

1-1-2006

IS 501 Kingdom, Church, and World

Michael Pasquerello

Follow this and additional works at: <http://place.asburyseminary.edu/syllabi>

Recommended Citation

Pasquerello, Michael, "IS 501 Kingdom, Church, and World" (2006). *Syllabi*. Book 794.
<http://place.asburyseminary.edu/syllabi/794>

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Syllabi by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.

IS501 Kingdom, Church, and World

Asbury Theological Seminary

Fall 2006

Dr. Michael Pasquarello III

Granger E. and Ada A. Professor of Preaching
School of Biblical Interpretation and Proclamation

Please Note: This syllabus is preliminary and subject to minor changes prior to the beginning of the semester—Required books, however, will not change

Course Description: What is the church? What is the mission of the church? To what end (s) does the church exist to worship and serve God in the world? Behind this question is a cluster of related questions, the most important being that of the nature of God's creative and redemptive purpose revealed in Israel and Christ, as this is expressed in the biblical story, its ongoing expression in the world, and its consummation in the Eschaton. Participants in this course will explore how as members of the church we might better discern, embrace and participate in God's mission: the Kingdom of God.

Introduction: A warm welcome to Asbury's course IS501: Kingdom, Church, and World! This course integrates the unique ways in which we in the church and seminary partner in seeing God's mission from our assorted disciplinary points of view: theology, biblical studies, practical theology, missiology, pastoral ministry, and the diversity of Christian ministries.

In this course we have been given an opportunity to critically examine, as Christian people, our convictions and presuppositions, our theories and methods of ministry. We will do this by considering how we are to live as loyal citizens of the Kingdom of God, and the manner in which the Kingdom coming in Jesus Christ engages the church for the praise and glory of God and the good of the world. These are major themes in Scripture which point to three distinct but intimately related aspects of reality in which we live and engage in ministry — whether as laypersons or clergy. Thus it is not possible for us to participate in God's mission without thoroughly examining kingdom, church, and world. In this course, then, we will have opportunity to consider a number of questions and issues that will include:

1. What is the Kingdom of God?
2. What is the Church?
3. How is the Kingdom present in the World?
4. What does it mean to be a part of the Church that is called and sent to serve the World?
5. What does it mean to be a part of the reality called "New Creation?"
6. What does it mean to **be** Church?

7. What does it mean to order our life in hope of the kingdom that has come, is coming, and will come in Jesus?

By the end of the course, we will have examined these questions and we shall have given them a first-order attempt at theologically sound and practically faithful answers.

There will be many questions that you will raise as well. This class is an introduction to various aspects of theology, biblical study, philosophy, anthropology, ecclesiology and missiology. As a result, the topics that the course will touch upon are large and diverse. In light of this, it is good to remember that this is an introductory course that is designed to orient you for the journey through the curriculum that lies ahead.

Course Rationale: It is altogether reasonable to ask why a particular course is required. There is a sense in which this entire syllabus is intended to answer that question, but I would characterize this course as having at least two over-arching intentions. First, to cultivate an essential habit or skill for all engaged in Christian ministry, which is the ability to “think theologically” or “in light of the Triune God and God’s will for creation as revealed in Israel and Jesus Christ.” The opposite of this is to “think worldly” and not practically! To think theologically is not merely to the skill of appropriating certain proof texts in order to give “biblical” answers to given questions; nor is it the capacity to give text book definitions of doctrine. Rather, it involves the ability to begin to “get our arms around” the *biblical message as a canonical whole*, to be able to inquire of the biblical narratives in an integrative way, and to be able to develop our answers in a more holistic fashion in light of the God who authors the story.

