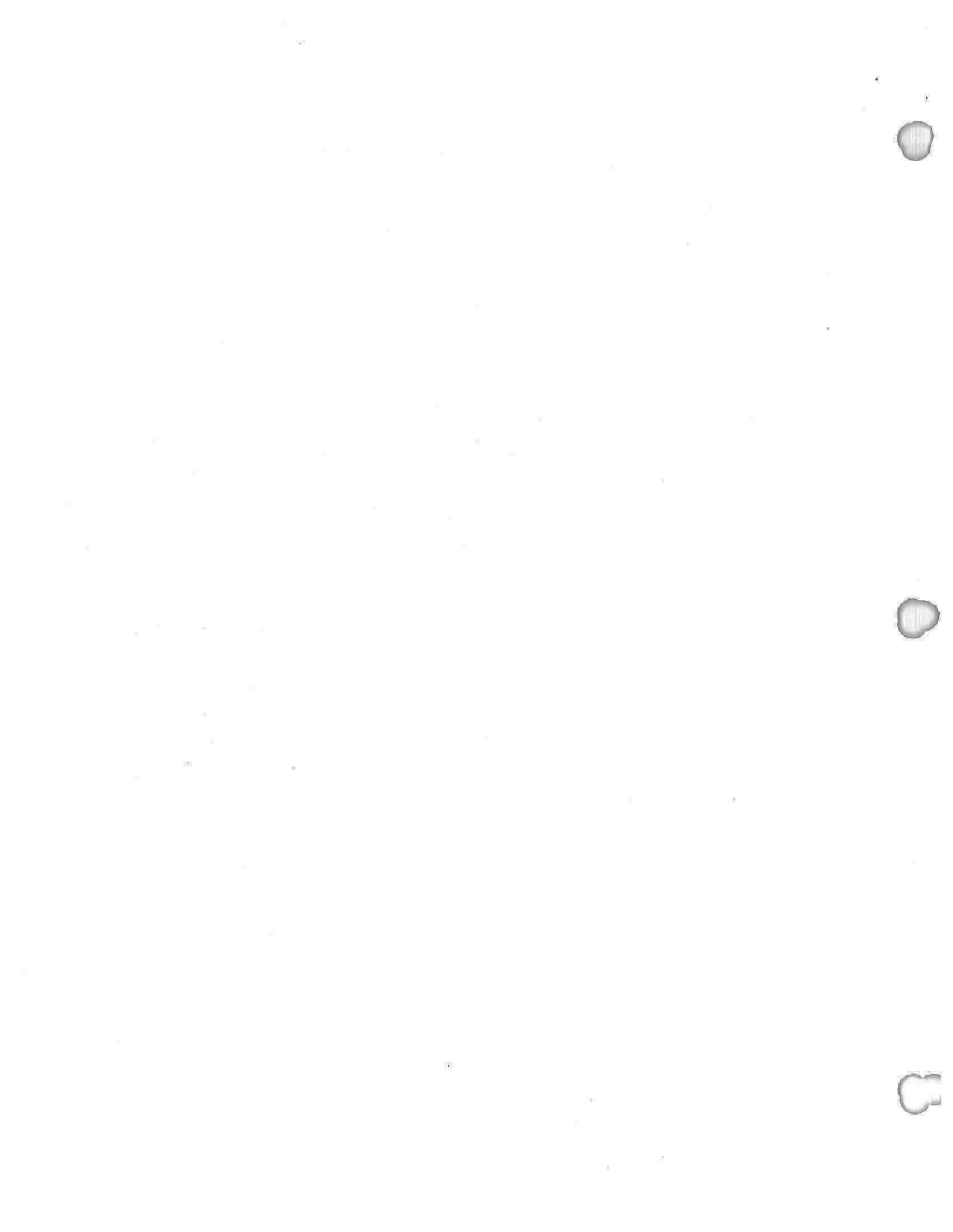
Reminder: We look for theological substance in responses to all questions.

QUESTION

(The main emphasis of this question is in the area of Theology.)

Authority, says the 1948 Lambeth Conference Report, derives from a "single Divine source", and "is distributed among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the consensus fidelium." These elements mutually support and check each other, and they provide for the "redressing of errors and exaggerations". They are in "organic relation to each other". Religious experience, then, is "described in the Scriptures..., defined in Creeds and in theological study, mediated in the Ministry of the Word and Sacraments..., and verified in the witness of saints and the (consensus of the faithful)...."

