

GENERAL ORDINATION EXAMINATION 1980

SET I

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

You have given a talk to your adult class regarding the theological significance of the historical Jesus. An interested parishioner says that the actual details of Jesus' life, even if we could know them, are irrelevant. All that is needed, he maintains, is a faith encounter with the risen Christ.

How will you help this parishioner think through his Christological views, especially the dichotomy which he assumes to exist between the Jesus of history and the Christ of faith? What biblical, historical, and theological resources might you employ? What assumptions will determine your choice of resources? How will these assumptions affect your strategy in helping this person?

PART B (1)

From Canticle 8, The Song of Moses, BCP p. 85: "I will sing to the Lord . . . the horse and its rider has he hurled into the sea . . . The Lord is a mighty warrior; Yahweh is his Name. The chariots of Pharaoh and his army has he hurled into the sea; the finest of those who bear armor have been drowned in the Red Sea . . ."

"Singing this canticle at Morning Prayer causes me great discomfort," a parishioner says to you. "It portrays a revengeful God who is anxious to kill all those who oppose His Chosen People. How can we believe in a God who is that much like a biased, prejudiced human being? Why don't we just keep to a New Testament understanding of God?"

Construct an answer to this parishioner's question which deals with the following issues: (a) the frequent assertion that the God of the Old Testament is a "God of Wrath", but the God of the New Testament is a "God of Love," (b) the legitimacy or illegitimacy of using such biblical passages in a typological sense.

PART B (2)

Hebrews 10:26-27 "For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries."

You have been asked by several new members of your adult class to explain the meaning of this text, and to tell them whether it means that there is no more hope for those who have deliberately sinned after they were converted. The members wish to know if these verses mean that true Christians are no longer sinners, and that those who do sin are no longer truly Christian.

You ask them whether they had also read Hebrews 6:4-6. When they say that they have not, you request them to read that passage and tell them that at the next meeting you will respond to their questions in the light of both Hebrews 10:26-27 and Hebrews 6:4-6.

What biblical basis do you have for your response, and how would you illustrate the Church's teaching on this matter from church history, theology, and liturgy? What pastoral considerations are involved in the question at issue?

PART C (1)

A young, well-educated woman comes to you for counsel. You are aware she has recently been under considerable emotional strain. She says that she has been having very vivid dreams and some extremely realistic daytime fantasies in which religious answers to her problems come to her in the form of visual symbolism. She wants to know whether these dreams and "visions" are from God or from the Devil. She asks you, as her pastor, to help her decide whether these kinds of experiences mean that God is talking to her, that the Devil is talking to her, that she needs psychiatric assistance, that she needs religious counselling, or that she needs some other kind of aid.

What biblical, psychological, theological, pastoral, or other insights would inform your advice to this woman? Discuss how you would proceed in the light of these insights.

PART C (2)

A member of your congregation is in the hospital with what has been diagnosed as a terminal malignancy. In your previous visits to him, he has seemed to feel both intense guilt and extreme anger over having cancer. On your present visit, he says he wishes to talk to you about a service of healing.

What do you perceive to be the issues that need to be dealt with in this situation? How would you respond to the request for the service of healing?

GENERAL ORDINATION EXAMINATION 1980

SET II

Please answer the question in PART A, and one of the questions in PART B. 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**

The questions selected for this Set were chosen with the realization that they are to be answered in one day's time. Little or no research is either required or desirable. The first question is a "think" question about how one makes ethical judgments. Scientific knowledge is not one of the canonical subject matters.

PART A

Many matters of ethical importance for the Church claim to be based, at least in part, upon scientific knowledge about the world and people. Several examples are: verification of the provisions of the SALT II Treaty, amnio-centesis, ecological and energy conflicts like the snail darter and the dam, the issue of nuclear fission or nuclear fusion, genetic "engineering," or the bio-genetic determination of the human sexual condition, whether homosexual or heterosexual.

Using two of these — or any other similar issues — please answer for each the following questions:

- (1) What would you need to know in order to have an opinion about it?
- (2) How much more would you need to know to offer an ethical or theological judgment?
- (3) How would you get this additional knowledge?
- (4) On what basis do you trust the resources or authorities you would use to obtain the necessary additional knowledge?

PART B (1)

You have been asked to address the high school student group in your parish. They have been curious about the meaning of "Body" and "Blood" in the Eucharist and wonder if it is appropriate to use these terms today.

Outline the talk you would give, and identify your references from Scripture, History, or other sources.

PART B (2)

Choose either Hymn 5 or Hymn 66.

