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## DO 690 John Wesley's Theology for Today

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**DO 690**  
**JOHN WESLEY'S THEOLOGY FOR TODAY**

Summer 3 (August) 2003  
ATS Florida  
August 4-6 (9-5), August 7 (9-1)  
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**PURPOSE/DESCRIPTION**

This course focuses upon the distinctive theological contributions of the Wesleys to the larger Christian tradition, exploring the dynamic of living faith that characterized early Methodism and made the movement a potent source for spiritual and social renewal. It will explore vital Wesleyan syntheses and will intentionally integrate theology and the practice of ministry so as to demonstrate the relevance of a Wesleyan theological method and model for the contemporary church.

**COURSE OBJECTIVES**

This course will seek to equip students:

1. To identify the formative influences upon the Wesley brothers that helped shape the theology of the Methodist movement;
2. To articulate the so-called "Wesleyan quadrilateral" as a model of authority within the life of contemporary Methodism;
3. To describe how Wesleyan theology revolves around the over-arching theme of grace;
4. To discuss the "synthetic" nature and method of early Methodist theology;
5. To articulate the distinctive Wesleyan "way of salvation," demonstrating a well-developed understanding of repentance, faith, and holiness;
6. To demonstrate the significance of the Christian life as a "way of devotion" and how accountable discipleship informs Christian ministry;
7. To discuss how Wesleyan theology was translated into the life of the church, its sacraments, and ministry;
8. To evaluate one's Christian vocation in the light of the Wesleyan theological heritage.

**READING PRIOR TO CONTACT WEEK**

All students are required to read the following texts prior to Monday, August 4. Also complete all assignments pertaining to these texts as noted below. Beverly Schweizer has copies of the two handouts and Chilcote manuscript which you may obtain upon payment.

Paul W. Chilcote, *Praying in the Wesleyan Spirit* (entirety)

Paul Chilcote, *Recapturing the Wesleys' Vision* Manuscript (entirety)

Tom Langford, "Charles Wesley as Theologian" (handout)

Albert Outler, "John Wesley as Theologian" (handout)

Albert Outler, *John Wesley*, 3-33, 51-69, 87-147, 177-209, 231-50, 271-344, 353-76, 384-424, 492-99

Albert Outler, *Theology in the Wesleyan Spirit* (entirety; but only theology section)

John Wesley, *Sermons*, 39-68, 157-72, 193-206, 251-74, 287-98, 325-46, 419-40, 485-500, 511-22, 541-58

Frank Whaling, *John and Charles Wesley*, 146-61, 192-95, 251-72, 289-91

## SCHEDULE/OUTLINE

Mon	Aug 04	Introductions/Outline and Resources Theological Renewal: Background and Context “John Wesley, Preacher” and Charles Wesley, Poet Wesleyan “Evangelical-Catholicism” “Living Faith”: An Introduction to Wesleyan Theology	
Tue	Aug 05	Free Grace (Proclamation): Faith & Works Inclusive Love (Preaching): Word & Spirit Shared Experience (Fellowship): Personal & Social	
Wed	Aug 06	Enthused Disciples (Partnership): Form & Power Wholistic Formation (Instruction): Heart & Head Quiz on Terms related to Wesleyan Theology Spiritual Nourishment (Guidance): Pulpit & Table Eucharistic Celebration	<b>Quiz</b>
Thr	Aug 07	Transformational Vocation (Mission): Christ & Culture Incarnational Ministry (Service): Piety & Mercy Final Examination Lunch & Concluding Eucharist	<b>Exam</b>

## RESOURCES

### Required Texts:

Paul W. Chilcote, *Praying in the Wesleyan Spirit*  
Paul W. Chilcote, *Recapturing the Wesleys' Vision* (manuscript provided)  
Albert C. Outler, ed., *John Wesley*  
Albert C. Outler, *Theology in the Wesleyan Spirit*  
Albert Outler & Richard Heitzenrater, eds., *John Wesley's Sermons*  
Frank Whaling, ed., *John and Charles Wesley*

