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The Importance of Reflexivity in Cultivating Pastoral Preaching
in Response to Communal Trauma

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Abstract

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Effective pastoral preaching in response to communal trauma requires the pastor's personal connection in proclamation. This connection is a challenge when communal tragedies can often paralyze the pastor's thoughts and confound emotions. The pastor can use reflexive practice to become self-aware of personal narratives, cultural worldviews, issues related to gender, race, sexual orientation, family history, spiritual injuries, theological assumptions, and more. That self-awareness will help the preacher cultivate a sermon as pastoral response. Developing a sermon does not begin with the pastor but with God's Word for her congregation. Nonetheless, integrating reflexive practice into the theological reflection of sermon development will help pastors to both remain focused on the Good News, and appropriately use their own personal connection with the tragedy to offer authentic, pastoral preaching. I argue that using reflexivity in sermon development helps pastors share themselves in preaching that is 1) authentic, 2) theologically-centered, 3) and pastoral to congregations suffering violent communal events like mass shootings or terrorism. Additionally, four case studies offer a window into the process of reflexive preaching of pastors in the Charleston area as they offered pastoral responses to congregations in the aftermath of the Emanuel Nine mass shooting.

The Importance of Reflexivity in Cultivating Pastoral Preaching
in Response to Communal Trauma

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Laying down your life means making your own faith and doubt, hope and despair, joy and sadness, courage and fear available to others as ways of getting in touch with the Lord of life.

---Henri Nouwen

Introduction: Pastoral Preaching in Response to Communal Trauma

On a warm Wednesday evening, June 17, 2015, in downtown Charleston, a small group gathered for an evening bible study at Emanuel African Methodist Episcopal Church. The church is reverently known as Mother Emanuel for its historic prominence in African-American and South Carolina history. As the bible study came to a close, twenty-one-year-old self-identified White supremacist Dylann Roof opened fire on the church group, killing nine people, including their pastor and State Senator, Rev. Clementa Pinckney. Racial tension and random gun violence had jolted sleepy American towns to deadly nightmares before, but this time the evil violence shattered the silent sanctity of a church. Charleston, known as the Holy City for its plethora of historic churches, was terrorized to its core. The consequences of violence reached the sanctuary of not only Emanuel AME, but every sanctuary of the greater Charleston community. As the entire nation grieved the deadly racial terrorism, pastors in the Charleston community had a particular task before them: to offer pastoral care to local congregations in crisis, who no longer felt safe in God's sanctuary.

While every pastor faces unique needs within their local congregation—needs of individuals, families, and the surrounding community—a tragic and traumatic event like the massacre of the Emanuel Nine calls for a specific pastoral response. The violence that breached the sanctuary of Mother Emanuel church was a communal trauma impacting congregations across the entire community. In the aftermath of such a trauma, some parishioners may seek individual pastoral counseling or care, but most members will look to the Sunday pulpit for direction to face tragedy and find God's comfort. Pastors experience their own stress, grief, and inadequacy, as their congregation looks to them to offer a word of hope and healing in the midst of the trauma and what appears to be a senseless tragedy. What is the best method of pastoral preaching to care for congregations experiencing a traumatic communal event?

I argue that effective pastoral preaching in response to communal trauma requires the pastor's personal connection in proclamation. This connection is a challenge when communal tragedies can often paralyze our thoughts and confound our emotions. The pastor can use reflexive practice to become self-aware of personal narratives, cultural worldviews, issues related to gender, race, sexual orientation, family history, spiritual injuries, theological assumptions, and more. That self-awareness enriches the preacher's ability to articulate response to the tragedy.

This self-awareness will help cultivate a sermon as pastoral response. Developing a sermon does not begin with the pastor but with God's Word for her congregation. Nonetheless, integrating reflexive practice into the theological reflection of sermon development will help pastors to both remain focused on the Good News, and appropriately use their own personal connection with the tragedy to offer authentic, pastoral preaching. In this paper, I will argue that using reflexivity in sermon development helps pastors share themselves in preaching that is 1) authentic, 2) theologically-centered, 3) and pastoral to congregations suffering violent communal events like mass shootings or terrorism. Authentic preaching is sincere—being true to one's own personality, spirit, or character.¹ Theologically-centered preaching begins with the Scriptures or a theological theme as the inspired catalyst of the sermon. Pastoral preaching serves specifically to heal the hurts in the lives of listeners.² Following an in-depth exposition of these key concepts as they impact the task of preaching, I examine four case studies that offer a window into the process

1. Merriam-Webster, "Definition of Authenticity," Merriam-Webster Online Dictionary, <https://www.merriam-webster.com/dictionary/authenticity> (accessed August 15, 2017). Merriam-Webster's definition of authenticity as sincerity is applied here to the act of preaching.

2. LeRoy Aden and Robert G. Hughes, *Preaching God's Compassion: Comforting Those Who Suffer* (Minneapolis: Fortress Press, 2002), 50.

of reflexive preaching of pastors in the Charleston district as they offered pastoral responses to congregations amid violent community trauma.

Reflexivity Enriches Three Key Elements of Sermons Addressing Communal Crisis

In this section, I will address the three key elements that reflexivity cultivates in a sermon intended for a congregation steeped in communal tragedy: authenticity, theological framing, and pastoral care. Anyone who has preached a sermon has likely encountered the benefits and the risks of sharing something of oneself in the preaching moment. With a road map of careful reflexivity, the preacher has the opportunity use this personal material to explore his/her own connection to the trauma, connect to the congregation in sincere ways, communicate the theological claim, and offer a pastoral response.

Authenticity in Preaching

Reflective practice is the means through which one appropriately shares the authentic self in preaching. Reflexivity is both a process to discover one's authentic self and a pathway to present one's true self in pastoral preaching. Reflexivity guides the pastor to bring her own narratives, spiritual injuries, and struggles to the forefront. While this concept has its roots in psychoanalysis and later theories of countertransference developed in the fields of psychotherapy and pastoral counseling, it is relevant in considering the authentic use of self in preaching.

The use of our authentic selves in preaching creates connection and trust with our congregations—opening preaching as a compelling means of pastoral care in congregations facing crisis and trauma. For many pastors, sharing themselves in a sermon—often through a personal story—is not an unusual practice. However, pastors often underutilize this powerful tool of sharing the “self” because they do not reflect deeply on how their life experiences impact the groundwork for their preaching. Instead, sharing one's self is reduced to casual storytelling like

“this week, you won’t believe what happened to me in the grocery store.” Or “My kid is so funny, let me tell you what he said to me in the car...” These personal anecdotes often do nothing more than interject humor in the sermon’s introduction or serve as a superficial transition between key points in an otherwise impersonal sermon. Even more carefully crafted personal stories can do more harm than good without reflection on one’s own personal history, struggles, and motivations for sharing personal stories. For example, without careful reflection, our stories can unintentionally distort or distract from the sermon’s gospel message, overexpose close family and friends who are often the subjects of these stories, or alienate or distract our congregation with personal biases or hurts that should be addressed outside of the pulpit. Yet sharing ourselves in the pulpit is a tremendous opportunity to create a strong conduit for pastoral care through our preaching—especially in crisis. Seeing the pastor’s faith, doubt, joys, vulnerabilities, and sincere emotion in the preached word can bring renewed connection and even authority within the congregation.

Authenticity yields an authority in the pulpit to proclaim the Scriptures and reframe a crisis for the congregation in light of the gospel. Traditionally, Western culture has defined authority as power wielded by its officeholder. A trusted institution designated a person to speak or act for it in some capacity. The authority of the institution then flowed to the individual holding the position or office.³ Churches for centuries have functioned in the same way—the authority of the preacher flowed from his/her position within the church. Yet changes in American society in beliefs, practices, and institutions have changed the way society understands and responds to authority.⁴

3. Ted A. Smith, “Discerning Authorities,” in *Questions Preachers Ask: Essays in Honor of Thomas G. Long*, eds. Scott Black Johnston, Ted A. Smith, and Lenora Tubbs Tisdale (Louisville, KY: Westminster John Knox Press, 2016), 61.

4. Smith, “Discerning Authorities,” 69.

This shift in authority ripples down to the pastor's specific congregation. The nature of authority is largely contextualized to specific congregations, and it is prudent to discern and even embody the different kinds of authority that are at work in one's local congregation.

As Fred Craddock writes in *As One Without Authority*, "It is generally recognized that many blows struck against the pulpit come not because of its peculiar faults but because it is a part of a traditional and entrenched institution, all such institutions—religious, political, or otherwise—are being called into question."⁵ Where the authority of office has waned, other modes of authority have grown in power—specifically the authority of authenticity.⁶ This authenticity gives listeners the ability to see the harmony between this public persona and a private and seemingly more real persona.⁷ "This emphasis on 'keeping it real' cuts across many cultural groups and denominations, playing an important role even in traditions that still value the authority of office. Authenticity has become a sign of our times."⁸ Lori Carrell, in her national survey of hundreds of parishioners, writes, "the credibility expected from preachers requires a delivery with *intense authenticity*, which is different from performance."⁹ Preachers have a responsibility to preach with more intentionality and intensity in ways that are true to their identity.

Yet authenticity can come with a price. Unintentionally, one's authentic witness could also be trivialized as simply 'your view'.¹⁰ Moreover, the authority of authenticity can be difficult to hold accountable or be scrutinized because it is such a relative view.¹¹ Worse yet, in an effort to realize the authoritative power that authenticity can bring, the pastor's efforts become

5. Smith, "Discerning Authorities," 62.

6. Smith, "Discerning Authorities," 63.

7. Smith, "Discerning Authorities," 67.

8. Smith, "Discerning Authorities," 64.

9. Lori Carrell, *Preaching That Matters: Reflective Practices for Transforming Sermons* (Herndon, VA: Alban Institute, 2013), 131.

10. Smith, "Discerning Authorities," 66.

11. Smith, "Discerning Authorities," 66.

manipulative—plying the congregation’s trust with personal, and deeply emotional stories. For example, the pastor may share a very emotional story from his childhood, simply with the ulterior motive of creating a highly emotionally charged worship experience for the congregation. Or perhaps the pastor is always the heroine in her stories—always helping a stranger in need or offering the perfect pastoral wisdom to a friend. Finally, using one’s private life, relationships, feelings, etc. as resources on display to enhance authority and effectiveness can take a toll on the one that makes use of it.¹² Every time a pastor shares a personal story, a part of their private life is chipped away. As pastors troll their personal lives for sermon illustrations—spouses, children, and even members of the congregation may find their private conversations or experiences unexpectedly on public display in a sermon. In the exchange for leveraging one’s personal soul for a little more authority, the pastor is left with blurred personal boundaries and close relationships with unpredictable public exposure. However, with intentional personal reflection, the positive potential of authentic, reflexive preaching can far outweigh the risks.

Definition and Evolution of Reflexivity

In order to apply the use of reflexivity to preaching, it is helpful to understand the development of this concept in the context of therapy, from which it emerges. In therapeutic reflexivity, the therapists' personal narratives profoundly affect (both positively and negatively) the therapeutic conversations with counselees.¹³ These narratives are shaped by cultural norms and values formed within their specific family, community, historical time and political era. Gender, race, religion, age, (differing) abilities, culture, color, class, ethnicity, sexual orientation can also shape the therapists' personal narratives.¹⁴ In the classic view of countertransference, without

12. Smith, "Discerning Authorities," 67.

13. Hedges, *Reflexivity in Therapeutic Practice*, 15.

14. Hedges, *Reflexivity in Therapeutic Practice*, 15.

proper reflexive practice, a therapists' own narratives and assumptions can impede rather than facilitate the therapeutic process.¹⁵ In more contemporary views of reflexivity and countertransference, reflexive practice can be a means to listen more deeply and develop a stronger empathic relationship of trust with the recipient of pastoral care.¹⁶

Reflexivity has its roots in psychoanalysis and the concepts of transference and countertransference. Sigmund Freud first discovered “transference” as the tendency of patients to make a displacement upon the therapist of the emotions and feelings experienced in childhood towards his parents and other significant persons.¹⁷ Five years later, Freud made the secondary discovery that he named countertransference—the analyst’s unconscious feelings brought about by the patient’s influence.¹⁸ Psychoanalysts in training are taught to attend to the power of transference and countertransference in the therapeutic encounter. Attending to countertransference requires therapists to pay close attention to and reflect upon his/her own emotional history—including childhood family experiences, and to contemplate how these experiences shape her emotional reactions to the client.¹⁹

Modern pastoral models of countertransference challenge this classical understanding. While classical countertransference understands one’s own unresolved issues, feelings, and needs as they are stimulated by the pastoral situation as barriers to counseling; contemporary countertransference serves to enhance the pastoral relationship. Classic countertransference assumes that therapy is optimized when the therapist keeps the “self” out of the equation. In

15. Hedges, *Reflexivity in Therapeutic Practice*, 15.

16. Pamela Cooper-White, *Shared Wisdom: Use of the Self in Pastoral Care and Counseling* (Minneapolis: Fortress Press, 2004), 128.

17. Karl A. Menninger, *Theory of Psychoanalytic Technique* (New York: Basic Books, 1958), 85.

18. Karl A. Menninger, *Theory of Psychoanalytic Technique*, 85.

19. Rudi Dallos, *Reflective Practice in Psychotherapy and Counselling* (Maidenhead: McGraw-Hill Education, 2009), 45.

contrast, contemporary countertransference encourages the use of self to enhance the quality of pastoral care. Caregivers make intentional, thoughtful use of their own countertransference to recognize the level and nature of the needs present in the pastoral relationship.²⁰ Through self-examination and empathic vicarious imagination, pastoral caregivers can develop deeper, more receptive listening. Caregivers then gain clues to the deep needs of the person receiving pastoral care—especially when those needs are not fully conscious or articulated into words.²¹

In modern therapeutic counseling, reflexivity has evolved from understandings of countertransference. In therapeutic reflexivity, the therapist attends to the power of countertransference and is aware of how one's personal narratives can impact the therapeutic conversations with counselees.²² Reflexivity explores the therapist's identified cultural norms and values formed within their specific family, community, historical time and political era. Issues of gender, race, religion, age, (differing) abilities, culture, color, class, ethnicity, and sexual orientation are also explored.²³ Personal reflexivity is the way that the therapist acknowledges how her own agendas, experiences, motivations, and political stance contribute to what goes on in her work with clients.²⁴ For counselors and therapists, reflexivity is often done in professional supervision or peer group accountability.

The Importance of Reflexivity in Pastoral Preaching

Reflexivity has tremendously informed pastoral counseling, and I argue that a similar practice of reflexivity can be helpful in the homiletic process as well. The situation of preaching is quite different than the intense, clearly defined relationship of psychodynamic therapy or pastoral

20. Cooper-White, *Shared Wisdom*, 128.

21. Cooper-White, *Shared Wisdom*, 128–29.

22. Hedges, *Reflexivity in Therapeutic Practice*, 15.

23. Hedges, *Reflexivity in Therapeutic Practice*, 15.

24. Dallos, *Reflective Practice in Psychotherapy and Counselling*, 5.

counseling. The task of preaching shifts the understanding of reflexive practice from a therapeutic tool of individual pastoral care to a means of public pastoral care for the congregation. In preaching, the pastor's focus is on God's Word and its calling for God's people—not just the context of the individual and his/her private perspective.

