

2022 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 Covid-19 pandemic unleashed a wave of innovation in worship practices. Some changes in worship practices have been required by civil authorities (gathering size, for example), while others have been required by ecclesiastical authorities (prohibiting intinction, for example). Some changes have not been required but rather have been chosen as a reasonable way to adapt worship in the face of this disease. The Book of Common Prayer 1979 does not anticipate these circumstances, and clergy have had to create and adapt new modes of worship. As practices change, it is essential to consider the overarching theological rationale for particular worship.

Choose one change in worship practices in the Episcopal Church since March 2020 that you think should be continued, even when the pandemic eases. This can be one that you have been involved with in some way, or it can be one that you have read or heard about.

In an answer of approximately 1,000 words, describe the worship change, explaining what was done before the pandemic and what was changed (approximately 350 words). Then discuss both the reasons for the change and your theological rationale for retaining it (approximately 650 words). In your theological rationale, cite the Book of Common Prayer 1979 and at least one other General Convention-approved liturgical resource.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---|---|---|
| The change is one of worship practice | The answer addresses a change that can be defined as one of worship practice | The answer addresses a change that is pastoral, has to do with governance or administration (holding vestry meetings on Zoom is not a worship-related change, for example), or is otherwise not worship-related |
| Explains what was done prior to change | The answer describes accurately the status quo before the pandemic | The answer does not explain the prior practice, or explains it insufficiently |
| Reason for change | The response offers a clear and succinct reason for the change, including the relationship of the change to the pandemic | The answer offers a reason that is unclear or incoherent, or does not offer any reason for the change, or does not relate the change to the pandemic |
| Theological rationale for keeping the change | The answer gives a theological rationale for the change that is coherent and apt | The answer does not provide a theological rationale, or provides one that is not persuasive, or provides a rationale that is not theological |
| Book of Common Prayer, other liturgical resources | <p>The answer appropriately cites the Book of Common Prayer and at least one other General Convention-approved liturgical resource in its theological rationale</p> <p>The reference must have some relevance to the change</p> | The answer does not cite an appropriate resource or cites a resource not relevant to the change |

Set 2: History of the Christian Church

Open Resources

Since early times, Christians have identified certain individuals for particular recognition because of their exemplary lives. Some traditions have used the term “saints” to designate these holy people.

The following is a list of persons from Lesser Feasts and Fasts (2018) who are honored in the liturgical calendar. Choose two (2) examples from the list below and explain, in an integrated response of approximately 750 words, how each of your choices modeled exemplary Christian living as understood by the Christian community of their own time.

Please do not simply summarize the events of the person’s life; explain why these people were particularly significant for the Church in the societal context of their times. What was happening during their lifetimes that prompted “saintly” responses from them?

Macrina (the Younger) of Caesarea
Augustine of Hippo
Gregory the Great
Francis of Assisi
Catherine of Siena
Teresa of Avila

In a conclusion of no more than 250 words, reflect on how the qualities exhibited in the lives of your two choices may still be applicable for the life of the Christian Church today.

For your reference, the following is a link to Lesser Feasts and Fasts:

https://www.episcopalcommonprayer.org/uploads/1/2/3/0/123026473/lesser_feasts_and_fasts_2006.pdf

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---|---|--|
| How each person chosen modeled exemplary Christian living | Provides evidence to support a clear and thoughtful explanation of how two persons from the list modeled exemplary Christian living | Presents a list of facts about one or both lives without distinguishing what was exemplary or provides extraneous details that do not support the claim that the person modeled exemplary Christian living |

| | | |
|--|--|---|
| Context of the Christian community at the time of the person's life | Provides a clear and thoughtful explanation of how the career and/or exemplary life of each chosen person reflects values of the Christian community of their own time, and includes at least one appropriate example of what was going on in the Church at the time | Provides an unclear, minimal, , or incorrect explanation of how the career and exemplary life of one or both persons reflected the values of the Christian community of their own time |
| Societal context at the time of the person's life | Provides a clear explanation of how the life of each chosen person was influenced by societal context of the time and makes note of the circumstance(s) that prompted a "saintly" response | Provides an explanation of how the career and exemplary life of one or both persons were influenced by societal and context of the time that is unclear, minimal or incorrect, or does not address societal context |
| Reflection on the applicability of the two lives to the Christian Church today | Provides a persuasive reflection about how each chosen holy person exemplifies qualities relevant to Christian life today | Provides no reflection on applicability of the two lives to the Christian Church today or the reflection is inapplicable |

Set 3: Christian Ethics and Moral Theology

Open Resources

In an answer of approximately 1,000 words:

1) From the perspective of Christian ethics, explore the dialectical relationship between individual conscience and the common good in relation to vaccine mandates in general by non-governmental institutions (for example, churches, private schools, and businesses). (Approximately 700 words)

2) In the specific case of a Covid 19 vaccine mandate, make a case for whether to weigh more heavily the value of individual conscience or the benefits to the common good. This question does not assume that one position is better than another. (Approximately 300 words)

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---|---|--|
| Part 1 | | |
| Explore the dialectical relationship between individual conscience and the common good in relation to vaccine mandates by non-governmental institutions | Answer demonstrates a Christian-informed ethical understanding of the dialectical relationship between individual conscience and the common good by providing a relevant consideration of each concept to the other | Answer does not address the issue from the basis of Christian ethics or Is unable to make the comparison between individual conscience and the common good |
| Part 2 | | |
| Make a case for whether to weigh more heavily the value of individual conscience or the benefits to the common good as it applies to a Covid-19 vaccine mandate | Answer takes a position on how to weigh individual conscience and the common good in the matter of Covid-19 vaccine mandates, and supports the position with an argument informed by Christian ethics | Answer focuses on legal mandates or legal religious exemptions rather than a case made from the basis of Christian ethics or Does not make a case |

