

# THE EPISCOPAL DIOCESE OF KANSAS

## Standards for academic formation of candidates for ordained ministry

Ordained Ministry requires training. While the call comes from God and is affirmed by the church, nobody is born fully formed as a deacon or priest. There are specific proficiencies which are expected of all ordained people. Some are called or gifted with specific expertise in one or two of these areas, but the life and work of deacons and priests draws frequently on core knowledge in certain areas. Those areas are Scripture, History, Liturgy & Music, Ethics, Contemporary Society, and Christian Theology.

Candidates for ordained ministry work most closely with the Commission on Ministry which, in concert with the Bishop, has the broad oversight of the ordination process. The Board of Examining Chaplains has a more specific role. We work with candidates for ordained ministry during the academic formation portion of the ordination process. Our candidates attend a wide range of seminaries and schools for ministry, each with their own emphases and strengths in academic formation. Our ministry is to help ensure that candidates approach their ordinations having met the standard of academic formation that are appropriate for ministry in our own context.

So that we can be clear with candidates about the expectation for their academic formation, we have prepared these standards. It might be a daunting list when it is first read. Rest assured that this material is not intended to be a massive burden on top of the curriculum of your seminary workload. Most people will pick up nearly all of this material in the course of their training. Our ministry, though, is to ensure that our candidates are equipped with the tools, the knowledge, and the skills needed to flourish as deacons or priests.

We hope that our transparency with these standards will aid in that endeavor.

The members of the Board of Examining Chaplains of the Diocese of Kansas are, as of the time of this writing (April 2015):

- ◆ The Rev. Ben Varnum, St. Thomas', Overland Park, **chair**.
- ◆ The Rev. Dr. David Cox, St. Michael and All Angels, Mission.
- ◆ The Rev. Dr. Mary Korte, St. Stephen's, Wichita.
- ◆ The Rev. Christopher Arnold, St. Andrew's, Emporia.
- ◆ The Rev. Dr. Don Compier, Dean of Bishop Kemper School for Ministry, Topeka, *ex officio*.

## SCRIPTURE

The Diocese of Kansas expects that candidates for ordained ministry will be deeply aware of the scriptures of the church. The writings of the Hebrew Bible and the New Testament constitute the account of God's revelation to God's people, as held by the church from early times.

We expect candidates to be:

- ◆ Familiar with the content of scripture
- ◆ Formed by consistent engagement with scripture in their own faith and prayer
- ◆ Capable of connecting the witness of God's revelation as recorded in scripture to the life of the church today
- ◆ Skillful in preaching from the scriptures
- ◆ Capable of deeper study and teaching in scripture as they may be called to in their ministry

While we are aware that few candidates will have a deep familiarity with each aspect of scripture, we expect all academic formation for ordained ministry to include exposure to the following topics and significant work in one or more of these aspects of scripture:

From the Hebrew Bible:

- ◆ The creation accounts in the book of Genesis
- ◆ The accounts of faith, covenant and promise in the chapters of Genesis
- ◆ The content and nature of the Law in the Hebrew Bible
- ◆ The witness of various prophets
- ◆ The content and context of the Psalms and the wisdom writings
- ◆ The nature of human and divine authority and responsibility
- ◆ The Hebrew scriptures within their original Jewish context

From the New Testament:

- ◆ The life and teachings of Jesus
- ◆ The distinctions of the four Gospels
- ◆ The Biblical origins of the sacraments of the church, especially Baptism and the Eucharist
- ◆ Jesus's use of Hebrew scriptures
- ◆ The interpretation of Hebrew scripture texts through the understanding of Jesus as the messiah
- ◆ The theological perspectives on the death and resurrection of Jesus
- ◆ The formation of the early church as described in the Gospels, the Book of Acts, and the Letters
- ◆ Paul's theological contributions

Key concepts:

- ◆ The social and historical contexts in which the scriptures were written
- ◆ The canonization process and its authority within the tradition of the church
- ◆ Issues involved with translation (familiarity with one or more Biblical languages is strongly encouraged)
- ◆ Methods of interpretation, criticism, and hermeneutics

## CHURCH HISTORY

The Diocese of Kansas expects that candidates for ordained ministry will possess an awareness and accountability for the understanding of various figures, movements, concepts and texts in the history of the church – both general and through the particular histories of the Anglican and Episcopal churches.

