

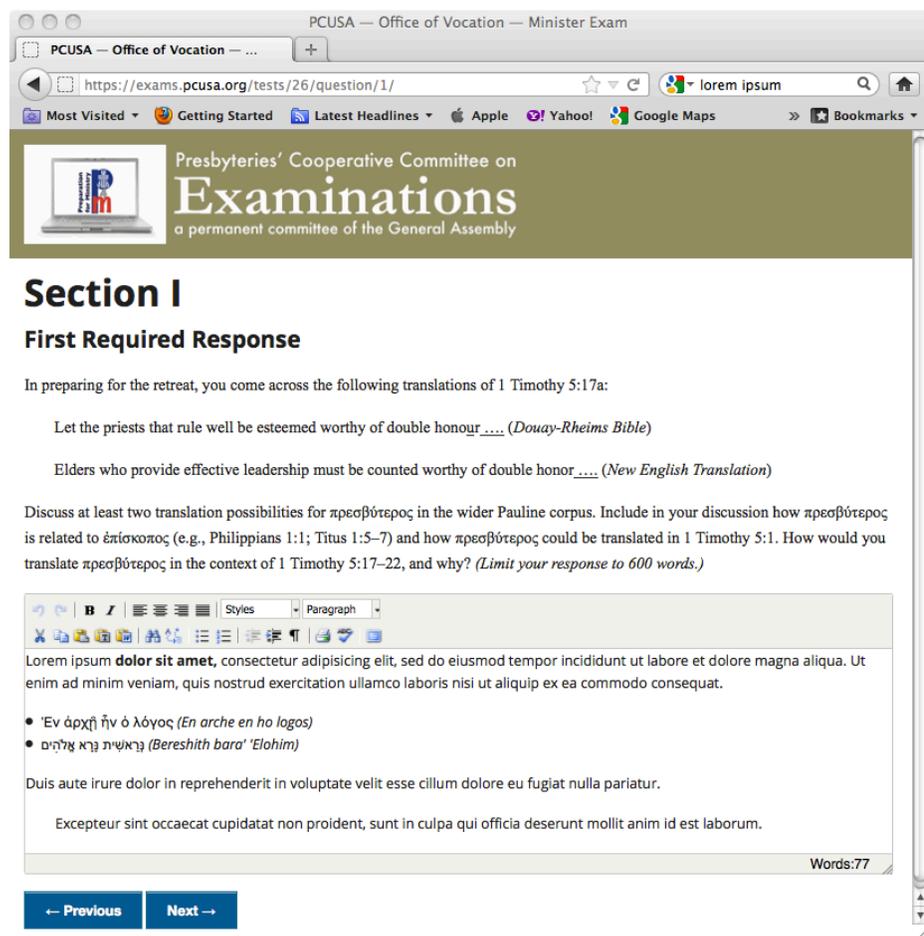
Style Guide for Online Exegesis Exam

There are a variety of issues when taking the Presbyterian Church (U.S.A.) ordination examination in Open Book Bible Exegesis using the online testing system that make it different than completing a term paper for an exegesis class in seminary. Because your responses must be submitted on a secure Internet site, you will not have many of the options for formatting and displaying text that are available when using your preferred word processor and printing to paper.

This style guide is designed to identify such issues particular to this testing environment for the Exegesis exam and to provide information for how test takers should handle stylistic issues within the context of this exam. It should be used in conjunction with the formal instructions for the exam that were sent with your registration confirmation notice. (Those instructions are also available in the *Handbook on Standard Ordination Examinations*.)

Understanding Response Editing/Submission

The online exam system has its own text entry box, similar to a “mini-” word processor, for accepting test taker responses to questions (see the sample screen at the right). This text entry box will automatically perform a background “save” of the test taker’s response every three (3) minutes. Test takers can force a “save” of their work at any time by clicking the “Next” button at the bottom



The screenshot shows a web browser window titled "PCUSA — Office of Vocation — Minister Exam". The address bar shows "https://exams.pcusa.org/tests/26/question/1/". The page header includes the PCUSA logo and the text "Presbyteries' Cooperative Committee on Examinations a permanent committee of the General Assembly". The main content area is titled "Section I" and "First Required Response". The question text reads: "In preparing for the retreat, you come across the following translations of 1 Timothy 5:17: Let the priests that rule well be esteemed worthy of double honour (Douay-Rheims Bible) Elders who provide effective leadership must be counted worthy of double honor (New English Translation) Discuss at least two translation possibilities for πρεσβύτερος in the wider Pauline corpus. Include in your discussion how πρεσβύτερος is related to ἐπίσκοπος (e.g., Philippians 1:1; Titus 1:5–7) and how πρεσβύτερος could be translated in 1 Timothy 5:1. How would you translate πρεσβύτερος in the context of 1 Timothy 5:17–22, and why? (Limit your response to 600 words.)". Below the question is a text entry box with a rich text editor toolbar. The text entry box contains the text: "Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat." Below the text entry box are two buttons: "Previous" and "Next".

