

GENERAL ORDINATION EXAMINATION  
1985

SET I (CLOSED-BOOK)

Be kind to your readers and write as legibly as you can. Write 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 only; no pencils. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER AND PAGE NUMBER ON THE TOP RIGHT CORNER OF EACH PAGE, THUS: 85000

SET I  
Question No.

This will help us to keep your pages in order and distinct from other parts of the examination. Please paper-clip the pages together. Use no staples.

You have three and one-half hours to respond to both of the following questions. Thus there are TWO responses required for this Set. You may have with you only a clean Bible and a clean 1979 prayer Book during this time. If you finish in less than 3-1/2 hours, you may turn in your papers

QUESTION A

Every examination for ordinands ought to include a passage from some standard theological work for translation into the vernacular. The work is laborious but it is immediately rewarded. By trying to translate our doctrines into vulgar speech we discover how much we understand them ourselves. Our failure to translate may be sometimes due to our ignorance of the vernacular; much more often it exposes the fact that we do not exactly know what we mean.

C. S. Lewis, God in the Dock: Essays in Theology and Ethics, ed. Walter Hooper (Grand Rapids, Mich.: Wm. B. Eerdmans, [1970]), p.243.

The Adult Study Class is engaged in a six-week study of Romans. They have observed an apparent contradiction between Paul's ideas of "freedom" as used in the early chapters and his teaching on "authority" in Chapter 13:1-10. They specifically ask you to clarify in the "vernacular", Paul's concepts of "freedom" and "authority". Do this in the form of an introduction to the next class.

QUESTION B

See reverse side of paper.

QUESTION B

You have been asked to address a joint gathering of Christian and Jewish congregations which has the purpose of promoting mutual understanding and respect. Your subject is: The Scriptures of Israel in the Christian Church.

Write a lecture in which you do the following:

- (a) Describe for your audience the major ways in which Christians continue to read the scriptures of Israel differently from the Jews; refer by way of illustration to significant topics, such as covenant, prophecy, eschatology, and messianism;
- (b) Explain the sources of these differences in terms of history and of the development of the Christian canon of Scripture.

GENERAL ORDINATION EXAMINATION  
1985

SET II (OPEN-BOOK)

You receive this set of questions at 4:30 p.m. on Thursday, January 3, after you have finished the Multiple-Choice test. You are to hand in your response to Set II not later than noon on Saturday, January 5.

Please respond to ONE of the questions in Part A, and to the question in Part B; thus there are two essays to be written for this set.

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

PART A  
ANSWER EITHER (1) or (2) or (3)

(1) You are the rector of a parish in a medium-sized city, and several Greek Orthodox persons have been attending your parish because there is no Orthodox parish nearby. They have come to you and want to know more about the Episcopal Church, and whether they should become communicants in it.

- (a) Discuss some of the major points of difference and agreement between Anglicans and Orthodox in history, doctrine, and liturgy.
- (b) In light of the Canons (I.16, secs. 3 and 5b), how should the matter of their communicant status be handled, and why?
- (c) How do you view the differences in ethos, emphasis, and tradition between Orthodox and Anglicans, and how important are these differences?

OR

(2) "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.."

In light of this excerpt from the First Amendment to the U.S. Constitution, and of the House of Bishops' Pastoral Letter dated October 4, 1984 (This Letter will be handed out with the examination questions), discuss and analyze Church-State relations in the United States as reflected in the following. Choose one each from (a), (b), and (c):

- (a) The views of Madison and Jefferson OR the views of the Loyalists;
- (b) The Abolitionist movement OR the Temperance movement;
- (c) Prayer in Public schools OR the Abortion debate OR taxation of Church property OR Church involvement in political campaigns.

OR

(3) See other side of this paper.

G.O.E. 1985 SET II (OPEN-Book), page 2

Directions on reverse side.

