

2021 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: Christian Worship

Open Resources

The Eucharist is the “principal act of Christian worship on the Lord’s Day,” according to the 1979 Book of Common Prayer, yet there may be times when Eucharist cannot be celebrated on Sundays for an extended period. Examples such as a clergy shortage in your area, a natural disaster such as a flood or wildfire or the current pandemic can all be circumstances in which Eucharist cannot be celebrated.

Write an integrated response of approximately 1,000 words that gives equal weight to each of the following:

1. Explain why the Eucharist is the principal act of worship on the Lord’s Day, and;
2. Offer and expand upon three guiding principles for liturgical decision-making when faced with circumstances in which Eucharist cannot be celebrated on Sunday. These principles should include pastoral, theological and pragmatic elements.

Please note that the question asks you to delineate your decision-making process for your liturgical leadership; it does **not** ask you to discuss what specific actions to take in these circumstances.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Discussion of the Eucharist as the principal act of Lord's Day worship as stated in the 1979 BCP.	The response articulates and explains the liturgical justification for designating Eucharist as the central act of Sunday worship in the 1979 BCP.	The answer provides no liturgical analysis, or provides inaccurate or vague liturgical analysis.
Pastoral <i>and</i> Pragmatic <i>and</i> Theological elements for decision-making when Eucharist cannot be celebrated on a Sunday.	The response fully describes Pastoral <i>and</i> Pragmatic <i>and</i> Theological considerations that should guide decision-making when Eucharist cannot be celebrated on a Sunday.	The response does not overtly describe Pastoral or Pragmatic or Theological elements for decision-making when Eucharist cannot be celebrated on Sunday or Provides superficial treatment of one or more of the three elements.

Set 2: History of the Christian Church

Open Resources

The following are different representations of Jesus over several centuries.

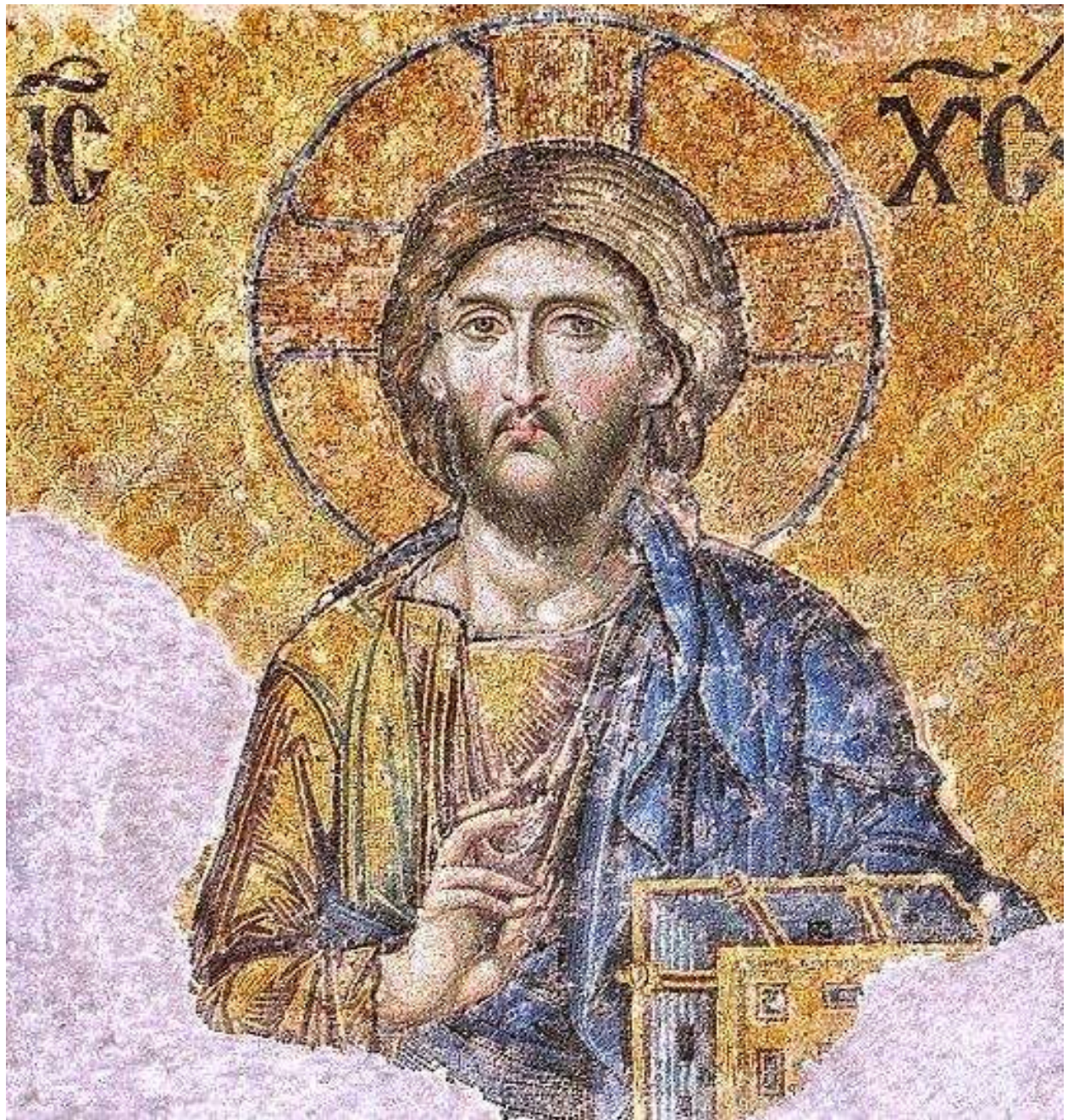
Choose two of the depictions below, making sure that at least one of your choices dates from before 1900.

