Syllabus Summer 2021

05HT6305 – The Life & Theology of Augustine

General Information

Semester: Summer
Meeting times: Monday, June 21 – Thursday, June 24, 2:30-9:30pm
Credit hours: 2
Instructor name: Dr. William VanDoodewaard
Tel. office: 616-432-3409
e-mail: william.vandooodewaard@prts.edu

Mission Statement of RTS
The mission of Reformed Theological Seminary is to serve the Church by preparing its leaders, through a program of graduate theological education, based upon the authority of the inerrant Word of God, and committed to the Reformed Faith.

Course Purpose
To prepare students for ordained gospel ministry, or other vocations.

Course Description
This course examines the life and theology of Augustine and considers his thought in context through a chronological/biographical framework. Key teachings will include grace and the Christian life; the interpretation of Scripture; the nature of the Church; the Trinity; and the relationship between the Church/Christian and the world.

Course Objectives
Objectives of this course include the following:

1. Objectives of this course include the following: The student will become acquainted with Christian historiography: a biblical and theological approach to understanding history, with particular focus on church history, in the light of Scripture and Reformed theology. (Supports SLOs MDiv 1, 2).
2. The student will become acquainted with life and theology of Augustine, and the history of Christianity that forms the context of his life and ministry. The student will engage the doctrine of Scripture, the doctrine of the Trinity, the doctrine of man and sin, the doctrine of Christ and salvation, and the doctrine of the church/world as expressed by Augustine, appreciating and evaluating it in the light of Scripture and Reformed theology. Special attention will also be given to Augustine as a preacher of the Word, and as a pastor/shepherd. (Supports SLOs MDiv 2, 3, 4, 5, 6, 7, 8, 9, 10).
3. The student will continue to develop oral and written communication skills, research skills, and the ability to make theological and practical assessment, analysis, and applications from church history with relevance to contemporary ministry (Supports SLOs MDiv 1).

Course Assignments

1. The research paper is a 3000-4000 word paper which will explore in depth a historical or theological topic related to the Life and Theology of Augustine of personal interest to the student. The paper may not exceed 4000 words. It will reflect a thorough grasp of the relevant source documents and their history. It will also reflect an awareness of continued scholarly discussion on the topic expressed in journal articles and books to the present day. The paper will conclude with an assessment of the importance of its conclusions for the present-day life and ministry of the church. This assignment is due on Friday, August 6, 2021, and must be uploaded to the correct location on Canvas or emailed to the professor.

2. Class Discussions: As this class is comprised of both lectures and seminar style discussion of assigned readings, student contribution to discussions will be included in the assessment of student performance.

Weighting of Course Assignments and Time Expectations

<table>
<thead>
<tr>
<th></th>
<th>Expected Hours</th>
<th>Percentage Weight</th>
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<tbody>
<tr>
<td>Lectures</td>
<td>26 hours (for 2 credit class)</td>
<td>0%</td>
</tr>
<tr>
<td>Readings and Discussion</td>
<td>16 hours</td>
<td>20%</td>
</tr>
<tr>
<td>Research Paper</td>
<td>40 hours</td>
<td>80%</td>
</tr>
<tr>
<td>Total:</td>
<td>82 hours (for 2 credit class)</td>
<td>100%</td>
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Course Required Reading

All required books will be on course reserve in the library; students should contact a librarian with any questions about finding a recommended resource. Distance students are encouraged to ask the librarian regarding eBooks and access to other digital databases of the library.
The following works are required texts for the Theology of Augustine (05HT6305) class; we will not read the biography or works of Augustine in full but focus on specific selections from each work that is listed in the course schedule; specific reading parameters for each student will be assigned in class. At the MDiv level of this course offering students will not be required to read more than a total of 300 pages for coursework, excepting reading for the research paper. ThM/DMIn students taking the course Theology of Augustine have more extensive reading and research requirements. Other source readings, such as selections from Augustine’s sermons (and also of relevant scholarship on Augustine and his theology) will also be required, but these will be available online via the Canvas course website.