Not every sermon calls for pastoral preaching in which the pastor has undergone this kind of intense reflexivity in the preparation of a sermon. For example, sermons with the aim of biblical literacy, stewardship, or discipleship may not require this kind of intentional reflexive practice. Reflexivity is, however, more important for sermons delivered with the purpose of pastoral care in crisis or trauma—when the congregation needs a sermon preached by a pastor who has searched their own soul. The congregation can see the true character and even some vulnerability of the pastor, who brings authenticity to reframe the crisis for the congregation from the pulpit.

Pastoral Preaching in Trauma: Reflexive Practice and Theological Framing

For preaching, reflexive practice is only helpful if it is going to be a part of a larger theological reflection that gets the sermon developed and polished for Sabbath worship. As the pastor prepares to face a congregation reeling from tragedy, sermon writing is more than just a personal pursuit of self-awareness and meaning. Sermon development does not begin with the pastor—but with God's Word for the congregation. Integrating reflexive practice into the theological reflection of sermon development will help the pastor to both keep sight of the Good News, and also appropriately use their own personal experience for authentic, pastoral preaching.

Pastors may already have some theological reflection practices in mind as they sit down for sermon development. Some pastors may begin with the Lectionary readings for that Sunday. Others may not have a specific set of Scriptures in mind, and dutiful reflection will yield the

appropriate Scripture at some point in the reflection process. I recommend the following steps to guide one's theological reflection for writing a sermon for communal trauma:

Step 1. Listening to the Divine

Begin with listening. Attending to God's presence is the initial stance of the Christian faith.²⁵ The process of listening to the divine may yield a biblical story or image, a sacramental theme, or contemporary theological image or metaphor. Specifically name the interrelationship between the theme, story, image, text that came to mind and the specifics of the crisis itself.²⁶ Make initial connections about the relationship of the image or text, the crisis, and the congregation. After receiving divine inspiration, these connections will be the groundwork for personal reflexivity.

Jeffrey Mahan, Barbara Troxell, and Carol Allen's work on group reflection entitled *Shared Wisdom: A Guide to Case Study Reflection in Ministry* suggests a series of questions for theological reflection.²⁷ I have adapted some of those questions to preparing for pre-sermon reflection for congregations facing a communal trauma.

1. Does this crisis challenge the professed beliefs or theological perspectives of the congregants in any way?
2. What images of God and humanity are expressed in this crisis?²⁸

25. James D. Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry* (Kansas City: Sheed & Ward, 1995), 67.

26. Cooper-White, *Shared Wisdom*, 76.

27. Jeffrey H. Mahan, Barbara B. Troxell, and Carol J. Allen, *Shared Wisdom: A Guide to Case Study Reflection in Ministry* (Nashville: Abingdon Press, 1993), 126. See a more detailed list of questions for group case study theological reflection in Appendix 2.

28. Mahan, Troxell, and Allen, *Shared Wisdom*, 125.

3. Where are these images of God and humanity supported or confronted or challenged by Scripture or church tradition?²⁹
4. Is there a moment in the history of the church that the crisis calls forth?³⁰
5. Has the congregation experienced similar situations recently or in the past? How have they responded? How does that connect to the crisis at hand?
6. How have God's people responded in similar situations in other times and places?³¹
7. Where is (or what kind of) God is at work? How is the Holy Spirit at Work? How is Christ at work?³²
8. What assumptions about Christ and culture shape my understanding of the crisis and what constitutes an appropriate pastoral response?³³
9. What doctrine of the church is portrayed? What doctrinal questions are raised?³⁴
10. Is there a key theological concept that comes to mind with this crisis? A few include: Kingdom, Redemption, Faith, Justice, Incarnation, Celebration, Sin, Peace, Love, Covenant, Compassion, Renewal, Grace, Servant, Revelation, Savior.³⁵

29. Mahan, Troxell, and Allen, *Shared Wisdom*, 125.

30. Mahan, Troxell, and Allen, *Shared Wisdom*, 78.

31. Mahan, Troxell, and Allen, *Shared Wisdom*, 125.

32. Mahan, Troxell, and Allen, *Shared Wisdom*, 125.

33. Mahan, Troxell, and Allen, *Shared Wisdom*, 126. Mahan et al. use H. Richard Niebuhr's categories of *Christ and Culture*: Christ of Culture, Christ Against Culture, Christ Above Culture, Christ and Culture in Paradox, Christ the Transformer of Culture.

34. Mahan, Troxell, and Allen, *Shared Wisdom*, 125.

35. Mahan, Troxell, and Allen, *Shared Wisdom*, 126. See complete listing of theological concepts based on the Franciscan Method in Appendix 2.

Step 2. Search the Soul: Discovering Classic Countertransference Issues

In this step, the preacher draws from her/his memories and experiences. We expect many of our memories to be immediately accessed in our working (or executive) memory. Talking or writing about our experiences can be helpful to recall memories or experiences. But we can also use signs, images, and emotional cues to reflect on past experiences.³⁶ Often unprocessed past traumas may be held entirely in emotionally embodied, sensory memories that are too overwhelming to translate into language for sharing.³⁷ Therefore, we may not immediately access a memory by what we initially think, speak, or write. Instead, one may begin to access important memories and experiences by an emotional or physical *feeling*.

Reading the Scriptures and building associations, pay attention to the emotional and physical responses to the Scriptures or theological images. Write down the responses or record them orally. Are there emotional reactions to the text? Are there parts that are captivating and evoke a visceral connection? Is there anger, sadness, regret, anxiety, resistance, recoil, or excitement? Use that emotional or physical response as a cue to dig deeper into the personal experiences that are related to the text or theological image.

Some pastors may balk at this navel gazing, wondering about the importance and emphasis on experience in reflection and ministry. Yet experience has authority because it raises questions that the religious tradition then has the opportunity to answer.³⁸ Scripture itself is really a record of people's experience with God's presence among them. God's revelation to us is registered in experiences. This gives experience its own religious integrity.³⁹

36. Dallos, *Reflective Practice in Psychotherapy and Counselling*, 20.

37. Dallos, Dallos, *Reflective Practice in Psychotherapy and Counselling*, 20.

38. Whitehead, *Method in Ministry*, x, 45.

39. Whitehead, *Method in Ministry*, 45.

Read the common countertransference issues below for potential stressors or energy points that may arise the study of Scripture.

1. Are there personal issues or experiences that arise from examining this Scripture? Past experiences with my health, disability, addiction, violence, or spiritual injury or expression? What about specific life cycle transitions, unpredictable events of death, illness, accidents, or unemployment?
2. Within my nuclear or extended family, what memories or stressors are evoked by the Scripture? Emotional patterns like anxiety, fear, positive thinking? Family myths, assumptions, or secrets? Experiences of violence, addiction, spiritual injury, patterns of spiritual expression? Any specific events of unpredictable death, illness, accidents, or unemployment?
3. Are there any experiences or stressors evoked from my experience within my identified community? This may be within a church, neighborhood, workplace, or social networks and friends.
4. What about on a societal level? Significant sociocultural events or political events? International conflict or military contingencies? Issues of economic depression, poverty, classism, racism, sexism, ageism, homophobia, consumerism, or natural disaster?⁴⁰

The stressors listed above convey an influence from a variety of counseling models: psychotherapy, personal construct therapy, systemic therapy, and narrative therapy.⁴¹

40. Cooper-White, *Shared Wisdom*, 65.

41. Dallos, *Reflective Practice in Psychotherapy and Counselling*, 20. Psychotherapy assumes the need of self-analysis in order to gain insight of their own unconscious processes. Personal construct therapy calls for practitioners to see themselves fundamentally the same way as they see the people they are studying. Systemic therapy requires more attention to the values and beliefs of families of origin. Narrative therapy stresses the

Step 3. Sift the Soul: Discovering Empathic Usefulness for Countertransference Issues

Skilled attentiveness is a form of self-emptying.⁴² Attentiveness is not only an exercise in prayer, but in specific learned behaviors through which pastors can more effectively empty themselves of their own agenda. This agenda includes convictions, prejudices, hopes, and distractions that accompany us and can derail the reflective process.⁴³ But I say let's not get rid of this material just yet.

Our personal hang-ups, unfinished business, sensitive past...have been traditionally described as weaknesses or impediments to effective ministry and even preaching. Instead, let our weaknesses become our strengths. Let the rejected stone become the cornerstone. We may be able to use what we have uncovered or re-visited within ourselves in the fabric of our sermon. Now we can *sift* through some of what we have discovered of ourselves. We can begin identifying our personal experiences and what may be helpful to the congregation on such profound occasions of crisis. Are some of our experiences useful to carefully place into our sermon? Even if we do not choose to use specific illustrations from our personal experience, perhaps the experiences can become a part of our "emotional memory" in which we are able to true up our experiences, emotions, and passions with the biblical text and message that will be preached.⁴⁴ On the other hand, perhaps some of our experiences are rich fodder for further private reflection or self-care that we can address outside of the pulpit.

importance of practitioners locating themselves within wider social, cultural, and political contexts that influence the dialogue the practitioner has with others.

42. Whitehead, *Method in Ministry*, 73.

43. Whitehead, *Method in Ministry*, 73.

44. John S. McClure, *Preaching Words: 144 Key Terms in Homiletics*, 1st ed. (Louisville, KY: Westminster John Knox Press, 2007), 6. Authenticity is a matter of ensuring that words and emotions match in such a way that the preacher is actually living inside the words that he or she is speaking.

1. Which of these (if any) countertransference issues cause me to wrestle more deeply with the theological theme or Scripture?
2. What specific questions of the Scripture are raised by these countertransference issues?
3. Does my awareness of these countertransference issues help me to connect to the crisis in a personal way?
4. Which of these countertransference issues can potentially be used to understand the congregation?
5. What questions or dilemmas about my understanding of my congregation are sparked by my own experiences or stressors?
6. Do any of these countertransference issues help me connect to the emotions of the congregation in crisis?
7. Do any of these countertransference issues give insight to questions the congregation may have about the text?
8. Do any of these countertransference issues spark helpful questions that the congregation may also have about the crisis?
9. Are there personal positions that could affect my preaching choices or content?⁴⁵
10. Are there professional, denominational, career, or congregational agendas that could affect my preaching choices or content?⁴⁶

45. John S. McClure, "Homiletics," in *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie J. Miller-McLemore (Oxford, UK: Wiley-Blackwell, 2011), 282.

46. McClure, "Homiletics," 282.

Step 4. Stir in My Story (and Determine How Much to Share)

Here the stakes are the highest for effective, authentic preaching that helps the congregation without harm to them or the pastor. James Whitehead calls this the method of assertion.⁴⁷ The assertion's challenge is to find a balance in which we can present our own insights and beliefs without forcing them on others.⁴⁸ An "assertive" attitude requires not only self-awareness, but self-disclosure, and self-worth.⁴⁹ Our experience is valuable and deserving of consideration and respect—from ourselves and others.⁵⁰ Yet, the pastoral relationship with the congregation is still one of asymmetrical power and unilateral dialogue in the pulpit. The power of sin is in all humans, and as such, pastors can deceive themselves without the antidote of reflexivity as spiritual work. Pastors must be in touch with the "dense and ambiguous" information of our own lives—and also be able to disclose that information and express ourselves in appropriate ways to fit the different settings of our personal and professional lives.⁵¹ Consider how the personal information will function in the sermon. When using personal information as a sermon illustration, think about the illustration as narrowly functioning to illuminate the gospel text or a specific theological point of the sermon. Sharing information from the reflexive activities is more than an exposition of the preacher's background or character. Instead, the purpose is to effectively propel the gospel message of the sermon.

1. How does my reflexive practice influence the direction of my developing sermon?

47. Whitehead, *Method in Ministry*, 76.

48. Whitehead, *Method in Ministry*, 77.

49. Whitehead, *Method in Ministry*, 80.

50. Whitehead, *Method in Ministry*, 81.

51. Whitehead, *Method in Ministry*, 80.

2. Is there anything useful that may advance the sermon and be for the good of the congregation? Will this be a private connection between me and the text as I preach? Or will I share this reflexive insight with the congregation?
3. Do my personal stories illuminate the selected Scripture or theological image? Do they help connect the Scripture text to the sermon?
4. Why or for what purpose am I disclosing personal or private information to the congregation? What do I hope to accomplish by sharing this experience?
5. How will this personal reflexive material function as an illustration in the sermon? Is this reflexive issue related to the overall purpose and function of the sermon?
6. Does this illustration facilitate the sermon's function as pastoral care for this congregation in communal trauma?
7. Does my story change the mood of the sermon? To lighten the mood or bring it to a more somber level? This could be (or appear) manipulative for the congregation.
8. Does this story bring me any personal sympathy or affirmation? Or do I simply find personal relief in finally being able to tell the story?
9. Is there something that has arisen that needs further self-care and reflection privately? Does this story need to be shared?

Pastoral Preaching in Trauma: From Reflexive Practice to Crafting a Pastoral Sermon

As the preacher begins to write the sermon, the biblical text, our Christian tradition, our current crisis, and our personal experience come together. We not only use the method of assertion for inserting information into the sermon from our personal experience. We can also “assert” the relevant theological framing, Christian tradition, and culture as well. Assertion

brings the three sources of theological reflection together: tradition, culture, and experience.⁵² What emerges is a proclamation of the Word amidst crisis that offers hope and healing to the congregation.

