

GENERAL ORDINATION EXAMINATION 1982

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

CANDIDATE'S
REGISTRATION
NUMBER

PART A

You have been asked to participate in an interfaith dialogue between Jews and Christians. You are to prepare a statement for the dialogue concerning your understanding of "*I am the way, and the truth, and the life; no one comes to the Father, but by me.*" (*John 14:6*) Interpret the meaning of this saying in the light of Johannine Christology. Include Biblical, critical, and theological references and indicate how you would treat the subject before an audience of both Christians and Jews.

PART B (1)

You are the rector of the only Episcopal Church in a town of 30,000. The planning group of the Adult Forum of the parish asks you to present a five unit sequence on how the Episcopal Church has been involved with American History since the Revolution. You will recall H. Richard Niebuhr's typology of the five ways in which the church has related to the society in which it lived:

- (1) *Christ against Culture*, (2) *The Christ of Culture*, (3) *Christ above Culture*, (4) *Christ and Culture in paradox*, and (5) *Christ the Transformer of Culture*.

You remember also that Niebuhr contended that none of those is the ideal relation for all situations but that each has been appropriate at certain times. You also know that Episcopalians have exemplified all five of the attitudes that H. R. Niebuhr identifies, and that different groups of Episcopalians have often taken several of these stances in the same period.

Sketch the five unit sequence using examples of individuals and/or groups within the Episcopal Church since the American Revolution who have taken each of the five positions. In your sketch, discuss the strengths and weaknesses of each response to a particular social situation.

DO NOT discuss the strengths and weaknesses of Niebuhr's typology. Instead you are to use his categories in analyzing the history of the Episcopal Church in the United States.

PART B (2)

The historian Charles Norris Cochrane remarked that one of the effects of Constantine's establishment of Christianity as a state religion was the "use of legislation to improve moral and social conditions, with its inevitable concomitant, a growing confusion between the notions of sin and crime."

Though there is a theory of separation of Church and State in America, there are still remnants of this long history of the establishment of Christianity in our contemporary society -- both in State legislatures and in the national Congress, and also in the pressures upon them from Christian Churches and groups. There is still "confusion between the notions of sin and crime."

Select two issues in our contemporary American scene in Church and State where this confusion exists, and discuss them with reference to:

1. Their historical roots;
2. Their theological and ethical implications for the involvement of the Church in political activity.

PART C (1)

An elderly, much beloved woman, who sang in the choir in your parish for many years, dies without leaving specific instructions for her funeral. Her niece and nephew meet with you to discuss the service. They are not familiar with The Book of Common Prayer and the Episcopal Church, and have assumed the funeral would be held in the funeral home chapel.

Indicate what you will discuss with them concerning the purpose and meaning of the Prayer Book service, "*The Burial of the Dead*", why it is important, and for whom it is important. Describe what specific elements you think this parishioner's funeral service should include and explain your reasoning.

PART C (2)

"The Seder and the Mass celebrate two separate events and embody the collective faith of two unique peoples."
(The Living Church, August 30, 1981)

"The Celebration of festal meals is not appropriate during Holy Week...The Great Vigil...is the Passover Feast of Christians." (The Book of Occasional Services, page 93)

1. Compare the Jewish Seder, or Passover meal, and the Christian Eucharist in terms of Biblical references and historical background. Show, in your comparison how the Jewish Seder and the Christian Eucharist are liturgically related and how each is distinct from the other.
2. In light of the above quotations and in view of your comparison, evaluate the practice of those parishes which include Passover rites in their Maundy Thursday observances.

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SET II

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**CANDIDATE'S
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PART A

A contemporary Roman Catholic theologian has made the following statement:

"There are still some today for whom Christmas counts as the main feast of Christendom and God's incarnation the central dogma. It should however be clear..... that it is not Jesus' birth, but his death and his new life with God which constitute the unmistakable center of the Christian message."

Comment on this statement, answering the following questions: What is the theological significance of each of these:

the birth of Jesus, the incarnation, the crucifixion, and resurrection?