We are aware that it is possible to spend a lifetime of study on any of the areas included (and many persons certainly do!), and it is not our expectation that each seminarian will have the level of training that a doctoral candidate in church history studies would have. We further do not expect students to have read all primary texts mentioned, although it is expected that many seminary programs will include selections from a number of them.

Rather, our expectation is that students be aware of the major themes, figures, and events of the history of the church. We expect our students to be able to do research into these events and present them if called upon to do so in their study.

Significantly, we expect students to be able to articulate a sense of continuity between the church today and the church of earlier times – to put us in relation to our forebears, and to be able to make use of resources to preach, teach, and do other work as needed from the tradition of the church.

A list of our general expectations for each of several major time periods is as follows.

### **From the Patristic/Conciliar Period**

Key Themes:

- ◆ orthodoxy / heresy
- ◆ persecution / martyrdom / cultural accommodation
- ◆ the Jewish and Hellenistic background of early Christianity
- ◆ early sources of Christian authority (creeds, councils, major figures)
- ◆ the centralization of the churches
- ◆ the context and causes of the rise of Christianity
- ◆ doctrine of the Trinity
- ◆ nature of grace/free will
- ◆ The understanding of symbol as a concept, especially by Augustine and in the work of the Cappadocians (Basil, Gregory of Nyssa, Gregory of Nazianzus)

Key Figures and Texts:

- ◆ Augustine: *City of God*, *Confessions*, anti-Pelagian writings
- ◆ The Desert Fathers: Early Monastic Writings
- ◆ Irenaeus: *Against Heresies*
- ◆ Justin Martyr: *First and Second Apologies*
- ◆ Origen: *Exhortation to Martyrdom*
- ◆ Benedict of Nursia: *Rule of St Benedict*

Key Movements / Events:

- ◆ The Ecumenical Councils
- ◆ Early monastic movements
- ◆ Canonization of Scripture
- ◆ Codification of key theological doctrines (Trinity, nature of Christ, etc)

- ◆ Development of creeds
- ◆ Roman persecutions, Constantinian Christianity, Decline of Roman Christianity
- ◆ Role of Tradition

**From the Medieval/Pre-Reformation Period(s):**

Key themes:

- ◆ Papacy, Patriarchy, and Ecclesiastical Structures
- ◆ Liturgical and Sacramental Life
- ◆ Doctrines of Sainthood/Sanctity
- ◆ Orthodox Christianity
- ◆ Nature of faith and nature of reason
- ◆ Reception of Patristic thought and teaching
- ◆ Development of theological systems

Key Figures and Texts:

- ◆ Bernard of Clairvaux: various, *Commentary on Song of Songs*
- ◆ Bonaventure: *The Soul's Journey Into God*
- ◆ Gregory the Great: various, including *Dialogues*
- ◆ Hugh of St Victor: *The Sacraments of the Church*
- ◆ Julian of Norwich: *Revelations of Divine Love*
- ◆ Anselm of Canterbury: various, *Cur Deus Homo*
- ◆ Thomas Aquinas: *Summa Theologica*

Key Movements/Events:

- ◆ Monasticism, including Francis/Clare, and Dominic
- ◆ Mysticism including Bernard of Clairvaux and Julian of Norwich
- ◆ Missionary Movements – Patrick in Ireland, Boniface in Germany, etc.
- ◆ Iconoclastic Controversy
- ◆ Scholasticism
- ◆ Nominalism
- ◆ “Proofs” of God

**From the Renaissance/Reformation Period:**

Key themes:

- ◆ Justification/Salvation
- ◆ Role of Grace
- ◆ rise of national states competes with church authority
- ◆ rise of Protestant churches and theologies
- ◆ development of common-language Bible translations
- ◆ Gutenberg press
- ◆ Early scientific controversies (Copernicus, Galileo)
- ◆ Role of Scripture, Tradition, Reason (not usually presented together)
- ◆ Doctrines of the nature of the church, sacraments

### Key Figures and Texts

- ◆ Martin Luther: *Freedom of the Christian, The Babylonian Captivity of the Church*
- ◆ John Calvin: *Institutes*
- ◆ Huldrych Zwingli
- ◆ Richard Hooker
- ◆ Bacon, Copernicus, Galileo
- ◆ Desiderius Erasmus
- ◆ Ignatius of Loyola
- ◆ Menno Simmons

### Key Movements and Events:

- ◆ Protestantism
- ◆ Catholic Reformation (Council of Trent, etc)
- ◆ Puritanism
- ◆ Reformed Movement (esp. Calvin)
- ◆ Pietism
- ◆ Creation of catechisms and confessions
- ◆ Systematic theologies written
- ◆ Relationship between church and state

### **From the English Reformation:**

#### Key themes:

- ◆ Cultural contexts – 100 Years War, Continental Reformation
- ◆ Political origins (English Succession, Roman Church political authority)
- ◆ Elizabethan Settlement
- ◆ Development of the Prayer Book (1549, 1552, 1662)
- ◆ Catholicism and Protestantism in England

### Key Figures and Texts

- ◆ Henry VIII: *Assertio Septum Sacramentorum*
- ◆ Thomas Cranmer: 1549 BCP
- ◆ Cardinal Wolsey
- ◆ Richard Hooker: *On the Laws of Ecclesiastical Polity*
- ◆ Queen Elizabeth: Acts of Supremacy
- ◆ William Tyndale: Tyndale Bible translation
- ◆ Edward VI
- ◆ Mary Tudor

### Key Movements:

- ◆ anti-sectarian movements
- ◆ John Jewel: *An Apology for the Church of England* (casts Rome as the founder of the schism)
- ◆ Anti-Protestant “Gunpowder Plot” (1605)
- ◆ Anti-Catholicism in England
- ◆ Anti-Puritanism in England (including Shakespeare)
- ◆ Catholic/Protestant tensions, played out politically in parliamentary acts and royal successions

- ◆ Puritan/High Church tensions, culminating in the English Civil War; Oliver Cromwell's "New Model Army" victorious; establishes Commonwealth

### **From the early Modern Period:**

#### Key Themes:

- ◆ Renaissance/Enlightenment critiques of theology
- ◆ Tension with scientific epistemology/rise of scientific method
- ◆ Tensions with particular doctrines
- ◆ Problem of Evil (vs naturalist cosmologies, esp. Voltaire, Hume's Dialogues Concerning Natural Religion)
- ◆ Miracles (vs skepticism, esp. Hume)
- ◆ Rejection of miracles, including Resurrection, has major impact on later Biblical interpretation
- ◆ Original Sin (vs naturalist cosmologies, esp. Rousseau, Voltaire)
- ◆ Revelation (vs skepticism, esp Descartes)
- ◆ Theological anthropology (vs Marx, Nietzsche)
- ◆ Creation (vs Darwinism)
- ◆ Epistemology (vs post-modernism, esp Derrida/Foucault/Baudrillard)
- ◆ Romantic period's response to Rationalism
- ◆ Linguistic challenge to Epistemology
- ◆ Church's attempt to reconnect with working persons (Gore, Temple, etc)
- ◆ Foreign Missions

#### Key Figures and Themes:

(Note: Many of these figures may be more appropriately represented on the theology examination)

- ◆ Enlightenment Philosophers (Hume, Descartes, Locke, etc)
- ◆ F.D.E. Schleiermacher: *Christian Faith*
- ◆ John Henry Newman
- ◆ Karl Barth: *Church Dogmatics*
- ◆ Paul Tillich: *Systematic Theology*
- ◆ Modern Catholic theologians: Rahner, von Balthasar, etc.
- ◆ Reinhold Niebuhr
- ◆ Jurgen Moltmann *The Crucified God*