Not everyone champions the use of psychotherapeutic resources for pastoral preaching. Lee Ramsey is critical of the past thirty or forty year-trend of psychological tones and therapeutic preaching. The preacher has often “shrunk the grand and awesome mystery of God-with-us down to the miniature size of the individual psyche.”⁵³ Instead, how does pastoral care inform preaching without shoving the gospel proclamation right out of the pulpit?⁵⁴ The pastoral response in the face of complex personal, familial, and communal needs can only be fully addressed by announcing a larger word, a word from beyond the context of the existing problem that encompasses the hurting persons with Christ’s healing, redemptive presence.⁵⁵

Preaching pastorally has nothing to do with the pastor having particular pastoral needs in mind. Sermons become pastoral when they construe the church—the community of believers—as a pastoral community in the world.⁵⁶ Preachers effectively offer pastoral preaching when they seek to identify and bring to life the Christian community of believers—the church—which has always been one of God’s main avenues for caring in the world.⁵⁷

I agree with Ramsey that pastoral preaching means offering a word from beyond the context of the existing problem—or crisis. There is something beyond the authority or experience of the pastor that is found in the gospel itself. As Leroy Aden and Robert Hughes write, “...after

52. Whitehead, *Method in Ministry*, 81.

53. G. Lee Ramsey, *Care-Full Preaching: From Sermon to Caring Community* (St. Louis, MO: Chalice Press, 2000), 3.

54. Ramsey, *Care-Full Preaching*, 3.

55. Ramsey, *Care-Full Preaching*, 2.

56. Ramsey, *Care-Full Preaching*, 4.

57. Ramsey, *Care-Full Preaching*, 5.

all, it is not the pastor's word but God's Word that brings a gracious and comforting message to those who suffer."⁵⁸ On the other hand, in moments of acute crisis—it is difficult to preach without addressing the immediate pastoral need. The looming crisis needs to be addressed. Of course, no single sermon can be the silver bullet of pastoral care in crisis. But over time in an extended relationship between pastor and people, which includes pastoral preaching, Aden and Hughes argue, the love of Jesus can “heal the sin-sick soul.”⁵⁹

While Ramsey argues that pastoral preaching functions to help believers understand themselves as a caring community for the world, Aden and Hughes understand pastoral preaching to function specifically to heal the hurts in the lives of listeners.⁶⁰ As a preacher begins to form the sermon, Aden and Hughes encourage pastoral sermons that address this kind of suffering to have two movements.⁶¹ The first movement addresses the problem of suffering. The pastor will work with the biblical text with an eye to what human experience of suffering arises out of the text. The pastor should keep certain questions in mind: How is suffering being experienced? What suffering is being named or defined? What emotions are being felt? What questions are being asked? How is this suffering related to sin?⁶² The preacher can choose to paraphrase or retell the biblical story in the sermon. The pastor can also choose a contemporary story to bring the implied suffering in the biblical text closer to contemporary reality. The pastor may at this point also choose to use a personal story.⁶³ After practicing personal reflexivity in theological reflection, as mentioned in the

58. Aden and Hughes, *Preaching God's Compassion*, 139.

59. Aden and Hughes, *Preaching God's Compassion*, 159.

60. Aden and Hughes, *Preaching God's Compassion*, 50.

61. Aden and Hughes, *Preaching God's Compassion*, 52.

62. Aden and Hughes, *Preaching God's Compassion*, 54.

63. Aden and Hughes, *Preaching God's Compassion*, 53.

above section, now the pastor can use appropriate information from their authentic selves to connect the congregation to the biblical text and the question of crisis.

The second movement of the sermon is the response of faith. Here the pastor addresses what God, Christ, or the Holy Spirit is doing or saying in the text in response to the suffering being experienced.⁶⁴ This is the opportunity to correlate the good news of the text and the specific suffering being addressed.⁶⁵ The pastor can articulate our human response to the gospel. What difference does this good news make in their lives, family, work, congregation, and the world?⁶⁶

Preachers can remain faithful to the text, engage in serious exegesis, and incorporate theological reflection and reflexivity into sermons that help care for a congregation in the midst of trauma. How each preacher does this may differ—as the two approaches of Ramsay and Aden and Hughes reveal. Another way preachers can properly reflect on their own preaching is by studying the sermons of others.⁶⁷ An analysis of sermons preached in response to the Emanuel church massacre provides insight into the way in which specific pastors connected theological reflection and reflexivity in their preaching.

An Analysis of Sermons in Response to the Emanuel Nine Massacre to Congregations in the Charleston District

I used the three key concepts explored in this paper as a method of analysis for each pastor's approach to preaching in crisis. How did each pastor use the "self" and reflexivity to cultivate a sermon that is 1) authentic, 2) theologically-centered, 3) and pastoral to congregations suffering violent communal events like mass shootings or terrorism? How did the preacher use reflexive material to convey sincerity, build trust and connection to the congregation, and even

64. Aden and Hughes, *Preaching God's Compassion*, 55.

65. Aden and Hughes, *Preaching God's Compassion*, 56.

66. Aden and Hughes, *Preaching God's Compassion*, 57.

67. McClure, "Homiletics," 282.

pastoral authority that authenticity can bring? How did the preacher use his/her reflexive material to connect to the theological theme of the sermon? I analyzed the pastoral aspect of the sermon using Aden and Hughes' two sermon movements: naming the problem of suffering and articulating a response of faith.⁶⁸ How did the pastor use his/her reflexive material to support these two elements of the pastoral sermon? All four of these sermons were preached by pastors in the Charleston area within one to two weeks after the shootings. After reading each sermon initially, I also sent each pastor follow-up questions for clarification. I have indicated in my analysis where their additional post-sermon information provided insight to my observations on reflexivity.

Case Study # 1

The first preacher was a 2nd-year seminary student, serving a summer internship at Bethany United Methodist Church in the Summerville about 25 miles outside of Charleston. The young seminarian was a White American male, originally from Alabama. After about three weeks at the church, he was scheduled to preach only his second sermon entitled "Fear of Swimming," Mark 4:35-41. In his theological reflection on the Scripture, the image of Jesus in the storm evoked a strong emotional memory from his childhood. He chose to incorporate the personal childhood fear of tornadoes from his reflexive practice directly into his final sermon.⁶⁹

Analysis

This preacher used this reflexive material for sermon development in several ways. First, in terms of authenticity, this reflection helped him connect to the Emanuel crisis in a personal way. He was able to confront his own fear and doubt considering such violence and sort it out personally

68. Aden and Hughes, *Preaching God's Compassion*, 52–57.

69. See Appendix 1, Lines 82-93.

before he preached in the pulpit. He used this reflexive practice to deliver his sermon with authenticity because of the sincere, emotional connection that he made to the text beforehand. He used this reflexive information to connect to the congregation as well. He admittedly did not know the congregation very well and did not feel comfortable immediately addressing the fears of racial tension and violence.⁷⁰ He was not sure if he had the trust and connection with the congregation at this point to talk about such sensitive issues. Especially as a White male, he hesitated to talk about the experience of racially motivated intimidation and violence.⁷¹ He did not have institutional authority as their pastor or any experience as a target of racial discrimination. Instead, he chose to open the sermon with a story about fear from the authority of authenticity of his own personal experience that would build a connection with an unfamiliar congregation reeling from violent community trauma.⁷²

Second, the illustration functioned to illuminate the theological message of faith and fear in the sermon. He used his own childhood experience with fear and faith with his biological father to creatively imagine the fearful emotions and the uncertain theological questions likely raised within parishioners after the Emanuel shootings.⁷³ The risk of his personal illustration here was that his childhood fear of the weather could seem trivialized compared to the spiritual turmoil created by witnessing a mass shooting in a place of worship. The illustration was arguably a shallow way of connecting to such a tragic event. On the other hand, the childhood illustration served as a shrewd way to ease the parishioners into deeper, difficult theological waters.

70. Case Study #1, interview by author, Columbus, GA, November 29, 2017.

71. Case Study #1, interview.

72. Case Study #1, interview.

73. See Appendix 1, Lines 99-112.

Third, as a pastoral sermon, his work reflected Aden and Hughes' two movements of a pastoral sermon.⁷⁴ His reflexive material helped him with the first movement—voicing the problem of suffering and the anxiety and doubt that it brings. His personal illustration helped to voice the theological tension of fear and faith within the congregation. He returned to the story of Jesus in the storm for the second movement—the response of faith. He invited the congregation into the text to imagine where Jesus is at work in Charleston's sudden storm of violence and fear. He then connected the good news to the communal crisis at hand. Jesus was still with the community, even as it strives to see the day when Jesus returns, and the world will no longer have to bear the pain of such violent sin.⁷⁵

Case Study #2

This pastor leads the only United Methodist Korean Church in the Charleston District. The Emanuel Nine was a visible sign of the invisible spiritual warfare that Christians endure in this world. In his sermon, "The Faith of David" from 1 Samuel 17: 32-49, he evoked the image of Christians as the small David, with a small, but powerful faith, facing a seemingly losing battle against his formidable enemy, Goliath. He encouraged his congregation to hold fast to a seemingly small faith, for God was with them in this spiritual battle that cannot be won the world's way.

Analysis

First, his sermon raised a point about authenticity and personal illustration. Sharing personal experiences are not always necessary to deliver an authentic sermon of pastoral care. In fact, in his congregational context, the personal narrative or experience of the pastor in proclamation is often disparaged as a distraction from the gospel.⁷⁶ Consequently, he did not share

74. Aden and Hughes, *Preaching God's Compassion*, 56.

75. See Appendix 1, Lines 188-199.

76. Case Study #2, interview by author, Columbus, GA, January 16, 2018.

a personal story in the sermon—yet the sermon has elements of his personal emotions and perspectives in the sermon. He used that emotional and spiritual reflection for authentic preaching that comes from making a personal connection with the text, the crisis, and the congregation. In this sermon, he used the example from Scott Peck's *People of the Lie: Hope for Healing Human Evil*⁷⁷ that communicated his frustration towards gun violence and the gun control impasse in America.⁷⁸

Second, from a theological perspective, he used his personal reflexivity on the crisis to sharpen his insight into the congregation's emotions, theological dilemmas, worldview, and their experience of the American society and politics. His own anger and frustration with gun violence and political lip service to gun control were used to imagine the theological and political questions of the congregation. He also had a keen sense of the congregation's strong understanding of spiritual warfare. He reminded them that tragedies like the Emanuel Nine exposed the spiritual battle between good and evil. He named the tendency to feel insecure and confused, but he encouraged the congregation to resist the temptation to navigate life according to the world's evil ways.⁷⁹

Third, as a pastoral sermon, this preacher gave voice to the overwhelmed person of faith in the movement of suffering. He acknowledged the sense of helplessness of the congregation, even as they were faithfully offering prayers for the victims of the Emanuel massacre. He named the wonder in each parishioner's heart as to whether prayer made any difference at all in a world of

77. M. Scott Peck, *People of the Lie: The Hope for Healing Human Evil* (New York: Simon and Schuster, 1983).

78. See Appendix 2, Lines 155-191.

79. See Appendix 2, Lines 450-461.

hurt and injustice. Would prayer bring swifter justice or do more than just make the hurting person feel a little better?⁸⁰

In the movement of faith response, he evoked the image of David facing the Philistines to describe a faithful God that is with us in this spiritual battle. This pastor encouraged the congregation to hold fast to this battling God with even a small and wavering faith because God's spiritual victory was certain.⁸¹

Case Study #3

I served as associate pastor of a predominantly White suburban congregation in Summerville, just 25 miles outside of Charleston. It would be the second Sunday after the shootings before I would have the opportunity to preach to the congregation in the aftermath of the Emanuel AME shootings. In a sermon entitled, "How Majestic is Your Name" from Psalm 8, I used the previously planned sermon series on the Psalms to address the shooting crisis.

Analysis

First on the issue of authenticity, as an African-American female, I had my own personal and communal experience of racism and previous recollections of gun violence in the Black community. Just two months before, on April 4th, Charleston had been rocked by the death of Walter Scott, an unarmed African-American male fatally shot by a North Charleston police officer. With the Emanuel AME massacre, I felt like a target as both a pastor and African-American. I took that sense of racial vulnerability and spiritual hopelessness to connect to congregation's emotions, theological dilemmas, and need for pastoral care in the pulpit. I decided to share my own feelings of helplessness and powerlessness in response to the Emanuel shootings.⁸²

80. See Appendix 2, Lines 432-448.

81. See Appendix 2, Lines 410-417, 463-470.

82. See Appendix 3, Lines 69-72.

I do not always highlight that my perspective or experience is attributed to my identity as an African-American—I feel like I already embody this identity implicitly when I preach. In hindsight, for this sermon, I wished I had said it *explicitly*—describing my own struggle with racism in American society—to illuminate the explicit racism of this violent act. In this way, I missed an opportunity to fully capitalize on my personal reflexive material for my sermon.

Second, theologically, I focused on our orientation to God in the midst of tragedy. In the sermon's opening movement, I used a personal story from my childhood when I took swimming lessons from my father. I described my panicked disorientation in the water and my reorientation to my father. The illustration fell short to parallel the history of Israel immersed in war and exile and their struggle to orient to God in Psalm 8. However, the personal story was an accessible, contemporary visual image of our disorientation and reorientation to God.⁸³

Third, in the closing pastoral movement of the sermon, I named the suffering of people in terms of hopelessness and a sense of divine abandonment in the midst of tragedy.⁸⁴ The congregation was called to respond in faith by orienting themselves to God times of crisis. The faithful did not have to succumb to the feelings of despair and powerlessness when faced with evil. God was not only with us—but had empowered us to participate in the divine promise to overcome evil with good.⁸⁵

Case Study #4

On the Sunday after the massacre, the congregation was cleared to have church services at Emanuel AME in their own sanctuary. The Presiding Elder of the Edisto District offered the

83. See Appendix 3, Lines 29-39.

84. See Appendix 3, Lines 87-92.

85. See Appendix 3, Lines 78-85, 93-102.

sermon that morning. The sermon would not only be for the congregation, but for an entire nation that had followed the news developments and were also reeling from the tragedy.

Analysis

First, the preacher had to navigate the delicate balance of using one's reflexive material from significant family, community, and personal experiences as a resource of authenticity. He made the decision, that despite the national television exposure, he would use some of this reflexive material directly in his sermon as illustrations of both human suffering and the Christian faith response. He drew on significant family events, and patterns of spiritual and emotional expression in his family and community. This preacher used reflexive practice before the sermon to sort through his own grieving of a fellow colleague in ministry and the tremendous loss in his church and district. He decided to share his own struggles in the aftermath of the violence directly in his sermon. The personal transparency built both trust and a connection to a congregation's and a nation's spiritual injury.⁸⁶

Second, in terms of theological reflection, he evoked the image of God as refuge from Psalm 46:1-7 after all three points of the sermon. He revealed some of his own family dynamics to connect the text to the congregation's desperate search for refuge in crisis. When he was younger, his immediate family was very supportive when he got in trouble, yet he remembered his own hesitation to seek out help when he was older.⁸⁷ He used this experience to imagine a congregation that was traumatized by the murder of their pastor, family, and friends in the shooting, but may also be unsure where to turn for help. It would have been helpful for him to use a specific incident

86. See Appendix 4, Lines 91-95.

87. See Appendix 4, Lines 79-83.

from his own past to propel the theological image of the sermon. However, he would then have to balance that decision against the nationally televised exposure of the sermon's content.

Third, in shaping a pastoral sermon, he named suffering as part of the first movement of the sermon. With his own experience of loss and grief in the aftermath of the Emanuel massacre, and in witnessing the pain of others—he named the inevitable and seemingly fruitless search for answers.⁸⁸ He concluded the sermon with the second movement of faith response. Referring to Psalm 42, he encourages the congregation to not turn away—but to run to God as a refuge. He comforted the congregation in reminding them that they encounter God in their prayers, worship, and praise.⁸⁹ He then shared his own family's pattern of spiritual expression as a specific illustration to conclude this second movement.⁹⁰ The preacher led the congregation into a period of divine celebration, using some examples of praise responses from his own parents and larger church tradition.⁹¹ The faith response was to trust and praise God who has been faithful all along and continues to be a refuge in difficult times.

