

**09PT6380 – Christian Life in a Secular Culture**  
**RTS New York Program – Spring 2022**  
**Tim Keller**  
**3 hour credits**

**Course description**

This course consists of two parts. (1) First, it analyzes and critiques our secular, late modern western culture—largely through a survey of several key thinkers (2) and then lays a groundwork for a ‘missionary encounter’ with this culture—a way to both live and minister as Christians in such a society.

**Course learning outcomes**

- (1) To make the underlying narratives of late modern western culture more visible to students, so that they can detect them in art, economics, politics, and public discourse.
- (2) To identify ways to live and form distinctively Christian lives in such a society, and
- (3) To identify and develop ways to speak to the world in ways that both challenge and attract, and therefore convert.

**Course required reading**

- \*Patrick Deneen, *Why Liberalism Failed* 200 pp.
- \*James D. Hunter, *To Change the World* 275 pp.
- \*Lesslie Newbigin, *Foolishness to the Greeks* – 160pp.
- \*Christopher Watkin, *Thinking Through Creation*—145pp.
- Keller Handout “Christian Life and Ministry in a Secular Culture” – 240 pp.
- 1020 pp. Total

**Course requirements (how grade will be determined)**

1. Reading. At the end of the course, I want a simple statement that you did all the reading, and if not, how much you failed to read. (20% of grade)
2. Critical reviews of the four books marked by an asterisk. Summarize the book’s main points, its outline of topics, and its main arguments. Then analyze it, giving its strengths and weaknesses. 500 words each. (40% of grade)
3. Ministry application paper. In light of what you learned in this course about our culture: (1) Design a program or process for training lay people to evangelize in your local church and (2) Design a program or process for instructing new believers in your local church. In both cases explain how what you learned in the course has shaped your designs. 2500 words. (40% of grade)

All are due at the last day of lectures/classes.

**Topics of sessions (Keller unless noted)**

Classes, except where otherwise noted, are on Tuesdays 10am-12noon

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|------------|---|
| Feb 8 –    | (Have read <i>Part 1 of Handbook</i> and watched Keller Lecture 1)<br>Christian Mission and Western Culture                                       |
| Feb 15-17- | (Have read <i>To Change the World</i> )<br>Intensive with Dr James D. Hunter – Understanding Culture<br><i>Tues-Thurs, February 15-17, 9a-12p</i> |
| Feb 22 -   | (Have watched Rick Lints Lecture 1)<br>Rick Lints – The Thought of Alasdair MacIntyre   |

- Mar 1 - (Have watched Rick Lints Lecture 2)  
Rick Lints – John Rawls and Modern Liberalism
- Mar 8 - (Have read Part 2 of Handbook and watched Keller Lecture 2)  
A Critique of Modernity: Rieff, Bellah, MacIntyre, Deneen
- Mar 29 - (Have read Part 3 of Handbook and watched Keller Lecture 3)  
A Critique of Modernity: Taylor's genealogy
- Apr 5 - (Have read Part 4 of Handbook and watched Keller Lecture 4)  
A Critique of Modernity: Taylor' synthesis
- Apr 12 - (Have read Part 5 of Handbook and watched Keller Lecture 5)  
A Missionary Encounter with western culture
- Apr 19 - (Have read Part 6 of Handbook and watched Keller Lecture 6)  
Engaging the narratives
- May 3 - (Have read Part 7 of Handbook and watched Keller Lecture 7)  
Sex and gender
- May 17 - (Have read Part 8 of Handbook and watched Keller Lecture 8)  
Justice and politics

## CHRISTIANITY AND SECULAR CULTURE: BASIC RESOURCES

### Foundational Texts:

**Robert Bellah**, *et al*, *Habits of the Heart: Individualism and Commitment in American Life* (Ucal Press, 1985; 2007 with a new preface)

\_\_\_\_\_, *The Good Society* (Ucal Press, 1991)

*Sacred: An Introduction to Philip Rieff's Theory of Culture* (University of Toronto Press, 2005)

**Alasdair MacIntyre**, *After Virtue* 3<sup>rd</sup> Ed (Notre Dame, 1981/2007)

\_\_\_\_\_, *Whose Justice? Which Rationality* (Notre Dame 1988)

\_\_\_\_\_, *Three Rival Versions of Moral Enquiry* (Notre Dame, 1990)

Nancey Murphy, Brad J. Kallenberg, *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*, (University of Notre Dame, 2003) Part I, pp.1-84.