#### Key Movements and events:

- ◆ Rationalism
- ◆ Romanticism
- ◆ Humanism
- ◆ (Anglicanism):
- ◆ American revolution / establishment of TEC
- ◆ Oxford Movement
- ◆ Founding of Methodism (Writings of Wesley)

### **From the late-modern (post-modern) period:**

#### Key themes:

- ◆ Instability of Modernism
- ◆ Challenge of uncertainties (Titanic disaster, stock market crashes, World Wars, quantum

- physics, etc)
- ◆ Neo-Orthodox thinkers
- ◆ Rise of Black, Womanist, Feminist, Liberation, and other theologies
- ◆ Movements towards Christian unity
- ◆ Contemporary church controversies and schisms

#### Key Figures and Texts

- ◆ will vary, but should include an awareness of voices from liberation theology, black theology, womanist theology, etc.

#### Key Movements and Events:

- ◆ Broadening of theological discourse
- ◆ Impact of media technologies, esp internet
- ◆ Shift of Christianity to global south
- ◆ Ecumenical movement
- ◆ Rise of Pentecostal/Apostolic/Evangelical churches
- ◆ Christian diversity on role/nature of scripture
- ◆ Divorce, ordination of women / LGBTQ Christians
- ◆ Christian social advocacy
- ◆ Establishment of services (hospitals, shelters, etc)
- ◆ Labor involvements
- ◆ Civil Rights movements (gender, race, sexuality)
- ◆ Contemporary social issues (abortion, gay marriage)
- ◆ (Anglicanism)
- ◆ Changing nature of Anglican unity
- ◆ Shifting role of Presiding Bishop
- ◆ Prayer Book revision and baptismal ecclesiology
- ◆ Episcopal Church positions on major social issues
- ◆ Separated Anglicans in the US

## LITURGY AND MUSIC

The Diocese of Kansas expects that candidates for ordained ministry will have a working knowledge and awareness of the theory, history, and practice of worship and music within our liturgical tradition. Candidates will need to be conversant with the capacity to use the Book of Common Prayer (BCP) and other approved worship resources around liturgy and music, balancing the pastoral needs of distinct congregations with the canonical and traditional boundaries of what is possible.

Education formation and training for those in the ordination process is a combination of theory and practice. Candidates need to be able to plan, design or craft and conduct liturgical celebrations. Examples given: Chapel Services, Church Services, the Eucharist, Baptisms, Burials, Marriages, etc. It is not just a matter of learning rubrics; you need to be able to demonstrate the harmony between theory and practice.

Keeping in mind that liturgy in itself is formative and learned, candidate students are expected to be familiar and able to articulate answers to the following sample questions:

- ◆ How does God form us in Worship?
- ◆ How can we effectively enable people to participate in liturgy and enable leaders to grow?
- ◆ How does liturgical formation form people for mission in the world?
- ◆ Why do rubrics matter in the Book of Common Prayer?

### **Liturgical education and formation in Ordination Training (Anglican Communion Tradition):**

Candidates should demonstrate an understanding and use of the following core areas and books:

- ◆ The Book of Common Prayer
- ◆ The Hymnal 1982
- ◆ The Book of Occasional Services
- ◆ Lesser Feasts and Fasts
- ◆ The Outline of the Faith
- ◆ Commentary of the American Prayer Book
- ◆ Prayer Book Rubrics Expanded
- ◆ Reconciliation: Preparing for Confession in the Episcopal Church

### **The meaning of Liturgical formation today:**

Candidates should be familiar with and able to articulate contemporary authors and voices of the 21st Century and beyond first world societies. Resources include:

- ◆ Liturgy For Living
- ◆ Opening the Prayer Book
- ◆ Studies in Church Music and Liturgy
- ◆ The Creed – What Christians Believe and Why It Matters
- ◆ Welcome to the Episcopal Church: An Introduction to Its History, Faith and Worship
- ◆ Woman's Uncommon Prayers: Our Lives Revealed, Nurtured, Celebrated
- ◆ Liturgical education and formation from an Anglican African perspective, particularly in regards to the mission partnership between the Diocese of Kansas and Kenya
- ◆ Liturgical education and formation from an Anglican perspective, particularly in regards to the mission partnership between the Diocese of Kansas and Haiti