of the page, and then clicking the “Previous” button once the next page has been downloaded in order to return to the question on which they were working. ***Before leaving your work for any reason, be sure to click the “Next” button so that your response is saved to the examination system servers.***

As shown in the sample screen, the text box can apply basic formatting options: **bold**, *italics*, line justification (left, center, right, and full), bulleted and numbered lists, and block indentation. Other supported functions include “cut and paste” (including special “clipboard” options for inserting material copied from plain text editors [T] and Microsoft Word documents [W]), search and replace, “print” text box contents (if a printer is connected to the computer), and basic “spell check.” The system can display non-Roman alphabets in certain circumstances (see “Greek and Hebrew” below).

Exam System or Word Processor?

Since text can be “cut and pasted” into the text boxes, candidates may wish to work in computer programs with which they are more familiar and that may support additional functions (non-English “spell check” dictionaries, basic “grammar check,” etc.). In making a decision about whether to use other programs for writing responses and then “pasting” them into the online exam system text boxes, give careful consideration to these two issues. First, formatting may not appear the same once pasted into the text box as it did in the other program (even when using the Word “clipboard”). Second, once the submission deadline passes you will not be able to “paste” in work done elsewhere. Working in the online system assures your answers will appear to your readers exactly as they appear on your system and that you will not have any blank responses because you did not get some material loaded into the appropriate exam section before the deadline. (Remember: if any required section of the exam is omitted the exam must be evaluated by the readers as “Unsatisfactory.”)

Using Greek and Hebrew

Test takers who are familiar with the use of Unicode and who have Greek and/or Hebrew Unicode keyboards enabled on their computers will be able to use that system for entering words in those languages as part of their responses in the online exam administration system. Those unfamiliar with this system should transliterate any Greek or Hebrew words using the italics feature included in the response boxes. Be aware that any Greek or Hebrew display/printing system that depends on a particular font will likely produce only gibberish when displayed on other computers. Candidates who do use Unicode Greek or Hebrew are encouraged to also include transliterations of words in those languages for the benefit of ruling elder readers who do not have formal training in those languages (a good practice for ministry settings). Because inclusion of certain English accents and diacritical marks also requires Unicode, candidates should use the Society of Biblical Literature “general purpose” transliteration schemes.

Hebrew:

Character	Transliteration	Character	Transliteration
א <i>alef</i>	' or omit	מ / ם <i>mem</i>	<i>m</i>
ב / ׃ <i>bet</i>	<i>b / v</i> (spirant)	נ / ן <i>nun</i>	<i>n</i>
ג / ׃ <i>gimel</i>	<i>g / gh</i> (spirant)	ס <i>samek</i>	<i>s</i>
ד / ׃ <i>dalet</i>	<i>d / dh</i> (spirant)	ע <i>ayin</i>	' or omit
ה <i>he</i>	<i>h</i>	פ / ף / ץ <i>pe</i>	<i>p / f</i> (spirant)
ו <i>vav</i>	<i>v</i> or <i>w</i>	צ / ץ <i>tsade</i>	<i>ts</i>
ז <i>zayin</i>	<i>z</i>	ק <i>qof</i>	<i>q</i>
ח <i>khet</i>	<i>h</i> or <i>kh</i>	ר <i>resh</i>	<i>r</i>
ט <i>tet</i>	<i>t</i>	ש <i>sin</i>	<i>s</i>
י <i>yod</i>	<i>y</i>	שׁ <i>shin</i>	<i>sh</i>
כ / ׀ / ׃ <i>kaf</i>	<i>k / kh</i> (spirant)	ת / ׀ <i>tav</i>	<i>t / th</i> (spirant)
ל <i>lamed</i>	<i>l</i>		

