

## Teachers, Preachers, Liturgists – How to Proceed

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### Shabbat Rotation Preachers -

Whether you are in the Shabbat rotation for the first time or long haul, please let me remind you of what we are trying to do on Shabbat, and present you with some tips that will make you a success.

- On Shabbat, you are there *to preach*. If you can do your teaching in the context of preaching, all the better. The type of speaking required is technically called *παραινησις* (para-en-ay-sis). This term is defined as council or advice given in the style of persuasion. So throughout, you will want to use the assertiveness of the Ruach to bring home your points using any of a number of devices – short illustrations, personal experiences, appeals – you are preaching for results – whatever results the Spirit has rendered to you.

- Long before your preaching event, you are to start with Scripture, preferably a fresh Scripture. I like to use a [Christian lectionary](#) for this purpose. (In Judaism, this is called the *parashot-hashavua*.) Such lists give you at least 4 preaching Scriptures per week. And as you too are learning to preach, we want you to learn the right way. We do NOT start with an idea, a notion or an illustration. We start with a text.

- Go to one of these sources and use one or more of the specified Scripture *pericopae* for the day closest to your preaching day, Choose your text(s), then meditate on them for a couple days. Take them to the Throne Room. Tarry there until you get a message based on these Scriptures that originates from the Throne rather than your own intellect or your pet doctrines. Leave your emotions out of it. Never preach out of anger unless that is what the Throne tells you to do.

- Once you return to Earth, write down what you have been given. Again, this is NOT going to be your sacred cows – slay them for the sake of the Word given. One of the easiest sermon / preaching forms gets a lot of negative attention – “Three Points and a Poem.” However, this is one of the most effective models ever created to getting the word across. [This model is found here at this link](#). Put your chosen Scripture and your Throne Room Commentary in this form.

- For those who preach long – most often long sermons (over 40 minutes) are full of repetitions, boring the listener, quenching the Spirit and giving the impression that the preacher is unprepared. If you must be repetitive, repeat once for effect. Nothing is more annoying to Elohim than vain words. If your preaching is too long because you have such good content, pare the message down to two or three messages.

- Gifts of Gab – Besides, the long, boring, repetitive, unprepared message, the second most annoying is a thorough teaching that would be excellent over a number of days, yet packed into one overly long marathon of facts and Scriptures. You want examples of each from our Shabbat services? Let me know. Then listen to them and see what you think.

- You must take the conclusion of your message to the people! Demand something happen! Persuade your audience to respond! The absolute worst sermon ending – besides the sermon that seems to never end – is to say something like, “Well, that's all I have today. I hoped you liked

it!" How self-centered is that! No response from the audience, not even a call to worship or plea for discipleship or an opportunity to become justified and converted, not even a prayer or a poem. The most important parts of any sermon are the introduction and the last few paragraphs. Always, always preach for a response. If you want examples of near perfect sermons done exactly like I have outlined, ask and you will receive.

•Finally – learn to read better. Your sermon should be good enough to keep. It should be manuscripted, and you would be accomplishing something if you could write it in common vernacular and read it well enough that few will be able to tell you are reading. If your message isn't good enough or anointed enough to keep and preach again, then it wasn't good enough or anointed enough to preach in the first place. I constructively criticize every message that comes through VEY. Every one. You want to improve, then let's talk about yours. But don't bother if you have not tried the beginner's method I have set before you,

[At this link, find a short and interesting tips for producing your sermon for preaching.](#)

(Password letmein.)

NEW! Feel free to bring into your messages your creativity. Go ahead and use music, poetry, painting, quotations, illustrations, power-point. But don't forget – we are preaching for a response!

Yours will also be a good opportunity to bring up membership in the Yahad; or other events, or simply a testimonial of how you got to Yahad.

#### Liturgists and Cantors

After a couple years of Shabbat services on the same liturgy, we have still not come close to performing the *Collects* properly. (CAH-lect = the bold print, the parts that are read together by all.) The audience should have fallen into the rhythm of it by now, but our own rhythm in providing the leading voice is still far to arhythmic for others to join in. Here again are steps to remedy this situation and smooth out the *collects*.

The "reader" of the collect must read in a strong leader's voice, and must take charge of the rhythm for the audience; if you do, they will of necessity fall right into it.

The rhythm: As before, I explain it as reading as though you were singing in straight 6/8 or 6 beats to a bar time; but this is foreign to some of you.

So we'll try to simplify: You might even consider the rhythm to be mono-tonous or sing-song. Consider breaking a reading into pieces containing three or four fast beats. This symbol (1) is worth one beat. This symbol (2) is worth two. This symbol (3) is worth three beats. Between the lines (|) find three (or four) beats.

1 1 1 | 2 1 | 1 1 1 | 2 1 | 1 1 1 | 2 1 | 1 1 1 | 3

Here we go round the mul-ber-ry bush, the mul-ber-ry bush, the mul-ber-ry bush

1 1 1 | 2 1 | 1 1 1 | 2 1 | 2 1 | 2 1 | 3 | 3

Here we go round the mul-ber-ry bush, so ear-ly in the morn-ing.

1 | 2 1 | 2 1 | 2 1 | 1 1 1 | 2 1 | 2 1 | 2 1 | 3

How love-ly are your tents, O Ya'a-qov, your dwell-ing places, Yis-ra-el.

Here's the rest of the collect.

*Through your abundant favor we will enter your home; In awe we will bow down within your Set-apart Sanctuary. We love the home you live in and the place where your radiance resides, We will fall and bow, bending the knee before YHWH our Maker. May our prayers to you be at the appropriate time. In your abundant righteousness, answer us with the truth of your Rescue.*

How is this to sound? [At this link there is an mp3 file](#) so you can hear it and get a little more instruction.

More to come later for Bootcamp Teachers – or get the previous sheet out that I sent and send me one. Thank you.