- ◆ Liturgical formation of children, teens and young adults: authors such as Ruth Myers and Cavaletti's Catechesis of the Good Shepherd
- ◆ Trever Lloyd, Visual Liturgy 4.0 software
- ◆ An Episcopal Dictionary of the Church: A User-friendly Reference for Episcopalians

**The role of music in liturgical formation:**

Candidates should demonstrate knowledge and use of the following articles, books and perspectives:

- ◆ Hymns referred to in the Rubrics of The Book of Common Prayer
- ◆ Living Liturgy: Elementary Reflections
- ◆ The Ceremonies of the Eucharist: A Guide to Celebration
- ◆ Liturgical Life Principles: How Episcopal Worship Can Lead to Healthy and Authentic Living
- ◆ A Priest Handbook: Ceremonies of the Church
- ◆ The American Office Book: The Liturgy of the Hours
- ◆ The Daily Office Book, Year One and Year Two

Despite our English roots, worship of the Anglican Church of this day and age is done in many languages. The Anglican Communion is a world-wide entity and our worship reflects that in musical styles, liturgical vestments, and cultures. The foundation though, remains the same.

## CONTEMPORARY SOCIETY

The Diocese of Kansas expects that candidates for ordained ministry will be able to demonstrate some facility with the intersection between the life of the church and the needs, demands, desires, and hungers of the world in which the Church finds herself. The Church provides a public witness to the distinctive hope of the Gospel of Jesus Christ. It does so, however, within a complex, diverse, multifaceted context (or contexts). The development of an authentic Christian response to contemporary society requires tact, sensitivity, clarity, patience, and proclamation.

Preparing for this category is a task which, by its nature, has less of a specific field of knowledge to acquire – what is required here is clarity that the student can bring to bear the resources of formation to address public and ecclesial challenges. This may be demonstrated through the successful completion of a General Ordination Exam on the topic, but may also be fulfilled by the presentation of relevant work the student has done, which may be in more broad forms than writing alone.

We note that as the Diocese of Kansas, we particularly want to raise up clergy who can address such topics by using the following:

- ◆ A clear grounding in the faith, tradition and worship of the Episcopal Church
- ◆ Knowledge of Scripture
- ◆ Awareness of diverse perspectives on a given topic

Past GOE topics have included:

- ◆ (2005) Offering a Christian perspective on addiction, its consequences, and its relationship to both scripture and theological understandings of sin
- ◆ (2006) Address the nature and consequences of “influenza,” a term assigned to over-consumption and anxiety about accumulating wealth
- ◆ (2007) Christian perspectives on massive relocations, including their use as a response to global issues such as poverty
- ◆ (2008) Christian response to inadequate access to health care.
- ◆ (2009) Choose one of the 8 UN Millennium Development Goals, describe the Biblical/Theological foundations, and state what contributions TEC can make
- ◆ (2010) What perspective can Christian witness bring to economic crisis that is distinct from that of other disciplines?
- ◆ (2011) Evaluate both sides of the question, “Is it responsible or not to bring children into today’s world?”
- ◆ (2012) Address the changing relationship between the church and a culture that has previously given the church a privileged status
- ◆ (2013) Yoga, Zen Buddhist, and Muslim groups have asked to use your parish to meet during the week. Describe the relationship to these religions and what factors go into a decision about allowing them to meet or not.
- ◆ (2014) How does your parish respond to changing demographics moving into its neighborhood, and specifically, a fear of some of this change present in current members?