Conclusion

The Emanuel Nine shooting terrorized and shocked an American public that had already witnessed its share of violent mass shootings. Most recently, we witnessed the mass shooting of fourteen students and three faculty at Marjory Stoneman Douglas High School in Parkland, Florida on February 14, 2018. Like the Emanuel Nine massacre, we will never forget the murder of twenty-six worshippers in Sunday morning service at First Baptist Church in Sutherland Springs, Texas on November 6, 2017. Both events challenge pastors with a tremendous preaching task. We

88. See Appendix 4, Lines 83-90.

89. See Appendix 4, Lines 144-148.

90. See Appendix 4, Lines 155-156.

91. See Appendix 4, Lines 150-165.

know the sermon in response to communal trauma like domestic terrorism and mass shootings must be different—this is not going to be Sunday worship as usual.

Effective pastoral preaching in response to communal trauma requires the pastor's renewed commitment to a personal connection in proclamation. As we saw in the sermons analyzed above, preachers will engage in reflexive practices in ways consistent with their own identities and contexts. During sermon development and theological reflection, the pastors not only engage the Scripture—but must face themselves in reflexive practice. We cannot step around the violent evil that raises its head through gun violence and its unsuspecting victims. Future crises in the form of terrorism or mass shootings will likely target our communities again.

Preaching to congregations in crisis is less about finding the right words to say, and more about bringing sincere emotion, wisdom, and experience to the proclamation task. In moments of communal trauma, the congregation not only wants God's Word but reassurance from *their pastor*. A personal connection to the preacher is a connection to God's embodied agency in this world. Through reflective practice, pastors can dig deep and discover healthy ways to use their own personal wisdom and experience to deliver the gospel message to the congregation. What emerges is a sermon that is 1) authentic, 2) theologically-centered, 3) and a means of pastoral care to congregations suffering violent communal events like mass shootings or terrorism. Future research could qualify the effectiveness of reflective practice in sermon preparation using feedback after the sermons from pastors and congregations. Further research could also hone better reflective questions that cultivate pastoral preaching in crisis. We pray for an end to the nightmarish trend of mass shootings in our country. We pray that God might use our story to proclaim God's victory over evil and the hope of Christ amid despair in a world that groans for Christ's return.

1 Appendix 1. Case Study #1 Sermon

2 Fear of Swimming

3 Mark 4:35-41

4 June 21, 2015

5 Word and Table

6 NRSV

7 On that day, when evening had come, he said to them, "Let us go across to the other side."³⁶ And
 8 leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were
 9 with him.³⁷ A great windstorm arose, and the waves beat into the boat, so that the boat was
 10 already being swamped.³⁸ But he was in the stern, asleep on the cushion; and they woke him up
 11 and said to him, "Teacher, do you not care that we are perishing?"³⁹ He woke up and rebuked the
 12 wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm.
 13⁴⁰ He said to them, "Why are you afraid? Have you still no faith?"⁴¹ And they were filled with
 14 great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

15 ESV

16 35 On that day, when evening had come, he said to them, "Let us go across to the other
 17 side." 36 And leaving the crowd, they took him with them in the boat, just as he was. And other
 18 boats were with him. 37 And a great windstorm arose, and the waves were breaking into the
 19 boat, so that the boat was already filling. 38 But he was in the stern, asleep on the cushion. And
 20 they woke him and said to him, "Teacher, do you not care that we are perishing?" 39 And he
 21 awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased,
 22 and there was a great calm. 40 He said to them, "Why are you so afraid? Have you still no
 23 faith?" 41 And they were filled with great fear and said to one another, "Who then is this, that
 24 even the wind and the sea obey him?"

25 Notes

- 26 - Fear in the place of faith
- 27 - Are the disciples being unfaithful by waking him up or by being afraid
- 28 - Two types of fear
- 29 o Deilos = cowardice, timid → prevents you from action/faith
- 30 o Phobos = terror, reverence → fear from understanding
- 31 - Jesus is asleep on the job
- 32 o When do we rest? Can we rest amidst chaos?
- 33 o What does it mean that Christ is asleep? That he gets angry because the disciples
- 34 woke him and did not trust?
- 35 - Jesus tells the wind and the sea to be calm, and it listens
- 36 o Creation obeys the one who created
- 37 - Crossing the other side
- 38 o Cannot stay where we are
- 39 o Sometimes the journey is chaotic
- 40 o Trust Christ amidst our fears

- 41 ○ Christ trusted the disciples to get him there
- 42 - Listening to instructions
- 43 ○ Christ has just been teaching about faith
- 44 ○ Are the disciples living it out?
- 45 - What would have happened if they had not woken Jesus up?
- 46 ○ Would the storm have stopped?
- 47 ○ Would they be treading water?
- 48 ○ Jesus is still there
- 49 - Jesus is with us in the storms of our lives and gives us peace, but it doesn't mean it's all
- 50 roses
- 51 ○ Fear → lack of trust
- 52 ○ We want everything to be perfect
- 53 ○ When we get into fearful situations, "Get me out Jesus!"
- 54 ○ Sometimes we may have to swim for a bit
- 55 ○ Jesus is still there, swimming beside us!
- 56 ○ May not be able to see the shore
- 57 ○ There can be peace amidst the waves, not just on the shore

58 Aim

59 My focus will be on how we often face storms in our lives, but we try so desperately to "fix
 60 them", by asking Jesus to step in, but we aren't trusting Jesus to swim with us even when waves
 61 are crashing around us. Through grief, stress, chaos, and fear, we demand Jesus to bring us out of
 62 these times. We think, "Why are you asleep on the job?" But our lack of trust and faith does not
 63 allow us to fully realize the potential of Christ. If the boat fills with water and we are stranded at
 64 sea, Christ does not leave us. We have to trust even when it's hard and when we can't see the
 65 shore. The shore is not always the way Christ gives us peace. He doesn't always say, "Yes let's
 66 go back to the way things were. Let's go back to when it was easy." Jesus swims with us through
 67 the storm, and ultimately grants us peace, even if it's not how we want it or on our own terms.
 68 That is living our faith: Trusting God in the uncertainty to weather the storms with us and to find
 69 peace amidst the waves.

70 References

71 Max Lucado, *Imagine Your Life Without Fear*

72 "Getting on board with Christ can mean getting soaked with Christ. Disciples can expect
 73 rough seas and stout winds. It's not the absence of storms we face that sets us apart. It's whom
 74 we discover in the storm: an unstirred Christ." 16-17

75 Introduction: A Storm is Brewing.

76 Jesus asks us to go with him to the other side. The waters seem calm and so we don't mind
 77 setting sail. So we examine the world around us. We check our weather app and see the forecast
 78 calls for sunny skies with a high of 86. We get in the boat with little to no reservation.
 79 Everything seems fine. But then suddenly the storm comes. We may understand better than other

80 areas, how quickly a storm can pop up out of nowhere. It catches us by surprise. The winds start
81 roaring and the sea begins to churn.

82 When I was little, I was afraid of a lot of things. Looking back, I wonder if such paranoia
83 was healthy for an eight-year-old. Probably not. Bugs, snakes, birds, dogs, small spaces,
84 fireworks, the dark, clowns... The list goes on. But I was terribly afraid of weather. Notice I
85 didn't say bad weather. Just weather in general. I remember numerous occasions when I would
86 cry and scream because the wind was blowing really hard, and it was sunny outside. Not even a
87 cloud in the sky, and I would cower in fear. I thought if it was windy, then a tornado would
88 come. Whenever I would have one of these panic attacks, I would demand to call my dad. I
89 needed to hear the stability and reassurance in his voice. I would call him at work and ask him,
90 "Daddy, is it gonna tornado?" And every time he would say, "Son, I will tell you when it's time
91 to be afraid." I am 23 years old, and I have never heard him say, "Be afraid." He was telling me
92 that I had no reason to fear. Logic would explain wind on a sunny day as just a windy, nice day.
93 But I didn't need logic. I needed to hear it was going to be all right.

94 Unfortunately, we do not live in a world when it is always going to be all right. Storms
95 pop up now and again. And even though hearing those words are calming and often what we
96 think we need, there are moments when we are stranded at sea in a tempest, and we cannot get
97 back to shore or continue on to the other side.

98 First Point: *Wake up, Jesus!*

99 As the boat takes on water, we slowly begin to sink. Fear sets in as our minds start
100 imagining the worst. Where is the hope? Where is Jesus? Oh right. He's sleeping. As we turn our
101 gaze over to a slumbering Christ, we have some questions – questions that demand answers.
102 Most instinctively: why is Jesus sleeping? My brain produces the same question the disciples
103 ask: Teacher, do you not care that we are perishing? This question asserts a loss of control and
104 ability onto Christ. The disciples are in a sense saying, "Why did you let it go this far, Jesus?"
105 Don't we feel like that sometimes? When life gets hard and sorrowful, when we feel as though
106 we can't catch a break, we ask "Why God? Why aren't You helping?" When we see the cruelty
107 and injustices of this world, we ponder, "Why did God not step in? Why did God let it get this
108 bad?" When we cannot make sense of the brevity of life, and we mourn the loss of family,
109 friends, and even strangers, we demand, "Why was God not around? Why, God, did you let it go
110 this far?" Here, as the disciples are submerging beneath the crashing waves, they too wonder
111 where is Christ? Why is he sleeping on the job? In competition with the howling winds, they yell
112 out "Wake up, Jesus! Don't you care about us? We're dying out here!"

113 We are dying out here. Brothers and sisters of faith are being killed. Fear is running
114 rampant. It appears God has lost control. We see the waves rising up over us and we hear the
115 wailing gales surround us. We are taking on water. Fast. Our most natural response is to ask
116 why? Why, God? Take us back to the shore! Get us out of here! Do something! Wake up. We
117 feel this way because we do not know how to grieve faithfully. We are not taught to lament.
118 What we typically hear is "this is how you can get out of this moment". We know what it is
119 supposed to look like on the other side of the shore. And yet, we are still swimming in open
120 water and we have no clue how to get to safety. Sometimes we forget that Christ is swimming
121 alongside us. Sometimes, we forget who Christ is.

122 Max Lucado, *Imagine Your Life Without Fear*. “Getting on board with Christ can mean
 123 getting soaked with Christ. Disciples can expect rough seas and stout winds. It’s not the absence
 124 of storms we face that sets us apart. It’s whom we discover in the storm: an unstirred Christ.”

125 Second Point: *Who is this Man?*

126 After the disciples wake him up, Jesus rebukes the wind and tells the sea to calm down. He
 127 restores balance to the chaos around him. He asked the disciples, “Why are you so afraid? Have
 128 you still no faith?” “Even after all I have taught you, do you still doubt me?” The Greek text
 129 shows two different words for fear in this part of the passage. When Jesus asks why the disciples
 130 are afraid, the word used is *deilos*, which can be translated as cowardice or being timid. As the
 131 disciples question Jesus’ ability to save them, when they ask why he let it get this bad, they are
 132 too afraid of what might happen and they have lost faith in who Christ is. Fear is gripping them
 133 so tightly that there is hardly any faith left. But after Jesus makes this statement, it says that the
 134 disciples were filled with great fear. Here, the Greek word is *phobos*, where we get the word
 135 phobia. This can mean terror but it can also mean reverence or awe.

136 Now, after witnessing this divine miracle of Christ, the disciples’ faith restores and they
 137 are filled with terrified wonderment. They even ask, “Who then is this, that even the wind and
 138 the sea obey him?” The mighty power of God within Jesus sometimes seems surreal. How can
 139 this be true? How can this be real? At first, their fear crippled and seized their faith. Terror
 140 overwhelmed them and they could not understand. But after witnessing the acts of Christ, fear
 141 and awe allowed them to understand what seems impossible to understand. This man must truly
 142 be the Son of God, because he does not make sense.

143 We like things to make sense. We like to paint pretty pictures that stay in the lines. We
 144 want to understand. But when things happen that we don’t understand, we get angry, sad,
 145 confused, and even apathetic. Sometimes we are afraid. It is normal to experience human
 146 emotion, but it is another thing entirely to be consumed by them. When fear takes over us, it
 147 inhibits our faith. We can no longer trust in the things that don’t make sense. We question them,
 148 we try to sort them out, and we want to put everything into neat little boxes. Fear drives us to
 149 seek safety. Don’t get me wrong, that is often a good thing. It is definitely beneficial that fear
 150 keeps you from getting too close to a dangerous situation. But it is detrimental to let fear
 151 consume you so that you never take risks. The Gospel of Jesus Christ is risky. It doesn’t make
 152 sense. And sometimes, it isn’t safe.

153 Third Point: *Swim to Shore*

154 We cannot make sense of what has happened this week. You can try, but I doubt you will
 155 come to a conclusion. You may be able to chalk it up to “our world is a broken place” and I
 156 would have to agree with that. But sadly, there is much more to it than that. This is a race issue.
 157 Black bodies being shot and killed by a White man is a race issue. An issue that exists still today
 158 even though we tell ourselves it does not. *We have come so far*. This cannot still be happening.
 159 But it does. And it is. This is a Christian issue. Believers being shot and killed in a place of
 160 worship during prayer by someone who just walked in carrying a gun is a Christian issue. This is
 161 a painful reminder that our faith can be dangerous, and that fear of that danger causes us to lose
 162 faith and doubt God’s presence. This is a hate issue, dripping with fear. Fear that the world might

163 look different than the way someone wishes it were. Fear of people who are different because of
 164 the color of their skin. Fear of living into a life of love because it may mean forfeiting your
 165 privilege and power. Fear for this body of Christ at Emanuel who will enter the doors of their
 166 church on tiptoes, scared of when the next gunshot may be fired. Fear within this community that
 167 racial discrimination is sparking a war. Fear that while good work has been done for and by
 168 people of color, we still have a long way to go. Fear that frenzy fueled by hate will strike this
 169 situation while the iron is hot. Fear that Jesus is asleep and cannot save us. Fear that God is no
 170 longer with us.

171 When we are in the boat and the storm suddenly appears, we are afraid to swim because
 172 we may have to stay in that moment. We just want to escape. Because we are not taught to
 173 lament, to cry out to God, to live into the storms of our lives, because we are just told to get over
 174 them, no wonder we don't know what to do. We don't know how to search for Christ in those
 175 moments because we believe he is only on the shore. When we are lost in the ocean, we feel
 176 absent from Christ. Swimming is difficult if you don't know how to swim.

177 Jesus is in the sinking boat, Jesus is also in the water with us. Jesus does bring peace. But
 178 it rarely looks like how we would imagine it. In the passage, it would make sense for Jesus to
 179 bring peace by swooping the disciples up under his arms and taking them back to the shore – to
 180 remove them from the storm. But Jesus does not make sense. Instead, he reconciles, calms, and
 181 restores the tumultuous waves and winds in their midst. I don't know how Jesus will make right
 182 of this situation. But our faith stands on a promise that he will and that Christ restores all things
 183 for the Kingdom of God. Until then, we may have to swim a little while longer. But we are not
 184 alone. Christ, perfectly stable, our solid foundation, is not miles away on the shore, waiting for
 185 us to come to him. He is swimming right alongside us, asking us to have faith. Demanding God
 186 to act how and when we see fit, when we are afraid of what might happen to us is not the same
 187 thing as trusting God to be God, with us, while we are stranded at sea.