- (1) Explain the content of the words in terms of theology, and of Biblical references.
- (2) State your expectations of how the spirit and character of this hymn, as sung to the melodies in *The Hymnal 1940* might affect a congregation. (There is a third tune suggested for Hymn 66 in the Supplemental Tunes added to recent printings of *The Hymnal*. Since this is not readily available to all candidates, do not include it in your discussion.)
- (3) When and how is this hymn most appropriately used in public worship?
- (4) Should this hymn be included in a future revised version of *The Hymnal*? State the reasons for your answer.

GENERAL ORDINATION EXAMINATION 1980

SET III

Please respond to PART A. Answer one of the questions in PART B, and one of the questions 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

The professor of Medieval History at the college in your community has to be away, and has asked you to lecture to his class on a Church-related topic in the field. Outline in detail the lecture you would give on one of the three subjects below:

- (1) The rise of monasticism in the western Church, and the contribution of the monastic movement to the life of the Church, to the expansion of Christianity, and to Western civilization.
- (2) The role of several antecedent movements in preparing the way for the Reformation.
- (3) The contributions of several important individuals whose work and witness prepared the way for the Reformation.

PART B (1)

You are on the staff of what was a strong parish until about ten years ago. Since then, in common with our Church nationally and with most of main-line Christendom, its membership has dropped by about one-sixth. Change in the neighborhood may have been a factor in this loss. The Vestry, concerned about financial support of the parish program, urges the practical need to restore and increase the membership. Other members seek ways, other than day care centers and community programs, of relating to new residents in the neighborhood. A number of members have been touched by renewal movements in the Church, and want to share the good news of salvation in Jesus Christ. The situation in its entirety is to be taken up at the annual meeting of the parish.

You will address the meeting. Draft the address in which you define and discuss evangelism from the perspectives of the Bible, Anglican tradition, and the social context. Conclude your talk with a suggested program by which the parish may become involved in evangelism.

PART B (2)

Some of your parishioners have been deeply moved by the suffering and heroism of the Church in Uganda and by its vitality and rapid growth. They would like, as part of their response to Venture in Mission, to provide financial assistance for the Church there, but they want to be responsible and well-informed on any decisions to be made. They come to you to ask your assistance in developing a program of study and action for the parish.

How will you respond? What sort of program would you propose and what will be your role within it? Indicate what resources will be needed and how the program will take into account:

- (1) The basis for Christian Mission;
- (2) The autonomy and indigenous character of the Church in Uganda;
- (3) The relationship of the Episcopal Church to the Church there;
- (4) How the Episcopal Church has undertaken missionary work overseas, particularly in relation to Islam;
- (5) How one might weigh the priority of assisting the Church in Uganda with other needs or priorities, at home or overseas.

PART C (1)

You are curate of a large downtown parish. Many whites have moved out of the area, and the population is now largely blacks, Puerto Ricans, and other Hispanic or ethnic minorities. Recently, whites, under the pressure of conservation of energy, have begun to move back into the downtown area.

Legislation is being prepared to rezone the residential portions of the area to encourage the building of townhouses and condominiums for middle class buyers. Your parish has been asked to take the lead in supporting this legislation.

1. What position will you take on this proposal?
2. What considerations will guide your decision?
3. What resources will you employ in dealing with these considerations?

PART C (2)

Three black colleges affiliated with the Episcopal Church are asking for support. The president of one of these colleges writes you as Rector of your parish and asks permission to speak at your Adult Forum in order to justify the request for support.

A member of your parish, who was a Deputy at the Denver General Convention, tells you that when the budget proposals were presented she voted against financial aid to black colleges. She urges you to give her equal time in the Forum.

How do you answer each person? Justify your answer.

1980 GOE CLOSED BOOK TEST

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 hours are allotted for this test. If you finish sooner, you may turn in your papers.

Write a paragraph or so in response to six questions. You will note that the first four are obligatory, but you should answer either number 5 or number 6, and either number 7 or number 8.

1. Identify the issues to which St. Paul was responding in the Epistle to the Galatians.
2. How did the absence of the episcopate affect the Church of England in the American colonies?
3. What does the Church mean by calling the Holy Scriptures "the Word of God"?
4. How would you justify selective conscientious objection to war?

ANSWER EITHER FIVE OR SIX

5. A signed feature article in the New York Times on the 1979 General Convention refers, without qualification, to Henry VIII as the founder of the Church of England. Respond to this comment in the form of a brief (300 words or less) letter to the editor of the Times.

6. Describe the major theological differences between Luther and Erasmus.

ANSWER EITHER SEVEN OR EIGHT

7. What are the significant differences in the Church Year as given in the Calendar and related material in the 1979 Book of Common Prayer and the Calendar and related material in the 1928 Book of Common Prayer?

8. Two texts of the Nicene Creed are printed in the Book of Common Prayer. Identify three major differences in wording between these texts, and state briefly the significance of each difference.