

GENERAL ORDINATION EXAMINATION 1983

SET I

Please respond to PART A, to either (1) or (2) in PART B, and to either (1) or (2) in PART C.

DO NOT sign your name to your answers. Put your registration number, and the set and question number on the right hand top corner of each page.

CANDIDATE'S
REGISTRATION
NUMBER

Be sure to cite your sources, if you use quotations.

PART A

You are the new rector of a parish having 300 potential giving units, i.e. heads of households and single adults. They represent moderate affluence. Even so, the parish has a history of financial struggle, and has been well below diocesan norms both in proportionate numbers of pledges and in the median pledge. To most parishioners, stewardship means the Every Member Canvass, which for years has been conducted by mail. Your predecessor is remembered approvingly by some for having had "*the spiritual good taste and decency*" to avoid talk of money except for diffident and amusing announcements on autumn Sundays and, one Advent Season, a gracious sermon about "Giving is Good for the Soul".

Your Senior Warden was a deputy to the 1982 General Convention. She was stirred by the Convention's affirmation and advocacy of the biblical tithe as the minimum standard of Christian giving. She comes to you with the suggestion that you and she together address Christian stewardship as a priority of parish education and action.

To this end, prepare a written statement of your theology of stewardship, drawing on biblical and theological resources. In your theology you have a particular concern to relate the doctrines of creation and of justification to the issue of Christian stewardship. Keep in mind that your statement is a response to the emergence of lay leadership, and is a position paper for the senior warden and ultimately for the parish as a whole, as well as for yourself.

PART B (1)

You are on the clergy staff of a parish in a large university community where there are five major denominational seminaries. An inter-seminary student discussion group has asked you to talk about the Chicago-Lambeth Quadrilateral in relation to Church unity.

Give a resume of your talk to them, including the answers to the following:

- What is the Quadrilateral?
- What was its history and background?
- What does it mean?
- What is its standing in contemporary Anglicanism?

Illustrate your talk with a commentary upon the Quadrilateral in relation to either:

- 1. The Anglican/Roman Catholic International Consultations
- or the
- 2. Lutheran Episcopal Dialogue

PART B (2)

We find the following text in the book of Acts: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." The Sunday after this was read in your parish church, the Adult Study Class asked you to speak to them about Christian history during the first five centuries. The class members were particularly interested in the long period of preparation for baptism which developed during these centuries. They saw the development of this period of preparation as a key to the Church's understanding of initiation and worship in a society which was unfriendly and often hostile to Christian faith. Specifically, the class members raised two questions:

1. How was the early Christian's understanding of Church membership related to their concept of ministry, both lay and ordained?
2. Does the historical background of the first few centuries offer any insight into our contemporary situation.

Summarize what you would say.

PART C (1)

Several members of your congregation are distressed by the decision of the recent General Convention in New Orleans to remove some of their favorite texts from the newly adopted Hymnal. They are particularly troubled that "Once to Every Man and Nation" (Hymnal 1940, #519) and "Turn Back, O Man, Forswear thy Foolish Ways" (Hymnal 1940, #536) were omitted for what newspapers reported as "theological reasons". They do not understand what these reasons can be, and have asked you to address the subject at a monthly parish supper.

1. Describe your understanding of the principles used to select texts for the new Hymnal, and
2. Give an outline of the 20 minute talk in which you will relate these points to either Hymn 519 or 536.

PART C (2)

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

(Prayer Book, Page 265)

You are Rector of a small town congregation of about 100 communicants. In view of the above statement of the observance of Lent:

1. You decide to center your Ash Wednesday service on the Gospel reading from Saint Matthew, and to preach on this passage. Outline the sermon, and choose appropriate hymns.
2. You know that several parishioners see some conflict between Jesus' teaching in Matthew 6:17-18 and the Imposition of Ashes. How do you respond to this perception and how will you incorporate your response into the Ash Wednesday observance?
3. Using some more of the ideas from the quotation on pages 264-65 of the Prayer Book, what ways would you suggest that Lent be observed in this Parish?

GENERAL ORDINATION EXAMINATION 1983

SET II

Please respond to PART A, to either (1) or (2) in PART B, and to either (1) or (2) in PART C. DO NOT sign your name to your answers. Put your registration number, and the set and question number on the right hand top corner of each page. Be sure to cite your sources, if you use quotations.

