

GENERAL ORDINATION EXAMINATION 1975

SET I

Please answer the question in PART A, 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 at the top 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

Real questions arise in people's minds out of their life experiences, and the Christian response to these questions should be influential in their thinking and in their lives.

You have recently moved to a new cure. You are notified that an elderly man who, with his wife, attends your parish infrequently, has died suddenly after a heart attack. The couple is childless. As you minister to the widow, it becomes clear to you that she is seeking answers to two questions, "Why did my husband die first?" and "How can life have any meaning for me now?".

1. HOW do you respond to her, and on what resources could you draw as you continue to minister to her?

At an ensuing visit in the course of this continued ministry, she asks you directly, "What do you believe about death and why?".

2. RESPOND to her question.

PART B

Draw on your memory and think a bit as you answer one of these three questions. Minimum research should be needed.

1. The ecological crisis has become more than simply the threat of pollution. It has been compounded by food and energy shortages, universal inflation, and a growing gap between rich and poor.

The Episcopal Radio-TV Foundation Center in Atlanta has asked you to prepare a fifteen minute radio talk, "The Ecological Crisis : The Church's Concern, Challenge, and Response."

WRITE your talk, bearing in mind

- a. The Doctrine of Creation,
  - b. The concept of Christian stewardship,
  - c. The role of church and society,
  - d. Major ethical dilemmas,
  - e. Your radio audience, and
  - f. Your precise limitation of time.
2. A member of the youth group in your parish invites you to be in a program at the local high school. As a minister you will join a physician, a sociologist, a teacher, and a lawyer on a panel discussing medical/genetic ethics. You accept the invitation. During the question period a student asks you, "If I understand correctly, we can now, by artificial insemination, breed human beings like cattle and soon we will be able to manipulate genes to tailor people like clothes. It seems to me we are taking over from God our Creator. Shouldn't all this research be prohibited?"
    - a. WHAT is your reply?
    - b. CITE the resources you would have had in mind as you spoke.
  3. An adult discussion group meets weekly in the parish during the fall months. They have decided to study and discuss the subject of "Religion and Revolution." You have been asked to respond to the following statement at the next meeting of the group.

The roots of religious consciousness can, and often do, envelop the established social system with a protective coating. But there are times when they do just the opposite. Today may be just such a time. Growing up all around us is a renewed transforming collective ceremonialism and an ascetic transcendence deriving from, or at least informed by, a revitalized Augustinian Holy City. Both are brought together into a social focus by an equally transforming civil religion. These three sources may ignite in a flash of religious consciousness that can detonate social explosions the like of which the world has not seen since the beginning of the Christian era.

If the stimulus to revolution and political transformation in our time does come from the roots of the religious consciousness, our social analysts will be in for some surprises. The models they will have to turn to are not the Paris Commune of 1871 and Lenin but, rather, Savonarola and the Children's Crusades; not the dictatorship of a new proletariat, but the political expression of a revolutionary fervor drawn from our new charismatic religious movements.

(H. Wheeler, CENTER MAGAZINE, Sept-Oct, 1974)

Using scriptural, theological, and historical resources, WRITE the presentation you would make supporting or challenging the statement about the role of religious consciousness (particularly the new charismatic religious movements) as a stimulus to revolution and political transformation.

#### PART C

Priesthood, women, and canons! Who would have thought these subjects would appear on the 1975 GOE? Choose one of these three questions.

1. At a diocesan conference of members of the clergy and laity on "The Meaning of the Sacraments," a young lay person asked the following questions :

Why do we always need a priest to celebrate the Eucharist? If a group of Episcopalians wanted to have the Eucharist and no priest was around, why couldn't they? The Church says its OK for us non-priests to baptize at special times. So why can't we have the Eucharist without a priest?

HOW do you reply to this young person?

2. In a nearby parish without a priest, there is controversy over the recent service in which a woman was a layreader. Until that occasion, women's roles in worship had been limited to the traditional ones, such as singing in the

choir. On the first Sunday she served, some of the congregation walked out in protest. The controversy crosses all the usual dividing lines. As many women are opposed to the female layreader as favor her. Young people join older ones in opposing and supporting the issue. Established members and newly arrived ones are aligned on either side in about equal number. Race is not a factor in the conflict.

You have been asked by the vestry to meet with them to help them deal with their concerns. It has become apparent that both the parish and the vestry are split over this issue. You are preparing your final report to the vestry, and the whole question of women's place and function in the Church is before you.

WHAT is your analysis of the situation and what will be your recommendations?

USE theological, liturgical, and contemporary resources to support your analysis and your recommendations.

