GENERAL ORDINATION EXAMINATION
1987

This information is placed here at the direction of the General Board of Examining Chaplains (slightly edited from the 1985 General Convention "Blue Book"). This information is also shared with all bishops and commissions on ministry.

The General Ordination Examinations are meant to be helpful - educationally, pastorally, and structurally. Educationally, they are meant to be an exercise in integration among the several fields. The examination does not decide whether a person should be ordained. That is the prerogative of the Bishops and diocesan structures. The purpose of the examination is to measure readiness for ministry, to lift up those areas where weakness might be recognized, and to assist persons in a collegial way to overcome such deficiencies through re-examination in the diocese, or a continuing education program, or a reading and mentoring process. The results of the General Ordination Examinations, in the view of the Board members, are only a part of the data which bishops, standing committees, and commissions on ministry may use to assist them in making decisions in matters of ordination and the pastoral support of the persons involved.

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 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, THUS:

87000
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 1000 words.

QUESTION A (required)

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

People often ask why there are different options within the Holy Eucharist in the Book of Common Prayer.

1. Evaluate the theological similarities and differences in each set of the following liturgical texts:

   a. The General Confession and Absolution, pages 331-332, "Almighty God, Father of our Lord Jesus Christ..." and

      The General Confession and Absolution, page 360, "Most merciful God..."

   b. Eucharistic Prayer I, pages 333-336 and
      Eucharistic Prayer II, pages 340-343

   c. Post-Communion Prayer, page 339 and
      Post-Communion Prayer, page 365

2. What theological and pastoral purposes are served by such diversity?

QUESTION B & C
SEE REVERSE SIDE OF THIS PAGE

Respond to either

QUESTION B

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

The husband of an an active family, knowing that he was dying, had asked that the following passages be used at his burial service: Wisdom 3:1-5,9; I John 3:1-2; John 14:1-6. After his death, his wife calls to ask you to come by to discuss the funeral arrangements. She also indicates that a friend has talked to her about reincarnation, and she is confused about her husband's "whereabouts".

You plan to make the pastoral visit to talk with her, to give pastoral care, and to complete the funeral arrangements.

1. What are the exegetical possibilities of the passages requested for the Burial service, and what other resources might you suggest to her?
2. How will you help her with the grieving process, her confusion about her husband's whereabouts, and her own questions of faith?
3. Indicate (in addition to the lessons already chosen) what hymns, Collect, other liturgical texts, and arrangements you would suggest to reinforce what you have said to her and to minister to the whole congregation.

or QUESTION C

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

After a meeting of A.A. in your parish hall, a man who had visited the meeting approaches you and tells of his deliverance from sin and of "being saved" after watching a T.V. preacher. He then asks if you believe that many of those at the A.A. meeting are "going to hell" because they have not been saved. What affirmations from St.Paul's Epistle to the Romans would inform your answer to this man, to help him understand the Biblical notion of salvation?

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1987

SET II (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. Thus you have eight hours for Set II. Time for production of finished copy has been allowed in the time-limits specified.

This set consists of ONE essay which is required of all. 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.

XXXXX

QUESTION

(The main emphases of this Question are in the areas of Scripture and Theology.)

The "Outline of the Faith" in the Book of Common Prayer includes the following (p.849):

Q. What do we mean when we say that Jesus is the only Son of God?

A. We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.

Compose an essay on the subject of revelation, as exemplified in the Prayer Book Catechism question and answer quoted above. Include a consideration of the "content" of revelation (revelatum) and of the "process" of revealing (revelatio). How are both "content" and "process" treated in Holy Scripture? How do Old and New Testament treatments differ, and how are they related? What are the criteria or tests for establishing authentic revelation, as distinct from wishful thinking, illusion, prideful self-assertion, and misunderstanding? What would you say of an individual person of our time who claims that he or she has received a revelation from God?

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1987

SET III (OPEN-BOOK)

You receive this SET on Thursday morning at 9:00 a.m., following a one-day break. 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.