CANDIDATE'S
REGISTRATION
NUMBER

PART A

Any given biblical lectionary, from the lectionaries of the early Church to those currently in use, has the effect of presenting a selective and reduced canon to the hearer.

Make a case either for or against such selectivity. Include in your answer a discussion of the omission of passages dealing with issues that were controversial when a given lectionary was compiled. Include also critical and theological criteria for such omissions.

PART B (1)

In the pastoral letter of September 1982, the House of Bishops has written:

"Does any Episcopalian wish at this perilous moment for a muted Church, unready to risk the corrective clarity of a heavenly citizenship? This citizenship transcends in prophetic judgment all political systems. All human freedom finally depends on the value of human life and the freedom from paralyzing fear that a transcendent allegiance bestows."

You have read the House of Bishop's Pastoral letter to your parish. The Adult Study Class has asked you to explain the following portions of the quotation above:

1. What is "heavenly citizenship?"
2. What does "prophetic judgment /of/ all political systems" mean?
3. How does human freedom "finally depend on the value of human life?"
4. What kind of freedom does "transcendent allegiance" bestow?

What are your answers to their questions?

PART B (2)

"Certainly there can be no Christian society unless there is a large body of convinced and devoted Christian people to establish it and to keep it true to its own principles. They can and should co-operate with all who share their political hope and judgment at any time. But they must maintain their independence so that they may judge whatever exists, or whatever is proposed, with so much as their faith has won for them of the Mind of Christ."

Racism, nuclear conflict, abortion, and despotic government are among contemporary issues which may elicit loyalty to transcendent values for Christians.

1. As citizens of God's kingdom, what constitutes our responsibility for judgment against conventional values and behavior?
2. When are we required to act as Christians regardless of the consequences? When are we not justified in acting or judging in the name of Christ?
3. In the light of your answers to Questions (1) and (2) above, examine a major contemporary issue, one of the above or one of your own choosing, within the framework of our responsibilities and insights as Christians. In your examination, describe the tensions inherent in our allegiances as Christians and our responsibilities as members of a democratic society.

PART C (1)

One state has recently rescinded a law requiring motorcyclists to wear helmets. A doctor observed publicly, "I don't care if they want to kill themselves. But they usually don't die. They live as paraplegics, burdening their families, their friends, and society - all because they insisted on being free to do what they wanted."

1. Are there moral issues in this situation? If so, why? If not, why not?
2. If there are moral issues, what are they? Why do you say these issues are moral issues?
3. How does the Christian revelation shape our understanding of and response to this situation?

PART C (2)

A 50 year old woman has been hospitalized in a mental institution for the past seven years. Her physicians hold out no hope for her recovery. Her 52 year old husband is well able to provide for her hospitalization and care and intends to do so. He is considering a divorce in order to develop a relationship with another woman. There are no legal barriers to such a divorce. However, the couple's grown children are opposing their father's plans for a divorce. He is an active Churchman and has come to you for advice. Specifically, he wants to know whether his present situation seems to indicate the irretrievable breakdown of his marriage.

1983 GOE CLOSED BOOK TEST

Be kind to your Readers and write as legibly as you can. Write on only one side of the paper. Use letter size paper (8½ x 11) not legal size. Black ink on white paper. PUT YOUR REGISTRATION NUMBER AND PAGE NUMBER ON THE TOP RIGHT HAND CORNER OF EACH PAGE. Paper clip all your pages together. 2½ hours are allotted for this test. If you finish sooner, you may turn in your papers.

Write a paragraph or so in response to each of the following eight questions.

1. The Jerusalem Bible uses the name, "Yahweh" for God. Where did that name come from and what does it mean?
2. In my Bible, the last twelve verses of the Gospel of Mark are printed in small type at the bottom of the page. Why are they printed like that?
3. Does the Archbishop of Canterbury have any authority in the Episcopal Church?
4. Who is allowed to receive Holy Communion in the Episcopal Church?
5. Since we began to use the new Prayer Book, I have become very much aware of references to Jesus' coming again. My neighbor believes that the Second Coming will be very soon. Are we talking about the same event?
6. Why don't churches pay property taxes on their land and buildings?
7. Why do Episcopalians baptize babies? Many other churches don't.
8. Since I am a committed Christian, I support the practice of saying prayers in Public Schools. What do you think?