Explain, in an integrated response of approximately 1,000 words, how each of your choices expresses an interpretation of Jesus that is representative of the place and time of its creation. Approach each image as an historical and religious artifact that provides entry into Christology and spirituality as shaped by the social, economic, cultural and political conditions of its period. Your discussion should incorporate one or more of these factors (social, economic, cultural and political conditions) but does not need to include all of them.

In a brief conclusion, explain what each of the two images you have chosen reveals about changing interpretations of Jesus.

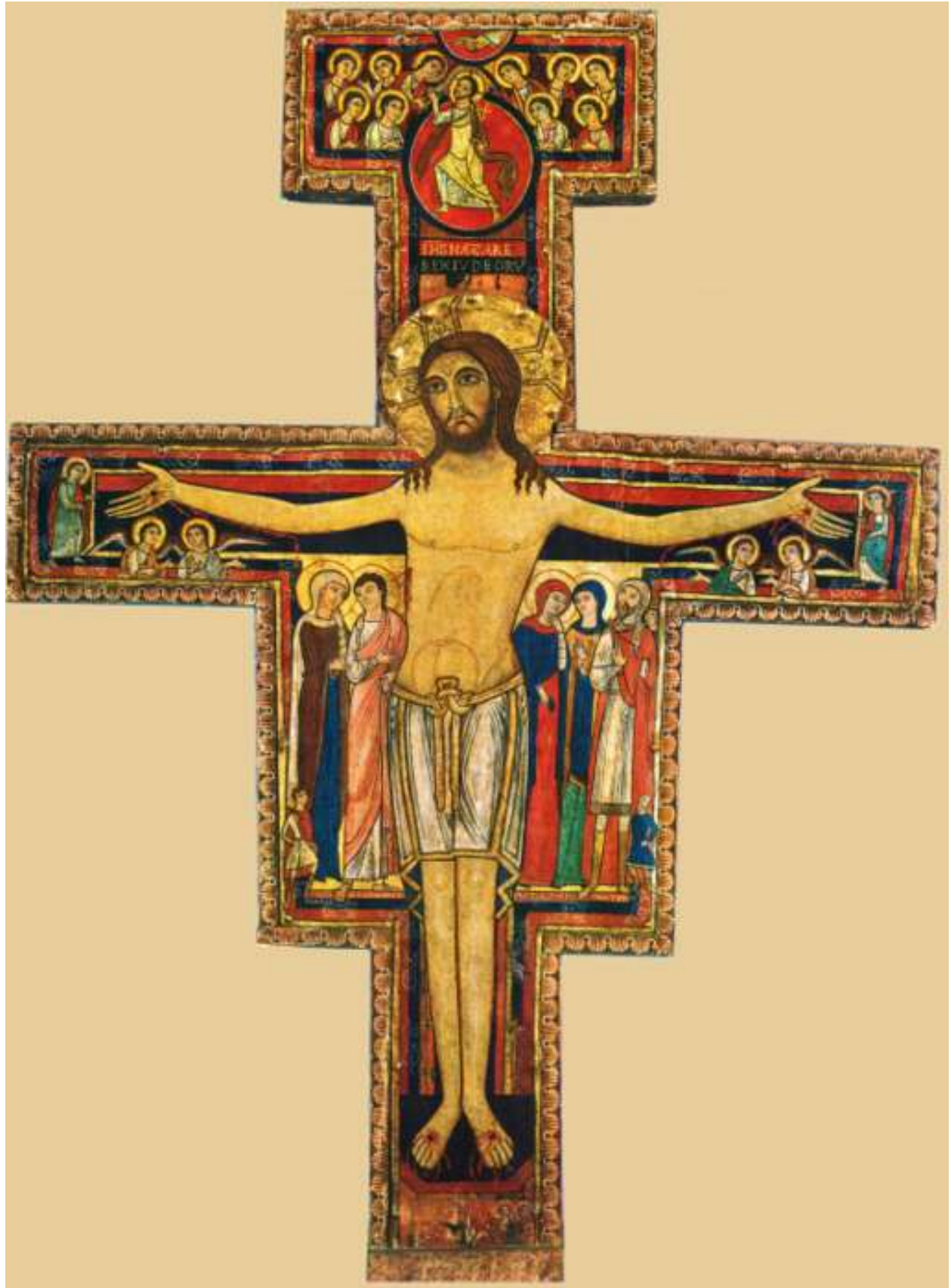
This question is about Church history, not art history. You are not expected to have background in the latter discipline, nor are you expected to incorporate factors other than drawing from contemporaneous social, economic, cultural and political conditions of each image's time period.