Set 4: Christian Theology

Open Resources

Since the time of the Reformation, there has been a wide range of theological understanding within the Anglican Communion of the presence of Christ in the Eucharist. In an answer of approximately 1,000 words, present the major theological understandings, citing at least two authorized versions of the Book of Common of Prayer.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---|--|---|
| Range of understandings of presence of Christ in the Holy Eucharist in the Anglican tradition | Articulates the major understandings of the presence of Christ in the Eucharist consistent with and reflective of the historic range of theological beliefs in the Anglican tradition. | The overview provided does not to reflect two historic understandings of the presence of Christ in the Eucharist in the Anglican tradition or Substitutes an argument or preference for a particular understanding in place an overview of the major understandings or Neglects to address the issue of the presence of Christ in the Eucharist |
| Supporting sources | Response is supported by reference to at least two authorized versions of the BCP and the work of at least one post-1500 Anglican theologian | The language from the BCP does not support the response or Is from an unauthorized source or Does not reference more than one prayer book or The response does not include the work of a post-1500 Anglican theologian |

Set 5: The Practice of Ministry

Open Resources

For the purpose of the question, racial identity means the significance and meaning of race to a person's self-concept.

In a response of approximately 1,000 words, describe how wrestling with issues of ethnicity and racial identity informs your Christian faith and influences ordained pastoral ministry. Ground your discussion with reference to both religious sources (i.e., Scripture, sacraments, and theology) and social scientific/historical resources. Describe any potential pastoral or relational challenges and/or opportunities associated with parishioners' racial and ethnic identity.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---------------------------------------|--|---|
| Describes racial identity | Paints a clear picture of the candidate's understanding of ethnic/racial identity by providing a perceptive and focused description | The response merely names or describes superficial ethnic/racial distinctions that lack reflection and analysis |
| Understanding of your Christian faith | Concisely grounds ethnic/racial identity in Christian faith through reference(s) to Scripture, sacraments, and/or theology This description embraces ethnic/racial distinctiveness and Christian identity | Deals with the relationship between ethnic/racial identity and faith from an underdeveloped perspective Does not integrate the answer's discussion of ethnic/racial identity with Christian faith and identity References to Scripture, sacraments, or theology are either absent, erroneous, or do not sufficiently support the presentation |
| Influence on ministry | Thoughtfully reflects on how ethnic/racial identity will influence ordained pastoral ministry Aptly describes the potential pastoral/relational challenges and opportunities associated with parish relationships | Offers limited evidence of thoughtful reflection on how ethnic/racial identity will influence ordained pastoral ministry Merely names without description or elucidation pastoral or relational opportunities/challenges associated with ethnic/racial identity Glosses over ethnic/racial difference by superimposing an eschatological vision of the Kingdom of God onto the Church |

Set 6: The Holy Scriptures

Open Resources

A lay-led group in your parish has just completed a study of the Book of Deuteronomy. Desiring continued study of biblical rules of faith and life, the study group now plans to spend time with the Beatitudes of Jesus. The group is requesting some orientation on how to weigh these texts' differences and continuities on the topic of faithful living. You will want to help them see how both texts are concerned not merely with restraints and prohibitions (negative strictures) but even more with growth in virtue and specifically in care for others. Rather than giving them an abstract treatment, you decide to offer a close look at the following texts: Deuteronomy 21:1-9 and Matthew 5:21-26. Both texts interpret and elaborate on the commandment of Moses forbidding murder (see Deuteronomy 5:17).

In an answer of approximately 1,000 words:

- 1) Offer a brief analysis (literary, historical, and/or theological) of Deuteronomy 21:1-9 and Matthew 5:21-26 identifying pertinent insights from each.
- 2) Compose a study guide presenting a set of questions (three to six) based upon the analysis that you would provide to encourage and inform the study group's discussion of the texts.

Scoring Rubric

A Proficient answer must satisfy the requirements of all criteria.

| Criteria | Proficient | Not Proficient |
|---|--|--|
| Analysis | Uses the traditional tools of biblical analysis (literary, historical, and/or theological) to analyze Deuteronomy 21:1-9 and Matthew 5:21-26 | Offers incomplete or inaccurate analysis of the texts or Offers summary instead of analysis |
| Application of Holy Scripture to the concern of the group | Identifies analytical insights of each text that are appropriate to the request of the study group for further understanding of differences and continuities on the topic of faithful living | Presents few insights from each text or the identified insights do not relate to the specific concern of the study group for further understanding of differences and continuities on the topic of faithful living |

| | | |
|--|--|---|
| | | |
| Study guide with questions provided to study group | <p>Clearly based upon the identified text that flows from the insights described in the analysis</p> <p>Addresses both the differences and the continuity of faithful living</p> <p>Offers a guide that obviously prompts an informed discussion among the study group</p> | <p>Is not specifically or appropriately related to the identified texts</p> <p>or</p> <p>does not clearly flow from analytical insights</p> <p>or</p> <p>does not clearly and accurately address both differences and continuity of faithful living.</p> <p>or</p> <p>would not enable an informed discussion</p> |