

2019 General Ordination Examination

Scale of General Criteria

Evaluators weigh GOE answers with the following in mind: *perception (and analysis)* of issues; *application* of resources; *demonstration* of knowledge; and *articulation* of views. These factors are implicit in all the two-level scales used for the entire GOE. Together with the two-level scales for each individual set, these factors give Evaluators clear criteria for deciding how well a paper addresses the questions. The two levels of these general criteria represent proficiency in the area being tested or a lack thereof, in accordance with Episcopal Church Canons III.15.2-4.

Proficient: The response gives evidence of a sound and perceptive understanding of the basic issues raised by the question(s) and how those issues relate to the canonical area being tested. Written presentation is clear and organized with apt use of source material.

Not Proficient: The response indicates largely erroneous, minimal or no understanding of essential issues in the area being tested or does not answer the question asked. Arguments that the paper offers may be flawed, ineffective or incoherent. Writing may be unclear, with little, inept or inappropriate use of sources.

Set 1: History of the Christian Church

Open Resources

Women have exercised Christian leadership in various ways throughout history. For a large diocesan gathering (250+) of Episcopal women (lay and clergy), provide **three** historical sketches to celebrate female Christian leaders from different historical periods whose lives and work have enduring significance. The three sketches should total approximately 1,000 words.

Your first two sketches should illustrate vividly how these women's ministries were shaped by their unique historical contexts. They should highlight particular ways in which the witness and contributions of these women might continue to resonate in a modern context where women have a wide range of vocational possibilities. For these first two sketches:

Choose one sketch from

1. Early Christianity, after the biblical period (late 2nd century-7th century)

or

2. Medieval Christianity (8th century-14th century)

and one sketch from

3. The period of the Catholic and Protestant reformations (15th century-18th century)

or

4. The 19th century and early (pre-1940) 20th century.

Your third sketch should be of a more recent female leader (post-1940, lay or ordained) from The Episcopal Church or the wider Anglican Communion, and should highlight connections, tensions, continuities or discontinuities between her vocation and those of the other women you profiled.

**To reiterate, you should write three sketches in all, approximately 1,000 words in total.
Scoring Rubric**

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
<p>Sketches 1 & 2</p> <p>Examples from TWO of the historical eras (#s 1-4)</p> <p>Historical accuracy</p> <p>Concern for audience engagement</p>	<p>Sketches identify significant figures from each of the chosen historical periods</p> <p>Sketches effectively evoke the historical context in which the women lived</p> <p>Sketches vividly express the major contributions each female leader made to the history of the Church and Christian discipleship</p> <p>Sketches offer compelling reasons for continued commemoration of the chosen women's lives and times</p>	<p>Sketches do not reflect the specified historical eras</p> <p>Sketches do not provide adequate historical context or do not clearly identify major contributions of the women selected</p> <p>or</p> <p>Sketches contain multiple factual errors</p> <p>Sketches copy and paste biographical information from resources such as <i>Lesser Feasts and Fasts</i>, <i>A Great Cloud of Witnesses</i> or the Internet without attempting to engage the interests of the intended audience</p>
<p>Sketch 3</p> <p>ONE example from The Episcopal Church/Anglican Communion since 1940</p> <p>Historical accuracy</p> <p>Historical parallels</p> <p>Concern for audience engagement</p>	<p>Identifies a significant figure from the modern era, making it clear why she is a worthy exemplar</p> <p>Draws connections between the contemporary figure and those commemorated from the two earlier historical eras</p> <p>Sketch is vivid and compelling</p>	<p>Does not make a persuasive case that the modern figure was/is/promises to be as significant or comparable with the historical women selected in the first two sketches</p> <p>Does not draw direct historical connections between the work of the contemporary woman and the earlier ones</p> <p>Recites facts with little or no attempt to engage the interests of the intended audience</p>

Set 2: Christian Theology

Open Resources

You are a full-time Rector of a parish. Over the course of the past year you have heard several concerns in response to language around sin in worship services during Lent. One couple shared that it found language of sin and death “disturbing.” Another believes that “all that talk about sin is not what The Episcopal Church is about,” and that it will hinder the parish's ability to attract new members, particularly younger ones. Still others wonder whether focusing on one’s personal sins distracts from the imperative for social justice and change.

You have decided to write an article of approximately 1,000 words for the parish newsletter. This should be a theological reflection and pastoral response to what you have heard in the parish. Provide your understanding of a Christian theology of sin, grounded in Anglican tradition, within the overall context of God’s redeeming grace and forgiveness.