XXXXX

QUESTION

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

In his book, A History of Christian Mission, Stephen Neill writes, "The age of missions is at an end: the age of mission has begun" (p.572).

Write an essay on the mission of the Church in which you discuss the two understandings of mission (both historically and theologically) involved in Bishop Neill's statement. Include the following in your discussions:

a. the mission to the local community,

b. service (ministry to peoples' needs),

c. evangelism, and

d. mutual responsibility and interdependence.

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1987

SET IV (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 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, THUS:

87000
Set IV
Question No.
Page No.

Number all pages of Set IV 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 thousand 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 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 each response to approximately 1000 words.

QUESTION A (required)

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

Compare the role of the Ten Commandments in the life of ancient Israel to their role in the life of Christians today. In particular, what place do specific commandments and the Decalogue as a whole have in moral theology and ethics?

Illustrate your answer in terms of one contemporary issue, e.g., sexual behavior, homelessness, domestic and world hunger, abortion, violence and the use of force, industrial displacement, or an issue of your own choosing.

QUESTIONS B AND C
SEE REVERSE SIDE OF THIS PAGE

Respond to either

QUESTION B

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

Many clergy today struggle with conflicts between the expectations of the parish or institution they serve and their own vocational perceptions, between worldly and institutional values and what they believe the will of God to be. Eugene H. Petersen puts it this way:

"Am I keeping the line clear between what I am committed to and what people are asking of me? Is my primary orientation God's grace and mercy, his action in Creation and covenant?...How do I maintain a sense of pastoral vocation...? How do I keep professional integrity in the midst of a people long practiced in comparative shopping, who don't get overly exercised on the fine points of pastoral integrity?"

Leadership VII,3 (Summer 1986), p.54

1. Cite three persons in the Old and New Testaments who experienced such inner conflicts. What issues were involved? How, if at all, were the conflicts resolved? Do these examples affect your understanding of vocation? Why, or why not?

2. Choose a well-known 20th century Christian leader, ordained or ordered, whose life and/or writings suggest conflict of this kind. Briefly describe the person's views, and comment upon them.

3. The ministry of a Deacon is characterized in the Book of Common Prayer rite for the ordination of a Deacon. What conflicts similar to those faced by Biblical and modern ministers do you foresee in your practice of that ministry? Give examples. What resources for dealing with such issues and conflicts are available to a Deacon?

or

QUESTION C

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

A controversy has developed in your parish about whether young children should be encouraged to receive Holy Communion. Some parents bring toddlers and even infants to the rail for the elements; other parents strongly object to this practice.

Those objecting to Holy Communion for children make the following points:

a. Episcopalians have not done this.
b. Very small children don't understand the meaning of the sacrament.
c. Infants and young children are not yet capable of personal faith.

Those in favor say:

d. It was the practice of the ancient church.
e. The sacraments are signs of God's gift of grace.
f. By baptism children have been made full members of the worshiping community and therefore should partake of the sacred meal of the People of God.

Write an article for your parish newsletter demonstrating your understanding of both sides of this controversy by drawing upon Scripture, tradition, and reason to evaluate each of the six points listed above. State your position and how you arrived at it.

1987 GOE CLOSED-BOOK TEST: "Coffee-Hour" questions

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. Please clip the pages together. Use no staples. PUT YOUR EXAMINATION NUMBER AND PAGE NUMBER AT THE TOP RIGHT CORNER OF EACH PAGE, THUS:

87000
CH-p.1....

(The designation CH (for "Coffee-Hour") will help us to keep your pages in order and distinct from the other closed-book tests which you are taking.)

You have THREE HOURS to respond to ALL of the following fifteen questions or statements as they might be made to you at a parish coffee-hour or at the church door. Write a paragraph or so on each question. If you finish in less than three hours, you may turn in your papers.

XXXXX

1. The Lutherans in your town have asked your parish to participate in a jointly celebrated Eucharist. One of your parishioners asks: "Why should we do that?" How do you respond?