### Tentative Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings/Assignment:</th>
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<tbody>
<tr>
<td>Monday, June 21</td>
<td>The Life of Augustine (I)</td>
<td>Brown, <em>Augustine of Hippo</em>, 1-175.</td>
</tr>
<tr>
<td>Tuesday, June 22</td>
<td>Augustine and the Bible</td>
<td>Augustine, <em>On Christian Doctrine</em>; Expositions of the Psalms.*</td>
</tr>
<tr>
<td>Tuesday, June 22</td>
<td>Augustine and Preaching</td>
<td>Augustine, <em>Sermons on the New Testament</em>.</td>
</tr>
<tr>
<td>Tuesday, June 22</td>
<td>Augustine vs. Pelagius; Augustine on Sin and Grace (I)</td>
<td>Augustine, <em>Writings Against the Pelagians</em>.</td>
</tr>
<tr>
<td>Tuesday, June 22</td>
<td>Augustine vs. Pelagius; Augustine on Sin and Grace (II)</td>
<td>Augustine, <em>Writings Against the Pelagians</em>.</td>
</tr>
<tr>
<td>Wednesday, June 23</td>
<td>Augustine vs. the Donatists; Augustine and the Church (I)</td>
<td>Augustine, <em>Writings Against the Donatists</em>.</td>
</tr>
<tr>
<td>Wednesday, June 23</td>
<td>Augustine vs. the Donatists; Augustine and the Church (II)</td>
<td>Augustine, <em>Writings Against the Donatists</em>.</td>
</tr>
<tr>
<td>Wednesday, June 23</td>
<td>Augustine and the Trinity</td>
<td>Augustine, <em>The Trinity</em>.</td>
</tr>
<tr>
<td>Thursday, June 24</td>
<td>Augustine and Pastoral Ministry</td>
<td>Augustine, <em>Doctrinal and Moral Treatises</em>.</td>
</tr>
<tr>
<td>Thursday, June 24</td>
<td>Augustine and Pastoral Ministry</td>
<td>Augustine, <em>Letters</em>.</td>
</tr>
<tr>
<td>Thursday, June 24</td>
<td>The Legacy of Augustine</td>
<td>Warfield, <em>Augustine</em>.</td>
</tr>
<tr>
<td>Friday, August 6</td>
<td>Research Papers Due</td>
<td></td>
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</table>
*All readings marked with an asterisk will be available at the Canvas course page for the Life & Theology of Augustine course, either in Word document or Adobe pdf format, or via links to internet sources. In most cases full reading of the listed source documents will not be required. Students should read a selection of approximately twenty-pages of their choice from the primary sources listed for each class session, take notes, and be prepared to share reflections on their reading with the class.

Course Policies and Writing Assistance

Grading Scale

RTS uses a 4.0 grading scale. Grades have been assigned the following numerical values for the purpose of computing the student’s grade point average (GPA):

- 95-100 A 4.0
- 91-94 A- 3.7
- 88-90 B+ 3.3
- 84-87 B 3.0
- 81-83 B- 2.7
- 78-80 C+ 2.3
- 74-77 C 2.0
- 71-73 C- 1.7
- 68-70 D+ 1.3
- 64-67 D 1.0
- 61-63 D- 0.7
- 0-60 F 0.0

Grade points per subject are determined by multiplying the grade points assigned to the letter grade earned, times the number of credit hours assigned to the course. A student’s semester and cumulative grade-point average are computed by dividing the total grade points earned by the number of attempted hours.

Extensions and Late Submissions

In very rare instances an extension will be granted. A written request must be made to the professor; this request will be passed along to a committee, who will then grant the extension for legitimate reasons only (i.e., serious illnesses or death, other unforeseen and serious circumstances). Unless an extension is granted, all late submissions of assignments will be penalized according to the policy outlined in the academic catalog.