As part of your article, explain how **one** of the following exemplifies your understanding of sin, redeeming grace and forgiveness:

- the Confession of Sin (from the Book of Common Prayer or *Enriching Our Worship*) or
- Great Litany from the Book of Common Prayer
- or
- one component of the Ash Wednesday or Good Friday liturgies

(For example, the Exhortation from Ash Wednesday or the Solemn Collects from Good Friday – **one** element or component, not the liturgy as a whole)

Incorporate a theological work by an Anglican theologian active in the Anglican tradition after 1500 A.D. that supports your understanding.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Theological reflection on sin and redemption	Demonstrates a clear and concise theological understanding of sin consistent with the tradition of Anglican theology, as well as an understanding of the relationship of sin to grace and forgiveness	Presents an understanding of sin that is not consistent with the Anglican tradition or Presents an understanding that is ambiguous or only superficially addresses concepts of sin and redemption or Does not articulate sin in its relation to grace and

		redemption
Supporting references	<p>Provides relevant supporting reference from</p> <p>↳the Confession of Sin (from the Book of Common Prayer or <i>Enriching Our Worship</i>)</p> <p>or</p> <p>↳Great Litany from the Book of Common Prayer</p> <p>or</p> <p>↳ONE component of the Ash Wednesday or Good Friday liturgies</p> <p>and</p> <p>Provides relevant supporting reference from an Anglican theologian active post-1500 that supports and deepens the theological understanding of sin and of its relationship to grace and forgiveness</p>	<p>Does not provide the references from the Book of Common Prayer and an Anglican theologian active post-1500</p> <p>or</p> <p>Provides a reference that is not from</p> <p>(the Confession of Sin (from the Book of Common Prayer or <i>Enriching Our Worship</i>)</p> <p>or</p> <p>Great Litany from the Book of Common Prayer</p> <p>or</p> <p>ONE component of the Ash Wednesday or Good Friday liturgies)</p> <p>or</p> <p>Provides references that do not enrich and support the theology of sin and redemption outlined in the rest of the response</p>
Theological understanding grounded in pastoral response	<p>Incorporates and addresses the pastoral discomfort with sin expressed by members of the congregation</p> <p>and</p> <p>Makes clear connections from the liturgical sources in response to the discomfort expressed</p> <p>and</p> <p>Addresses larger questions of sin and forgiveness with pastoral sensitivity</p>	<p>Minimizes the place of sin and redemption within Christian theology, piety and praxis</p> <p>or</p> <p>Does not address the pastoral concerns from the congregation</p> <p>or</p> <p>Addresses them in a way that is inconsistent with the liturgical examples and the understanding of sin and redemption cited elsewhere in the response</p>

Set 3: The Holy Scriptures

Open Resources

Exodus 6:1-7
Philemon 8-21

Both the Old and New Testaments demonstrate that the richness of life to which humans are called embraces the glorification of God and the fulfillment of humanity.

Enslavement, in its many forms, is an offense against God's glory and human dignity. The institution of slavery has changed considerably over the centuries. The control of human bodies in the time referenced by the Exodus story, the book of Philemon, and in our time are all vastly different.

In an answer of approximately 1,000 words:

- Discuss the enslavement of people, giving careful attention to the literary, historical, and theological contexts of these two passages (Exodus 6:1-7 and Philemon 8-21), and comparing and contrasting the views of slavery implied in each passage (800 words).
- Discuss how these passages might be brought to bear on one present issue, such as human trafficking, or the legacy of institutionalized enslavement of humans in the United States or other countries (200 words).

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Exegesis – literary, theological, historical contexts	Demonstrates a clear understanding of the tools of exegesis, including literary, theological and historical contexts	Offers incomplete or inaccurate exegesis of either text. Does not incorporate all the elements of exegesis: literary, theological and historical context
Views of slavery	Offers insight on the different accounts of slavery in the different time periods of these Scripture passages	Pays little or no attention to the view of slavery described in the passages or Does not show insight into the comparison of the two passages or Considers all manifestations of slavery to be essentially the same

Application of passage to present	Aptly and coherently applies these passages to a current issue – one cited in the question, or one of similar gravity	The application of the passages to a present-day issue inapt, insufficient or absent or The passages are applied to an issue that is not a violation of human rights or human dignity
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Set 4: Christian Worship

Open Resources

The 2018 General Convention adopted a resolution authorizing “the ongoing work of liturgical and Prayer Book revision for the future of God’s mission through the Episcopal branch of the Jesus movement” (Resolution A068). That resolution included these principles for revision:

- That such revision utilizes the riches of Holy Scripture and our Church’s liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship
- That our liturgical revision utilize inclusive and expansive language and imagery for both humanity and divinity
- That our liturgical revision shall incorporate and express understanding, appreciation, and care of God’s creation

Select one of the principles above. In an essay of about 1,000 words, give equal attention to each part below:

- Articulate an argument for how the 1979 Book of Common Prayer incorporates the principle you have chosen. Cite at least one specific text or rubric from that book and explain how the material you cite illustrates your argument.
- Articulate an argument for how the 1979 Book of Common Prayer does not incorporate that same principle you chose. Cite at least one specific text or rubric from that book and explain how the material you cite illustrates your argument.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Principle addressed by the 1979 BCP	Clearly names one of the three principles given and Cogently argues how the 1979 BCP addresses the chosen	Does not select one of the principles explicitly or Neglects to discuss how the 1979 BCP addresses the

	principle	principle or Discusses the principle and its articulation in the 1979 BCP in a shallow or superficial manner
Principle not fully addressed by the 1979 BCP	Discusses how the 1979 BCP falls short of fulfilling the principle, and makes a clear and persuasive argument	Does not explain how the 1979 BCP falls short, or provides incoherent or jumbled reasoning
Selection of Evidence	Cites one or more specific texts or rubrics from the 1979 BCP for both parts 1 and 2 and clearly explains why the cited material is relevant to the argument	Does not cite any text or rubric, or Cites material that is not relevant to the argument, or Cites extensive quotations from the 1979 BCP or other materials in a clear effort to fulfill the requirement of presenting an essay of 1,000 words