Christopher Stephen Lutz, *Reading Alasdair MacIntyre's After Virtue*, (Continuum, 2012).

Joseph Boyle, "On MacIntyre's 'After Virtue'"

**Philip Rieff**, *Freud: The Mind of the Moralizer* (Viking, 1959);

\_\_\_\_\_, *The Triumph of the Therapeutic* (Harper and Row, 1966)

\_\_\_\_\_, *Fellow Teachers: Of Culture and Its Second Death* (University of Chicago, 1972)

\_\_\_\_\_, *My Life Among the Deathworks* (UVA Press, 2006)

Antonius A.W. Zondervan, *Sociology and the*

**Charles Taylor**, *A Secular Age*, (Harvard U Press, 2007)

\_\_\_\_\_, *Sources of the Self: The Making of Modern Identity* (Harvard U Press, 1989);

\_\_\_\_\_, *Dilemmas and Connections: Selected Essays* (Harvard U Press, 2011);

\_\_\_\_\_, *The Ethics of Authenticity*, (Harvard Press, 1992)

### Summaries/briefer critiques:

Patrick Deneen, *Why Liberalism Failed* (Yale, 2018)

Douglas Murray, *The Madness of Crowds*, (Bloomsbury, 2019)

James K.A. Smith, *How (Not) to be Secular: Reading Charles Taylor*, (Eerdmans, 2014)

### Overview of recent western thought

Catherine Belsey, *Poststructuralism: A Very Short Introduction* (Oxford U Press, 2002)

Stephen Bronner, *Critical Theory: A Very Short Introduction*, (Oxford U Press, 2011)

Christopher Butler, *Postmodernism: A Very Short Introduction*, (Oxford U Press, 2002)  
 Edward Docx, "Postmodernism is Dead" *Prospect*, August 2011. <http://www.prospectmagazine.co.uk/magazine/postmodernism-is-dead-va-exhibition-age-of-authenticism>  
 Terry Eagleton, *Culture and the Death of God* (Yale U Press, 2014)  
 \_\_\_\_\_, *Literary Theory: An Introduction* (University of Minnesota Press, 1983).  
 \_\_\_\_\_, *The Illusions of Postmodernism*, (Wiley Blackwell, 1996)  
 \_\_\_\_\_, *Ideology: An Introduction*, New and updated edition, (Verso, 2007)  
 \_\_\_\_\_, *After Theory*, (Basic Books, 2003).  
 Luc Ferry, *A Brief History of Thought: A Philosophical Guide to Living* (Harper, 2010)  
 John Gray, *Straw Dogs: Thoughts on Humans and Other Animals* (Farrar, Straus, and Giroux, 2007)  
 George Marsden, *The Twilight of the American Enlightenment*, (Basic Books, 2014)  
 Daniel T. Rogers, *The Age of Fracture*, (Harvard University Press, 2011)  
 Christopher Watkin, *Jacques Derrida*, (Presbyterian and Reformed, 2017)  
 Christopher Watkin, *Michel Foucault*, (Presbyterian and Reformed, 2018)