Plagiarism Policy

COPYRIGHT VIOLATION and PLAGIARISM are serious offenses, both legally and ethically. Plagiarizing another’s words or ideas can result in loss of grade, failure of the course, or expulsion from the seminary. For a fuller explanation of the seminary’s policy on plagiarism, see the seminary’s plagiarism policy.
**Attendance Policy**

Each student is expected, barring lawful reasons, to attend every class for which he or she is registered. Absences caused by illness or other justifiable causes will be permitted to a limited extent. Students should not accrue more unexcused absences than the number of course credit hours. Should absences endanger the student’s performance in class, the instructor will counsel the student. Further absences will normally result in either the reduction of course grades or expulsion from the course. Unexcused absences may also result in the student being placed on academic probation.

**Recommended / Further Reading or Resources**

The surviving works of Augustine comprise a little over five million words; a complete edition fills at least a dozen volumes. This list arranges the works by contents, and within each section works are alphabetized. Generally accepted dates of composition are given, but note that for many of the longer works a range of dates is given signified by two dates connected by a hyphen, while for others whose exact date of composition is known two dates separated by a slash indicate approximation. (The standard work on the chronology is that of S. Zarb, *Chronologia operum sancti Augustini* [Rome, 1934], but research has continued apace; see particularly A.M. LaBonnardiere, *Recherches de chronologie augustinienne* [Paris: Études augustiniennes, 1965].)

The * designates titles for which older English translations exist such as may commonly be found in large libraries; translations currently in print in major are specified by abbreviations.

- ACW: Ancient Christian Writers
- FC: Fathers of the Church

Principal series of editions of Latin texts are:

- PL: Patrologia Latina
- CSEL: Corpus Scriptorum Ecclesiasticorum Latinorum
- CCSL: Corpus Christianorum, Series Latina
- BA: Bibliothèque Augustinienne

To locate Latin texts of all the church fathers see the *Clavis Patrum Latinorum* (Steenbruge [Belgium] 1961).

**Primary Sources:**

1. **Early Writings (386-391):** (omitting items listed in categories below devoted to specific controversies)
II. Scriptural exegesis. The numerous collections of "questions" are extremely various in character.

- 1. Adnotationes in Job (Notes on Job) [399]. Not a commentary, but a series of unconnected notes taken down by Augustine's disciples without his awareness; he was later sorry that so inadequate a work had gotten into circulation.
- 2. De consensu evangelistarum (The Harmony of the Evangelists) [400?, or perhaps 400-412], in four books.* Discussion of the "synoptic question" comparing the narratives given in the four gospels.
- 3. De diversis quaestionibus LXXXIII (Eighty-three Various Questions) [388-395]. FC. Collection of short treatises, many exegetical but some philosophical, on a variety of topics, written at Tagaste and Hippo.
- 4. De diversis quaestionibus VII ad Simplicianum (Seven Various Questions for Simplicianus) [395].* Written from Hippo in response to a request from Simplicianus, his friend and counselor during his time in Milan and eventual successor of Ambrose as bishop there. The discussion of grace arising from Paul's letter to the Romans is important.
5. De genesi ad litteram imperfectus liber (Incomplete Literal Commentary on Genesis) [393/94]. Written after the tract against the Manicheans (see III.8 below); broken off after only 10,000 words or so; to be replaced by:

6. De genesi ad litteram (Literal Commentary on Genesis) [401-414/415], in twelve books.* The theology of creation, from the first three chapters of Genesis.

7. De VIII Dulciti quaestionibus (Eight Questions for Dulcitus) [425/426]. FC.

8. De VIII quaestionibus ex veteri testamento (Eight Questions on the Old Testament) [419?].

9. De sermone Domini in monte (The Sermon on the Mount) [394]. FC.

10. Enarrationes in Psalmos (Sermons on the Psalms) [392-418].* Treatises, mainly in the form of public sermons, on all 150 Psalms (with a few treated more than once); a rich source of Augustine's spiritual ideas.

11. Epistolae ad Galatas expositio (Commentary on Galatians) [394/395].


13. Expositio LXXXIV propositionum ex epistula ad Romanos (Eighty-four Topics from Paul's Letter to the Romans) [394/395].

14. Locutiones in Heptateuchum (Figures of Speech from the Heptateuch) [419-420]. On the first seven books of the Old Testament, mainly on obscurities of expression arising from the literal (and sometimes inaccurate) quality of Latin translations of those books.