A.



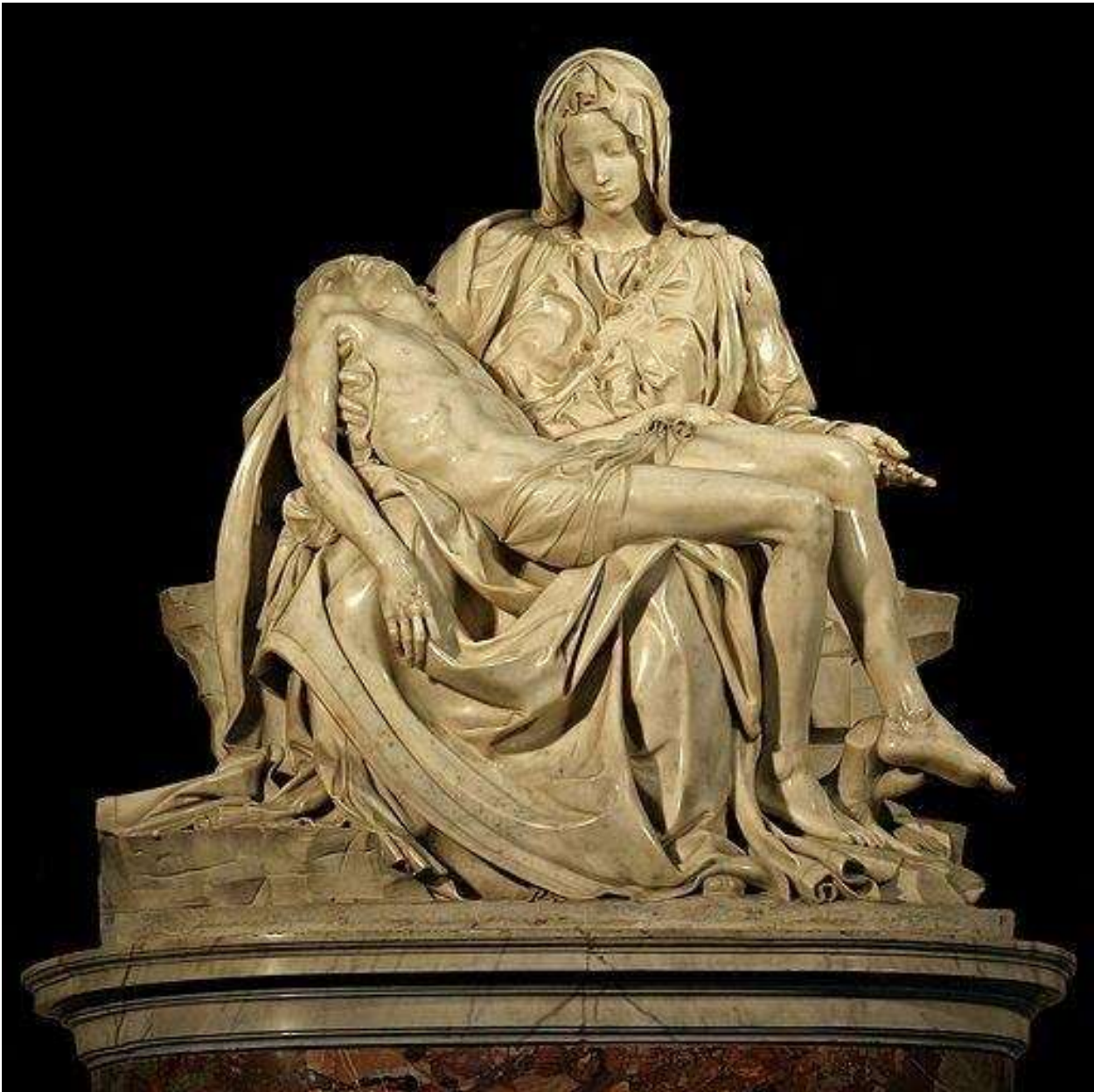
Christ Pantocrator, Deësis mosaic (Δέσις, "Entreaty"), Hagia Sophia, Istanbul, 12th or 13th century. Wikimedia Commons.