188 But remember Christ's word, "let us go to the other side." I wonder what it will look like
 189 on the other side, when hatred and violence are no more. Jesus meets us in the midst of the
 190 storm, but the storm is not our end destination. We are still striving to reach the other side. Trust
 191 Christ amidst the storm, but do not forget to continue the journey with Christ to a shore of peace
 192 and love. The strong currents may pull us back, the waves may knock us down, but we will reach
 193 that shore. And we will stand with Christ who has reconciled us all to the Holy One.

194 Conclusion: Hear the repetitious command of Christ throughout his ministry: "Do not
 195 be afraid." Do not be afraid to swim during the violent seas of your life. Do not be afraid to get
 196 soaked, tread water, and gasp for breath, because Christ is still with us in the storm and will grant
 197 us peace. God asks us to trust, even amidst the storms of uncertainty, so that our faith may be
 198 lived out. Dear friends, do not be afraid to go with Christ to the other side. Trust God Almighty
 199 to be the One who meets you in the storm and brings you to the shore. Amen.

1 Appendix 2. Case Study #2 Sermon

2 6월 21일 2015년, 주일 예배

3 말씀: 사무엘상1Samuel 17:32-49

4 제목: 다윗의 믿음 Faith of David

5 ³² And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight
6 with this Philistine." ³³ And Saul said to David, "You are not able to go against this Philistine to
7 fight with him, for you are but a youth, and he has been a man of war from his youth." ³⁴ But
8 David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion,
9 or a bear, and took a lamb from the flock, ³⁵ I went after him and struck him and delivered it out
10 of his mouth. And if he arose against me, I caught him by his beard and struck him and killed
11 him. ³⁶ Your servant has struck down both lions and bears, and this uncircumcised Philistine shall
12 be like one of them, for he has defied the armies of the living God." ³⁷ And David said, "The
13 LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me
14 from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!"

15 ³⁸ Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed
16 him with a coat of mail, ³⁹ and David strapped his sword over his armor. And he tried in vain to
17 go, for he had not tested them. Then David said to Saul, "I cannot go with these, for I have not
18 tested them." So David put them off. ⁴⁰ Then he took his staff in his hand and chose five smooth
19 stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he
20 approached the Philistine.

21 ⁴¹ And the Philistine moved forward and came near to David, with his shield-bearer in front of
22 him. ⁴² And when the Philistine looked and saw David, he disdained him, for he was but a youth,
23 ruddy and handsome in appearance. ⁴³ And the Philistine said to David, "Am I a dog, that you
24 come to me with sticks?" And the Philistine cursed David by his gods. ⁴⁴ The Philistine said to
25 David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the
26 field." ⁴⁵ Then David said to the Philistine, "You come to me with a sword and with a spear and
27 with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of
28 Israel, whom you have defied. ⁴⁶ This day the LORD will deliver you into my hand, and I will
29 strike you down and cut off your head. And I will give the dead bodies of the host of the
30 Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may
31 know that there is a God in Israel, ⁴⁷ and that all this assembly may know that the LORD saves not
32 with sword and spear. For the battle is the LORD's, and he will give you into our hand."

33 ⁴⁸ When the Philistine arose and came and drew near to meet David, David ran quickly toward
34 the battle line to meet the Philistine. ⁴⁹ And David put his hand in his bag and took out a stone
35 and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he
36 fell on his face to the ground.

37 1.

38 Happy Father's Day! 세상의 모든 아버지들께 감사를 드립니다.

39 6월의 세째주 주일은 아버지날로 지정된 날입니다. 지난 5월 둘째주에 어머니날을
40 맞이했을때, 아버지분들에게 어머님들의 말씀에 귀기울여 주시고, 어머님들이 부탁하는
41 것들을 전부 들어주시라고 부탁드렸습니다. 기억나시지요?

42 Happy Father's Day! Many thanks to all the Fathers in the World!

43 The third Sunday of June is designated as Father's Day. The second Sunday of May was
44 Mother's Day, and I had asked all the fathers to listen to what the mothers had to say. Do you all
45 remember?

46 2.

47 오늘은 어머님들께 부탁을 드리겠습니다. 아버님들께서 무슨 말씀을 하시든지 다
48 들어주시고, 아버님들이 원하는 것을 꼭 해주시길 부탁드립니다. 혹시 지난 어머니날에
49 남편께서 아무것도 해주지 않으셨다고, “아버지날에 나도 아무것도 하지 않으려다!!”라고
50 생각하시는 분이 계십니까? 속는셈 치고 오늘을 잘 섬겨 주세요. 분명 내년 어머니 날엔
51 좋은 일이 있을 것이라 믿습니다. 아버님들, 다시 한번 축하드립니다.

52 세상의 모든 아버지들과 어머니들께 하나님의 축복이 임하길 기도합니다.

53 Today, I will request for the mothers to give ear to the fathers. Whatever they want, give it to
54 them. Are there any mothers who are seated here that are thinking, “Well, he didn't do anything
55 for me on Mother's day, so I'm not do anything for him either?!” Pretend that it didn't happen
56 that way, and do for them what they want on this day. Who knows? Next Mother's Day might
57 be different.

58 I pray that God bless all the mothers and fathers in this world.

59 3.

60 모두가 아시다시피, 지난 수요일에 우리에게 너무나도 가슴아픈 일이 있었습니다. 딜런
61 루프(Dylann Roof)라는 21살의 백인청년이 찰스턴 다운타운의 Emanuel African Methodist
62 Episcopal Church 에 찾아가, 성경공부를 하고 있던 교인들을 향해 총을 발사하였고, 이에
63 담임목사님을 포함한 9명의 교우들이 목숨을 잃었습니다. 참으로 가슴 아픈 사건이고,
64 설명이 불가능한 사건이었습니다. 이에 많은 찰스턴의 목회자들과 교인들이 함께
65 기도회를 갖고 하나님께 부르짖었고, 지금도 주님의 평화를 위해 많은 이들이 함께
66 기도하고 있습니다.

67 As most of you already know, a tragic massacre happened at the Charleston Emanuel African
68 Methodist Episcopal Church on Wednesday night during a prayer service. A 21 years old man
69 shot and killed 9 innocent people, including the church pastor who is also a South Carolina state
70 senator, in what one can only see it as a hate crime. What a senseless tragedy. Many churches
71 across Charleston prayed and are still praying for peace for everyone affected by what has
72 happened.

73 4.

74 하루가 지나면서, 딜런이란 청년이 왜 이러한 일을 했는지가 파악되어 가는 가운데,
75 놀라운 소식을 뉴스를 통해 보았습니다. 그 뉴스의 내용을 그대로 번역해 드리겠습니다.

76 “자신을 칼슨 코월스 말한, 딜런의 삼촌은 루프(딜런)의 아버지가 최근에 생일선물로
77 그에게 45구경-칼리버(총)을 주었고, 루프는 어찌할 바를 몰라했다.” 그리고 이어서 또
78 이렇게 이야기 했습니다. “나는 이일에 대해서 아무 할말이 없다. 나의 가족중에 누구도
79 이와같은 일이 일어날 것을 안 사람은 없다”라고 말했습니다.

80 People were trying to figure out why Dylann Roof did what he did, when even a more shocking
81 news was presented.

82 A man who identified himself as Carson Cowles, Roof's uncle, told Reuters that Roof's father
83 had recently given him a .45-caliber handgun as a birthday present and that Roof had seemed
84 adrift.

85 "I don't have any words for it," Cowles, 56, said in a telephone interview. "Nobody in my family
86 had seen anything like this coming."

87 By Harriet McLeod ([http://www.reuters.com/article/2015/06/18/us-usa-shooting-south-carolina-
88 idUSKBN0OY06A20150618](http://www.reuters.com/article/2015/06/18/us-usa-shooting-south-carolina-idUSKBN0OY06A20150618))

89 5.

90 아버지가 아들에게 생일선물로 총을 선물할 수 있습니다. 무엇이든 아들에게 필요하다고
91 느끼는 것을 줄수 있고, 아들에게 주고 싶은 것은 무엇이든 줄수 있습니다. 더욱이,
92 아버지가 아들에게 총을 사주었을때, 나쁜 일이 일어나기를 바라면서 총을
93 사주었겠습니까? 아닐 겁니다. 그런 의도는 없었을 겁니다. 그 청년의 삼촌이 한 말처럼,
94 누구도 몰랐을 겁니다.

95 A father gave a gun to his son as a present. If he felt that this is what his son wanted and needed,
96 he could very well have given him a gun. And when a father buys a gun for his son, he probably
97 didn't want his son to use it to kill people. As Roof's uncle said in his phone interview,
98 “Nobody saw this coming.”

99 6.

100 이 사건을 보고 있노라니, 스캇 펙M. Scott Peck이라는 의학자이자 상담가의 책 “거짓의
101 사람들 People of the Lie”의 내용이 떠오릅니다. 스캇 펙이 의사로써 수 많은 상담을
102 하면서, 사람들 가운데 존재하는 악의 실체를 느끼게 됩니다. 그래서 자신의 상담을
103 바탕으로 악이 어떻게 인간들을 속이는지, 사람들을 속여서 거짓된 생각과 행동에
104 사로잡히게 하는지를 기록한 책입니다.

105 When I was following the news of this shooting, I thought of Dr. M. Scott Peck’s book, “People
106 of the Lie: The Hope for Healing Human Evil.” He was an American psychiatrist who was yet a
107 Christian when he wrote this book. As a secular doctor, he counseled many patients, and
108 through his research he came to a conclusion that satan does indeed exist. And through the
109 background of his work, he wrote a book about how the evil manipulates people, and how it
110 captures people’s thoughts and actions in lies.

111 7.

112 그 가운데 한 사례가 있습니다. 한 가정에 부모와 두 형제가 있었습니다. 이 가정에서
113 한살 많았던 형이 16살에 권총으로 자살하는 사건이 일어났습니다. 그리고 가족은 이러한
114 어려움을 이겨내며 시간을 보내고 있었습니다. 그런데 언젠가 부터 동생의 성적이
115 떨어지기 시작하고, 표정이 어두워지기 시작했습니다. 그래서 정신 상담의사를 찾게
116 됩니다. 그리고는 대화 가운데 놀라운 사실을 발견하게 되는 겁니다.

117 But there was a particular story about a boy named Bobby that I recall. There was a family with
118 two sons. The older son, who was only a year older than his sibling, killed himself with a rifle.
119 The family was trying to cope with his death. But then from some point on, the younger brother
120 started to change. His grades dropped, and his features became dark. They seeked out
121 professional psychiatric help, and ended up in Peck’s office.

122 8.

123 형의 자살이 있고 난뒤, 얼마간의 시간이 지났을때, 크리스마스 선물로 아버지가 총을
124 사주었다는 겁니다. 그것도 형이 자살한 것과 같은 종류의 총을 사주었다고 합니다.
125 그래서 아이는 이 총을 볼때마다 형이 떠올랐고, 은연중에 “자신도 이 총으로 무언가를
126 해야하나?” 라는 마음을 갖게 되었다는 겁니다. 심지어, “형의 자살이 나의 책임인가? 그
127 책임을 지라고 나에게 총을 주어 자살하라는 이야기 인가?” 라고 생각할 지경이 된
128 겁니다.

129 After his brother's suicide, his father gave Bobby a rifle as a Christmas present. It was the same
 130 type as the one that the older brother had killed himself with. So everytime he saw the rifle, he
 131 thought of his dead brother. And unconsciously, he thought, "Do I need to do something with
 132 this rifle?" "Is it my fault that my brother killed himself?" "Did dad give me this rifle to tell me
 133 to take responsibility and kill myself?"

134 9.

135 이러한 이야기를 들은 스캇 펙은 부모를 불렀습니다. 그리고는 총에 대해서 이야기를
 136 했지요. 하지만, 부모는 자신의 의도는 그런 것이 아이였다고 항변하면서 의사를 믿지
 137 못하겠다고 화를 냈습니다. 결국, 아이는 의사의 소견에 따라서, 이모네 집으로 보내졌고,
 138 시간이 지난후 아이는 마음의 안정을 찾게 되었습니다.

139 Peck called in Sonny's parents after this meeting, and he asked them about this rifle in question.
 140 But the parents swore up and down that they had no intentions of causing such psychological
 141 turmoil when they gave it as a gift. They went as far as telling the doctor that they no longer
 142 could trust him. But fortunately, the boy followed Peck's instructions and went to go live with
 143 his aunt. And after some time had passed, he was able to find peace and security in his life and
 144 heart.

145 10.

146 이 이야기의 중요한 관점은, 우리는 눈에 보이지 않는 악에게 매일 조금씩 조금씩
 147 속아가고 있다는 겁니다. 부모의 의도가 아니었다해도, 권총으로 자살한 사람의
 148 동생으로 살아가야 할 자녀에게 권총을 선물로 주었다는 것은 지금 무언가 잘못된 일들이
 149 진행되고 있다는 겁니다. \

150 The important point of this story is that we are slowly being manipulated by the invisible evil.
 151 Even if the parents didn't intend for the son to feel that way, there is something incredibly wrong
 152 with the fact that they gave a gun to their son who is coping with the suicidal death of an older
 153 brother.

154 11.

155 마찬가지로입니다. 총을 소유하고, 총을 선물로 주는 행동 자체에는 크게 문제가 없어
 156 보입니다. 하지만, 총이란 "무기"란 이름으로 분류되어 있는 것이지요. "무기"란 공격을
 157 하든 방어를 하든, 서로간에 상처를 줄수 있는 가능성이 큰 물건입니다. 그렇기에 각별히
 158 신경을 쓰지 않으면 안됩니다. "선물"로 주고 받을 수 없는 물건으로 취급되어야 합니다.

159 “그런일이 발생할줄 몰랐다” 라는 말과 “총 – 무기”란 단어는 연관성이 적어 보입니다.

160 “총 – 무기”는 그 자체로도 그런일이 발생할 가능성이 큰 것임을 알았어야 합니다.

161 To own a gun and to give a gun as a gift doesn't seem like such a big problem. But a gun is
162 something that is categorized as a “weapon.” A “weapon,” whether one attacks another or
163 defends oneself with it still, is an object capable of doing harm. People in possession of this
164 weapon must always be careful with it. It should not be considered an object that can be given or
165 received as a “gift.”

166 // The phrase, “Nobody knew that this would happen” and words, “Gun-weapon” do not look as
167 if there is a correlation to each other, but “Gun-weapon” this word alone should be a warning
168 sign that something bad “could” most likely happen.

169 12.

170 딜런 루프의 사건과 스캇 펙이 상담한 사건에는 공통점이 많습니다. 딜런 루프도 총을
171 받고 나서, “어찌할 바를 몰라했다”라고 했지요. 좋아서 그랬는지, 당황해서 그랬는지는
172 모르지만, 총으로 사람의 생명을 빼앗는일이 쉬운 일이 아님을 알기에, 그의 행동은
173 당황했을 것 같습니다. 혼란스러워했을 것 같습니다. 평소에 인종적인 우월감에
174 있었더라도, 총을 받았을 때 마음에 알지 못하는 긴장이 있었을 겁니다.