15. Quaestiones XVII in Matthaeum (Seventeen Questions Concerning Matthew) [400-410].

16. Quaestiones in Heptateuchum VII (Seven Questions Concerning the Heptateuch) [419-420].

17. Quaestiones evangeliorum ex Matthaeo et Luca (Questions Concerning Matthew and Luke) [395-399], in two books.

18. Sermones (Sermons) [392-430]. Only a few of the more than 300 to survive have been translated.

19. Speculum (Mirror of Scripture) [427]. Compilation of extracts from scripture.

20. Tractatus in evangelium Iohannis CXXIV (Treatises on the Gospel of John) [413-418?]; the first sixteen sermons may have been given as early as 406/07, and the whole series may not have been completed until 421. Complete commentary on the gospel.

21. Tractatus in Iohannis epistulam ad Parthos (Treatises on I John) [413?; perhaps 406/07]. Complete commentary on the epistle.

III. Anti-Manichean Writings.

1. Acta contra Felicem Manichaeum (Proceedings against Felix the Manichee) [404?]. Shorthand report of a public debate with one of the Manichean "elect"; cf. the following item.

2. Acta contra Fortunatum Manichaeum (Proceedings against Fortunatus the Manichee) [392].* Fortunatus was a Manichean priest; his performance in the debate was an unmitigated disaster.
• 3. Contra Adimantum (Against Adimantus) [394]. Refutation of the writings of a man said to have been a disciple of Mani.
• 4. Contra epistulam Manichei quam vocant Fundamenti (Against the Manichean Letter They Call "The Foundation") [396].* Detailed refutation of a central Manichean text.
• 5. Contra Faustum Manichaeeum (Against Faustus the Manichee) [397/98], in thirty-three books (some very brief).* Faustus was a Manichean bishop Augustine had known in his own days in the sect (cf. Book 5 of Conf.).
• 6. Contra Secundinum Manichaeum, cum epistula eiusdem auctoris (Against the Manichee Secundinus, with a letter by Secundinus) [399]. A polite exchange of letters with one of the Manichean "auditors."
• 7. De duabus animabus contra Manichaeos (The "Two Souls," against the Manichees) [392/93].* A discussion of a central Manichean doctrine.
• 8. De genesis contra Manichaeos (Commentary on Genesis, against the Manichees) [388/389], in two books. Specialized commentary refuting Manichean doctrines.
• 9. De moribus ecclesiae catholicae et de moribus Manichaeorum (The Customs of the Catholic Church and the Customs of the Manichees) [387/389]. FC. A general apologetic treatise comparing the two ways of life.
• 10. De natura boni contra Manichaeos (The Nature of Good, against the Manichees) [399]. Brief discussion of a central issue.

IV. Anti-Donatist Writings.

• 1. Ad Donatistas post collationem (To the Donatists after the Conference) [413]; see items 2 and 10 below.
• 2. Breviculus collationis cum Donatistis (Summary of the Proceedings of the Conference with the Donatists) [412]. A pamphlet to publicize recent events; see item 10 below.
• 3. Contra Cresconium (Against Cresconius) [405/406], in four books. Cresconius was a learned Donatist layman.
• 4. Contra Gaudentium Thamugadensem episcopum Donatistarum (Against Gaudentius, Donatist Bishop of Timgad) [421/422]. Timgad was a stronghold of Donatism in the mountains of Numidia.
• 5. Contra litteras Petiliani Donatistae (Against the Book of Petilian the Donatist) [401/405], in three books. Petilian was Donatist bishop of the important city of Constantine west of Hippo; see item 9 below.
• 6. Contra epistulam Parmeniani (Against the Letter of Parmenian) [400]. Parmenian was Donastist bishop of Carthage who died c. 392; his pamphlet continued to circulate.
• 7. De baptismo contra Donatistas (Baptism, against the Donastists) [401], in seven books.* Refutes the claim of the Donastists that baptism could, and often should, be administered more than once to the same person; important for discussion of the theology of baptism in the African tradition, where it had long been a controversial subject.
• 8. De gestis cum Emerito Donatistarum episcopo Caesareae (Debate with Emeritus, Donatist Bishop of Caesarea) [418]. When Augustine visited that city, Emeritus came out of hiding for a public debate.
• 9. De unico baptismo contra Petilianum (Single Baptism, against Petilian) [411].
10. Gesta collationis Carthaginensis (Proceedings of the Conference of Carthage) [411].
Shorthand report of the climactic debate of June 411. Not strictly a work of Augustine's,
but he plays a large part in its pages. Excellent text, translation, and notes in edition of S.
Lancel published in the series Sources Chretiennes (1972-75).