2. A member of your parish asks you, "Who were the Caroline Divines? Why were they important?"

3. "My daughter, who is away at college and who is taking a course in American history, told me that the Methodist, Presbyterian, and Baptist churches split at the time of the Civil War. What happened to the Episcopal Church?"

4. One of your high school students says that she has been studying early British history. She asks, "How did Christianity get started in Britain? Did Joseph of Arimathaea bring it? Or was it someone else?" How do you set her straight?

5. On leaving church, one of your parishioners says, "I've noticed that you often quote Julian of Norwich. Who was he and why was he so important?"

6. A college student asks you, "What are base communities and what do they have to say to the church?"

7. In The Episcopalian, the Presiding Bishop has asked all Episcopalians to give, on one Sunday, special attention to the AIDS crisis. One of your parishioners telephones you saying, "I thought that AIDS is God's punishment for sexual immorality." What do you say?

(over)

8. A neighborhood association is seeking to close the store on the main street in your neighborhood that is selling and renting pornographic books and films. A member of your congregation asks: "How do we as Christians decide what should be done about that store?" What basic points do you make in your response?

9. "I heard that the rector of the neighboring parish had been fired by the Vestry. I didn't think it worked that way in the Episcopal Church." Comment.

10. "What's new about the new Hymnal 1982?"

11. "Wherever I've lived - and this is my fourth parish -, nothing much ever seems to be done with Christian Education. Doesn't the Prayer Book emphasize that somewhere? Isn't it important in the Episcopal Church?"

12. "I have a Buddhist neighbor who seems like a very holy person. What I want to ask you is whether God works through other religions?"

13. "Before the service, I was looking through the 'Outline of the Faith' in the Prayer Book, and it says that the bishop guards the faith, unity, and discipline of the whole church. Does that mean we have to do what the bishop tells us?"

14. "Why does the rubric of the Prayer book say that the deacon or priest reads the Gospel at the Eucharist? Does that mean that lay people can't read the Gospel at public worship?"

15. In discussing how Christians can live their ministries in all parts of their lives, one person in the group asks, "What is the difference between being Christian and being good?"

Please note on your last page:

Who did your typing?

EXAMINATION NUMBER _____

1987 GOE: SHORT ANSWER TEST

You have TWO HOURS to fill in answers to each of the following 100 questions. Each question can be answered with one or two, or a few, words. Please use a black pen (not a pencil) for this test. When you have finished (or when the two hours have passed), hand in these question sheets.

******

Answer questions 1-13 True or False

1. The story of the Moabite woman who married a wealthy Israelite farmer is told in Esther. _____ 1.

2. Hezekiah was the King of Israel who prayed in the Temple for deliverance from Assyria. _____ 2.

3. The cup bearer of a Persian king who was given permission by his master to rebuild the walls of Jerusalem was Ezra. _____ 3.

4. Exodus and Deuteronomy both contain versions of the Ten Commandments. _____ 4.

5. The Gospel according to Matthew tells of the flight into Egypt. _____ 5.

6. The claim that Jesus empties himself (Kenosis) to assume the form of a servant is found in Hebrews. _____ 6.

7. The name Isaac means sorrow. _____ 7.

8. God is not mentioned in the book of Esther. _____ 8.

9. In writing Romans, Paul announced that he hoped to travel to Spain. _____ 9.

10. Samuel was the king who followed David. _____ 10.

11. The name of the mother of Jesus in never mentioned in the Gospel according to John. _____ 11.

12. Jeremiah's secretary was Amon. _____ 12.

13. Brevard Childs and James Sanders are well known for "canonical criticism". _____ 13.

EXAMINATION NUMBER _____

Answer question 14 to 25 by filling in the blanks.

14. "My God, my God, why hast thou forsaken me?" is a quotation from which OT book? _____ 14.

15. Which book of the NT contains the following? "The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith." _____ 15.

16. "...work out your own salvation with fear and trembling, for God is at work in you, both to will and to work for his good pleasure." Where is this statement found in the Bible? _____ 16.

17-20. In what four NT books do we find lists of the Twelve Apostles?