B.



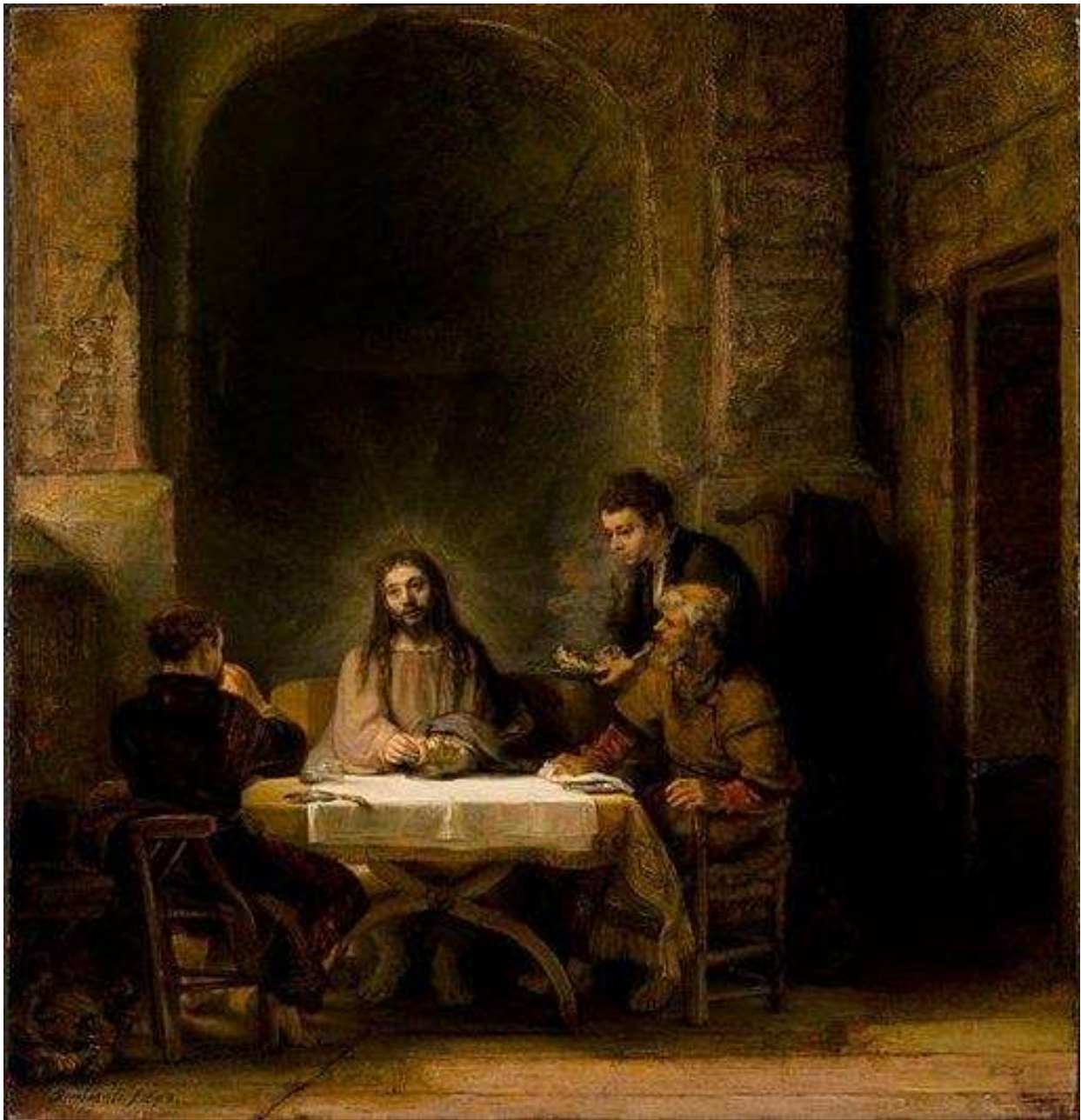
San Damiano Crucifix, Assisi, 12th century. Wikimedia Commons.