### Recommended Texts (for Book Reports)

Teresa Berger, *Theology in Hymns?*  
Paul W. Chilcote, *The Wesleyan Tradition*  
Gregory S. Clapper, *As If the Heart Mattered*  
John Cobb, *Grace and Responsibility*  
Ken Collins, ed., *Conversion in the Wesleyan Tradition*  
Ken Collins, *A Faithful Witness*  
Ken Collins, *A Real Christian*  
Ken Collins, *The Scripture Way of Salvation*  
W. Steve Gunter, *Limits of Love Divine*  
W. Steve Gunter, ed., *Wesley and the Quadrilateral*  
Steve Harper, *Wesley's Message for Today*  
Richard P. Heitzenrater, *The Elusive Mr. Wesley*  
D. Michael Henderson, *John Wesley's Class Meeting*  
Scott Jones, *John Wesley's Conception and Use of Scripture*  
S T Kimbrough, ed., *Charles Wesley: Poet and Theologian*  
Randy Maddox, *Aldersgate Reconsidered*  
Randy Maddox, *Responsible Grace*  
Randy Maddox, ed., *Rethinking Wesley's Theology*

Manfred Marquardt, *John Wesley's Social Ethics*  
Sondra Matthaehi, *Making Disciples*  
Thomas Oden, *John Wesley's Scriptural Christianity*  
Henry Rack, *Reasonable Enthusiast*  
Ted Runyon, *The New Creation*  
Bryan P. Stone, *Thy Nature and Thy Name Is Love*  
Ronald Stone, *John Wesley's Life and Ethics*  
John R. Tyson, *Charles Wesley*  
Theodore Weber, *Politics and the Order of Salvation*  
Lovett Weems, *John Wesley's Message Today*  
John Wesley, *A Plain Account of Christian Perfection*  
Colin Williams, *John Wesley's Theology Today*

## REQUIREMENTS AND EVALUATION

1. **Reflection Report** (10%). Each student must complete a reflection report on Chilcote, *Praying in the Wesleyan Spirit*. The purpose of this assignment is for you to reflect on how this reading of the Wesleyan “Standard Sermons-as-prayers” and hymns has shaped your understanding of Christian vocation and ministry. The report must be at least **two pages** (typed and double-spaced). The paper is **due on the first day of class, Monday, August 4**.
2. **Book Report** (30%). Each student must complete **one** book report on a work related to Wesleyan theology (a book of about 200 pages, or combination of books from the “Recommended Texts” list above totaling about 200 pages, or a book approved by the instructor). The report must be **four pages** (typed and double-spaced). Guidelines are provided with this syllabus. The Report **must be received no later than Monday, August 25**. See end of syllabus for means of turning in this paper.
3. **Quiz on Terms related to Wesleyan Theology** (20%). A quiz on theological terms related to the Wesleyan tradition will be administered on **Wednesday, Aug. 6**. A list of terms for potential inclusion on the exam is appended to the syllabus. Specific information concerning the format of the quiz will be discussed in class.
4. **Final Examination** (40%). A comprehensive final examination will be administered on **Thursday, Aug. 7**. An examination study guide is appended to this syllabus so that students can be working on the areas to be covered by reading and lecture from the outset of the course.

*Unite the pair so long disjointed  
Knowledge and vital piety;  
Learning and holiness combined  
And truth and love let all men see  
In these, whom up to thee we give  
Thine, wholly thine, to die and live*

- Charles Wesley

## BOOK REPORT GUIDELINES

The purpose of a reflection paper is to enter into a dialog with the material, that is to say, the person or community that has communicated their thoughts, feelings, and actions to you. Reflection, therefore, is an exciting adventure, a conversation, a means of growth. It is one of the important ways by which we can explore our own “inner world” and become open to God’s transforming power in our lives as we encounter others with whom we both agree and disagree.

A Reflection Paper in this course has a prescribed format. It should be four pages (typed and double-spaced) and divided into four distinct sections (one page each), headed with the titles, **ABSTRACT**, **ANALYSIS**, **ANECDOTE**, and **APPLICATION**. (*The narrative description of each section that follows is based on the previous work of Dr. Donald Joy and Dr. Steve Seamands.*)

**ABSTRACT** (Readers’ Digest Summary). Simply summarize the content of the assigned reading in your own words. There should be no personal commentary or attempt to evaluate the content of the material. Summarize what the author says. Include as many of the key concepts and ideas as you can. Strive to be both comprehensive and concise. The summary should be stylistically correct, coherent and clear. Communicate the essence of the author’s work in your own language and symbols. If and when you do quote directly from the source (which should be extremely minimal, if at all), use explicit and visible quote marks. (Page One)

**ANALYSIS**. What questions came to mind as you worked your way through the material? It would be helpful to you if you were to keep a rough note sheet at hand as you read so you can write them down. In this section, list and briefly engage two or three of these central questions. Questions may be critical in nature, emerging out of spontaneous curiosity, essentially informational, or related to a serious plumbing of the depths of issues involved. Whatever the nature of your questions, make sure that they relate directly to the material content of the reading. (Page Two)