_____ 17.

_____ 18.

_____ 19.

_____ 20.

21. Which OT book is named after a prophet called "my messenger"? _____ 21.

22. In what book of the Bible can we find the statement, attributed to Jesus, "...be wise as serpents and innocent as doves"? _____ 22.

23. Where in the Bible is this sentence: "We have a little sister and she has no breasts"? _____ 23.

24. Where in the Bible is the description of love which is patient and kind? _____ 24.

25. To whom did Jesus tell the ten lepers to show themselves? _____ 25.

Answer questions 26 to 75 True or False

26. Rudolf Bultmann is well-known for form-criticism and demythologizing. _____ 26.

27. Bernard of Clairvaux was an early member of the Franciscan order. _____ 27.

28. John Jewel was Elizabeth I's first Archbishop of Canterbury. _____ 28.

29. Max Weber wrote The Protestant Ethic and the Spirit of Capitalism. _____ 29.

30. Elizabeth I came to the throne in 1558 and the Pope excommunicated her in 1570. _____ 30.

EXAMINATION NUMBER _____

31. Alban was the first English Martyr. _____ 31.

32. John Henry Newman wrote Tract 90. _____ 32.

33. Bede is known for his history of early Greek Christians. _____ 33.

34. Patrick was a missionary of the British church to Ireland. _____ 34.

35. William Laud was executed during the reign of Queen Mary. _____ 35.

36. The earliest part of the liturgy translated into English was the Litany. _____ 36.

37. Among other things, Anselm wrote the Monologion and Proslogion. _____ 37.

38. Jeremy Taylor wrote Holy Living and Holy Dying. _____ 38.

39. William Temple served as Archbishop of Canterbury during World War I. _____ 39.

40. Boniface was an English bishop who evangelized Northern Gaul. _____ 40.

41. Bishop Festo Kivengere is a prominent South African black leader. _____ 41.

42. Rosemary Ruether is a prominent 20th-century Roman Catholic theologian. _____ 42.

43. The Diet of Worms was a Lenten discipline practiced by 16th century Hesychastic mystics. _____ 43.

44. Thomas Jefferson cut out from his Bible portions that he considered unsuitable. _____ 44.

45. Zwingli is usually associated with the reformation in early Geneva. _____ 45.

46. James II of England was a Roman Catholic. _____ 46.

47. Abelard, who enjoyed the favors of Heloise, also published a book called Ethics. _____ 47.

48. Wycliff, Tyndale and Coverdale are primarily known for being biblical translators. _____ 48.

49. When James I said, "Conform or I will harry you out of the land or else do worse" he was speaking to Jews. _____ 49.

50. Karl Barth wrote Nein! as an emphatic response to what he saw as errors in Emil Brunner's understanding of Natural Theology. _____ 50.

EXAMINATION NUMBER _____

51. St. John of the Cross was spiritual advisor to Teresa of Avila. _____ 51.

52. The Institutes of the Christian Religion was written by Erasmus. _____ 52.

53. Henry VIII held to the doctrine of transubstantiation. _____ 53.

54. Charles Simeon, the great evangelical leader of Cambridge, provided the motivation for a great missionary outreach in the early 19th century. _____ 54.

55. The first Prayer Book service in the Western Hemisphere took place in Jamestown, Virginia. _____ 55.

56. Augustine wrote The City of God in response to the Muslim movement across Northern Africa. _____ 56.

57. Cyprian of Carthage said, "Outside the Church there is no salvation." _____ 57.

58. Bonhoeffer was executed by the Nazis shortly before the end of World War II. _____ 58.

59. Spinoza was known both as an atheist and as a "god-intoxicated man". _____ 59.

60. Evelyn Underhill was an important religious poet in Colonial America. _____ 60.

61. Ignatius Loyola founded the Jesuit order. _____ 61.

62. Richard Hooker became a bishop after his Laws of Ecclesiastical Policy revolutionized Anglican self-understanding. _____ 62.