C.

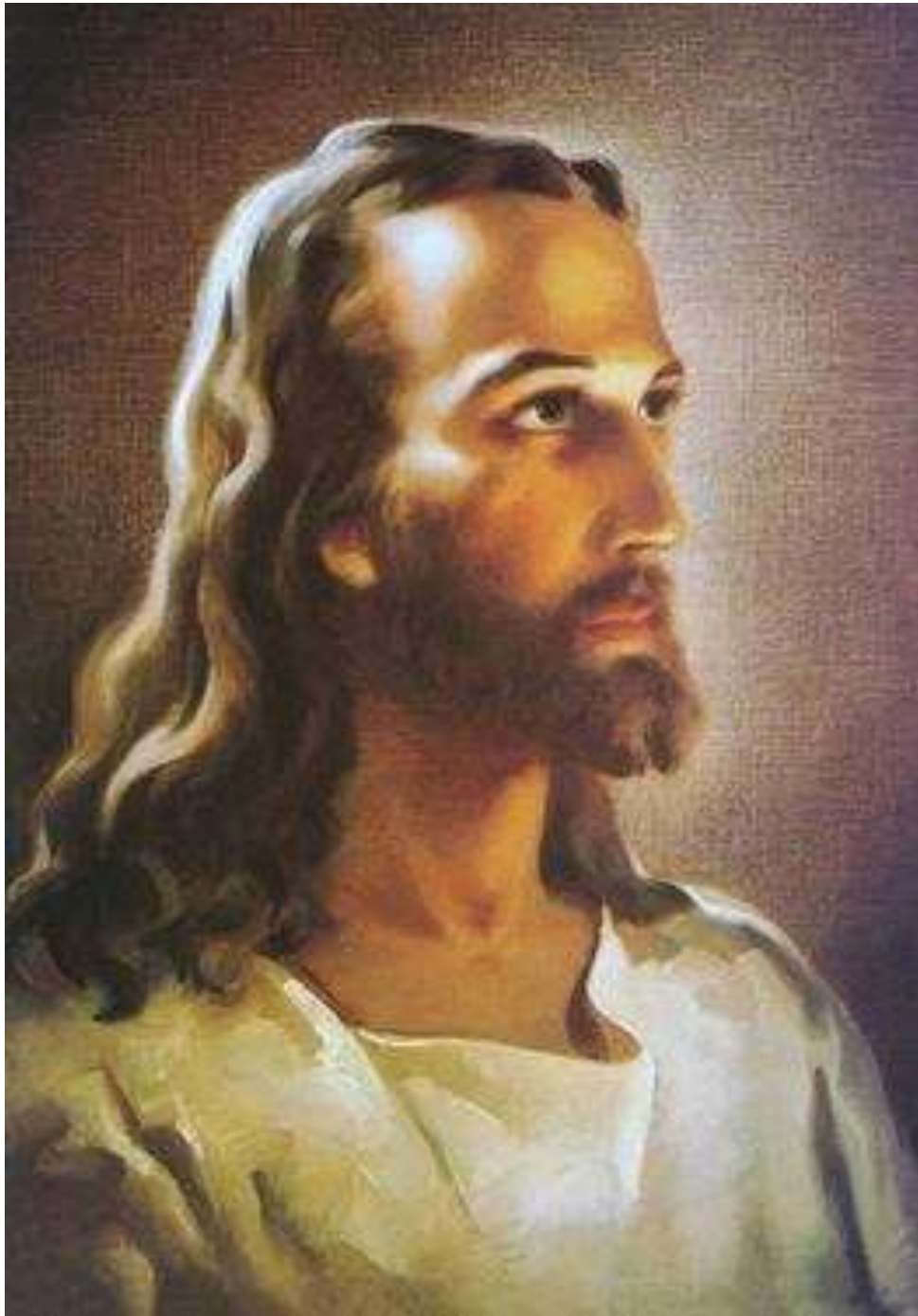


Pietà, Michelangelo Buonarroti, Saint Peter's Basilica, Vatican City, 1498-99.