### **Contemporary cultural analysis**

Christian Smith *et al*, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, (Oxford, 2005)  
 \_\_\_\_\_, *Lost in Transition: The Dark Side of Emerging Adulthood*. (Oxford, 2011).  
 Nancy Jo Sales, *American Girls: Social Media and the Secret Lives of Teenagers*, (Alfred A. Knopf, 2016)  
 Marc J. Dunkelman, *The Vanishing Neighbor: The Transformation of American Community* (W.W. Norton, 2014)  
 Jacques Ellul, *The Technological Society* (Alfred A. Knopf/Vintage, 1964)  
 Yuval Levin, *The Fractured Republic: Renewing America's Social Contract in the Age of Individualism* (Basic Books, 2016); *A Time to Build*  
 Jonathan Haidt, *The Righteous Mind: Why Good People are Divided by Politics and Religion* (2012, Vintage reprint, 2013)  
 Christopher Lasch, *The Culture of Narcissism: American Life in An Age of Diminishing Expectations*, W.W. Norton, 1979  
 \_\_\_\_\_, *The True and Only Heaven: Progress and Its Critics*, W.W. Norton, 1991.  
 Michael Sandel, *Justice: What's the Right Thing to Do?* (Farrar, Straus, and Giroux, 2009)  
 Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic, 2012)  
 \_\_\_\_\_, *Reclaiming Conversation: The Power of Talk in a Digital Age* (Penguin, 2015)  
 Joseph E. Davis, "The Young, the Uneasy", *The Hedgehog Review*, Summer, 2016, vol 18, no. 2  
 Daniel Bell, *The Cultural Contradictions of Capitalism: 20<sup>th</sup> Anniv edition*, (Basic, 1996)

### **Religion and secularization**

Peter Berger, *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural* (Anchor, 1970)  
 \_\_\_\_\_, *The Desecularization of the World: Resurgent Religion and World Politics*, (Eerdmans, 1999)  
 \_\_\_\_\_, *The Many Altars of Modernity: Toward a Paradigm for Religion in a Pluralist Age*, (De Gruyter Mouton, 2014)  
 \_\_\_\_\_, Grace Davie, *Religious America, Secular Europe? A Theme and Variations*, (Routledge, 2008)  
 Eric Kaufmann, *Shall the Religious Inherit the Earth? Demography and Politics in the Twenty-first Century* (Profile Books, 2010)  
 David Martin, *On Secularization: Towards a Revised General Theory* (Routledge, 2005)  
 Jose Casanova, *Public Religions in the Modern World*, (University of Chicago Press, 1994)  
 Rodney Stark, *The Triumph of Faith: Why the World is More Religious than Ever* (Intercollegiate Studies Institute, 2015)

### **Mid-20<sup>th</sup> century immanent critiques of modernity:**

Max Horkheimer and Theodor Adorno, *The Dialectic of Enlightenment* Stanford U. Press, 2007.  
 Hannah Arendt, *The Human Condition*, 2<sup>nd</sup> ed, U of Chicago Press, 1998.

Jurgen Habermas, *An Awareness of What is Missing: Faith and Reason in a Post-secular Age*, Polity, 2010

Stuart Jeffries, *Grand Hotel Abyss: The Lives of the Frankfurt School*, Verso, 2016

**Post-modern critiques of earlier modernity:**

Michel Foucault, *The Order of Things*, Vintage, 1994 and *Power/Knowledge*, Vintage, 1980 and "Truth and Power" in *From Modernism to Postmodernism: An Anthology*, Lawrence Cahoon, Ed. 2<sup>nd</sup> ed Blackwell, 2003)

Peter Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise on the Sociology of Knowledge*, Penguin, 1975.

Thomas Kuhn, *The Structure of Scientific Revolutions*, U.Chicago, 1962.

Hans-Georg Gadamer, *Truth and Method* (1960), Bloomsbury, 2013.

Emmanuel Levinas, *Totality and Infinity*, Duquesne University, 1969.

Jean-Francois Lyotard, *The Postmodern Condition*, U of Minnesota, 1984.

**Other recent critiques:**

Jeffrey C. Alexander, *The Dark Side of Modernity*, Polity Press, 2013.

Talal Assad, *Formations of the Secular*, Stanford University Press, 2003

Zigmunt Bauman, *Liquid Modernity*, Polity Press, 2000.

Peter Berger, *The Desecularization of the World: Resurgent Religion and World Politics*, Eerdmans, 1997 and *The Many Alters of Modernity*, De Kruyter, 2014.

Augusto Del Noce, *The Crisis of Modernity* McGill-Queens University Press, 2014; *The Age of Secularization*, McGill-Queen's University Press, Montreal 2017.

Anthony Giddens, *The Consequences of Modernity*, Stanford University Press, 1991.