## CHRISTIAN THEOLOGICAL ETHICS

The Diocese of Kansas expects that candidates for ordained ministry will have a working familiarity (not mastery) with the following:

- ◆ The major categories of philosophical ethics in the western tradition.
- ◆ The major historical traditions within Christian theological ethics, especially since the Reformation.
- ◆ The various contemporary perspectives in Christian theological ethics that have emerged in the last century, along with representative thinkers within those traditions.
- ◆ The various authoritative sources within Christian theological ethics and how those resources can be integrated, including how different ethical perspectives/traditions prioritize these resources differently.
- ◆ Key concepts within Christian theological ethics that allow for the comparing and contrasting of different ethical perspectives/traditions.
- ◆ The application of different perspectives/traditions to various moral issues, both historical and contemporary, drawing on the concepts, vocabulary, concerns, and ideals specific to each perspective/tradition.

No individual candidate is expected to have an equal level of competence in every perspective, tradition, or leading thinker listed below. Some perspectives will be a better fit for a student and, consequently, be more easily understood and more easily applied. A *working familiarity* with the ideas outlined below is the goal—not mastery, which is what would be expected of someone pursuing a graduate degree in theological ethics.

Christian theological ethics is a broad discipline rooted in and drawing from every aspect of human experience. The Christian ethicist can feel like a “Jack-of-all-trades” and a master of none. Students should keep that in mind through the course of their own study in Christian theological ethics.

Attention to the questions below will help candidates begin to understand the various perspectives and traditions in relation to one another, which is preferable to memorizing a bulleted list. Finally, remember that within the discipline of ethics, concrete and detailed examples are gold.

### **Expectations of Familiarity in Christian Theological Ethics**

Let the following questions guide your study of the topics outlined below:

- ◆ How are the different philosophical divisions manifested in various Christian ethical perspectives?
- ◆ On what vocabulary do these philosophical orientations or Christian traditions/perspectives rely?
- ◆ What are the strengths and weaknesses of each orientation, tradition, or perspective?
- ◆ What kind of moral appeals does each make?
- ◆ Who are the representative thinkers within each?
- ◆ What are the theological concerns and themes that undergird the various Christian perspectives and traditions?
- ◆ How do these traditions and perspectives view the nature of God, humanity, and the world and how do those views shape their ethical perspectives?
- ◆ How do they define “the good”?
- ◆ How do they understand the role and purpose of Christ in moral life?

- ◆ What sources for theological and ethical reflection do they emphasize?
- ◆ With what key ethical and theological concepts do they wrestle?
- ◆ What moral and ethical issues do they consider significant?

#### Classic Orientations within Philosophical Ethics

- ◆ Deontological Ethics of Duty
- ◆ Teleological Ethics of Ends/Goals
- ◆ Aretaic Ethics of Virtue/Character

#### Historical Traditions in Theological Ethics

- ◆ Catholic Moral Theology – Thomistic Ethics
- ◆ Lutheran Ethics
- ◆ Calvinist/Reformed Ethics
- ◆ Anglican Moral Theology and Ethics
- ◆ Evangelical Ethics

#### Contemporary Perspectives in Theological Ethics (Exemplary figures are included to be helpful but knowledge of all of them is not an expectation.)

- ◆ Divine Command Ethics: Karl Barth, Robert Merrihew Adams
- ◆ Liberation Ethics: Martin Luther King, Enrique Dussell
  - ◆ Theological Ethics and Race: Dwight Hopkins, James Cone
  - ◆ Feminist Ethics: Beverly W. Harrison, Lisa Sowle Cahill, Sharon Welch
    - ◆ Womanist Ethics: Katie Canon, Emilie Townes
    - ◆ Mujerista Ethics: Ada Maria Isasi-Diaz
  - ◆ Post-Colonial Ethics: Miguel A. De La Torre
- ◆ Narrative Ethics (Including Virtue Ethics): Stanley Hauerwas, Samuel Wells
- ◆ Natural Law (Including Virtue Ethics): Kenneth Kirk, Jean Porter
- ◆ Theocentric Ethics: James Gustafson
- ◆ Ethics of Responsibility: H.R. Niebuhr
- ◆ Ethics and Christian Realism: Reinhold Niebuhr

