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PR 610 Servant as Proclaimer

Michael Pasquarello

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FOR WE DO NOT PREACH OURSELVES, BUT JESUS CHRIST AS LORD, AND OURSELVES AS YOUR SERVANTS FOR JESUS’ SAKE.” II Cor. 4:5.

PR 610 THE SERVANT AS PROCLAIMER

SPRING SEMESTER 2002 TUESDAY EVENING: 6:15-9PM

PROFESSOR MIKE PASQUARELLO
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Ext. 2239
Office Hours: Tues and Thurs 2:30-5:30

The purpose of this course is to promote a partnership of teaching and learning that will impart and foster vision and discernment for preaching as a theological and pastoral activity in service to the Gospel of Jesus Christ, Crucified and Risen. Preaching will be viewed as both a gift of the Holy Spirit and a human vocation by which the Risen Lord continues to speak to, in, and through his people for the life of the world. This course will assume that proclamation of the Gospel by means of Scripture is the central (although not exclusive) activity by which the Church is continually created, sustained, corrected, and strengthened by God’s Word to worship and to participate in the life and mission of the Triune God.

This course is designed to be an extended conversation that will exemplify, encourage, and nurture pastoral competence and confidence in the Word of God to form Christian conviction, character, and community through proclamation of the Kingdom that has arrived in Christ. Preaching will be regarded primarily as an act of worship offered to the God of Israel and Jesus Christ who continues to speak and to enact his gracious promises and saving purposes through the witness of the Prophets and Apostles in the power of the Holy Spirit.

An important aspect of this course will be to gain a vital and necessary understanding of preaching as a theological and ecclesial practice that requires: 1) the practices of daily prayer and obedience, pastoral discipline; 2) consistent reading, study, and personal appropriation of Scripture as the Word of God addressed to his people and for the world; 3) the testing of biblical interpretation by means of the central theological convictions of the Church Catholic, and in particular, the Wesleyan tradition, to insure faithful homiletic performance that glorifies God and produces Christian disciples who aspire to a life of holiness in Christ. To be consistent with the nature and purpose of preaching as a theological discipline, a strong emphasis will be placed upon the life-long task of acquiring practical wisdom appropriate to the pastoral vocation: spiritual and moral
attentiveness and insight that is required to faithfully call the Church to know, love, and serve the Triune God whose speech authors its life and secures its future.

A primary goal of this course is that students will come to see themselves as members of the whole company of preachers --- guided by the witness of the prophets and apostles --- in conversation with God and on behalf of his people. The conditions of our conversation together, therefore, will encourage the discovery of a discourse by which preaching as a theological and pastoral practice may be examined, understood, articulated, and defended. Students will be encouraged to view themselves as responsible participants in the ongoing narrative of the Word of God rather than detached consumers or users of skills and techniques; to aspire to embody Christian virtue and exercise Christian discernment that will enable responsible self-involvement in the concrete forms of life, contingencies, and conditions of particular congregations in order to bring Christ to speech.

It is my hope that you will:

1) focus on the Gospel of Jesus Christ as the power and wisdom for your ministry of preaching

2) listen with discernment to the Scriptures as source, norm, and goal of your sermons

3) share with each other and me in the joys, temptations, risks, and anguish of preaching

4) acquire practical skills appropriate for preparing yourselves and your sermons for preaching the Word of God in Jesus Christ

5) appreciate the urgency of preaching in pastoral ministry and the mission of the Church for the life of the world

6) embrace the following criteria of a good sermon:

   faithfulness to the text
   articulation of the Gospel
   contextual accuracy
   coherence, simplicity, and gracefulness of expression

REQUIREMENTS

1) Read assignments as scheduled, prepare written responses, and participate in class conversation. Always bring a Bible to class.
2) Preach two sermons in class and write one additional sermon. In-class sermons will be from assigned texts: a lesson from a Gospel and an Epistle. One additional sermon will be written from an assigned Old Testament text. In addition, your sermon preparation will include theological and pastoral reflection on your assigned texts for preaching on particular occasions: an evangelistic sermon, Holy Communion, a Baptism, and a Funeral. A manuscript, exegetical notes, theological and pastoral reflection that supports your homiletic judgments and decisions will be submitted on the day the sermons are due. I will provide worksheets to guide you in your sermon preparation.