Ryszard Legutko, *The Demon in Democracy: Totalitarian Temptations in Free Society*, Encounter Books, 2016.

Mark Lilla, *The Once and Future Liberal: After Identity Politics*, Harper, 2017

Thomas Nagel, *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*, Oxford, 2012.

**Genealogy of modern institutions:**

Herbert Butterfield, *The Origins of Modern Science: Revised Edition*, Free Press, 1965.

Philip S. Gorski, *The Disciplinary Revolution*, U. of Chicago, 2003; *The Protestant Ethic Revisited*, Temple U. Press, 2011; *American Covenant*, Princeton, 2017, Gorski, et al, ed; *The Post-Secular in Question*, NYU Press, 2012.

Tom Holland, *Dominion: How the Christian Revolution Remade the World*, Basic, 2019.

Eric Nelson, *The Hebrew Republic*, Harvard U. Press, 2010; *The Theology of Liberalism: Political Philosophy and the Justice of God*, Harvard, 2019.

Larry Siedentop, *Inventing the Individual*, Penguin, 2014.

**Christian critiques of culture**

John Milbank, *Theology and Social Theory: Beyond Secular Reason*, 2<sup>nd</sup> ed. Wiley-Blackwell, 2006.

C.S. Lewis, *The Abolition of Man* (HarperOne, 2015)

Christopher Watkin, *Thinking Through Creation: Genesis 1 and 2 as Tools of Cultural Critique*, (Presbyterian and Reformed, 2017)

**CHRISTIAN ENCOUNTER WITH NON-CHRISTIAN CULTURES: BASIC RESOURCES**

**I. On Christianity's first missionary encounter with a non-Christian culture**

Jan N. Bremmer, *The Rise of Christianity: through the eyes of Gibbon, Harnack, and Rodney Stark*, (Barknui: Groningen, 2010)

Rodney Stark, *The Rise of Christianity* (Princeton University Press, 1996).

\_\_\_\_\_, "Why Religious Movements Succeed or Fail: A Revised General Model", *Journal of Contemporary Religion* 11 (1996): 133-46.

- Larry Hurtado, *Destroyer of the gods: Early Christian Distinctiveness in the Roman World*, (Baylor University Press, 2016).
- \_\_\_\_\_, *Why On Earth Did Anyone Become a Christian in the First Three Centuries?* (Marquette University Press, 2016.)
- Alan Kreider, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire*, (Baker, 2016)
- Mark Noll, *Turning Points, Decisive Moments in the History of Christianity*, 3<sup>rd</sup> edition, (Baker, 2012) Chapters 1-6 pp.1-142.

## **II. On Christianity's missionary encounters with non-Christian cultures and religions**

### **Contemporary, global Christianity**

- Noll, Mark, *From Every Tribe and Nation*, Baker, 2014.
- Noll, Mark, "A Faith for all the World" and "Mobilizing for the Future" in *Turning Points: Decisive Moments in the History of Christianity*, 3<sup>rd</sup> edition, Baker, 2012, pp.161-328.
- Andrew Walls, "The Gospel as Prisoner and Liberator of Culture," "Culture and Coherence in Christian History", "The Translation Principle in Christian History," "Culture and Conversion in Christian History", all in *The Missionary Movement in Christian History*, Orbis, 1996 and "The Ephesian Moment" in *The Cross-Cultural Process in Christian History*, Orbis, 2002
- Scott Sunquist, *The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900-2000*, Baker, 2015.
- Douglas Jacobsen, *Global Gospel: An Introduction*

### **Encounter with other religions**

- John Dickson, *A Spectator's Guide to World Religions*, (Lion, 2008)
- J.H. Bavinck, *An Introduction to the Science of Missions*, (P&R Publishing, 1993)
- \_\_\_\_\_, "Religious Consciousness and Christian Faith" in John Bolt, ed. *The J.H. Bavinck Reader*, (Eerdmans, 2013), pp.145-299.
- Paul J. Visser, *Heart for the Gospel, Heart for the World: The Life and Thought of a Reformed Pioneer Missiologist Johan Herman Bavinck*, (Wipf and Stock, 2003)
- Hendrick Kraemer, *The Christian Message in a Non-Christian World*, (Kregel, 1956)
- Daniel Strange, *For Their Rock Is Not As Our Rock: An Evangelical Theology of Religions*, (IVP, 2014)

## **III. On Christianity's missionary encounter with late modern western culture**

### **Christianity's encounter with early modern culture**

- Mark Noll, *Turning Points*, Chapters 7-11, pp.143-260.