I have already referred to a capacity for proper appropriation of biblical texts, which brings us to the second over-arching intention: to begin to see the *Scriptures as ordered and united by a particular integrative movement that reveals the identity and activity of God who creates and redeems the world*. In this regard, this course integrates theological reflection and biblically informed faith and practice that demonstrate their significance for faithful hearing and obedience of Scripture by God’s people. Issues of importance include:

1. What constitutes the biblical narrative? Is there only one or are there a number of diverse yet interrelated narrative threads?
2. What important role do these narratives play in the faith and life of God’s people?
3. How is one to understand the relationship of “part” and “whole” when interpreting the biblical narrative?
4. What does it mean to refer to the biblical materials as “narrative” in form and presentation?
5. How does the biblical narrative subvert our familiar ways of being, thinking and acting in the world: that is, how do Christ and the Spirit speak through

the story of Scripture to transform the life of the church and its members into citizens of God's kingdom and disciples of Jesus Christ?

By engaging these questions, we will be undertaking a critical examination of some of our fundamental assumptions about the kind of people whom God calls us to be - not simply as individuals but as a community sent in the Spirit to be God's messengers and ministers of reconciliation in the world. This may be, and perhaps it should be *disorienting* from time to time; but we know that it will also be *reorienting* as the Spirit renews our minds. Keep in mind our end goal: to understand more fully who we are and how we are to live as the church, the people of God; and what it means to be called and commissioned for God's mission to the world as representatives of God's Kingdom.

Course Objectives/Expected Student Competencies: Having successfully completed this course, students will be able to:

1. Articulate an understanding of the biblical narrative and a correlative way of life that comes to focus for us best in Jesus' proclamation and enactment of the Kingdom of God in his life, ministry, death, resurrection, exaltation and return;
2. Identify the particular contribution of the Wesleyan tradition to our understanding of this narrative;
3. Draw out major theological, missiological, ecclesial, and moral implications of this narrative, especially as these are related to the nature and mission of God's people;
4. Evaluate cultural materials (e.g., literature, television, movies, advertisements, the media, and music) in light of major theological, missiological, ecclesial, and moral implications of this narrative;
5. Exercise criticism and discernment with respect to one's own ecclesial and cultural context in relation to the circumstances of others in light of the major theological, missiological, ecclesial, and moral implications of the biblical narrative;
6. Articulate the theological, ecclesial, missional and moral implications of this narrative for one's own context and for our shared global context as God's people, and
7. Articulate a heightened commitment to and understanding of serving the kingdom of God in mission in the world (the *missio Dei*).

Required Reading:

Dietrich Bonhoeffer, *Life Together*.

Rodney Clapp, *A Peculiar People*.

Ralph Wood, *Contending For the Faith*.

Vincent Donovan, *Christianity Rediscovered*.

Dorothy Day, *A Long Loneliness*.

IS501 Small Group Packet (Wesley Readings). Available at Cokesbury.

Please note: these readings may be supplemented with additional print materials and with materials made available via electronic media. Advance notice will be given.

Recommended Reading (purely optional, but related material you might find helpful):

- Bartholomew, Craig and Michael Goheen. *The Drama of Scripture*. Baker, 2004.
- Bevans, Stephen and Roger Schroeder. *Constants in Context: A Theology of Mission for Today*. Orbis, 2004.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Orbis, 1991.
- Budde, Michael and Robert Brimlow. *Christianity Incorporated*. Brazos Press, 2002.
- Clapp, Rodney. *Border Crossings: Christian Trespasses on Popular Culture and Public Affairs*. Brazos, 2000.
- Escobar, Samuel. *The New Global Mission: The Gospel From Everywhere to Everyone*. InterVarsity, 2003.
- Guder, Darrell. *The Continuing Conversion of the Church*. Eerdmans, 2000.
- Kallenberg, Brad. *Live to Tell: Evangelism for a Postmodern Age*. Brazos, 2002.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Eerdmans/SPCK, 1989.
- Pohl, Christine. *Making Room: Recovering Hospitality as a Christian Tradition*. Eerdmans, 1999.
- Sine, Tom. *Mustard Seed vs. McWorld: Reinventing Life and Faith for the Future*. Baker, 1999.
- Snyder, Howard. *Models of the Kingdom*. Abingdon, 1991.
- Stark, Rodney. *The Rise of Christianity: A Sociologist Rediscovered History*. Princeton, 1996.
- Walker, Andrew. *Telling the Story: Gospel, Mission and Culture*. Wipf and Stock.
- Wright, N.T. *The Challenge of Jesus*. InterVarsity, 1999.
- Yoder, John Howard. *The Politics of Jesus*. 2nd ed. Eerdmans, 1994. (Also see Craig Carter, *The Politics of the Cross: The Theology and Social Ethics of John Howard Yoder*, Brazos, 2001.)