3) Class attendance and participation is assumed. Assignments turned in late will be penalized. An important element of the course is to foster Christian friendship and mutual assistance rather than professional competition or jealousy. Your attendance, participation, comments, and encouragement when others preach are imperative. Preachers will ask a fellow student to serve as a responder for each in-class sermon. The responder will initiate the discussion on the sermon. Sermons must be preached on the assigned dates.

4) Required Texts:

- Working the Angles, Eugene Peterson
- Shaped by the Bible, William H. Willimon
- Homiletics, Karl Barth
- Preaching and the Literary Forms of the Bible
- Form the Housetops, Bruce Shields

5) Plagiarism. Preachers are notorious for borrowing from the work of others. I want to encourage you to see your sermons as a statement of the whole Church’s truth, and to allow yourself to be guided by the wisdom of others. However, in your exegetical notes and sermons let me know whom you are reading and from whom you have learned. In addition, I will expect that your sermons will be fresh, new, and current, rather than work you have already used.

More on Sermons:

Sermons will be 12 to 15 minutes in length. In order to allow for adequate feedback and discussion it will be necessary to adhere to this time frame. Please be respectful of others and stay within your limit! If you cannot offer a clear, concise sermon from a biblical text in 12-15 minutes, you have filled too much time with irrelevant material. Once you are in a congregation there will be ample opportunities to amplify and expand. However, lucid brevity is a far greater test and measure of knowledge and wisdom than is wordiness. Sermons will be videotaped, please bring a tape on your assigned days.

Please double-space your manuscripts and type your text at the beginning in single-spaces. In preparing your exegetical notes, I will expect you to utilize the skills you have
learned in your courses in biblical studies and your knowledge of the biblical languages. Please do not use Internet preaching helps and sources (I do not mean ATLA) or one-volume commentaries (Such as the Abingdon one-volume commentary on the Bible). For this course, it is important that you use solid, critical commentaries, essays, and studies that have been written to support proclamation and teaching in the Church. Do not skip exegetical work in order to go directly to exposition and application. I also encourage you to limit your use of illustrations, making them brief and related directly to the message of the sermon. Examples that demonstrate the embodiment of the Word in life are superior and more faithful expressions of the Gospel. (We will discuss this issue) In all cases, keep your eye on the central focus of the sermon based upon your careful reading and listening to Scripture. The form and function of the sermon must serve the proclamation of Christ and the claims he is making on our lives in the present.

Remember that we are interested in moving from exegesis to proclamation, from the classroom to the sanctuary, from an academic setting to the praise and adoration of the Triune God. You will discover your sermon by engaging in study and prayer that positions you to hear the Spirit speak in the text; the Word God desires to speak will inform, shape, and guide your sermon! Your sermon, however, is not about the text. Neither is your sermon a lecture or a talk about your exegesis, nor is it a testimony about your experience and journey. The Word we proclaim is not a text, nor is it ourselves, rather it is Jesus Christ, the living Lord who still speaks to us today. Your scriptural text is a particular witness to the God of Israel and the Gospel, its purpose is to render his identity and activity to us in the present, and to summon us to appropriate and faithful response so we may live into the glorious future God is creating.

Consider the following when you are preparing to preach:

1) How does the text witness to God?
2) What sin or sins does the text uncover or address? What virtues, or examples of faith and obedience?
3) How does this text PREACH the Gospel of God’s self-disclosure in Jesus Christ?
4) What is God doing: teaching, commanding, asking, inviting, persuading, encouraging, promising, blessing, cursing, etc.?
5) What is surprising in this text? Odd or strange?
6) How is this text a Word to and for the Church: what is it doing to form, to sustain, to correct, to encourage, to build up, to empower disciples? How is it doing this?
7) Where and how have I seen this Word being enacted in the life of the Church, among Christian people, or in the world?

Think of your sermon in terms of Focus and Function:
The focus of the sermon should:

a) unify the whole text
b) encapsulate the Gospel
c) have an impact on life

You should be able to state this in a sentence or two! Keep it clear and simple!