12. Psalmus contra partem Donati (Psalm against the Donatists) [394]. A summary in
easy-to-remember verse of the main points of dispute with the schismatics, meant to

V. Anti-Pelagian Writings. Except for the two longer works against Julian (items 2 and 15), all
of these works are controversial pamphlets.

1. Contra duas epistulas Pelagianorum ad Bonificium Papam (Refutation of Two
Pelagian Letters, to Pope Boniface I) [422/423], in four books.*
2. Contra Iulianum (Against Julian) [423], in six books. FC. Dispute with the young
Pelagian bishop of Eclanum (Italy). Cf. item 15 below.
3. De anima et eius origine [also known as de natura et origine animae] (The Soul and Its
Origins) [420-1].* The origin of the soul was in dispute in connection with the
transmission of original sin.
4. De correptione et gratia (Punishment and Grace) [426]. FC. Deals with the objection
that Augustine's view of grace made punishment useless as an instrument of discipline,
since salvation is independent of human merit.
5. De dono perseverantiae (The Gift of Perseverance) [429].* Argues that a moment's
grace, without the additional gift of perseverance in grace, is of little avail.
6. De fide et operibus (Faith and Works) [413]. FC.
7. De gestis Pelagii (The Proceedings against Pelagius) [417].* Interpreting for a Latin
audience the synod of Diospolis [415] by which Pelagius had been acquitted.
8. De gratia Christi et de peccato originali (The Grace of Christ and Original Sin) [418].*
The most methodical anti-Pelagian treatise.
9. De gratia et libero arbitrio (Grace and Free Will) [426]. FC. Takes up the theme of
predestination.
10. De natura et gratia (Nature and Grace) [413/415].* The Pelagian position was that
man's natural endowments constituted divine grace by themselves.
11. De nuptiis et concupiscentia (Marriage and Desire) [419/421].* The fruits of original
sin to be seen most clearly in the disorders of human sexuality.
12. De peccatorum meritis et remissione et de baptismo parvulorum (The Guilt and
Remission of Sins; amnd Infant Baptism) [411].* The first anti-Pelagian treatise.
13. De perfectione iustitiae hominis (The Perfection of Justice in Man) [415].* Can man
lead a perfectly blameless life?
14. De praedestinatione sanctorum (The Predestination of the Blessed) [429].*
Augustine's final word.
15. De spiritu et littera (Spirit and Letter) [412].*
16. Opus imperfectum contra Iulianum (Unfinished Work against Julian) [429/430]. On
Augustine's desk at his death.
VI. Pastoral Treatises and Minor Controversial Works.