### **Critiques of secular culture /countering secular narratives (see also part I above)**

- Tom Wright, *Creation, Power, and Truth: The Gospel in a World of Cultural Confusion* (SPCK, 2013)
- Lesslie Newbigin, *The Gospel in a Pluralist Society* (Eerdmans, 1989), pp.1-65.
- Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton U) pp. 19-64 on narratives of justice; pp.324-362 on theistic beliefs and human Rights
- Steven D. Smith, *The Disenchantment of Secular Discourse*, (Harvard U Press, 2010)
- Jonathan Sacks, *Not In God's Name: Confronting Religious Violence* (Schocken, 2015)
- T.Shah and A.Hertzke, *Christianity and Freedom: Historical Perspectives Volume 1* (Cambridge University Press, 2016) especially Kyle Harper, "Christianity and the Roots of Human Dignity in Late Antiquity", pp.123-148
- Miroslav Volf, *Flourishing: Why We Need Religion in a Globalized World* (Yale University, 2015)
- James Hunter and Paul Nadelis, "Where the New Science of Morality Goes Wrong" in *The Hedgehog Review*, Fall 2016, vol 18, no 3, pp.48-62.
- C.Smith, "Does Naturalism Warrant Moral Belief?" in J.Schloss, M.Murray, *The Believing Primate*, pp 292-318.
- Arthur Leff, "Unspeakable Ethics; Unnatural Law", *Duke Law Journal*, 1229-1249 (1979)

### **The Church and witness in late modern culture**

- Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Abingdon, 1996)

Lesslie Newbigin, *Foolishness to the Greeks* (Eerdmans, 1988)  
 Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World*, (Baker, 2003)  
 Richard Bauckham, "Reading the Scripture as a Coherent Story" in Ellen F. Davis, Richard B. Hays, *The Art of Reading Scripture*, (Eerdmans, 2003)  
 David Kinnaman, Gabe Lyons, *Good Faith: Being a Christian When Society Thinks You're Irrelevant and Extreme*, Baker, 2016  
 Mark Sayer, *Disappearing Church: From Cultural Relevance to Gospel Resilience*, (Moody, 2016)  
 Timothy Keller, *Making Sense of God: An Invitation to the Skeptical* (Viking, 2016)  
 \_\_\_\_\_, *Center Church*, (Zondervan, 2012)  
 Ross Douthat, *Bad Religion: How We Became A Nation of Heretics* (Simon and Schuster, 2012)

### **Political engagement and pluralism in secular society**

Amy Black, et al, *Five Views on The Church and Politics*, (Zondervan, 2015)  
 James K.A. Smith, "Reforming Public Theology: Neocalvinism and Pluralism" Herm Bavinck lecture, <https://www.tukampen.nl/informatiepagina/smith-bavinck-lecture>  
 Luke Bretherton, *Christianity and Contemporary Politics*, (Wiley-Blackwell, 2010)  
 P.Berger and R.Neuhaus, *To Empower People: From State to Civil Society*, (American Enterprise Institute, 1996)  
 Michael Wear, *Reclaiming Hope: Lessons Learned in the Obama White House About the Future of Faith in America*, (Thomas Nelson, 2017)  
 John D. Inazu, *Confident Pluralism: Surviving and Thriving through Deep Difference*, (University of Chicago Press, 2016)  
 R.R.Reno, *Resurrecting the Idea of a Christian Society*, (Regnery Faith, 2016)  
 Russell Moore, *Onward: Engaging the Cultures Without Losing the Gospel*, (B&H Publishing, 2015)  
 Tremper Longman, *The Bible and the Ballot*, (Eerdmans, 2020)  
 George Marsden, *Religion and American Culture: A Brief History*, (Eerdmans, 2019)  
 Jake Meador, *In Search of the Common Good: Christian Fidelity in a Fractured World*, (IVP, 2019) and *What Are Christians For? Life Together at the End of the World*, (IVP, 2022).