175 There is a similarity between Dylan Roof and Sonny in Scott Peck's book. After Roof received a
176 gun as a gift, his uncle said that “He was adrift.” Even if he had premeditated the crime, and
177 even if he had a superiority complex, to commit a mass murder isn't an easy thing to do. After
178 he received a gun as a gift, he was probably flustered, confused even. There must have been
179 some level of nervousness at the sight of the gun.

180

181

182 13.

183 이 일로, 오바마 대통령은 다시금 총기사고와 총기 사용에 대해서 강한 규제를 외칠
184 것입니다. 그리고 총기 산업과 관련된 분들은 총기에 대한 안전함을 주장하고 자기 방어를
185 위해 필요하다는 이유를 들어서 총기 규제를 반대하겠지요. 무엇이 생명을 살리는
186 것이겠습니까? 무엇이 하나님께서 주신 생명을 살리는 것이 될까요?

187 Through this incident, President Obama will speak stricter on gun control. And the
188 manufacturers will argue again that outlawing guns is unconstitutional, that it's for self-defense,
189 and that ownership of guns has no relationship to high crimes.

190 In the midst of debate and controversy over gun control, what we need to think about is what it is
191 that saves lives? What does God want?

192 14.

193 오늘의 본문 내용은 다윗과 골리앗이 일대일로 싸우는 장면입니다. 어른, 아이 할것 없이
194 모두에게 너무나도 잘 알려져 있고, 너무나도 좋아하는 이야기 가운데 하나입니다.
195 어린아이인 다윗이 여섯 규빗 (6 cubit; 9 feet tall; 270 cm) 이나 되는 골리앗과 싸워서
196 이겼다는 것이 참으로 흥미를 끌만한 사건입니다.

197 In today's scripture, we can see that Goliath and David are fighting one on one. It is a well-
198 known story that people of all ages love read again and again. A small boy fought against a giant
199 who was 9 feet tall and won. What an exciting story!

200 15.

201 싸움의 시작은 이렇습니다.

202 삼상17:8-10 에서, 골리앗이 이스라엘 군인들을 향해서 소리를 칩니다.

203 "... 너희는 한 사람을 택하여 내게로 내려보내라. 그가 나와 싸워서 나를 죽이면 우리가
204 너희의 종이 되겠고 만일 내가 이겨 그를 죽이면 너희가 우리의 종이 되어 우리를 섬길
205 것이니라.."

206 What triggered the fight between the two is written in 1 Samuel 17:8-10. Goliath challenges the
207 Israelites, "Choose a man for yourselves, and let him come down to me. ⁹ If he is able to fight
208 with me and kill me, then we will be your servants. But if I prevail against him and kill him, then
209 you shall be our servants and serve us."

210 16.

211 골리앗이 이스라엘 군대를 모욕합니다. 하지만, 아무도 나서지 못하지요. 왜냐하면,
212 골리앗의 키와 갑옷이 일반인들보다 엄청나게 크고 대단했기 때문이었습니다 소문난
213 장수였기에 그랬습니다. 그래서 모든 이스라엘 군인들과 왕 사울까지도 놀랐고, 크게
214 두려워했다고 성경은 보여주고 있습니다. (삼상17:11) ¹¹

215 Goliath makes fun of the army of Israel, but no one can stand up against him. Goliath was
216 abnormally large in stature, and he was a well-known fighter. The Bible tells us that the army of
217 Israel and King Saul were taken aback and shook in fear. "When Saul and all Israel heard these
218 words of the Philistine, they were dismayed and greatly afraid(17:11)."

219 17.

220 어린 다윗이 아버지의 심부름으로 전쟁터에 갑니다. 형들의 안부를 살피고 오라는
221 아버지의 심부름으로 전쟁터에 갔다가, 골리앗이 이스라엘 군대에 외친 치욕스런 말을
222 듣게 됩니다. 그리고는 이렇게 대답합니다. “이 할례 받지 않은 블레셋 사람이 누구이기에
223 살아 계시는 하나님의 군대를 모욕하겠느냐” (26절)

224 Young David was sent to the battle by his father to check upon his brothers who were in the
225 army, when he hears Goliath disgracing Israel. So he yells out, “What shall be done for the man
226 who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised
227 Philistine, that he should defy the armies of the living God?(26)”

228 18.

229 다윗이 골리앗과 싸우겠노라고 마음을 먹자, 사울왕이 다윗을 부릅니다. 그리고는
230 골리앗은 장수요 다윗은 어리기에 싸울수 없다고 말하지요. 그러자, 이렇게 대답합니다.

231 “주의 종이 아버지의 양을 지킬 때에 사자나 곰이 와서 양 떼에서 새끼를 물어가면. 내가
232 따라가서 그것을 치고 그 입에서 새끼를 건져내었고 그것이 일어나 나를 해하고자 하면
233 내가 그 수염을 잡고 그것을 쳐죽였나이다. 주의 종이 사자와 곰도 쳤은 족 살아 계시는
234 하나님의 군대를 모욕한 이 할례 받지 않은 블레셋 사람이리이까 그가 그 짐승의 하나와
235 같이 되리이다. 또 다윗이 이르되 여호와께서 나를 사자의 발톱과 곰의 발톱에서
236 건져내셨은즉 나를 이 블레셋 사람의 손에서도 건져내시리이다” (34-37절)

237 When David decides that He will stand up to this Goliath, King Saul calls him to him. He tells
238 David that Goliath is a general and that David is simply too young to fight against such a giant.
239 So David answers, “Your servant used to keep sheep for his father. And when there came a lion,
240 or a bear, and took a lamb from the flock,³⁵ I went after him and struck him and delivered it out
241 of his mouth. // And if he arose against me, I caught him by his beard and struck him and killed
242 him.³⁶ Your servant has struck down both lions and bears, and this uncircumcised Philistine shall
243 be like one of them, for he has defied the armies of the living God. The LORD who delivered me
244 from the paw of the lion and from the paw of the bear will deliver me from the hand of this
245 Philistine(34-37).”

246 19.

247 대단한 믿음이지요. 어린이가 전쟁터에서 했다고는 믿기지 않는 말입니다. 더욱이 45-
248 47절에, 다윗이 골리앗을 마주 보며, 다시 한번 이렇게 외치지요. “너는 칼과 창과
249 단창으로 내게 나아 오거니와 나는 만군의 여호와와 이름 곧 네가 모욕하는 이스라엘

250 군대의 하나님의 이름으로 네게 나아가노라. 오늘 여호와께서 너를 내 손에 넘기시리니
 251 내가 너를 쳐서 네 목을 베고 블레셋 군대의 시체를 오늘 공중의 새와 땅의 들짐승에게
 252 주어 온 땅으로 이스라엘에 하나님이 계신 줄 알게 하겠고. 또 여호와와 그의 구원하심이 칼과
 253 창에 있지 아니함을 이 무리에게 알게 하리라 전쟁은 여호와께 속한 것인즉 그가 너희를
 254 우리 손에 넘기시리라”

255 What incredible faith. It's unbelievable that a child could speak this way. And in verses 45-47,
 256 he yells again in Goliath's face, "You come to me with a sword and with a spear and with a
 257 javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel,
 258 whom you have defied. ⁴⁶ This day the LORD will deliver you into my hand, and I will strike you
 259 down and cut off your head. // And I will give the dead bodies of the host of the Philistines this
 260 day to the birds of the air and to the wild beasts of the earth, that all the earth may know that
 261 there is a God in Israel, ⁴⁷ and that all this assembly may know that the LORD saves not with
 262 sword and spear. For the battle is the LORD's, and he will give you into our hand."

263 20.

264 많은 기독교인들이 다윗을 좋아하는 이유는 바로 다윗의 이런 믿음 때문인듯 합니다.

265 전쟁이란 무서운 상황과 죽음이 앞에 놓여 있어 보이지만, 하나님께서 함께 하시며
 266 지켜주실 것이란 믿음. 그리고 모든 것이 하나님께 달려 있음을 분명하게 아는 믿음. 이런
 267 모습 때문에 많은 기독교인들은 다윗을 좋아하고, 골리앗과의 싸움장면을 믿음을 드러낸
 268 명장면으로 기억합니다.

269 The reason so many people love David is because of this faith.

270 He stood in the face of death, yet he had faith that God was with him. And he had faith that
 271 everything was on God. This is why people love him, and this is why so many of us remember
 272 this famous scene in the Bible. David's heart was revealed through his brave encounter with
 273 Goliath and this is what God saw as good.

274 21.

275 오늘의 본문을 조금 다른 관점으로 살펴보겠습니다.

276 오늘날, 다윗과 같은 나이의 아이가 전쟁터에 나가서 “하나님의 이름으로 싸우겠다.
 277 전쟁은 여호와께 속한 것인즉 그가 너희를 우리의 손에 넘기시리라” 라고 한다면,
 278 군인들이 이 아이가 싸우도록 놓아둘까요?

279 We'll look at today's passage from a slightly different perspective.

280 If a child with faith like David comes forward in this day and age and says he will go to war to
 281 “Fight in God’s name.” If he says he will go to war because he has faith that “God will be with
 282 him and God will put victory in his hands.” Do you think the army would let him enter the war?

283 22.

284 절대로 이런 일은 일어나지 않을 겁니다. 뿐만 아니라, 그 아이의 행동을 신기하게
 285 여기기는 하겠지만, 이내 곧 아이의 객기 (blind daring; youthful ardor), 철 없는 행동 정도로
 286 여길 겁니다. 어느 누구도 대단한 믿음이라고 여기지 않을 겁니다. 잘 몰라서 한
 287 행동이라고 여기겠지요. 왜냐하면, “경험상” 불가능한 일임을 잘알기 때문입니다.

288 That will never happen. People might think that the kid’s actions are cute and chuck it up as
 289 “blind daring, youthful ardor,” in other words, “immature.” No one would ever believe that this
 290 kid has great faith. They will just think that he doesn’t actually know what he is doing or saying.
 291 They know that “from experience” that it is impossible.

292 23.

293 그러면, 왜 사울왕은 다윗을 전쟁터로 나가도록 허락했을까요? 다윗의 믿음을 보고,
 294 하나님께서 승리로 이끌어 주실 것이라 믿고, 다윗을 나아가게 했을까요? 아닐 겁니다.
 295 어린 다윗의 고백을 통해서 “하나님을 향한 믿음”을 제대로 보고 느꼈으면, 다윗보다
 296 자신이 먼저 앞장서서 나갔어야 합니다.

297 It was obviously a losing battle to send out a young boy. King Saul and the rest of the army
 298 knew it. Then why do you think that King Saul allowed David to enter the war and take the
 299 challenge against Goliath? Did he believe that God would lead them to victory when he saw
 300 David’s faith? Probably not. // If he had really felt “faith for God” through young David’s
 301 confession, then King Saul should have stood in the frontline. After seeing the strong faith of a
 302 small boy, Saul should have repented realizing how weak his own faith was. But we see that
 303 Saul never repented.

304 24.

305 “다윗을 통해서 전쟁을 승리로 이끄실 거야”라고 믿었으면, 사울왕이 다윗을 전쟁터로
 306 보낸 모습을 “지프라기라도 잡는 심정”이라고 이해 할수 있습니다. 하지만, 이도 아닌듯
 307 합니다. 사울은 그냥 다윗을 골리앗 앞에 보낸 겁니다. 죽을 것이라고 생각하고는 보낸
 308 겁니다.

309 If he believed that “God would lead the war to victory through David,” then we can just
 310 understand it as Saul trying to grab on to last bit of hope. But that doesn’t quite make sense

311 either. He just let David go into war against Goliath. He sent David knowing that David was
312 walking to his death.

313 25.

314 사울도 이스라엘의 역사를 잘 알았습니다. 끊임없이 광야를 떠돌았던 이스라엘 백성들의
315 삶과 왕이 없던 시절의 어려움을 알았습니다. 하나님께서 함께 하셨다는 이스라엘의
316 역사속에서 어떤 때는 전쟁에서 이겼고, 어떤 때는 졌지요. “하나님께서 함께 하시고,
317 하나님께서 전쟁을 승리로 이끌어 주신다”고 믿고 잘 준비하여서 전쟁터로 나아갔지만,
318 항상 원하던 대로 이루어 지지 않았음을 알았지요.

319 Saul knew Israel’s history very well. He knew of the hardship that Israelites had to endure in the
320 wilderness. In the history of Israel when God was with them, there were wars that they won and
321 some that they lost. Even though they always went forward believing that “God is always with
322 them, and God will lead them to victory,” there were times when things just didn’t go the way
323 they expected.

324 26.

325 이스라엘의 역사와 사울의 경험으로 보았을때, 어린 아이의 믿음으로 전쟁의 상황이 크게
326 바뀔것이라고 생각지 않았음에 확신합니다. 결국, 사울은 다윗이 죽을것을 알면서도
327 보냈다고 이해하는 것이 맞습니다. 따라서, 경험이 많은 사울왕도 지금의 상황에서는
328 모든 것을 포기하는 마음으로 그냥 지켜본 겁니다.

329 When we review the history of Israel and Saul’s experiences, we know that they knew that a
330 little boy’s faith was not going to make a huge different in the outcome of the war. We have to
331 admit that Saul allowed David to enter the war knowing that he would die. He sent David in
332 because it had come to a point where he had given up.

333 27.

334 다윗은 어땠을까요? 자신이 골리앗을 물리칠 것이라 확신하였을까요? 다윗은 속으로
335 골리앗을 쓰러트릴 수 있을 것이라 확신을 했을것 같습니다. 하지만, 하나님께서 다윗으로
336 하여금 “네 손에 골리앗을 넘겨 주겠다”라는 약속을 해주셔서 이를 듣고 나아갔을
337 것이라고 생각지는 않습니다. 하나님께서 자신들의 편에 있다고 믿고 전쟁에 나갔다가
338 엘리의 두 아들들은 죽었지요.

339 What about David? Did he truly believe that he would win against Goliath? I believe that David
340 did truly believe that he could make the great giant Goliath fall. But I don’t think that David
341 went forward to fight against Goliath because God promised “to put Goliath in David’s hands.” (

342 Eli's two sons went to war believing that God was on their side and died. Whenever God
 343 delivers victory, He always has a good reason behind it. It doesn't just happen because people
 344 want it.)

345 28.

346 오늘의 본문을 통해서 우리가 생각해 보아야 할 중요한 것이 있습니다.

347 이것은 바로 우리의 믿음이 참으로 작다는 겁니다. “하나님을 향한 다윗의 믿음이
 348 골리앗을 쓰러트렸다”라고 말하면, 이해는 쉬워집니다. “믿음만 있으면 된다”라고
 349 생각하게 되지요. 정말로 무모해rash/reckless/thoughtless 보이는 믿음만 있으면,
 350 맹목적인blind/reckless 믿음만 있으면 무슨 일이든 이루어 내어질 것이라고 생각할 수
 351 있습니다.