Part A

(3) Periodically the Anglican Church has witnessed substantive tensions over issues relating to theological and liturgical disciplines and changes. For example, there were divisive strains:

- a. between Anglican and Wesley-led Christians in eighteenth-century Britain;
- b. between Methodists and the Black Christians led by Absalom Jones and Richard Allen in nineteenth-century America;
- c. and, more recently, between Episcopalians and conservative or traditional Christians as reflected in the 1977 St. Louis meeting of the Fellowship of Concerned Churchmen.

Write an analytical essay summarizing the history of the above examples, including references to similarities and differences in their precipitating stresses and issues. What have been and what are the implications for the Episcopal Church which have resulted from these three examples?

PART B

(Response is required)

Why is it necessary to distinguish between right and good? What range of meanings, and what specific definition ; does each term (right, good) have in Christian moral discourse?

# A PASTORAL LETTER FROM THE HOUSE OF BISHOPS

## *so separate religion from politics is to impoverish both*

As bishops of the Episcopal Church, we have gathered in the early fall of an historic anniversary year. The bicentenary of the consecration of our first American bishop, Samuel Seabury, in 1784 will be celebrated this November 14. That historical note helps shed light, we believe, on a complex issue which has a renewed prominence in the national election campaign going on at this time—that is the relationship of religion and politics in the United States of America. This is an issue of deep concern to all persons whether church members or not.

In the aftermath of the American Revolution, new institutions were forged for the governance of both Church and state. Freed from allegiance to the British Crown, American Episcopalians revised their Prayer Book, organized themselves into dioceses, and provided for the consecration of bishops, of whom Seabury was only the first. One of the founding principles of Episcopalians in the Philadelphia Convention of 1784 was that their Church would be a free Church, not beholden to any civil authority. In no sense would or should its bishops, as their English counterparts were, be part of the state.

That principle of separation of Church and state found its governmental reflection in the decisions which shaped the Constitution of the United States of America. The First Amendment provided that no system of church organization should be established by the government, no religion imposed on the people, and no prohibition made on the free exercise of religion. Joseph Story, the successor of John Marshall as Chief Justice, put it strongly. The non-establishment clause has as its object "to cut off forever every pretense of any alliance between Church and state in the national government."

Despite the rhetoric of some political candidates and church leaders today, our trust in our system leads us to believe that the principle of the separation of Church and state is in no serious jeopardy. The pluralism of contemporary American religious life serves as a guarantee against the establishment or, indeed, even the preeminence of one body of believers over

others for very long. In that regard we must welcome—not condemn—the fact that voices are being heard on religion in the society today even when they are the voices of those with whom we may disagree or even of those whose methods are demagogic and seem to violate the very freedom which permits them to speak.

From our perspective, the Church has a prophetic role to play, settled long ago in the Judeo-Christian tradition. The moral imperatives of our faith compel us to address the pressing issues of the day. Biblical religion can never separate creation into realms in which God is present and others in which He is not. If in some sense a "wall of separation" is seen to be drawn between the institutions of the Church and those of the state, there is no legitimate separation between religious belief and the shaping of public policy. To separate religion from politics is to impoverish both. The prophetic voice adds a vital perspective in the shaping of public policy. Religion serves its proper function when it seeks to speak on behalf of the voiceless, the voice of God among the powers of any society. That is an essential element of the people's free expression of religion, no matter how much controversy may be generated by it. And it is a right guaranteed by the First Amendment to the Constitution. Justice Brennan put the matter squarely in an opinion written in 1978: The fact "that public debate of religious ideas, like any other, may arouse emotion, may incite, may foment religious divisiveness and strife does not rob it of constitutional protection."

The right of the Church to speak freely carries with it the obligation to speak responsibly. This responsibility is in part

protecting the right of others to speak. Clearly there are disagreements on issues and candidates. But, at a deeper level of truth, both religious and political, we of the Christian faith are bound by standards of truth-telling and fairness. The American political experiment is young, and although it has proven resilient at times of its testing, the present climate calls us to listen carefully to the various voices in light of our national history. That is a demanding task, far more difficult than one of accepting simple answers to complex issues or of accepting the reduction of the search for the common good to slogans and one-issue politics.

