

GENERAL ORDINATION EXAMINATION 1981

SET I

Please respond to either (1) or (2) in PART A, to PART B, and 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. Here, and elsewhere in the examination, be sure to cite your sources, if you make use of any quotations.

Candidate's
Registration
Number

PART A (1)

(1) A woman makes an appointment to come to talk to you, and says, "Last week in your Inquirer's Class you said that most of the Psalms were not actually written by David. Jesus seems to say in Mark 12:35-37 that David wrote Psalm 110. I hope you are not going to say that this was one of the Psalms David did not write? If so, who am I to believe--Jesus or you?"

Answer this woman by using both your critical knowledge of Holy Scripture and your pastoral understanding of how to approach such emotionally loaded issues.

PART A (2)

(2) You are in the process of preparing a sermon based upon Psalm 110:1 and Mark 12:35-37. Do an exegesis of Psalm 110:1 which illustrates the original meaning of that verse. Then do an exegesis of Mark 12:35-37 which illustrates what Psalm 110:1 had come to mean in the first century A.D. Finally write a few paragraphs about what these Scriptures might mean to your parishioners today.

Do not write the sermon. Do the exegesis that would support the writing of such a sermon, and show what your main points might be in that sermon.

PART B

The Oxford Movement in the nineteenth century was thought by many at the time to be a revival of medieval understandings of church and society. To what extent was this a just appraisal? What is the evidence for your answer?

PART C (1)

Many avowedly religious groups and individuals were openly involved in the recent American national election campaigns. Some conservative evangelicals, traditionally strong on the separation of Church and State, mounted organized efforts to influence votes because of the stand candidates had taken on particular issues. Some candidates declared themselves "born-again Christians." At least one prominent clergyman declared that God does not listen to the prayers of the Jews. Some Roman Catholic prelates urged defeat of candidates who supported legalized abortions. Nevertheless, some people continued to oppose any such Church involvement in political issues.

How do you understand the relation between our political duty as citizens and our moral duty as Christians? Is there a possibility of conflict between these two duties? If so, how would you resolve such conflict? Which forms of Church involvement in the political process do you consider appropriate? Inappropriate? What biblical and historical material would you draw on in support of your position?

PART C (2)

You are the Rector of a parish in the vicinity of a retirement community. An elderly man and woman, residents of this community who are frequently in your congregation, come to you for counsel. They tell you that they are both widowed, have developed great affection for, and reliance upon, each other, and have been living together for some months. They would like to marry, but are constrained by financial considerations. The woman, upon remarriage, would forfeit part of her income, and their joint resources would be insufficient for their needs. On the other hand, they are committed Christians who are uncomfortable about living together out of wedlock. They have heard that some clergy will, in the name of the Church, bless a union like theirs. They ask whether you will officiate at a "religious marriage", by which they can consider themselves married in the eyes of God, as in their own hearts they believe themselves to be.

How do you respond to this couple? What pastoral, ethical and canonical considerations would inform your response? What implications do you see in distinguishing between a religious marriage and a civil marriage?

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SET II

Please answer one of the questions, in PART A, one of the questions in PART B, and the question 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. Here, and elsewhere in the examination, be sure to cite your sources, if you make use of any quotations.

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PART A (1)

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sin, and have raised *them* to the new life of grace. Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen*.

Identify the Biblical sources of the theological content of the above Collect. What is your theological understanding of the grace of Baptism.

How does the doctrine of grace offer a model for the theology and practice of prayer?

PART A (2)

Members of an adult study group in your parish have asked you to help them in their discussion of the doctrine of the Trinity. They say they find this doctrine antiquated, unintelligible, or irrelevant. They do not understand, they say, how this doctrine is concerned with such basic issues as the nature of God, His relation to the world, or our knowledge of Him. They ask you to make a fifty-minute presentation to their group next Sunday explaining the Trinitarian doctrine and showing its relation to their understanding of God.

Submit a precis of your presentation. The precis should be a documented analysis of the issues you think it necessary to clarify in order to explain this doctrine and its religious significance. In addition to the sources you employ in your analysis, you should also include in the precis some recommendations of additional material the group can use for further study of the Trinitarian doctrine.

PART B (1)

The Canon authorizing the examination you are now taking specifies that you be tested for proficiency in "Christian Ethics and Moral Theology."

What is "Christian Ethics"? What is "Moral Theology"? Giving specific illustrations, show how these two theological disciplines are similar and how they differ from each other.

PART B (2)

Flip Wilson has been amusing saying, "The devil made me do it!" Individuals accused of crimes are frequently inclined to plead a lack of personal responsibility for their actions, not because of the devil, but because they claim that drunkenness, the use of drugs, or some other addiction made them incapable of controlling themselves.

From a Christian moral theological position, does addiction to, or the influence of, alcohol or drugs exculpate a person from responsibility for his or her actions? If so, to what extent? You are expected to answer this question using the particular terms, categories, concepts, and techniques of Anglican Moral Theology as well as from contemporary insights of the social sciences.

PART C

You are rector of a moderate size parish. As Lent approaches, you reflect on the place of the Palm Sunday Service in the paschal pilgrimage from Ash Wednesday to Easter Day. You are particularly concerned with planning a service which includes appropriate music, decoration, ceremonial, the Passion Gospel, and the Celebration of the Holy Eucharist, and which is in keeping with the Prayer Book understanding of the Palm Sunday observance.

(1) Outline such a service.

(2) Describe how you would work with others to arrange for the planning and assignment of responsibilities for this service.

1981 GOE CLOSED BOOK TEST

COFFEE HOUR QUESTIONS

Be kind to your Readers and write as legibly as you can. 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. Two and a half hours are allotted for this test. If you finish sooner, you may turn in your papers.

Write a paragraph or so in response to any eight of the ten questions.

1. There is something in the back of the new Prayer Book called "The Chicago-Lambeth Quadrilateral." What's that all about?

2. A parishioner says to you, "This morning in the Confession in the Prayers of the People (Form VI) we asked God to forgive us our sins 'known and unknown'. How can there be an 'unknown' sin? I thought you had to know when you were committing a sin. Can you really sin without knowing it?" How would you respond?

3. You mentioned in your address something you call "ascetical theology." What is that?

4. You are asked by a parishioner, "What are mortal and what are venial sins? Does the Episcopal Church make this distinction?" What is your answer to these questions?

5. A parishioner recently returned from a visit to England brought you a parish bulletin which noted that January 30 was the day for the commemoration of King Charles the Martyr. Your parishioner asks, "What issues did the King stand for which made his enemies feel it necessary to kill him?"

6. What does the Bible say about Hell?

7. At a Sunday service the first Scripture reading was from Ecclesiasticus. At the coffee hour a member of the adult Bible class asks, "You listed the first lesson in the bulletin as from Ecclesiasticus, but in looking through my Bible I can't find any book by that name. Why did we have a lesson that is not in the Bible at all?" How would you respond?

8. A conservative layman asks, "Now that the Church has organized the Urban Coalition, does that mean we are going to give our money to all sorts of radical groups again?" What can you tell him about former empowerment efforts which our Church made? How would you describe to him the major thrust of the Urban Coalition since its organization?

9. A woman in your parish has read a newspaper article having to do with the persecution of Christians in Egypt. She asks, "How does it happen that there are Christians in Egypt, a country I always thought was completely Moslem?" What would be your reply?

10. A member of your congregation in a small town in the southwest tells you that the senior warden is employing undocumented Mexicans in his beef packing plant in town, and asks you whether you think a man who is doing that should continue to be senior warden. What would you say or do?