The function of the sermon is what you hope the Holy Spirit will do with and through your words and the listening of your hearers. This function should be derived from a close reading of the biblical text in conversation with your preaching context. You may assume we are your congregation for your two in-class sermons and your written sermon from an Old Testament text.

ASSIGNMENTS

On the day of our class final, (there is no final exam!) May 21, you will hand in a Practical Theology of Preaching, which will be a revised compilation of your written work throughout the semester, with a concise summary statement attached. This is not a research paper, but is a serious, reflective essay on our life as pastors who are called to preach the Word of God in and for the Church. Drawing from our reading, discussions, and your study and preaching of Scripture, this paper will provide an opportunity to express what you believe is most important for us to remember concerning who we are and what we must do to be faithful preachers in our contemporary situation.

I encourage you to begin the practice of listening to sermons with theological and spiritual discernment. This practice is not for the sake of being critical of others, but to help you internalize the self-critical capacities necessary for faithful preaching. Consider:

Faithfulness to Scripture, Articulation of the Gospel, Fittingness for the situation, Coherence, clarity, gracefulness of expression. What did you see in this person and hear in this sermon that turned your attention to God in Jesus Christ?

I am available to meet with you and to discuss matters concerning this course, preaching, and our call to pastoral ministry. Please feel free to email me at any time! I will respond as soon as possible. I also would welcome the opportunity to have lunch with each of you at least once during this semester to get better acquainted and to discuss your vocational plans and this course.

GRADING:
In-class sermons and exegetical notes= 60%
Written sermons and exegetical notes= 20%
Written assignments and class participation= 20%
Sermons will be graded on a pass/fail basis. However, a letter grade will be assigned to the exegetical notes and reflection that accompany them. The purpose of this way of
grading is to place maximum emphasis on developing the necessary habits and discipline that lead to strong proclamation.

OUR CALENDAR

T-Feb 12: Introductions, Syllabus, Orientation

T-Feb 19: Peterson, “Working the Angles.” Read pages 1-99. Come to class prepared to discuss the significance of prayer and reading scripture for pastoral ministry, and in particular, for preaching. What common assumptions about these matters does Peterson challenge? What practical wisdom or insights did you acquire from his reflections? What light does this book shed on seminary education and our preparation for preaching? In light of his comments, write a one page homiletic reflection on 2 Timothy 3:10-17.

T-Feb 26: Barth, “Homiletics.” Contemporary theologians, historians, biblical scholars, and pastors are saying that Barth may be the most significant Protestant theologian for the church in the 21st century. Tell me why Barth’s lectures on Homiletics, which were given almost 70 years ago in pre-war Germany, may offer important theological and pastoral wisdom for your preaching in a post-Christian, missionary environment. Consider using your assigned texts as examples to think through Barth’s assertions.


T-Mar 12: Long, “Preaching and the Literary Forms of the Bible” Using Long’s way of reading the literary forms of the Bible for preaching, write one page on each of your assigned texts, discussing how the rhetorical form and style of its their content will inform and guide your sermons.

T-Mar 19: Shields, “From the Housetops.” Allowing Shields to guide your thinking, write a one page rhetorical strategy for each of your texts, telling how you will design the sermon to transform textual material into oral discourse that will engage the listening ear.

T-Mar 26: Pulpit Talk. A free for all on preaching, as we prepare to begin!

T-Apr 9  Sermons
T-Apr 16 Sermons
T-Apr 23  Sermons
T-Apr 30  Sermons
T-May 7   Sermons
T-May 14 Sermons
T-May 21 Final Class!
I hope you will enter fully into this conversation with me and with one another. I consider you to be colleagues who are being formed to share a common ministry of the Word. Let us pursue this high and holy calling together.

Peace,
Mike Pasquarello
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<tr>
<th>Name</th>
<th>Scriptures</th>
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<td>Nina Henrichs-Tarasenkova</td>
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Sermon Evaluation PR 610

Preacher _______________ Scripture Text ____________________

Faithfulness to the sermon text

Articulation of the Gospel

Contextual appropriateness

Coherence, simplicity, and gracefulness of expression
The pastor is charged by God to always preach the Gospel of Jesus Christ by means of the Word of God that is spoken through Holy Scripture. This primary responsibility is not set aside on the days when the Sacraments of Baptism and Holy Communion are celebrated, nor at the time of a funeral, when the church participates in a service of Death and Resurrection. These occasions are special times when the Church pays particular attention to its authoritative narratives (the Bible and Christian tradition) and customary practices (baptism, eucharist, and remembering the dead) to have its judgments, emotions and life shaped and formed according to the pattern of Jesus Christ.