352 There's something that we must think about when meditating on today's scripture.

353 It's that our faith is small. If we say, “David's great faith for God has made Goliath fall,” it's
 354 easy to understand. We end up thinking, “I just have to believe.” It makes us think, “I just have
 355 to have (rash/reckless/thoughtless/blind) faith, I can make anything happen.”

356 *I don't know which words to use. My Korean sucks. I don't understand 무모해 보이는 and
 357 맹목? I think I get the concept, but... ㅎㅎ

358 30.

359 하지만, 하나님께서는 다윗의 모습을 통해서 우리의 믿음이 얼마나 작은 것인지
 360 보여주시는 겁니다. 수 많은 이스라엘 백성들 가운데, 어린 다윗보다 더 큰 믿음의 사람이
 361 없었을까요? 이스라엘 백성들 가운데, 다윗보다 더 하나님을 경험한 사람이 없었을까요?

362 믿음으로 승리할 수 있는 전쟁이라면, 글썄요 사무엘 선지자가 나와야 하지 않을까요?
 363 사무엘 선지자의 믿음이 어린 다윗보다 더 좋을 것 같지 않을까요?

364 But God wants to show us how small our faith is through showing David's faith in comparison.
 365 Do you really think out of all the people in Israel, there were no other people who had greater
 366 faith than David? Someone who had experienced God more than David?

367 If the fate of the war depended on faith, then wouldn't you think that Samuel would have been
 368 more suitable? Don't you think Samuel's faith was greater than young David's?

369

370 31.

371 사랑하는 교우 여러분, 하나님께서 우리에게 말씀으로 보여주시는 것은 바로 이겁니다.
372 수 많은 성인들 가운데, 전쟁의 경험이 많은 군인들 가운데, 아주 작고 작은 어린 다윗을
373 등장하게 하심으로써, 하나님께서는 “믿음”이란 “작은 것”임을 알라고 말씀하시는
374 겁니다.

375 This is what God is trying to show us through the Word today. Out of all those men, men who
376 were more experienced in battle, through the appearance of young David, He wants us to know
377 that “Faith” is a SMALL THING. He is telling us, “Know that you cannot see faith.”

378 32.

379 우리는 신앙생활을 어느정도 하면, 믿음이 커진다고 생각합니다. 봉사활동을 잘하는
380 사람을 보면, 믿음이 좋은 사람이라고 생각하지요. 힘들고 어려운 일이 닥쳤을때, 이를 잘
381 견디어 내면 이도 믿음이 큰 사람이라고 생각합니다. 그리고 이렇게 믿음이 커지면 어떤
382 일도 감당하는 큰 사람이되고, 큰 일을 한다고 생각합니다만, 이러한 계산법은 인간의
383 경험에 의해서 생겨난 세상적인 가치입니다.worth/value 믿음이 크고 작고, 많고 적고와
384 상관없이 인간은 하루의 삶을 살아가는 사는 존재입니다.

385 We believe that our faith gets greater when we have lived a religious life for awhile. When we
386 see volunteers, we think that their faith must be great. And when people go through a rough
387 patch in their life, and they bite through it and come out on top, we also think that they are
388 people of great faith. And then we think that if our faith grows, we can withstand anything, and
389 that we will do great things. // But that kind of calculative mind is of only what the world views
390 as worthy. People are beings that can keep on living doing what we do every day, regardless of
391 whether our faith is big or small, or we have a lot it or not so much of it.

392 33.

393 믿음은 보이지 않습니다. 믿음은 너무나도 작은 겁니다. 심지어, 누가복음17:6, “너희에게
394 겨자씨 한 알만한 믿음이 있었더라면 이 뽕나무 더러 뽑혀 바다에 심기어라 하였을 것이요
395 그것이 너희에게 순종하였으리라” 라고 말씀하셨습니다. 그 만큼 보이지 않고, 작은
396 겁니다.

397 We can't see faith. Faith is something that small. In Luke 17:6, “And the Lord said, “If you had
398 faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted
399 in the sea,’ and it would obey you.” Faith is just that small and invisible. We must trust it and
400 obey the One who gave it to us, and we will see great things that God will make happen.

401 34.

402 믿음은 자랑할boast 수도 없습니다. 왜냐하면, 자랑하다가 우리의 마음이
403 교만해arrogant/conceited 질 수 있기 때문입니다. 또한 믿음은 겸손할modest/ 수도
404 없습니다. 왜냐하면, 믿음은 하나님께 속한 것이기에 하나님의 것을 우리 마음대로
405 낮출수도 없는 겁니다.

406 Faith is something you cannot boast about. It is because our hearts could become conceited.
407 And faith also cannot be something you can be modest about. It is because faith is about God so
408 we cannot dare to try to degrade.

409 35.

410 수 많은 군인들과 성인들로 둘러싸인 전쟁터에서, 하나님께서 어린 다윗을 맨 앞에
411 세우셨다는 것은, 믿음이란 것이 보이지도 않고, 상황에 따라 자주 흔들려서 보잘것 없어
412 보일지라도 이를 붙들고 살아가야 하는 것이 하나님의 자녀들의 삶이라는 것을
413 보여주시기 위함이었습니니다.

414 Seeing that God put David at the front of the line out of all the men, out of all the countless
415 soldiers, means that God wants to show us what life is as His children. That even if you can't see
416 it, and it seems so minimal because of how it sways in different situations, it is our duty to hold
417 steadfast to that faith.

418 36.

419 다윗도 골리앗을 보며 떨렸을 겁니다. 양을 지키며 사자와 곰을 만났을때 처럼 떨렸을
420 겁니다. 하지만, 자신의 양을 지켜내고 싶다는 마음과 어려운 상황을 이겨내게 해 달라는
421 다윗의 간절한 기도가 그의 믿음이 되었지요. 비록 어린 나이에 경험한 짧은
422 경험이였지만, 겨자씨 만한 믿음을 가지고 전쟁의 맨 앞에 선 다윗은 다시 한번 하루를
423 믿음으로 살아갑니다. 그리고 이로써 하나님의 마음에 합한 왕이 되어가게 됩니다.

424 I'm certain that David was shaking when he stood in front of Goliath. I'm sure he was shaking
425 as he shook when he encountered lions and bears when he shepherd. But his desire to protect his
426 sheep and his prayers to help him overcome difficult situations became his faith. Though he was
427 young and inexperienced, with his faith as small as the mustard seed, David stood in the frontline
428 and was living his day in faith once again. And through this battle, God decides to make David
429 king of Israel.

430 37.

431 지난 수요일에 벌어진 가슴아픈 사건 앞에서 사람들이 기도의 모임을 갖었습니다. 목요일
 432 정오에, Emanuel AME church에서, AME 교인들과 저희 연합감리교회 UMC 그리고
 433 지역의 교회들이 모여서 함께 기도의 모임 갖으며, 함께 하나님의 평화를 간구했습니다.

434 In the light of what happened last Wednesday night at the AME Church, many people gathered
 435 to pray. On Thursday at noon, all the members of Emanuel AME Church and UMC Church
 436 members gathered at the church to pray and ask God for blessings of peace.

437 38.

438 놀랄만한 사건에 가장 먼저 한 일은 기도였습니다. 어찌보면 기도했다고 해서 범인이
 439 갑자기 잡히는 것도 아니요, 모두가 열심히 기도했다고해서 일어났던 가슴아픈 사건이
 440 없던일이 되는 것도 아니지요. 세상적으로 보면, 우리의 경험으로 보면, 기도가 그저
 441 상처받은 자를 위로하는 정도로 밖에 보이지 않을 수도 있습니다. 하지만, 이 작은 행동이
 442 상처받은 이들을 치유하고, 더 나아가 눈에 보이지 않는 수 많은 영적인 전쟁들 속에서
 443 우리를 하나님의 승리로 이끌어 줄 것이라 믿습니다.

444 All we could do first was to pray. Praying doesn't help the police capture the shooter faster nor
 445 does it make what happened disappear. From the world's perspective and from our own
 446 experiences, praying is only to mend the hearts of those who have been hurt by what is going on.
 447 But this small act not only heals hearts, but it also leads victory for the spiritual battle that we
 448 cannot see with our bare eyes.

449 39.

450 세상은 우리를 더욱 혼란스럽게 할 겁니다. 놀라운 사건들과 사고를 통해서 불안하게
 451 만들기도 할 겁니다. 이 불안을 우리 스스로 해결해야 한다고 부추기면서, 서로 논쟁을
 452 하고 토론을 하게 할 겁니다. 심지어, 사람들간에 대립을 만들고, 갈등이 깊어지게 할
 453 겁니다. 이는 보이지 않는 선과 악의 영적인 전쟁이지요. 따라서, 세상적인 방법을
 454 추구하다보면, 서로의 영이 상처를 입고 죽어갈 겁니다. 자녀에게 총을 선물하면서,
 455 아무일도 일어나지 않을거라 생각을 하는 것 처럼, 우리의 영은 죽어갈 겁니다.

456 The world will try to confuse us even more. Through accidents and unbelievable happenings
 457 around the world, it will make us feel insecure. It'll tell us that we need to do something about
 458 this insecurity, and it will cause us to argue. It will cause oppositions and conflict. This is the
 459 spiritual battle between the good and the evil that we cannot see. // If we continue to pursuit the
 460 world's way, we will harm each other's souls and our souls will die. Just as a father thought that
 461 nothing would happen when he presented a gun to his son as a gift, our souls will die.

462 40.

463 영적인 전쟁에서, 우리에게 필요한 것은, 어린 다윗이 혼자 전장에 나갔던 것처럼, 수 많은
 464 인생의 경험도 아니요, 수 많은 세상의 지혜와 능력도 아닙니다. 진정으로 우리에게
 465 필요한 것은 하루를 살아갈수 있는 믿음이면 됩니다. 하나님께서 함께 하신다는 그
 466 믿음으로 하나님께 부르짖고 나아갈 힘만 있으면 전쟁에서 승리를 맛볼 수 있습니다.

467 In a spiritual battle, what we need is not lifetime's worth of experiences or worldly knowledge
 468 and ability. What we really need is faith to live day by day. If we have enough faith to believe
 469 that God is with us every step of the way, and if we have enough strength to call out His name,
 470 then we can definitely taste victory in this spiritual war.

471 41.

472 사랑하는 교우 여러분, 하나님께서 우리 곁에 함께 해주신다는 믿음, 그 믿음을 갖고
 473 매순간을 간구함으로 나아가십시오. 갈등과 고민을 해결하기 위해서 기도하십시오.
 474 기도를 통해, 세상을 이겨낼 하나님의 방법을 간구하십시오. 믿음의 기도로, 매순간이
 475 은혜의 연속임을 깨닫고 이끌림 받게 될 것입니다. 이 작아 보이는 믿음을 붙드십시오.
 476 그리고 다윗처럼 한걸음씩 이끌림을 받아 하나님 마음에 합한 자녀가 되시길 주님의
 477 이름으로 기도드립니다.

478 My fellow Brothers and Sisters in faith, go forward with faith that God is with you every step of
 479 the way. Pray to solve discord in your heart, to kick worry in its face. Through prayer, ask for
 480 guidance to have victory over the world. Through prayer of faith, know that every moment of
 481 your life is of God's grace and you will feel God leading you.// Hold on to faith though it may
 482 seem small. And do as David did. Step by step, let God lead you, and I pray that you will be a
 483 child of God whom God's heart contends.

1 Appendix 3. Case Study #3 Sermon

2 Summer in the Psalms

3 Psalm 8

4 “How Majestic is Your Name”

5 28 June 2015

6 Going Deeper Parallel Study: *Psalms: Prayers of the Heart, Eugene Peterson*

7 NRSV

8 *O LORD, our Sovereign,*

9 *how majestic is your name in all the earth!*

10 *You have set your glory above the heavens.*

11 ² *Out of the mouths of babes and infants*

12 *you have founded a bulwark because of your foes,*

13 *to silence the enemy and the avenger.*

14 ³ *When I look at your heavens, the work of your fingers,*
15 *the moon and the stars that you have established;*

16 ⁴ *what are human beings that you are mindful of them,*
17 *mortals^[a] that you care for them?*

18 ⁵ *Yet you have made them a little lower than God,^[b]*
19 *and crowned them with glory and honor.*

20 ⁶ *You have given them dominion over the works of your hands;*
21 *you have put all things under their feet,*

22 ⁷ *all sheep and oxen,*

23 *and also the beasts of the field,*

24 ⁸ *the birds of the air, and the fish of the sea,*

25 *whatever passes along the paths of the seas.*

26 ⁹ *O LORD, our Sovereign,*

27 *how majestic is your name in all the earth!*

28 Intro:

- 29 - I remember my father teaching me how to swim underwater; I was nervous and attempted
30 to swim underwater with my eyes closed; he promised me that I really could open my
31 eyes and see underwater; so I jumped in and held my breath and swam under the water. I
32 opened my eyes and I still remember what it looked like to see underwater for the first
33 time; I remember the vast quiet blue, and the rays of light streaming into the pool. Then I
34 began to look around for my father; I turned to my side to see him sitting on his knees on
35 the bottom of the pool. I found my orientation, I could then orient myself to where I was
36 in the pool; I also realized, that while my eyes were closed and while I was disoriented,
37 my dad had been watching me all along
- 38 - The Psalms reflect the history of Israel from 1100-300BC—and their own immersion in
39 famine, war, slavery, exile—and their pursuit, their orientation to God

- 40 - It is as if we are peeking into the hymn book of the people of Israel to capture their hearts
- 41 in prayer towards God from 1100-300BC
- 42 - The Psalter, or collection of Psalms can be used today to reflect on our own spiritual
- 43 dealings with God—our joy, our pain, our confusion, our celebration
- 44 - The Psalms can also be used in our individual and corporate worship as a part of our
- 45 prayer life
- 46 - This Psalm series will hopefully bring for us a new dimension to our prayer and worship
- 47 - We are challenged to examine our own prayer and worship life through the psalms this
- 48 summer
- 49 - Specifically, Psalm 8 brings the dimensions of humility and agency to our prayers

50

51 I. Humility

- 52 - We are not God; our finitude and fallibility must be kept in mind as we exercise our
- 53 responsibility
- 54 - This is God's world
- 55 - We don't have all of the answers and many events in our own personal lives and in our
- 56 communal lives bring that into perspective
- 57 - We are not only dependent on God, but interdependent on one another
- 58 - All creatures, including human beings, live in interdependence with one another; as much
- 59 as we have dominion over creation, we're also dependent upon it for our well-being
- 60 - What one chooses to do can affect everyone; no such thing as a "lone wolf" in this
- 61 world—look at the Emanuel Nine. Your choices affect me and my children and my
- 62 choices affect you and your children. Remember that when you pray that while you can
- 63 be the agent of change there is a sense of humility to listen when God speaks and there is
- 64 a sense of interdependence in this world
- 65 - How God encounters you in prayer and blesses you in one way, can have a ripple effect
- 66 on everyone else around you

67

68 II. Agency

- 69 - I am tempted with events like the tragedy of Emanuel AME to come to my prayer life
- 70 with a sense of helplessness and powerlessness
- 71 - I am tempted, when faced with grim health diagnoses or impossible family situations, or
- 72 struggling marriages, or the weight of being a pastor to feel so small
- 73 - But then I read Psalm 8
- 74 - And I am reminded of who has created me and given me power and dominion
- 75 - We are God's agents in the world
- 76 - We are made to share in God's governance of the world, to serve as representatives of
- 77 God's own dominion
- 78 - Crowned like kings of the earth; should take as privilege that God has entrusted the earth
- 79 to us
- 80 - Interpret proper governance over the rest of creation (ecology; food production,
- 81 distribution, and consumption; medical and technological advancements; etc.
- 82 - Our vocations as God's children here on this planet are to nurture and care for all God's
- 83 creation—but not only the animals, the trees, waterways and the air we breathe—but for
- 84 each other; we are to care for and nurture our brothers and sisters in God

- 85 - How does this shape your conversations with God
 86 - You don't approach God only as the seeker while God is the doer
 87 - Remember that God has given you power and your authority and your purpose on this
 88 earth
 89 - You can make a difference and God has empowered you to be God's agent on the earth
 90 - The Latin root for agency simply means "effective" and "powerful"
 91 - Sometimes we feel so overwhelmed or confused that we come to God dragging our
 92 shoulders and with our heads bowed in defeat
 93 - But Psalm 8 reminds us that we can approach God as divine agents, "Lord show us where
 94 you are working in this world, show me how I can be a better agent of your work and
 95 your creation
 96 - Show me how I can better care for your people when sometimes I feel that evil threatens
 97 to overcome good
 98 - Bethany and Bethel have invited pastors to gather prayerfully for what we can do in this
 99 community in the aftermath of Emanuel
 100 - Some people say it's gun control or parenting or education, answers will always elude us
 101 if we don't talk to each other. If we don't break bread together, don't pray together, do
 102 the hard work of searching and praying for our agency in the world together.