How would you interpret this summary of authority in Anglicanism, as distinct from, for example, the positions of those who would derive authority only from Scripture or only from ecclesial tradition or only from the consensus of the faithful?



GENERAL ORDINATION EXAMINATION  
1988

SET V (OPEN-BOOK)

You receive this set on Friday morning at 9:00 a.m. You are to hand in the completed response 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.

This set consists of ONE essay which is 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 response to all questions.

QUESTION

(The main emphases of this question are in the areas of Scripture and Ethics; another area involved is Contemporary Society. Theology is involved too.)

Scripture has been related to moral judgments in a number of ways. In preparation for the General Convention this coming summer you have been asked to make a presentation to the clergy from your local diocesan area on the uses of Scripture in moral argumentation in order to illumine the contemporary debate on homosexuality.

Write an essay to be presented. Introduce your essay by describing the various ways in which Scripture has been related to moral judgments, including the use of Scripture as moral law, as moral principle, and as moral analogy. Indicate why Scripture is interpreted in these different ways, and illustrate your conclusions by reference to representative thinkers.

Develop your answer by focusing on the two most discussed, explicit references to homosexuality in Scripture: Genesis 19:1-26 and Romans 1:26-27. In addition, include interpretation of Is. 56:1-7 as a text representative of another part of Scriptural tradition that may be understood as having bearing on homosexuality.

Please note: The primary emphasis of this question is on the reasons why Scripture is used in these different ways in moral reasoning. The answer will require discussion of at least two opposing moral arguments regarding homosexuality.



SET VI (CLOSED-BOOK)

You receive this Set Friday afternoon, 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, PAGE NUMBER AND QUESTION NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE.

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

You have THREE HOURS to respond to ONE of the two following questions. 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 approximately 1000 words.

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

QUESTION A

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

The teen-aged son of a woman in your parish has committed suicide. His mother comes to you for counsel, and says, "Some of my friends keep telling me that his death is God's will. Other people say it is a matter of sin."

How does the notion of Divine Providence, as found in Scripture, tradition, reason and experience, apply to this woman's situation?

How would you explain Divine Providence to her?

OR

QUESTION B

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

A young mother, whose child has recently been baptized, comes to you and says: "I know I renounced a lot of things on behalf of my baby, and I made some promises. But I really don't understand how these renunciations affect my own life."

The woman's question is an important one, and you decide to prepare a class on the subject of the renunciations. Write a two-part presentation for the class. In the first half give the biblical and theological basis for the renunciations of cosmic, social, and personal evil. In the second half, explain how the renunciations shape the Christian life of penance, prayer, and action.

Please note on your last page:

Who did your typing?

Yourself?

Friend or Spouse?

(This is for statistical use.)

Professional?

Paid?



1988 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.

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. "That child you baptized this morning didn't seem to have a father. Since when are we baptizing illegitimate children at St. Elizabeth's?"
2. "What is 'humanism', and why is the Church down on it?"
3. "I've seen what I consider very questionable books on Eastern religions and the occult openly displayed on the shelves of our diocesan bookstore. Why are we offering such books when the Bible warns of non-Scriptural things?"
4. "One of my friends is a Presbyterian, and she says that they are a 'confessional church', and we aren't. Why aren't we? We have confession regularly."
5. "Why did the diocesan paper print an article on Nicaragua? Shouldn't the Church attend to saving souls rather than getting involved in politics?"
6. "How does stewardship differ from pledging?"
7. "During your sermon I was looking at the Thirty-Nine Articles in the back of the Prayer Book and noticed something about 'homilies'. What were they about? Why are they mentioned in the Thirty-Nine Articles?"
8. "What prompted Augustine of Hippo to write the City of God? What was going on and what was the point he was trying to make?"
9. "I noticed that yesterday was William Tyndale day in the Church calendar. Who was he and what did he do?"
10. A couple says they do not want the phrase "...until we are parted by death" used in their wedding service next week. How do you respond?