Christ is the One whose presence is most important during these occasions, when our Risen Lord, by the power of the Holy Spirit, comes to give new life in the waters of Baptism, reconciles and renews his people through the Bread and the Cup, and speaks resurrection life in the midst of death to grant hope, assurance, comfort, and strength.

Baptism, Holy Communion, and a Service of Death and Resurrection enact the Gospel; they show through dramatic and corporate actions what God is doing in the present, based upon his faithfulness and promises that have been demonstrated in the past through the witness of Scripture. These services are times when God is remembered and praised for his mighty acts of salvation, the same mighty power that works in and through them once again to call us into the future which God is creating through Jesus Christ.

Your sermon is a pastoral opportunity and responsibility to name the particular activity of God at these times, and to invite your people to respond appropriately. It is only through the lens of Scripture that you will be able to see such events in ways that point to God’s faithful and gracious action.

The people involved are not the primary actors, neither should they receive the primary attention of your sermon. Baptism in not simply our response, Holy Communion is not effective because we understand it or have certain feelings about it. Neither is a funeral simply a eulogy about the person who has died. To preach in these ways is to empty the Gospel of its power by placing the emphasis on ourselves rather than the Triune God.

In addition to placing the central focus on Christ, the Church needs to be the primary recipient of the message rather than individuals. Scripture reveals that our Christian identity is given in and through the Body of Christ; Baptism, Holy Communion, and a Service of Death and Resurrection have to do with the whole Body, not just a few of its members. These acts offer a public and corporate witness for God; they show the kind of God we worship and the kind of people we are because of him.

It is important that you do your homework in preparing to preach on such occasions, since Scripture offers rich resources for speaking to your people in terms of Baptism, Communion, and death and resurrection. It is best to keep things simple, clear, and personal, reminding all involved of the identity and activity of God in the particular
service. As a preacher, your sermon should reflect the appropriate awe, wonder, gratitude, and praise that God richly deserves for new life in Christ and his Body, for renewed life at the Lord’s Table, and for life that is even stronger than death, the life of God’s kingdom, triumphant in the death and resurrection of Christ, which is the richness of the inheritance of the saints. These services are signs of God’s miraculous work, they also effect what they proclaim, and your sermon is a means by which the Spirit may do so in the present.

A strong tendency among pastors is to see these services as means for creating a meaningful experience for the people involved. Such sermons usually end up becoming exercises in sentimentality with little Christian content. Psychology replaces theology as the primary way of seeing what is going on, and emotional gratification is substituted for Christian formation, for building-up and strengthening Christian people. By focusing on Christ, and by allowing the story of Christ to guide your sermons, you will be able to resist the strong temptation to reduce the Gospel to the size of our humanity. Baptism, Holy Communion, and the memory and hope of the church at the time of death announce that a new world is on its way, and these are particular moments when this reality is especially intense.

There is a common sort of pastoral malpractice that happens most often at funerals, when the attention being paid to the person who has died exceeds the attention given to Christ, the strong Son of God who has conquered sin and death. In addition, eulogies often are little more than pagan speeches, praising people for their accomplishments and achievements without giving due credit to God who is the gracious author of every life and good gift. It is very important that Christians be remembered for whom they are in Christ, and that our words about them be offered as a witness of Christ’s grace and faithfulness to and through them. This is the way we simply name the reality of our Christian life, acknowledging that we have been called to entrust and to give ourselves to Christ in both life and death. This witness provides an opportunity to proclaim the Easter faith of the Church, to announce that God’s love in Jesus Christ is stronger and more consuming than death itself, the last enemy we all must face.