#### Authoritative Sources of Christian Theological Ethics and their Interaction

- ◆ Scripture
- ◆ Tradition
- ◆ Reason
- ◆ Experience
- ◆ Philosophy
- ◆ Science (Natural and Social)

#### Some Key Concepts

- ◆ Contextualism and Situationism (The New Morality)
- ◆ Goals/Ends
- ◆ Principles and Rules
- ◆ Values
- ◆ Sin/Depravity
- ◆ Language of Human Rights
- ◆ Character and Virtue

- ◆ Narrative/Story
- ◆ Love and Justice
- ◆ Faith, Hope, and Love
- ◆ Moral Agency
- ◆ Discernment
- ◆ *Imago Dei*
- ◆ Moral Development/Formation
- ◆ Discipleship

#### Example Issues in Ethics

- ◆ Worship and Ethics
- ◆ Moral Development
- ◆ Natural Environment
- ◆ Marriage
- ◆ Sexuality
- ◆ Gender
- ◆ Race
- ◆ Economic Inequality, Poverty
- ◆ Violence, War, Terrorism
- ◆ Contemporary Events

## CHRISTIAN THEOLOGY

The Diocese of Kansas expects that candidates for ordained ministry will have a working familiarity with core material and methods of Christian theology. The life and work of those in Holy Orders includes a vital ministry of handing on the core doctrines of Christian religion in faithful, comprehensive, and intelligible fashion. Familiarity with the following items will allow candidates to articulate cogent positions on Christian teaching.

Candidates should be guided by the following questions:

- ◆ What is the task of theology as a discipline?
- ◆ What are contemporary questions and challenges to received doctrine?
- ◆ What resources from the tradition helps us address these concerns?
- ◆ Following the logic of incarnation, how can received doctrine be restated today in ways that are both faithful to the apostolic legacy and relevant to contemporary persons?
- ◆ How can one articulately describe contemporary ethical issues in terms from the church's theological tradition.
- ◆ Once a candidate has identified their own context (an essential task), how does that context affect how the candidate does theology?
- ◆ Within the various perspectives in Christian theology, where does the candidate's own theological voice fit?

No individual candidate is expected to have an equal level of competence in every facet of the Christian theological tradition or the contemporary challenges facing it. A *working familiarity* with the ideas outlined below is the goal—not mastery, which is what would be expected of someone pursuing a graduate degree in theology. One significant goal for all candidates is to be able to articulate personal theological positions that are faithful, orthodox, and relevant.

### **Contemporary Challenges to Received Theological Tradition:**

Candidates should demonstrate exposure to these theological challenges by reading at least one article or book chapter on each of the following theological perspectives:

- ◆ Feminist theologies
- ◆ African American theologies
- ◆ Latino/a theologies in the US
- ◆ Latin American Liberation thought
- ◆ African and Asian theologies
- ◆ Process thought
- ◆ Radical Orthodoxy
- ◆ Interfaith considerations (including atheist challenges)
- ◆ Radical Orthodoxy
- ◆ Interfaith considerations (including atheist challenges)

### **Theological Tradition as Resource**

Candidates should demonstrate a balanced understanding of the historical discussion of the following core Christian doctrinal areas:

- ◆ Prolegomena/method: what theology is and how its study is pursued; doctrines of Holy Scripture and Revelation
- ◆ Doctrine of God/Trinity
- ◆ Cosmology (creation, providence, problem of evil)
- ◆ Theological Anthropology and Hamartiology (sin)
- ◆ Christology
- ◆ Soteriology
- ◆ Pneumatology
- ◆ Ecclesiology (including Sacraments)
- ◆ Eschatology

### **Contemporary Relevance of the Christian Theological Tradition**

In articulating their own understanding of the continuing relevance of the Christian theological tradition for the twenty-first century, candidates should demonstrate familiarity with:

- ◆ Key aspects of the theology of Jurgen Moltmann
- ◆ Writings of important Anglican thinkers such as:
  - ◆ William Temple
  - ◆ John Macquarrie
  - ◆ Rowan Williams
  - ◆ Desmond Tutu