3. From the apostles' time (cf. Acts 15) the Church in its councils, synods, and conventions has legislated what it believes to be for the good of the Church, and in accordance with the will of the Spirit.

It is with this persuasion that the Episcopal Church has established a Constitution and Canons for its governance. It does not consider Canon Law to be infallible or ir-reformable, but it expects its members, clergy and lay, to give it conscientious obedience. "Conscientious obedience", however, implies limits beyond which the individual is obliged to ignore Canon Law.

ANALYZE the present Canon Law to indicate

- a. Its purpose,
- b. Its content,
- c. Its authority,
- d. The limits of its authority.

(Wherever applicable show scriptural and theological basis for your answer, and give examples from history and/or the contemporary scene.)

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PART A

What doth the GOE require of thee in this question? Not political opinion or discussion of the pragmatic consequences of what Presidents did in 1974, but awareness of wider "dimensions." 2000 words or less.

President Nixon's resignation, President Ford's pardon of Mr. Nixon, and the varying attitudes and opinions among the members of the congregation about these events have led a group of adults in your parish to request a Lenten Program to discuss "Justice and Mercy : Christian Ethical and Moral Dimensions." You have agreed to work with this group.

1. What resources would seem most appropriate for this Lenten Program? Would you encourage the people to share their personal feelings? Why? How would you go about designing the first session of the group?
2. EXEGETE a biblical passage of your choice to complement this program and outline a sermon that you will use. Indicate when you will preach it and why you would choose that timing.

PART B

An Oriental who took the 1973 GOE objected to questions about minority groups being only concerned with Blacks. Choose one of these two questions and answer from a general perspective or from whatever ethnic or minority base you prefer.

1. Compensatory educational efforts on behalf of certain minority group students have been the source of controversy in recent years. The DeFunis case, on which the U.S. Supreme Court declined to rule definitively in the spring of 1974, is the most recent instance.

The controversy in that case developed because the University of Washington Law School had sought to increase its enrollment of Blacks, Chicanos, Puerto Ricans, and Amerindians by setting up special admission criteria. This policy had resulted in the admission of some minority students whose academic records and Law School aptitude scores were inferior to those of white students who were rejected.

Opponents of such programs of compensatory admissions policies have described this practice as race discrimination in reverse. Proponents have defended this practice as an effort to compensate for past injustice.

In an essay of not more than 1500 words, STATE your position on the use of compensatory admissions criteria for previously disadvantaged groups. In your answer, INCLUDE ethical, moral, scriptural, and historical resources to support your position.

2. The past decade has witnessed a resurgence of expressed group awareness among American ethnic groups. This trend has been enriched and stimulated by such works as Novak's The Rise of the Unmeltable Ethnics, Schrag's The Decline of the WASP, DeLoria's Custer Died for Your Sins, and Carmichael and Hamilton's Black Power. Organizationally, it is reflected in such groups as the Italian American Civil Rights League, the American Indian Movement, La Raza, and the Jewish Defense League. On campuses this trend has resulted in a proliferation of departments of ethnic studies.

CHOOSE an American ethnic minority and WRITE a 1500 word essay in which the following matters, among others, are considered :

- a. The historical context of the rise of ethnic consciousness within the group;
- b. Inter-ethnic alliances and conflicts;
- c. The prospects of such lines of development as
  - 1) eventual assimilation into Anglo-American cultural norms,
  - 2) the melting pot theory,
  - 3) cultural pluralism;
- d. Moral and ethical implications of (c) for the future of American society.



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PART A

Note that "summarize" and "identify" are action verbs. Take them literally. Diocesan newspaper articles are modest in length.

You are a member of your diocesan Liturgical Commission. At this point in Trial Use in your diocese, there remains objection to major Prayer Book revision among some members of the clergy and laity. You have been asked to draft an article for your diocesan newspaper, to be discussed and edited by the commission, in which you

1. Summarize the steps toward revision of the Prayer Book since 1928 (history and method), showing parallels to and differences from previous Prayer Book revision;
2. Identify and respond to reasons for revision of the Prayer Book;
3. Identify and respond to reasons for opposition to the Prayer Book revision at this time.

WRITE THE DRAFT OF THIS ARTICLE.

PART B

Each of us has special interests. Each has his or her own hopes, fears, and rejoicings. Perhaps each has a vocation to a particular specialty in ministry. Write as much or as little as seems wise to you.

LIST three (3) to six (6) key issues facing the Church today.

CHOOSE one of these issues that you have not already dealt with at length in this examination, and

STATE your own position in some detail.

GIVE your rationale for holding this position.