It is often difficult to determine exactly what the role of the Church should be. It is easier to point to what it should not be. We do, however, call the attention of church members to what we consider to be unacceptable ways of injecting religion into the political process, such as:

- using the political process to advance a particular denominational point of view;
- coercion of candidates by the threat of single-issue voting, no matter what that issue may be, rather than weighing the candidate's total record;
- appeals to bigotry, prejudice, or intolerance;
- misrepresenting, ridiculing, or demeaning the seriously held religious views of candidates or the electorate.

Abuses such as these need to be pointed out and resisted in the name of justice and the common good. But the role of the believing community goes beyond that. From the time of the Hebrew prophets, that role has been one of summoning the nation to God's peace, shalom. The debate about issues of Church and state in the

Pursuant to Title III, Canon 21, Sec. 2(f) Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his parish or congregation, not later than one month after the receipt of the same.

John M. Allin  
Presiding Bishop

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his parish or congregation, not later than one month after the receipt of the same.

Scott Field Bailey  
Secretary, House of Bishops

present campaign deflects the attention of the nation from those questions which are central to human survival itself. Instead of talking about the religion of various candidates, we should be considering how they address such issues as the nuclear arms race, the relations between east and west, the growing number of refugees, hunger at home and abroad, and the widening gap between rich and poor among the nations and within this country. Overlooking these issues which deeply affect human welfare and even human life has the effect of trivializing both faith and political process.

During our meeting of the House of Bishops, those of us who minister in the United States of America have had in our midst, as an integral part of this body, colleagues from a variety of nations whose present circumstances vary considerably from our own. Some live with the reality of desperate poverty, the lack of political and religious freedoms, the daily possibility of death from civil war, terrorism, or governmental oppression. Our solidarity with these our colleagues is rooted in our shared faith in Jesus Christ. But we and they both know that not a single day passes in their nations which is unaffected, both positively and negatively by the actions of the government of the United States. Let the religious commitments of the candidates be measured by their stands and actions on the questions where human survival and the possibilities of international justice and peace are at stake.

As Christians in these United States, we thank God for our rich political heritage which allows us the exercise of religious faith, free from the constraint of government and free equally to help shape the way that government serves the common good. We claim that heritage best when we are true to our Christian calling to be a people of service in Christ's love, when we are courageous in conviction and tolerant of diversity, and when most of all we are committed to declare, in all that we do and say, that Jesus Christ is Lord, to the glory of God Almighty.



GENERAL ORDINATION EXAMINATION  
1985

SET III (CLOSED-BOOK)

Be kind to your readers and write as legibly as you can. Write 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 only; no pencils. PUT YOUR EXAMINATION NUMBER, THE SET NUMBER, AND PAGE NUMBER ON THE TOP RIGHT CORNER OF EACH PAGE, THUS: 85000

SET III

Question No.

This will help us to keep your pages in order and distinct from other parts of the examination. Please paper-clip the pages together. Use no staples.

You have three and one-half hours to respond to Question A and either Question B or Question C. You may have with you only a clean Bible and a clean Prayer Book (1979) during this time. If you finish in less than 3-1/2 hours, you may turn in your papers.

QUESTION A (REQUIRED)

...the keeping of the Lord's Day is linked with the holding of the principal truths of the Christian Faith. Indeed, Sunday symbolizes the very nature of that faith which makes Christian truths so different from the tenets of other religions.

H. Boone Porter, The Day of Light (Greenwich, Conn.: Seabury Press, 1960), p.49.

Given this claim, discuss the relationship among what "Sunday symbolizes", the Eucharistic Prayers, and the Church's profession of faith as expressed in the Creeds.

(over)

and Either

QUESTION B

Every petition offered to God implies a mandate for human action. When we pray "make us mindful of the needs of others," what is demanded of us? Who are the "others"? What is neediness? How can needs be discerned? What does "mindfulness" imply about our response? When we ask God to "make us" mindful, what are we asking God to do? What is meant by "us"?

or QUESTION C

"Blessed are you poor" (Luke 6:20)

"Blessed are the poor in spirit" (Matthew 5:3)

Who were the poor? Explain your answer with regard to the historical and literary contexts of these quotations, noting especially matters of eschatology, prophecy, and the Kingdom.