Wikimedia Commons.

D.



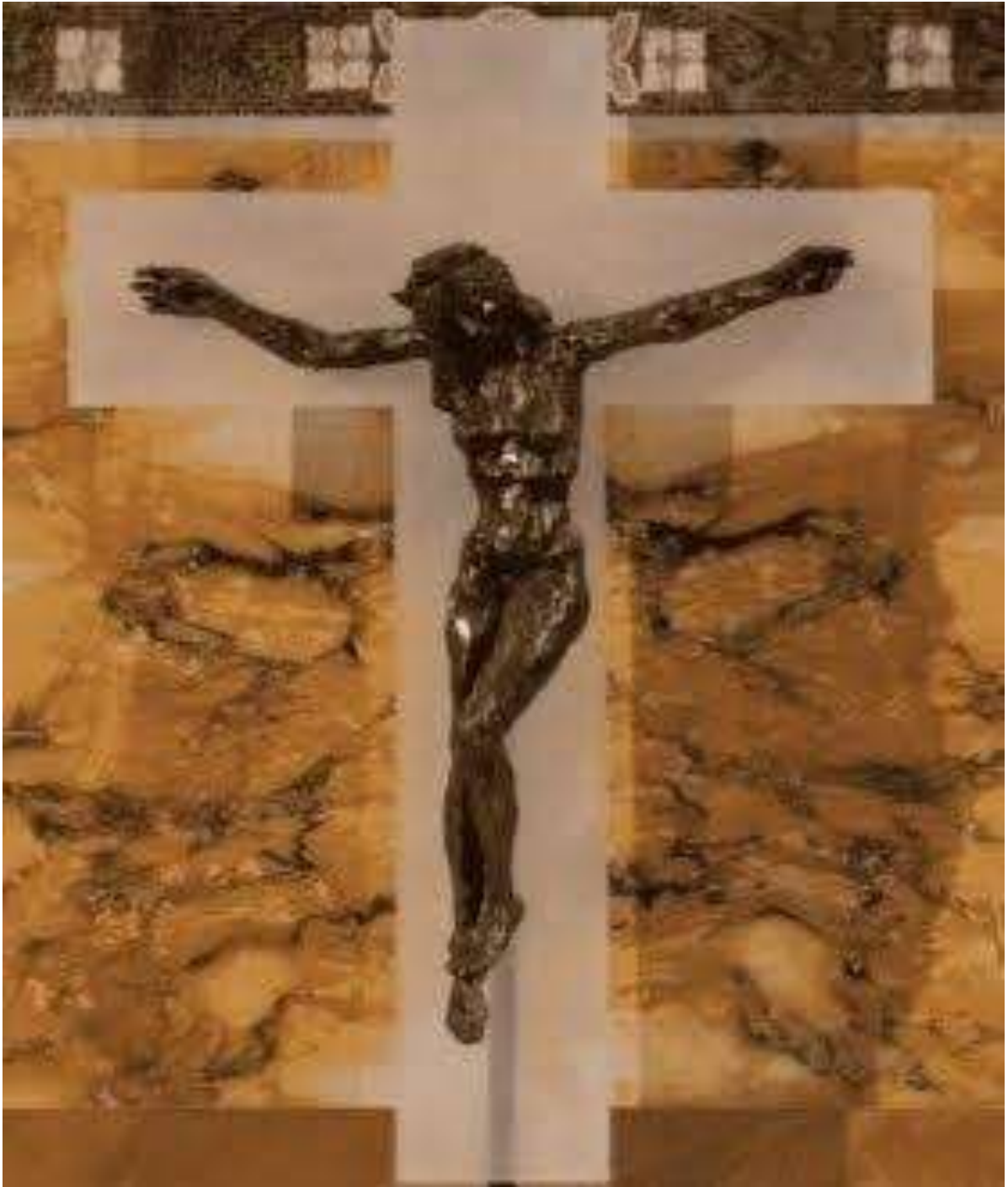
The Supper at Emmaus, Rembrandt van Rijn, 1648. Wikimedia Commons.