Character	Transliteration	Character	Transliteration
אֲ <i>patakh</i>	<i>a</i>	יְוִי <i>hireq yod</i>	<i>i</i>
אֱ furtive <i>patakh</i>	<i>a</i>	אֻ <i>qamets khatuf</i>	<i>o</i>
אֶ <i>qamets</i>	<i>a</i>	אֹ <i>holem</i>	<i>o</i>
אֵ final <i>qamets he</i>	<i>ah</i>	אִ full <i>holem</i>	<i>o</i>
אִי 3d masc. sg. suf.	<i>ayv</i>	אֻ <i>short qibbuts</i>	<i>u</i>
אֶ <i>segol</i>	<i>e</i>	אֹ <i>long qibbuts</i>	<i>u</i>
אֶ <i>tsere</i>	<i>e</i>	אִ <i>shureq</i>	<i>u</i>
אִי <i>tsere yod</i>	<i>e</i>	אֻ <i>khatef qamets</i>	<i>o</i>
אֶי <i>segol yod</i>	<i>e</i>	אֻ <i>khatef patakh</i>	<i>a</i>
אִ <i>short hireq</i>	<i>i</i>	אֻ <i>khatef segol</i>	<i>e</i>
אִ <i>long hireq</i>	<i>i</i>	אֻ <i>vocal sheva</i>	<i>e</i>

As can be seen in the sample screen above, Hebrew vowel points can be difficult to read even when entered in Unicode. Test takers, therefore, are encouraged to follow the Society of Biblical Literature's publication guideline that vowel pointing and Masoretic accents should only be included when essential to the point being made.

Greek:

α	= a	ξ	= x
β	= b	\omicron	= o
γ	= g	π	= p
γ	= n (before $\gamma, \kappa, \xi, \chi$)	ρ	= r
δ	= d	ρ	= rh
ϵ	= e	σ, ς	= s
ζ	= z	τ	= t
η	= e	υ	= y (not in diphthong)
θ	= th	υ	= u (in diphthongs <i>au, eu, ou, ui</i>)
ι	= i	ϕ	= ph
κ	= k	χ	= ch
λ	= l	ψ	= ps
μ	= m	ω	= o
ν	= n	ϵ	= h (with vowel or diphthong)

If it is necessary in making a point to distinguish between ϵ (*epsilon*) and η (*eta*) or \omicron (*omicron*) and ω (*omega*), respectively, then you will need to spell out the name of the letter as in this sentence.

Citing Reference Materials

The Open Book Exegesis examination requires the use of "Hebrew and Greek texts, translations, commentaries, and other exegetical tools" in producing the "faithful interpretation" and "application" called for in the examination (see the description of the exam approved by the General Assembly). The online testing system presents two related issues for providing the necessary citations related to the use of these materials.

First, the online system cannot display footnotes or endnotes. Therefore test takers *must* use the "reference-list" style for both citations and bibliography (sometimes referred to

as the “MLA” [Modern Language Association] or “inline citation” style). Presenting a full explanation of all the details for this style goes beyond the purposes of this guide; test takers unfamiliar with it should consult a style guide for writing academic papers. In brief, direct quotes or references to published material used are cited by placing the author’s name, date of publication, and page number(s) inside parentheses within the sentence where the quotation or reference is made—e.g., “(McKnight 2011, 275).”

These parenthetical references are then paired with a “Works Consulted” list at the end of the paper. In the online exam system, a response box for this purpose is included as the final

“question” in Section III of the exam (see the sample screen at the right). Since you can move freely back and forth through the test using the “Next” and “Previous” buttons, there is no need to wait until you reach

the end of the exam to begin entering the “Works Consulted” information.

Most reference-list styles call for the bibliographic material to be presented in “hanging indent” paragraphs (first line flush to the left margin and subsequent lines indented). However, “hanging indent” is not one of the formatting styles available in the online exam system. Test takers should simply provide the appropriate publication information in “left justified” paragraphs as shown in the sample screen. **Do not** try to mimic the “hanging indent” format by placing part of the publication data on one line and adding the rest as a separate indented paragraph. Because not all readers will have their system windows set to the same size, trying to mimic “hanging indent” in that way will likely result in very jumbled text.

PCUSA — Office of Vocation — Minister Exam

https://exams.pcusa.org/tests/26/question/2/

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Section III

Works Consulted

In the text box below, please provide a bibliographical listing of all research materials consulted during the preparation of your exam responses.

Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger. 1993. *The Greek New Testament*. 4th ed. Stuttgart: United Bible Societies.

Coogan, Michael D., ed. 2010. *The New Oxford Annotated Bible: New Revised Standard Version with the Apocrypha*. 4th ed. New York: Oxford University Press.

McKnight, Scot. 1993. "Collection for the Saints." In *Dictionary of Paul and His Letters*, ed. G. F. Hawthorne and R. P. Martin. Downers Grove, IL: InterVarsity. 143-147.

-----, 2011. *The Letter of James*. The New International Commentary on the New Testament. Grand Rapids: Eerdmans.

Words:86

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