103 Conclusion:

104 When we face tragedy and grief, when we have to make difficult decisions, when we find
 105 ourselves neck-deep in the politics of work or our swim team or when we are caught up in the
 106 drama of family, these things for us threaten to consume us, to wash over us, and disorient us.

107 But we will not be overwhelmed because Psalm 8 reminds us to open our eyes and orient
 108 ourselves first and foremost to our father to find our bearing. And in seeking the eyes of our
 109 heavenly father, we will find a heavenly father, that has been watching us and with us all along.

110 In Senator Pinckney's eulogy, President Obama talked about God's grace. What he may or may
 111 not know is that Methodists find grace at the cornerstone of their faith. God's grace is going to
 112 God in prayer, and finding that God is already there, before you, waiting to meet you there.

113 So don't lose heart in your prayers—remember the majesty of the creator and the agency of the
 114 created.

115 Amazing Grace, closing song of Sen. Clementa Pinckney's eulogy by President Obama

1 Appendix 4. Case Study Sermon #4

2 God is Our Refuge and Strength

3 Psalm 42:1-7

4 June 21, 2015

5 Emanuel AME Church

6 It's another day's journey. Let me take this opportunity to thank the right Rev. Richard Norris,
7 the presiding prelate of the 7th episcopal district that covers the entire state of South Carolina and
8 the more than 600 churches of South Carolina along with Mother Dr. Marianne Norris, our
9 episcopal supervisor. I would like to take this opportunity to express once more and again their
10 heartfelt sympathy and condolences to the nine families. Including that of this church called
11 Mother Emanuel. It has been tough, it's been rough. Some of us have been downright angry. But
12 through it all, God has sustained us. And has encouraged us. Let us not grow weary in well-
13 doing. The only reason that Bishop and Mother Norris is not here...because he has recently
14 received a kidney transplant...successfully. And we say to God be the glory.

15 Let me take this opportunity to thank the connected church of African Methodism led on by the
16 president of the Bishops Council, Bishop McAllister and the senior bishop of the church, Bishop
17 Bryant, and the clergy and laity through the world. We thank you for your unwavering support
18 and prayers. We also thank the ecumenical community, for standing strong, not only here in the
19 city of Charleston, but around the world...have send their heartfelt sympathy and prayers our
20 way.

21 But then I want to thank the good people in the city of Charleston and the state of South
22 Carolina. We have shown the world how we as a group of people can come together and pray
23 and work out things that need to be worked out to make our community and our state a better
24 place. Now I am reminded that there are other challenges that face us...does not go
25 unnoticed...does not mean that we are not aware of the problems that we face not only in
26 America but right here in South Carolina, in Charleston. But there is a time and place for
27 everything. And now is a time for us to focus on the nine families. Oh, I know I am right.
28 Because at this time, we need to be in solidarity and praying for families and our communities
29 around the state and particularly in Charleston.

30 So, I want to say to the citizens of Charleston and visitors, thank you for being whom God has
31 called you to be. Thank you for the cards out front. Thank you for the emails and all the acts of
32 kindness. I want you to know that the officers and members of Mother Emanuel want to say
33 thank you. Come on...you ought to know it's true. Oh yes, I know I'm right. Yeah, I know I'm
34 right.

35 And I want to thank...you ought to give credit where credit is due. And if you are going to raise
36 hell you ought to know why you are raising hell. 'Cause hell is a specific place for specific
37 people. But when folks are working and doing what they need to do as leaders in our community.
38 In this moment in time, I want to say thank you for Gov. Haley for being on her job. Day in and
39 day out, working with those of us who are here. Trying to comfort and not only comfort, but to
40 make sure that the perpetrator who came in and committed that heinous act that was pursued and

41 captured and brought back to SC. I want to thank Mayor Riley. Oh yeah, it's all right. I want to
 42 thank Mayor Riley for the resources that he placed in and around us here at Mother Emanuel to
 43 make sure that we had the resources that we needed and also starting a fund to help the families
 44 and to help Mother Emanuel. I just want to say thank you.

45 Then finally I want to say thank you to law enforcement. I got no problems in doing that. I want
 46 to thank you. I want to thank you. Oh yes...I want to thank law enforcement and I want to
 47 thank the chief of police of the city of Charleston and our neighboring communities for working
 48 together to bring about a safer place, not just for some of us, but for some of us. I just want to
 49 say thank you to FBI and SLED and all law enforcement, the chaplains. As I get ready to go to
 50 my text I want to thank them because of the respect that they've shown our people, not just
 51 Black people, but everybody who resides. Because respect gets respect.

52 A lotta folk expected us to do something strange. And to break out in a riot. Well, they just
 53 don't know us...they just don't know us because we are a people of faith. And we believe that
 54 when we put our forces and our heads together, working for a common good, there is nothing we
 55 cannot accomplish together in the name of Jesus. So, let's don't get it twisted. We are going to
 56 pursue justice. And we are going to be vigilant and we are going to hold our elected officials and
 57 other accountable to do the right thing. The blood of the mother Emanuel Nine requires us to
 58 work until not only justice in this case but for those who are still living in the margins of life.
 59 Those who are less fortunate than ourselves. That we stay on the battlefield until there is no more
 60 fight to be fought. And to that, we say thank you.

61 And now, turn to somebody say now, now it's time for the text. Somebody said, "I thought we
 62 heard the text." No, you just heard the pre-text... Let me hasten on and draw your attention to
 63 Psalm 46. I won't be before you long. But if I see somebody trying to nod and sleep in this
 64 warm home (?), I promise you I will start with Genesis and I read...and I will read very slowly
 65 and if you think they are passing out water now, you just wait until I get through.

66 Psalm 46: 1-7 (KJV)

67 God is our refuge and strength, a very present help in trouble.

68 ²Therefore will not we fear, though the earth be removed, and though the mountains be carried
 69 into the midst of the sea;

70 ³Though the waters thereof roar and be troubled, though the mountains shake with the swelling
 71 thereof. Selah.

72 ⁴There is a river, the streams whereof shall make glad the city of God, the holy place of the
 73 tabernacles of the most High.

74 ⁵God is in the midst of her; she shall not be moved: God shall help her, and that right early.

75 ⁶The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

76 ⁷The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

77 Our Father and our God, thank you for blessing the spiritual food for which we are now about to
 78 eat, in the name of Jesus we pray. And the people of God shall say, Amen.

79 God is our refuge. Everyone now and then, you and I must realize that we have had some
 80 difficult days. And some of us have been in one kind of trouble or another. When we were
 81 young we would run to our parents when we got in trouble; when we got a little older, we began

82 to confide in our friends, our spouses, and other coworkers. When we got in trouble sometimes,
 83 we just couldn't tell nobody what had happened. When we got in trouble. Have you ever been
 84 in trouble? Stayed up all night trying to figure out the solution, only to have a greater headache
 85 than you started out with. But when you and I realize that there are some things that we just
 86 can't handle by ourselves. There are some problems and issue that we are unable to provide
 87 answers to. I wanna suggest and recommend to you this morning, you find a problem or
 88 situation too hard for you. I want you to know that it is just right for God. I wish I had a witness
 89 here. When evil is in the world, we may not be able to control evildoers, but I want you to know
 90 today that I know a man who is able to handle all of our problems.

91 Some of us are still trying to seek answers to what happened last week Wednesday. Well, I've
 92 been there, done that, spent the night—and I've decided to turn it over...y'all ain't hear me. I
 93 decided to turn in over to Jesus. Preacher you saying right now that we ought to forget what
 94 happened? No, don't forget what happened, but to remember the God who created us all, is the
 95 God who will make a way out of no way. Yes, there are answers that we are still waiting for.
 96 But the answer is still by leaving our hands in the hands of God. I am reminded by some news
 97 media persons. They wonder why the nine families all spoke of forgiveness and didn't have
 98 malice in their heart. Well, on this Father's Day, you ought to know the nine families' Daddy. If
 99 you knew the nine families' Daddy, you would know how the children are behaving. After all,
 100 our Daddy said we ought to love our neighbors as we love ourselves. If you knew our Daddy
 101 you would know he says, weeping endures for the night, but joy comes in the morning. Yes, if
 102 you knew our Daddy, you would know that some days are up, and some days are down—almost
 103 level to the ground. But if you knew our Daddy, you would say when I looked back over my life
 104 and see what the Lord has done for us...my soul cries out hallelujah, thank God for saving me.

105 God is our refuge and strength. The first point you ought to remember from this brief message is
 106 that we ought to put our hope and trust in God. Stock markets may crash, friends may leave you,
 107 momma and daddy may be called back home to God Himself. But if you keep your hand in
 108 God's hand, turn to somebody and say "He'll make a way somehow."

109 And the second point I want you to remember from this sermon that "God is our Refuge and
 110 Strength" is that praise for the great things He has already done. God has a track record. Turn to
 111 somebody and say, "God has a track record." I just want to share with you. I have a praise. How
 112 many of you have a praise in your spirit? And I don't go through a whole litany of things early
 113 in the morning. I've got five things I say, and sometimes it gets to ten. And here's what I say.
 114 The reason I praise him? He woke me up this morning. Can I get a witness? And the second
 115 reason I say...he woke me up this morning. The third reason I say...he woke me up this
 116 morning. And the fourth reason I praise him...he woke me up this morning. By the time I get to
 117 the fifth one...he woke me up this morning...and he started me on my way put running in my
 118 feet, clapping in my hands, give me power to do His will. Say yes. Sit down, y'all are worrying
 119 me now.

120 And the third reason I want you to remember as I prepare to go to my seat, "God is our Refuge
 121 and Strength," he comforts us with the knowledge that God who has always protected us. That's
 122 why I was so pleased when the authorities made the phone call to us to say that you can go back
 123 into Mother Emanuel to worship. Some folks might need more time in order to walk in. But for
 124 those of us who are here this morning, I want you to know that because the doors of Mother

125 Emanuel are open on this Sunday, it sends a message to every demon in hell and on earth that no
 126 weapon...somebody say, “no weapon, no weapon formed against us shall prosper.” No weapon
 127 formed against us...

128 Some wanted to divide the races, Black and White and Brown, but no weapon formed against us,
 129 shall...

130 All right, sit down now. I’m about to close out. I want to thank you for listening to this
 131 message. But I don’t want you to leave here without a life application to the message. When
 132 times of trouble come into our lives...How do we respond? Do we respond by being afraid and
 133 resort to fear? Or do we respond in faith? Well, as for me and my household, somebody say
 134 “for me.” For me and Sister Goff, and our boys, their friends...as for me and my household, we
 135 will serve the Lord because it’s by faith that we are standing here and sitting here this morning.
 136 Faith of our fathers, mothers, and the church in which God has brought us into. Yes, you showed
 137 up this morning. We are serving notice to every evildoer, that just because you think you’ve got
 138 the victory. I got an email that turned into a knee mail that turned into a message to you.
 139 Remind them that I am still God, and beside Me there is no other. And we have some difficult
 140 days ahead, but the only way that evil can triumph is for good folk to sit down and do nothing.
 141 But if we are people of faith, we will join hands and begin and work together to forge a new
 142 partnership—not them against us, but we are the children of God who will be marching on to
 143 victory.

144 Psalmist says that when they were in trouble, they ran and found a place that was a refuge in
 145 Him. Talking about a refuge in God. Some of us when we are in trouble, we run from God...but
 146 those of us who are people of faith, we run to God. That’s why we can’t have enough prayer
 147 vigils, we can’t have enough worship and singing, and praising—because all of that...God
 148 inhabits our praise. God is our refuge. I’m going to close and go to my seat. God has been
 149 mighty good to us.

150 And some folk have called Him many names. Some folk have called Him Mary’s baby. Some
 151 folk have called Him the Bright and Morning Star. Some folk have called Him my Bridge over
 152 Troubled Water. Some folk have called Him my Alpha and my Omega, my Beginning and my
 153 End. Some have called Him the Lily of the Valley...I wish I had a witness. Some have called
 154 Him, a Leaning Post. Some have called Him a Battle Ax in a Time of War. Some have called
 155 Him a Leaning Post. My mama called him a Sure Foundation. My daddy called
 156 Him...somebody say “halleluiah”...a Way-maker...but I call Him by his name, and His name is
 157 above all names...and His name is the Bright and Morning Star, the Living Water, and I call him
 158 Jesus. I call him Jesus. How many are calling “Jesus?” If I get about twelve folks to stand up
 159 and say “Jesus” because God is my refuge and my strength.

160 When I’m weak, He makes me strong, when I’m tired, He makes me strong, when I’m weary, He
 161 makes me strong, when the evildoers come upon my tracks, He makes me strong. But I’m so
 162 glad as I sit down at this time, the hymn writer put it this way, “I’ve seen thunder flash, and I’ve
 163 heard the thunder roll, I’ve felt sin’s breakers dashing, trying to conquer my soul.” But I

164 heard...somebody say "I heard"...I heard the Master's voice to fight on, fight on...because He
165 promised...somebody say "He promised"...never...⁹²

⁹² Washington Post YouTube, "Mother Emanuel AME Church in Charleston, S.C. holds a service, days after a deadly shooting left nine dead there," Washington Post YouTube channel, <https://www.youtube.com/watch?v=2A89FYnCIIA> (accessed November 1, 2017). Text transcribed from posted video.

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