E.

The Head of Christ, Warner Sallman, United States, 1941. Copyright Warner Press, used under Fair Use guidelines in Wikimedia Commons.

F.



Christa, Edwina Sandys, 1974/75, Cathedral of St. John the Divine, New York City. 'Used by permission of the Cathedral of St. John the Divine'

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Choice of Images	The response chooses and discusses two images from the selection offered, with at least one choice from before 1900.	<p>The two images chosen are from after 1900;</p> <p>and/or</p> <p>The response addresses only one image;</p> <p>and/or</p> <p>The response addresses more than two images.</p>
Representation of Jesus	The discussion of the representations of Jesus demonstrates and describes how those interpretations are shaped by social, economic, cultural and political conditions of their times.	<p>The response misidentifies the social, economic, cultural or political conditions of the times that are cited;</p> <p>or</p> <p>though social, economic, cultural and political conditions are properly identified, they are not supportive of the outlined interpretations of Jesus;</p> <p>and/or</p> <p>the answer inadequately or insufficiently discusses the social, economic, cultural and political conditions of the times;</p> <p>or</p> <p>the discussion addresses something other than the social, economic, cultural and political conditions of the times.</p>
Changing interpretations of Jesus	The response explains what each of the two chosen images reveals about changing interpretations of Jesus.	<p>The response lacks any discussion of what each of the two chosen images reveals about the changing interpretations of Jesus;</p> <p>or</p> <p>discusses only one of the two images</p> <p>or</p> <p>provides an inadequate or erroneous discussion.</p>

Set 3: The Holy Scriptures

Open Resources

Response to calamity is a frequent topic in both Old and New Testaments, as is the case in the following passages:

- Isaiah 5:1-7 and Matthew 21:33-46

In an essay of approximately 1,000 words, identify the presenting calamity for each passage and offer an analysis of the literary, historical and theological context for each. Compare the two passages, noting similarities and differences. Finally, briefly describe how you would use these two passages as the basis for a response to calamity in our own age.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Old Testament Passage and New Testament Passage	For each passage, the discussion accurately and coherently identifies the presenting calamity in the passage, and provides detailed analysis of the context of each passage, including literary, historical and theological elements.	The answer does not identify each calamity precisely and correctly; or does not take into sufficient account the literary, historical and theological context of each passage.
Compare	In a coherent, detailed analysis, the answer discusses how the two passages are similar; and in a competent and thoughtful way, how the two passages are different.	The differences between the two passages are inadequately explained, erroneous or unclear; or the answer discusses how both passages are similar but not how they are different; or the answer discusses how both passages are different but not how they are similar.
Current Context	The answer describes clearly and creatively how we can use the passages as a basis to respond to calamity in our own age; and does so briefly and succinctly.	The answer provides a vague, jumbled or unclear discussion of how these passages can be the basis of a response to calamity in our own age; or provides such verbose detail about using the passages to respond in the present age that it thereby shortchanges the exegesis required.

Set 4: Christian Theology

Open Resources

You are the Rector of a congregation. A member of the congregation meets with you and asks for Reconciliation of a Penitent from the Book of Common Prayer.

When you meet, she confesses that she cheated on the bar exam 10 years earlier. Recently, she has been approached about an appointment as a judge, which has brought up feelings of guilt and shame. She offers no excuses for her actions, expresses remorse, and wonders what she might do to make amends.