63. Vaughn Williams' music no longer appears in Anglican Hymnody. _____ 63.

64. Kant promulgated a moral argument for the existence of God. _____ 64.

65. Thomas à Becket was murdered during the reign of Henry II. _____ 65.

66. Peter Martyn and Martin Bucer were continental reformers who had great influence in England. _____ 66.

67. After the great fire of London, Christopher Wren designed the new St. Paul's Cathedral. _____ 67.

68. Fénelon and Madam Guyon were condemned for "Quietism". _____ 68.

69. Plotinus was one of the earliest Christian heretics. _____ 69.

70. John Mason Meale was a prominent 19th century hymn writer and translator. _____ 70.

EXAMINATION NUMBER _____

71. Cynthia Wedel, an Episcopalian, was the first woman to be president of the World Council of Churches. _____ 71.

72. Samuel Seabury of Connecticut was consecrated bishop by the Bishop of London in 1784 in Aberdeen. _____ 72.

73. H. Richard Niebuhr wrote The Social Sources of Denominationalism. _____ 73.

74. Jonathan Edwards was an American theologian who wrote Treatise on Religious Affections. _____ 74.

75. Lux Mundi (1889) was a series of essays by Anglican theologians arguing for a return to the theology of Luther and Calvin. _____ 75.

Answer questions 76 to 90 by matching the most appropriate descriptions in the right- hand column with the names of theologians in the left- hand column. Answer by placing a letter in the blank next to the name.

76. Jacques Maritain _____
77. Aristotle _____
78. Plato _____
79. Socinus _____
80. Kant _____
81. Martin Luther _____
82. Albertus Magnus _____
83. J. H. Newman _____
84. William P. DuBose _____
85. Erasmus _____
86. S. T. Coleridge _____
87. Irenaeus _____
88. Tertullian _____
89. S. Kierkegaard _____
90. Paul Tillich _____

(a) Taught that all occupations are holy
(b) Was noted for his "doctrine of development"
(c) Wrote the Soteriology of the NT
(d) Turned down a cardinal's hat twice; his works later put on Index
(e) A 20th-century theologian associated with Thomism or neo-Thomism
(f) Greek philosopher of paramount importance in the theology of Thomas Aquinas
(g) Greek philosopher of paramount importance in the theology of St. Augustine
(h) A 16th-century theologian who taught a form of Adoptionism
(i) An 18th-century philosopher who attacked the ontological argument for the existence of God
(j) Was the teacher of Thomas Aquinas
(k) Was a victim of defenestration
(l) Was a seminal influence on Newman, Horace Bushnell and F. D. Maurice
(m) Noted for his "doctrine of recapitulation"
(n) Asked "What has Jerusalem to do with Athens"
(o) Ontologist who is known especially for his method of correlation
(p) Developed a modern system on the thought of Dionysius the Areopagite
(q) Critic of G. F. W. Hegel and regarded as the father of existentialism

EXAMINATION NUMBER _____

91-100 Place the letter of the most approptiate definition in the space next to the heresy the statement best represents. Answer with a letter.

91. Pelagianism _____
92. Monophysitism _____
93. Nestorianism _____
94. Arianism _____
95. Apollinarianism _____
96. Manichaeism _____
97. Docetism _____
98. Adoptionism _____
99. Eutychianism _____
100. Sabellianism _____

(a) Jesus was good, obeyed the law and was rewarded by being made divine
(b) The world and creation are evil and redemption is gained by becoming purely "spiritual"
(c) Jesus Christ was like the Father but was not of the same substance
(d) Jesus Christ had but one nature and that divine
(e) Man's will has the power to break the bondage of sin
(f) Jesus had no human body and only appeared to suffer and die
(g) The WORD replaced the mind (or soul) in Jesus at the Incarnation
(h) The humanity and divinity of Christ were joined only by the will and thus there was no essential unity in one person
(i) Jesus was both fully man, fully God and one person
(j) Jesus was a good man, never in any sense God
(k) Jesus' humanity is absorbed and lost in Christ's divinity
(l) The Son and Holy Spirit are only temporary manifestations of the Father and the Father was thus crucified.