Who are the poor today?

What does (or could) their "blessedness" mean today?

GENERAL ORDINATION EXAMINATION 1985

SET IV (OPEN-BOOK)

You receive this set of questions at 4:30 p.m. on Monday, January 7, after you have finished the Coffee-Hour questions. You are to hand in your response to Set IV not later than 9:00 a.m. Wednesday, January 9.

Please respond to ONE of the three questions given below. There is only ONE essay required in Set IV.

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

QUESTION A

Recently a major denomination, concerned about exclusive language in worship, seriously considered changing the baptismal formula to:

"I baptize you in the Name of God,  
Creator, Redeemer, and Sanctifier."

Apart from being a break with the Tradition of the Church, such a change would involve serious theological considerations.

Respond to this proposed change in the light of:

- (a) Matthew 28:16-20;
- (b) theological controversies in the early Church;
- (c) the writings of either Augustine or Tertullian.

OR: QUESTION B

The following passage was quoted in an Episcopal parish bulletin:

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost center in us all,  
Where truth abides in fullness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception--which is truth.  
A baffling and perverting carnal mesh  
Binds it, and makes all error: and to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

Robert Browning, "Paracelsus",

The Complete Poetical and Dramatic Works of Robert Browning  
(Cambridge ed., Boston and New York: Houghton, Mifflin,  
1895), p.18, col.2.

- (a) Comment on the theology implicit in these lines;
- (b) Contrast that theology with: John 1:14, John 6:60-63, John 14:5-7, and John 18:37-38.

OR: QUESTION C

G.O.E. 1985 SET IV (OPEN BOOK),

Directions on reverse side.

QUESTION C

Discuss the understanding of "Law" in three of the following Biblical passages, using two from the Old Testament and one from the New:

Leviticus 19-22

Deuteronomy 29-30

Psalm 119

Matthew 5-7

Hebrews 8-10.

Point out the similarities and differences among the passages you have chosen. Is there a single Judaeo-Christian concept of "Law"? Support your answer from the three passages discussed.

1985 GOE CLOSED-BOOK TEST  
"Coffee-Hour" Questions

Be kind to your readers and write as legibly as you can. Write 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. PUT YOUR EXAMINATION NUMBER AND PAGE NUMBER ON THE TOP RIGHT HAND CORNER OF EACH PAGE, THUS:

85000

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 have taken.)

Please paper-clip the pages together. Use no staples.

You have two and one-half hours to respond to all of the following twelve statements as they might be made to you at the coffee hour or at the church door. Write a paragraph or so on each question. If you finish in less than 2-1/2 hours, you may turn in your papers.

\*\*\*\*\*

1. "When my mother died, I found in her papers a Baptismal certificate which said 'conditional'. What does that mean?"
2. "Why are the 'Historical Documents of the Church' included in the Book of Common Prayer? We don't use them in our worship."
3. "Why doesn't our church accept Mormons as Christians?"
4. "Why don't we take the Bible so literally as other churches do? Does that mean that we are less serious about the Christian faith?"
5. A long-time member of the choir asks: "What are the practical reasons for changing the Hymnal?"
6. "The bulletin for the week says: 'November 3: Richard Hooker, priest.' Who was he?"
7. A man who has been away from church for some time asks, "What is the significance of the bread and wine being brought to the altar in procession with the collection?"
8. "I was in another Episcopal church last week, and the whole congregation read the Collect for the Day together. Is this proper? I thought the priest was supposed to do this."
9. "Why does Paul write to the 'saints' at Corinth? Were the early Christians really that good?"
10. "I've heard of 'excommunication' in the Episcopal Church. What is it? How does it happen?"
11. "My daughter is being married next month and the rector won't let her use the two traditional wedding marches. Why?"
12. "Who is responsible for picking the hymns around here?"