In approximately 1,000 words:

- 1) Describe your theological understanding of repentance, forgiveness and amendment of life. *This is not a pastoral response to the Penitent* but the articulation of a theological foundation that informs how you would provide pastoral care to the person. Incorporate a Christian theologian and a biblical text that serves as support and foundation for this understanding of repentance, forgiveness and amendment of life.
- 2) Within the context of the sacrament of Reconciliation of a Penitent, offer counsel to this person, taking into account what she has shared with you and informed by the theological understanding of repentance, forgiveness and amendment of life you have outlined.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Theological Understanding	Articulates a theological understanding of repentance, forgiveness and amendment of life consistent with Christian theological traditions.	Does not address one or more elements of repentance, forgiveness and amendment of life; or the theological understanding is primarily a pastoral response rather than a theological understanding, or is inconsistent with Christian theological traditions.
Supporting References	Incorporates a biblical text and a Christian theologian, references that support and reflect the answer's theological understanding of repentance, forgiveness and amendment of life.	Relies on a biblical text and/or theologian unsupportive of the articulated theological understanding; or cites one but not both required references that bolster, support and reflect the outlined understanding of repentance, forgiveness and amendment of life.
Counsel to Penitent	Offers counsel to the Penitent that flows from the theological understanding and takes into account what she has shared.	Counsel to the Penitent conflicts with the articulated theological understanding, or does not take into account what she has shared.

Set 5: Christian Ethics and Moral Theology

Open Resources

You are serving a congregation in a rural community with relatively high rates of opioid abuse and related deaths.

The Outreach Committee has asked you to help them think through whether your congregation should support a public-private effort called the Harm-Reduction Coalition, which distributes clean needles and Naloxone opioid overdose reversal medication to users. The coalition also seeks to connect opioid users to treatment, including medication assistance in which users receive prescriptions of safer opioids to manage their addiction.

In an essay of approximately 1,000 words, describe what ethical guidance you would offer to the Outreach Committee as it wrestles with whether to support the work of the Harm-Reduction Coalition. Identify and explain two approaches in theological ethics (for example: rules, principles, consequences, narratives, virtues, and doctrines) and apply them to this conversation.

This question is about what moral and ethical guidance you would bring to the conversation.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Identifies two theological/ethical approaches	Accurately identifies two relevant approaches.	Identifies one approach or no approach; or Identifies irrelevant approaches; or Does not identify approaches informed by theological ethics.
Explains two theological approaches	Offers a cogent explanation of each approach.	Inaccurately or insufficiently explains one or both approaches.
Applies each approach to the conversation	Presents the approaches in ways that offer ethical guidance to and information for the committee's deliberations.	Does not offer ethical guidance for the committee's deliberation; or Does not make an explicit connection between both approaches and the committee's deliberations.

Set 6: The Practice of Ministry

Open Resources

In our Ordinations for deacons and priests and their liturgies, candidates for Holy Orders are asked:

“Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?” (BCP 526, 538)

In approximately 1,000 words, describe the nature of your relationship(s) with, and your obligations to, your bishop, your clergy colleagues, and the people you serve and lead. Using the Book of Common Prayer 1979 and other authoritative sources, incorporate three specific references, with appropriate citations (other than the one mentioned above) that support your response. Explain why the supportive material you cited is important or essential in the practice of ordained ministry.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

Criteria	Proficient	Not Proficient
Description of relationships	Insightfully describes the nature and the obligations associated with relationships that exist between a person in Holy Orders and their bishop, their clergy colleagues, and the people they lead and serve.	Insufficiently or superficially describes the nature of the relationships and obligations; or omits one or more of these relationships from the discussion.
Use of authoritative sources	Clearly cites three references (other than the one from the BCP used in the question) from authoritative sources that persuasively support the answer's assertions about the relationships and obligations forming the context for the life, work and ministry of those in Holy Orders.	Does not clearly and directly cite at least three references from authoritative sources and/or the cited references are extraneous and do not provide sufficient support for the paper's assertions; or Uses the reference in the question itself to fulfill the requirement for one of three references.
Implications for ministry	Capably explains why the cited authoritative references are important or essential in the practice of ordained ministry.	Presents an inconclusive or unpersuasive rationale for the value of the cited references regarding the practice of ministry.