It also is very easy to allow a baptism, especially of an infant, to become a sloppy, sentimental moment, one in which the cuteness of the baby overshadows the claim of death and resurrection being made on the life of the child. Baptism marks the child as a child of God, an identity that is revealed and imparted by Christ himself through the Spirit’s ongoing work in the church. This is a life of faithful obedience, lived by following the pattern of Jesus in his relationship with the Father and in relationship within the family of God, the new humanity created in Christ Jesus. This commitment, which is made by the parents, must eventually be adopted and embraced by the child, which means the baptism is only a beginning rather than an ending. This implies significant responsibilities on behalf of the congregation and the family, which should be spoken by the pastor in the sermon. Without a strong theology of baptism, the Lord’s Supper loses its significance, and the power of resurrection hope is diminished for those who die and those who remain. As St. Paul says, if we have only to hope in this life, we are the most to be pitied! Preach the Gospel: not self-help, sentimentality, or psychology.
As you prepare sermons for these very important occasions, remember that your words not only inform and instruct, but your words are actually instruments the Spirit is using to create the world that God is bringing about in Jesus Christ, and that you are inviting your people to enter that world through their hearing and response. These are holy times, set apart and sanctified by Christ himself, we need to give them our full, careful, and reverent attention. This is only possible when the preacher has also done his or her pastoral work; visiting, counseling, instructing, and praying. It is most important to take time to know those involved so that the Word you proclaim is spoken to and for them in the midst of a witnessing church that needs to hear and to rehear the story of its salvation at such critical times in its life.
INSTRUCTIONS FOR EXEGETICAL/THEOLOGICAL/ HOMILETICAL NOTES

Notes are due with a manuscript of the sermon on the day you are scheduled to preach. Please type in a double-spaced format. References may be included in the body of the text, set off in parentheses.

1) Outline the text

2) Mark the boundaries of the text

3) Comment on any major textual problems

4) Note any significant translation problems

5) Discuss key words in the text, using concordance, lexicon, dictionary, word book, etc. This is the place to use your knowledge of Greek or Hebrew

6) Comment on the form, genre, of the text and its significance

7) Trace the text sources, especially (for New Testament texts) in the Old Testament, or other early Christian sources, such as prayers, liturgies, hymns, kerygma, didache

8) Relate the text to its cultural environment

9) Relate the text in its immediate context in scripture and compare to parallels in other books

10) Note the literary features of the text and their significance for proclamation

11) Pay careful attention to how the text embodies the theology of the Gospel

On the basis of your exegetical study, list three or four major issues raised by the text that the sermon must deal with.

Reflect on the following:

How does the text witness to the character and activity of God?
What sin, or sins, does the text expose or address?
How does the text “preach” the Gospel of God’s self-disclosure in Jesus Christ?
What response(s) does the text require of us to be heard and enacted? What would the life of the church be like if we were to take this text seriously?
What is surprising, strange, or offensive in this text? What is comforting, assuring, and promising?
Has this text played a major role in doctrinal, ecclesial, liturgical, pastoral, ethical, historical debates, events, or controversies? (Creeds, heresies, Reformation, renewal movements, cultural and historical shifts or changes?)
How does our understanding and practice of Wesley’s “Scripture Way of Salvation” inform your reading of this text?
How is the text a “church word” what is it doing to form, sustain, correct, or empower the church?
What assumptions, values, wisdom, and behaviors of our culture does this text engage, challenge, undermine, or affirm?
Where or how have I seen this text being enacted in the church/world?

What theological, exegetical, historical, and homiletic sources have you consulted?

A FOCUS STATEMENT is a description of the central, controlling, and unifying claim being made by scripture (and the Word of God) that will shape and guide the sermon.

The focus statement should:
Unify the whole text
Encapsulate the Gospel
Have an impact on life

A FUNCTION STATEMENT is a description of what the preacher hopes the sermon will do as the Spirit uses your words to speak the Word into the lives of hearers. Ask yourself, based on your study and reflection, what you believe God wants to happen as a result of this sermon.

In one or two sentences, express the essence of the message you intend to preach

Give the sermon an appropriate title

In one or two paragraphs, tell how and why you would revise this sermon for appropriate use in an evangelistic event, Holy Communion, a Baptism, a Funeral.

Your notes are not a research paper. These instructions are a guide to assist you in the important work of homiletical exegesis, to help you think by means of scripture with a view to proclamation.