PART B (1)

An article in a recent church publication listed several suggestions how urban parishes can become "tough centers of redemption". It suggests that "to be a place of urban strategy will mean that there are at least ten keys to the church building in pockets of people who aren't members of your church".

The article proposed the following musts:

1. The parish must claim its place as a refugee center, welcoming urban refugees, those who have been beaten out of their land and heritage by the system.
2. The parish must be a place where people are aroused to fight the outside interests which control their lives, with the aid of the parish's mimeo machine and office equipment.
3. The Church must be a place where the connection between decimated cities and the arms race can be seen (by allowing meeting space or office space for outside groups.)

You are the new Rector of a declining city parish which has virtually no ministry in its neighborhood. If you are committed to the foregoing approach to urban ministry, state the biblical, historical, and theological authority for it. If you prefer another strategy, do the same for it.

2001-2002 CLASSICAL EDUCATION JOURNAL

PART B (2)

You live in a city which contains a large Medical Center and Medical School. This Center assists couples who want to have babies by artificial insemination or by surrogate mothers, and the center is developing a program which will enable couples to arrange conception in vitro. ~~THIS IS (1) TO (7) IN THIS OR TWO OR THREE~~

~~SECTION B (2)~~
The professor of medical ethics at the School has asked you to come to his class to discuss the ethical and moral implications of these practices.

Summarize the main points you would like to make in such a class.

PART C (1)

In an address to the National Press Club during his 1981 American visit, the Archbishop of Canterbury stated,

"The Christian church has the supreme responsibility to promote truth and love in the world...."

It is vital that we see modern weapons of war for what they are -- evidence of madness. A number of so-called developed societies are spending their best brains and a very large proportion of their resources planning for the lunatic unthinkable. This is a world where children are dying of hunger while we continue to pour our efforts into preparing for Armageddon."

Granting that the church does, in fact, have such a responsibility as the Archbishop claims, how should the church go about formulating and teaching ethical and moral principles which would begin to counter the "madness" of the development of modern weapons of war?

PART C (2)

"I will soon have to vote on a bill in the legislature requiring public schools to teach 'scientific creationism' as well as evolution. Can you help me find the biblical and theological issues that will help in deciding my vote?"

How do you reply?

1982 GOE CLOSED BOOK TEST

Be kind to your Readers and write as legibly as you can. Write on only one side of the paper. 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 eight questions. You will note that the first six are obligatory, but you should answer either number 7 or 8 and either number 9 or number 10.

Respond to each of the following six questions or comments.

1. One of your parishioners has just returned from an extended visit to Africa and was impressed by the vitality of the Anglican churches there and the presence of Church of England missionary societies. He asks, "Why doesn't the Episcopal Church have missionary societies, as the Church of England has?"

2. "This morning's Gospel spoke of the command to go out and make disciples of all nations and to baptize them. What does this mean for the Episcopal Church today?"

3. A woman of the parish mentions at the coffee hour that her son who lives some distance away receives from his parish an Episcopal magazine promoting Charismatic Renewal. She asks, "What has Charismatic Renewal to do with the Episcopal Church?"

4. A godparent to an infant baptized at a service in which you have assisted comments after the service, "It was a lovely baptism, but why are there all those references to death when we're celebrating a birth?"

5. At the end of a mid-week healing service, a parishioner asks, "When I come next week, would you lay hands on me for the healing of my mother?" Explain why you would answer either "Yes" or "No".

6. "I was surprised to hear in the sermon today that God in the Old Testament is a God of love and mercy and not of wrath and vengeance, as I had thought. Can you suggest some portions of the Old Testament that would help me to understand this statement of yours?"

Answer either question 7 or 8.

7. One of the members of the Altar Guild in your parish asks, "Why can't we celebrate saints' days on Sundays any more?"

8. "Why are John and Charles Wesley in the Calendar of our new Prayer Book? Weren't they Methodists?"

Answer either question 9 or 10.

9. "Why is the Ascension mentioned only in Luke and Acts? It doesn't seem to be described in Matthew, Mark, and John."

10. "Why did St. Mark leave out the Sermon on the Mount?"