**ANECDOTE**. Describe one or two personal experiences which reading this material has brought to mind. Here is your chance to be a storyteller. Relate the experiences in “first person,” describing action, quoting exact words you remember hearing or saying. Be as specific and concrete as possible. Interface these memories directly with the material. Why are these memories related to the reading? What is it that has elicited this memory? If possible, here is an excellent opportunity to draw your experiences out of vocational circumstances. How do the “pastoral memories or accounts” relate to the issues that arise in the reading. The presupposition here is that if you can connect what you are reading and hearing with what you have previously lived or observed, you will be profoundly changed in the process. Here is where genuine insight can occur most meaningfully. (Page Three)

**APPLICATION**. So what are you going to do about all of this, anyway? Learning that is related to ministry must lead to “acts of piety and mercy,” whether these are transformative actions for your inner person or acquired skills and methods that have an impact on the lives of other people. In this section, describe what you feel called to do in response to what you have discovered in this reflective process. What has the Lord laid upon your heart? How can you translate that “word” or “call” into concrete action? To use a metaphor to help explain the ideal; you need a MAST upon which to attach this new sail into which the Spirit can blow. Whatever your action is, it should be Masurable, Attainable, Specific, and able to be accomplished within a given Timeframe. To provide a specific example, “For the next month during my times of prayer, I will meditate on a different attribute of God for five minutes.” Here is another opportunity to relate your learning to some specific aspect of your vocation or setting of ministry as well. Do not feel compelled to fill this final page, but some reflection upon why this action is necessary will be helpful to you. (Page Four)

# REFLECTION PAPER EVALUATION

NAME \_\_\_\_\_

DATE \_\_\_\_\_

## ABSTRACT

Written from the original author's point of view; no commentary; no evaluation of content.  
Concise, linguistically and stylistically correct, coherent, and clear.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

Included the all of the key concepts in the assigned material in the summary.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

## ANALYSIS

Honest interrogation of conceptual or factual material. Lists and briefly engages three or four central questions. Dialog is related directly to the material content of the reading.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

## ANECDOTE

Describes one or two personal experiences and interfaces these memories directly with the material. Wherever possible draws experiences out of vocational settings.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

## APPLICATION

Detailed report of something you have already done or need to do if you are to obey the insight or truth that God has revealed to you in the reflective process. Actions should be specific and measurable (MAST).

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

**GRADE** \_\_\_\_\_

## 50 IMPORTANT WESLEYAN TERMS

Accountable Discipleship	Lyrical Theology
Aldersgate	“Means of Grace”
Anglicanism	Moravians
Antinomianism	“New Birth”
Arminianism	<i>Ordo Salutis</i>
<i>Articles of Religion</i>	“Original Sin”
Assurance	Pardon
Authority of Scripture	Pelagianism
<i>Book of Common Prayer</i>	“Prevenient grace”
“Catholic Spirit”	Puritanism
“Christian Perfection”	Quietism
Conversion	Regeneration
Deism	Repentance
<i>Ecclesiola in ecclesia</i>	“Sacramental grace”
Evangelical Revival	Sanctification
“Faith”	Synergism
“Free Grace”	Synthesis
“Grace”	<i>Theosis</i>
Holiness	“Total Depravity”
Holy Communion	Universal redemption
<i>Homo unius libri</i>	Virtues
Hymns	“Wesleyan Quadrilateral”
Imparted/Imputed righteousness	“Witness of the Spirit”
“Justification by Grace through Faith”	“Works of Mercy”
“Law and Gospel”	“Works of Piety”

## FINAL EXAMINATION STUDY GUIDE

1. Discuss the formative influences upon the Wesley brothers that helped to shape the theology of the early Methodist movement.
2. John Wesley's theology is sometimes described as a "theology of grace." What does he mean by grace, and how is Methodist doctrine shaped by this over-arching theme?
3. Wesleyan theology has been described in class as an expression of "living faith." Discuss the "synthetic" nature of this theology with reference to two characteristic conjunctions.
4. Describe Wesley's so-called "order of salvation."
5. The Wesleys viewed the Christian life as a "way of devotion." What does this mean and how does this understanding influence your conception of ministry?
6. The Wesleyan Revival was both evangelical and sacramental. Discuss.
7. The "means of grace" figured prominently in early Methodism. What are these means, and what continued relevance do they have for the life of the church today?
8. Describe the so-called "Wesleyan quadrilateral" as a model of authority within the life of contemporary Methodism.
9. Personal piety and social action are necessary components of Christian vocation from the Wesleyan perspective. Discuss.
10. How can Wesleyan theology be translated into the life of the church, its sacraments, and ministry today?