- 1. Adversus Iudaeos (Against the Jews) [429/430]. FC.
- 2. Collatio cum Maximino Arianorum episcopo (Debate with Maximinus, Bishop of the Arians) [427]. Shorthand record of a debate with a churchman who came to Africa with the Arian Vandals.
- 3. Contra adversarium legis et prophetarum (Against the Opponent of the Law and the Prophets) [421]. Defense of the Old Testament's place in Christian theology against a recrudescence of one of the earliest heresies, Marcionism.
- 4. Contra mendacium (Against Lying) [422]. FC. Cf. item 17 below.
- 6. Contra sermonem Arianorum (Against a Sermon of the Arians) [419]. Refutation of a pamphlet.
- 7. De agone christiano (The Christian Struggle) [396]. Short moral treatise with warnings against various heresies, directed to an unsophisticated audience.
- 8. De bono coniugali (The Good of Marriage) [401]. FC.
- 9. De bono viduitatis (The Good of Widowhood) [414]. FC.
- 10. De catechizandis rudibus (Instruction of Beginners) [399].* Manual for preachers and catechists.
- 11. De coniugiis adulterinis (Adulterous Marriages) [421]. FC.
- 12. De continentia (Celibacy) [395]. FC.
- 13. De cura pro mortuis gerenda (The Respect to Be Shown to the Remains of the Dead) [424/425]. FC. Deals with the resurrection and the rising vogue of veneration for the relics of the saints.
- 14. De divinatione daemonum (The Prophecies of Demons) [406/408]. FC.
- 15. De fide et symbolo (Faith and the Creed) [393]. FC. Expounds the baptismal creed for new Christians.
- 16. De fide rerum invisibilium (Faith in Things Unseen) [400?]. FC.
- 17. De haeresibus (Heresies) [429]. A catalogue of errors to avoid.
- 18. De mendacio (Lying) [395]. FC.
- 19. De opere monachorum (The Work of Monks) [401]. FC.
- 20. De patientia (Patience in the Face of Suffering) [418]. FC.
- 21. De sancta virginitate (Holy Virginity) [401]. FC.
- 22. De utilitate ieiunii (The Usefulness of Fasting) [399/405]. FC.
- 24. [Regulae]. There are later monastic rules attributed to Augustine, but just how much goes back to his pen and how much is the result of later compilation and abridgment is very controversial.

VII. Miscellaneous.

- 1. Confessiones [397(-401?)]. FC.
2. De civitate Dei (City of God) [413-426/427]. FC.
3. De doctrina christiana (Christian Doctrine) [books 1-3, 396/397; book 4, 426]. FC.
4. De trinitate (The Trinity) [399/400-416/421]. FC.
5. Epistulae (Letters), [386-430]. FC. About three hundred survive, including twenty-nine recently discovered and published in CSEL in 1981.
6. Retractiones (Reconsiderations) [426-427]. FC. A catalogue of Augustine's works, with corrigenda noted.

Secondary sources:

Biographical and Historical:

Christian Doctrine, Theology, and Exegesis:

Portale, Eugene. *A Guide to the Thought of Saint Augustine.* Chicago: Regnery, 1960. Originally an encyclopedia article in French (1923), in book form this work is the most accessible, best indexed guide to Augustine's ideas on particular points of doctrine; now out of date but not really superseded.


**Christianity and Society:**


**Confessions (see also biographies above):**


For further bibliography:

- *Augustinus-Lexikon*. Würzburg, 1985-. When completed, this will comprise four large volumes of encyclopedia-style articles on Augustine’s life, works, and doctrines; it should be the standard reference for some time to come.

This bibliography of literature on Augustine, his theology, and context was modified from the one created by James J. O’Donnell of Georgetown University, available online at: http://www9.georgetown.edu/faculty/jod/twayne/twaynebib.html

### Course Objectives Related to MDiv/MA Student Learning Outcomes

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<thead>
<tr>
<th>Articulation (oral &amp; written)</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
<td>Through reading and discussion, lecture and interaction, and research and writing, students will display understanding and articulation in these areas.</td>
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<tr>
<th>Scripture</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tr>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
<td>As students engage with the writings of Augustine in a variety of biblical and theological areas, they will compare his exegesis, exposition and application with the text of Scripture; and assess his theology in the light of confessional Reformed theology. They will also do so engaging cultural/global perspectives.</td>
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<tr>
<th>Reformed Theology</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Strong</td>
<td>Students will both assess Augustine’s contribution to Reformed theology, and analyze Augustine’s theology and practice in the light of Reformed theology and practice, with particular reference to the Westminster Standards.</td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Strong</td>
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<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
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<td><strong>Winsomely Reformed</strong></td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Strong</td>
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<tr>
<td><strong>Preach</strong></td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Moderate</td>
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<tr>
<td><strong>Worship</strong></td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Shepherd</strong></td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Church/World</strong></td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
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