1988 GOE: SHORT-ANSWER TESTScripture

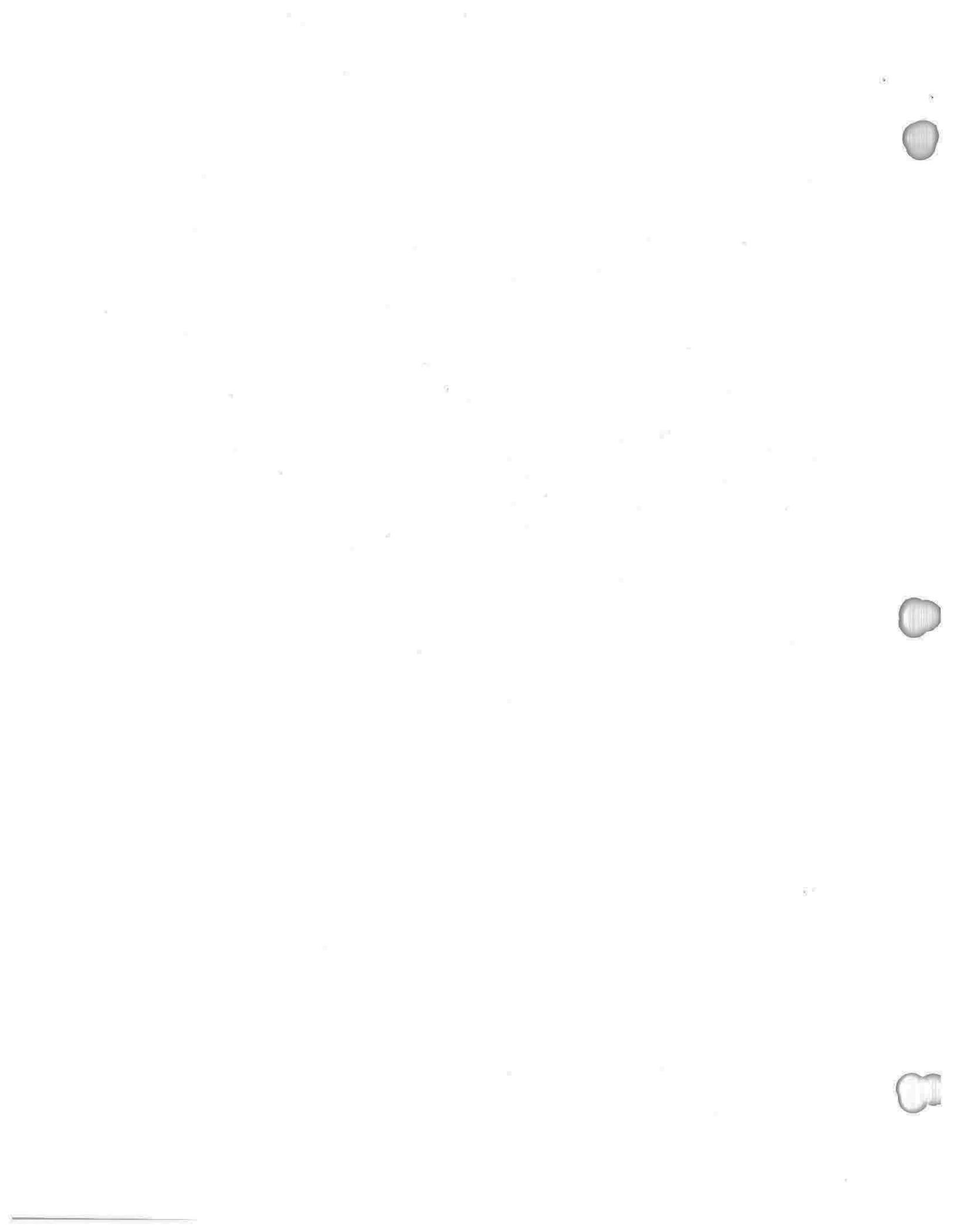
1. Where in the Bible do you find an account of the Valley of Dry Bones? \_\_\_\_\_ 1.
2. Which book of the Bible speaks of the promise of a new covenant to be written upon the hearts of the people? \_\_\_\_\_ 2.
3. The Evangelist Luke has Jesus choose as the text of his first sermon in Nazareth a quotation from which Old Testament book? \_\_\_\_\_ 3.
4. Where in the Old Testament do you find versions of the Ten Commandments? \_\_\_\_\_ 4.
5. Who bargained with God over the destruction of Sodom? \_\_\_\_\_ 5.
6. In which book of the Bible will the parable of the sheep and the goats be found? \_\_\_\_\_ 6.
7. In which Old Testament book do you find "My God, my God, why hast thou forsaken me...?" \_\_\_\_\_ 7.
8. In which services of the Prayer Book is there reference to Israel's crossing of the Red Sea? \_\_\_\_\_ 8.
9. To whom were the following words spoken: "Get behind me Satan! For you are not on the side of God but of men."? \_\_\_\_\_ 9.
10. Name the king who followed David on Israel's throne. \_\_\_\_\_ 10.
11. Where would you find this statement? "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love." \_\_\_\_\_ 11.
12. Which two Gospels contain the Lord's Prayer? \_\_\_\_\_ 12.
13. From which Old Testament book does "Holy, Holy, Holy" (the Sanctus) come? \_\_\_\_\_ 13.