Set 5: Christian Ethics and Moral Theology

Open Resources

A parishioner approaches you and wants to discuss the Rev. Dr. Martin Luther King, Jr.’s statement that “The arc of the moral universe is long, but it bends toward justice.” (*Where Do We Go From Here*, 1967). The parishioner points specifically to the ways that issues of race and ethnicity have come to the foreground of public debate with the rise of white supremacist groups, police shootings and the Black Lives Matter movement, immigration controversies, and the appropriation of lands from indigenous people. The parishioner points to the recent critique of King’s theology by Ta-Nehisi Coates, who notes that his own “understanding of the universe was physical, and its moral arc bent toward chaos then concluded in a box.” (*Between the World and Me*, 2015).

In an answer of approximately 1,000 words, articulate a response to the parishioner that engages critically and theologically with the statements made by both King and Coates. The answer must identify the respective socio-historical contexts and engage the different worldviews of the authors. An adequate answer must also draw on rules, principles, narratives or virtues, and may cite Christian moral theologians to construct a Christian moral response to racism. The answer must address the following:

- While the quotation from King situates his thinking within a decidedly Christian moral vision, what might be added or how might the statement be qualified?

- While the quotation from Coates does not arise from a Christian moral vision, what can be learned from his perspective?
- How would you incorporate these two perspectives in response to the parishioner in a coherent and contemporary Christian moral response to racism?

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Socio-historical contexts	Accurately identifies the relevant features of the socio-historical context of each statement	Insufficiently identifies the relevant features of the socio-historical context of either statement
Different worldviews	Sufficiently describes the different worldview of each author as reflected in the two statements	Equates the statements or Attempts a simple harmonization of the statements or Does not address either statement's implicit worldview
View of King's statement	Analyzes King's statement critically and theologically, and clearly describes how it might be added to or modified in a contemporary theological response to racism	Does not engage King's statement in the context of racism or Mischaracterizes it or Does not suggest a theological addition to or modification of the statement
View of Coates' statement	Analyzes Coates' statement critically and theologically, and clearly describes what might be learned to inform a Christian theological response to racism	Does not engage Coates' statement in the context of racism or Mischaracterizes it or Does not describe how the statement might inform a theological response to racism
Coherent and contemporary Christian moral response to racism	Formulates a coherent and contemporary Christian moral response to racism that is adequately theological, attends to the complexities of race and	The response does not incorporate the perspectives of both King and Coates or

	racism, and integrates the perspectives of King and Coates.	Displays a superficial understanding of the complexities of racism or Lacks moral theological grounding
Use of rules, principles, narratives, or virtues	Displays facility in using at least one example of a rule, principle, narrative, or virtue in the response	Reference to a rule, principle, narrative, or virtue in the response is absent, insufficient, inaccurate, or irrelevant

Set 6: The Practice of Ministry

Open Resources

You are the rector of a small parish with few active members. One member, a woman in her 50s, holds several leadership positions. This member comes to you with what seems to her to be insurmountable problems. She tearfully tells you that she may have to resign from all of her leadership roles at church.

In addition to her full-time job in a professional position, she feels “sandwiched” between her elderly parents and her adult son. Her parents are declining physically and mentally, and she visits them every weekend to attend to their care. Her son has moved back into the family home, and she suspects he has depression and possibly substance abuse issues. She also has two teenagers still living at home. Her spouse, also a full-time professional, offers little emotional support, and is himself a high-functioning alcoholic.

In an answer of about 1,000 words, respond to this member’s situation. Discuss resources, programs, services and referrals that may be available, exploring each recommendation in some depth. Show how her issues can be prioritized. Briefly consider and reflect on the conflicting needs of the parish and this member.

Criteria	Proficient	Not Proficient
Pastoral sensitivity	Demonstrates pastoral sensitivity to the member’s problems	Focuses too much on “fixing” the member rather than supporting her
Resources	Identifies resources, programs, services and referrals, and discusses how they relate to the issues at hand	Minimally identifies resources, programs, services, and referrals or Does not relate them to the issues presented or Minimally treats or discusses resources with no depth
Priorities	Prioritizes issues with a rationale for doing so	Does not prioritize issues or discuss their relative importance

		or rationale for priorities is thin or absent
Conflicting needs of parish and member	Discusses with insight the conflicting needs of the parish and the member	Offers little or no insight as to the conflict between the needs of the parish and the needs of the member