### **Justice and community organizing**

Timothy Keller, *Generous Justice: How God's Grace Makes Us Just*, (Dutton, 2012) and "Race and Justice Series" found at <https://quarterly.gospelinlife.com/justice-in-the-bible/>  
 Bryan Stevenson, *Just Mercy: A Story of Justice and Redemption* (Spiegel and Grau, 2015)  
 William J. Stuntz, *The Collapse of American Criminal Justice* (Belknap, 2013)  
 Jeffrey Stout, *Blessed are the Organized: Grassroots Democracy in America*, (Princeton University Press, 2010)  
 Luke Bretherton, *Resurrecting Democracy: Faith, Citizenship, and the Politics of a Common Life* (Cambridge University Press, 2015)

### **Culture-making and cultural engagement**

James D. Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford University Press, 2010)  
 Andy Crouch, *Culture Making: Recovering our Creative Calling*, (IVP, 2013)  
 \_\_\_\_\_, *Playing God: Redeeming the Gift of Power*, (IVP, 2013)  
 Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good*, (Brazos, 2013)  
 \_\_\_\_\_, Ryan McAnnally-Linz, *Public Faith in Action: How to Think Carefully, Engage Wisely, and Vote with Integrity* (Brazos, 2016)  
 Timothy Keller, Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*, (Dutton, 2014)  
 \_\_\_\_\_, *Center Church*, Part 5 "Cultural Engagement", pp.181-250.

### **Racial reconciliation/multi-ethnic ministry**

Brenda Salter McNeil, *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness, and Justice* (IVP Books, 2016)  
 Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (Jossey-Bass, 2007)

\_\_\_\_\_, *Leading a Healthy Multi-ethnic Church: Seven Common Challenges and How to Overcome Them* (Zondervan, 2013)  
George Yancey, *Beyond Racial Gridlock: Embracing Mutual Responsibility*, IVP, 2006; *Beyond Racial Division: A Unifying Alternative to Colorblindness and Antiracism*, IVP, 2022

**Sexuality and modernity**

Sam Allberry, *What God Has to Say about Our Bodies: How the Gospel is Good News for Our Physical Selves*, Crossway, 2021.  
Kyle Harper, *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*, Harvard, 2016.  
Pope John Paul II, *Theology of the Body in Simple Language*, Philokalia Books, 2009.  
Nancy R. Pearcey, *Love Thy Body: Answering Hard Questions about Life and Sexuality*, Baker, 2019.

**Christian formation in secular society**

James K.A. Smith, *You are What You Love: The Spiritual Power of Habit* (Brazos, 2016)  
\_\_\_\_\_, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Baker, 2009)  
M.Allen and S.Swain, *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation* (Baker, 2015)  
Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (Viking, 2015)

### Course Objectives Related to MDiv\* Student Learning Outcomes

Course: **PT6380 – Living the Christian Life in a Secular Culture**

Professor: **Tim Keller**

Campus: **New York City**

Date: **Spring, 2022**

<b><u>MDiv* Student Learning Outcomes</u></b> <i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<b><u>Rubric</u></b> <ul style="list-style-type: none"> <li>• Strong</li> <li>• Moderate</li> <li>• Minimal</li> <li>• None</li> </ul>	<b><u>Mini-Justification</u></b>
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	This course is about how to articulate biblical knowledge understandably to secular people.
<b>Scripture</b>	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.)	Moderate	This course largely assumes knowledge of Scripture as a pre-requisite for this course.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	This course largely assumes knowledge of Reformed theology as a pre-requisite for this course
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	This course only addresses Christian formation rather briefly at the end of the course.
<b>Worldview</b>	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	This course directly addresses objective and seeks this very outcome.
<b>Winsomely Reformed</b>	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.)	Strong	This course directly addresses objective and seeks this very outcome.
<b>Pastoral Ministry</b>	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Strong	This course directly addresses objective and seeks this very outcome.