Church History

14. Where did Samuel Seabury receive his Episcopal Orders? \_\_\_\_\_ 14.
15. Who founded the S. P. G. and the S. P. C. K.? \_\_\_\_\_ 15.
16. Which Pope sent which missionary to England in 597A.D.? \_\_\_\_\_ 16.
17. Who was the mother of Augustine of Hippo? \_\_\_\_\_ 17.
18. Bernard of Clairvaux was an early member of what order? \_\_\_\_\_ 18.
19. Who wrote Tract 90? \_\_\_\_\_ 19.
20. Albertus Magnus was the teacher of what famous theologian? \_\_\_\_\_ 20.
21. Who said, "Here I stand." \_\_\_\_\_ 21.

For questions 22 through 28, name the author of the work whose title is given.

22. Missionary Methods: St. Paul's or Ours \_\_\_\_\_ 22.
23. Nature, Man, and God \_\_\_\_\_ 23.
24. Monologion and Proslogion \_\_\_\_\_ 24.
25. The Social Sources of Denominationalism \_\_\_\_\_ 25.
26. Mysticism and Worship \_\_\_\_\_ 26.
27. Of the Laws of Ecclesiastical Polity \_\_\_\_\_ 27.
28. Letters and Papers from Prison \_\_\_\_\_ 28.



1988 GOE: SHORT-ANSWER TEST

29. What document came out of the Faith and Order Commission of the World Council of Churches' meeting in Lima? \_\_\_\_\_ 29.
30. In 1833, who presented the sermon "National Apostasy"? \_\_\_\_\_ 30.
31. Name the early second-century Bishop of Antioch whose letters support a monarchical episcopacy. \_\_\_\_\_ 31.
32. At what church gathering was the document "Mutual Responsibility and Interdependence in the Body of Christ" promulgated? \_\_\_\_\_ 32.
33. George Whitfield was one of the Tractarians, active in the Oxford Movement. True or False? \_\_\_\_\_ 33.
34. Bishop Butler's most famous theological writing was called \_\_\_\_\_ 34.
35. St. Francis Xavier was a Franciscan missionary. True or False? \_\_\_\_\_ 35.
36. Elizabeth I's first Archbishop of Canterbury was \_\_\_\_\_ 36.
37. Which early Church leader said, "Outside the Church there is no salvation"? \_\_\_\_\_ 37.

Theology (and Ethics)

38. According to the Outline of the Faith in The Book of Common Prayer, who are the ministers of the church? \_\_\_\_\_ 38.
39. The application of the principles of Moral Theology to individual cases is known as \_\_\_\_\_ 39.
40. What theologian emphasized feeling (gefühl)? \_\_\_\_\_ 40.
41. What is the name of the first council in which transubstantiation was defined? \_\_\_\_\_ 41.
42. With what doctrine does the first of the Thirty-Nine Articles begin? \_\_\_\_\_ 42.
43. What churches object to the filioque clause in the Nicene Creed? \_\_\_\_\_ 43.
44. What book, published in 1919, "fell like a bomb on the playground of the theologians"? \_\_\_\_\_ 44.

Answer questions 45 through 50 true or false.

45. The theological importance of the Resurrection is its proof that man is immortal. \_\_\_\_\_ 45.
46. The idea that it was God the Father who suffered and underwent Christ's other human experiences is called patipassianism. \_\_\_\_\_ 46.
47. ARCIC stands for Anglican-Reformed Church International Conversations. \_\_\_\_\_ 47.
48. Moral Man and Immoral Society is one of the best-known works of H. Richard Niebuhr. \_\_\_\_\_ 48.
49. Harnack was a Ritschlian theologian who stressed the ethical dimension of Christianity, minimized doctrine, and is regarded as a typical advocate of liberal Protestantism. \_\_\_\_\_ 49.
50. The Myth of God Incarnate is a controversial discussion of the doctrine of the incarnation. \_\_\_\_\_ 50.