Course Assessment: Determination of grade for this course will utilize a variety of assessments.

1. Students will be evaluated for their thoughtful, reflective response to **each of the five books** that we will read this semester. The papers should be between two and three pages long; double spaced, standard margins, regular font (12 pt). Consider the ways you might respond as you read.
 - Is there a main or overarching theme (s) of the book?
 - What is the book trying to say and do?
 - What kind of responses - intellectual, emotional, and moral - does this book evoke as you read?

- How might this book be of benefit to you as you prepare for ministry?
These papers are due at the end of the semester and will constitute 25% of, the course grade.

2. Students will be evaluated with regard to their active and substantive participation in **Small Groups**. Each group will use specific materials, and specific assignments will be included in the weekly module assignments. The purpose of these groups is to provide an opportunity for students to “meet together” and to share insights from the weekly disciplines, to hold each other accountable, and to encourage each other to live faithfully as children of God’s kingdom. Each student will be assigned to a small group with at least four other students. During the course of the week, each member of each small group is to read through the material and engage in dialogue with all other members of his/her small group. Prayer and other forms of mutual support are strongly recommended. At the end of the semester, each student will privately evaluate each of the others in the small groups for their contribution according to attendance, contribution, and community-building skills. Only the teachers will see these. **Participation in small groups and contribution to that community will constitute 15% of the course grade.**

3. Students are expected to participate in a **Kingdom Project**. These projects are aimed at involving each group with active participation in some form of outreach ministries. We will provide a list of examples of the type of project that would be acceptable, and each group will indicate its selection by the end of the third week of class. Each kingdom project will include the small group making a classroom presentation about the nature and theological significance of their project. The group must include a five-page reflection paper. The goal of this brief paper is to integrate practice and theological reflection with regard to the kingdom project. **The presentation and reflection will constitute a group grade worth 20% of the course grade for each student.**

4. Finally, there will be an essay exam drawn from each book. **These exams will count 40% of the final grade.**

Course Grading: The unit of credit is a semester hour, which is defined as one hour of classroom work per week for one semester, or its equivalent. The 4.00 point system is used to compute grade point standing. The grading system is:

A	4.00	Exceptional work: surpassing, markedly outstanding achievement of course objectives.
B	3.00	Good work: strong, significant achievement of course objectives.
C	2.00	Acceptable work: basic, essential achievement of course objectives.
D	1.00	Marginal work: inadequate, minimal achievement of course objectives.
F	0	Unacceptable work: failure to achieve course objectives.

Incomplete Work: The official end of each term is 4:00 p.m. on the last day of the examination schedule. This hour is deadline for handing in all course work. Each instructor may set an earlier deadline for submission of any or all course work. The student must petition the faculty person involved and the student's advisor for permission to receive an "I" at the end of the semester.

A grade of "I" denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as "F."

Incomplete grades shall be removed one calendar month prior to the close of the following semester unless an earlier date is designated by the Office of the Chief Academic Officer on the individual petition. If the work is not completed by the time designated, the "I" shall be changed to an "F" unless a passing grade can be given based on work already completed or unless special permission is granted by the Chief Academic Officer.

Professors are required to give either a grade or an "I," if approved, to each student registered for credit in a course. Students with Incompletes in two or more classes will not be allowed to enroll in a new semester or term without permission from their Dean.

Office Hours:

Dr. Pasquarello: Office hours are held on Monday and Wednesday from 4-5:30 p.m. I would be helpful if you are able to contact me in advance. Other times may be arranged by appointment, especially during lunch or dinner at the Student Center. My office is Beeson Center, 216. Telephone: 858-2239. Please feel free to contact me! Michael_Pasquarello@asburyseminary.edu