Purpose

The purpose of this course is to help prepare the student to witness effectively to the Gospel of God through preaching. The act of preaching is a synthetic moment empowered by a critical understanding of God and a dynamic relationship with God, controlled by self-conscious theological method. Exegesis, hermeneutics, theological vision and cultural analysis, as well as sensitivity to life and hearers, come together in the sermon in order to witness to the Good News about and from God for the life of the listening community.

Therefore, it is assumed that students in the course have completed foundational work in Bible, church history and theology. While M-520 will give some attention to exegesis, hermeneutics and theological method, these disciplines will be examined in light of the service they render to the preparation and embodiment of the sermon.

Throughout, attention will be given to three closely related aspects of preaching. First is the content of the sermon, i.e., its theological adequacy and the strength of its witness to the gospel. Second is the form and movement of the sermon. Third is the embodiment of the sermon. All of these elements must be strong if the sermon is to have the best opportunity to accomplish its purpose.

Goals

In order to help fulfill this purpose, the course will include the following components:

1. Basic introduction to preaching as interpretation of the Gospel through theological conversation;
2. Examination of the place and importance of preaching in the life of the church, especially its relationship with worship and the Christian year;
3. Introduction to the theology of preaching;
4. Review of exegetical and hermeneutical method in the service of preaching;
5. Presentation of a method for interpreting Biblical texts, Christian doctrines, social and personal situations in the light of the Gospel;
6. Reflection on the power of language, especially story and metaphor;
7. Consideration of the importance of inclusivity with respect to gender, race, class, national home;
8. Attention to the particular characteristics of the preaching of women and men and preaching in the African American and Hispanic traditions;
9. Focus upon the prophetic and pastoral dimensions of preaching;
10. Acquaintance with the sermons of effective preachers who might serve as homiletical models;
11. Developing working familiarity with different kinds of preaching:
   a. the expository-deductive sermon;
   b. the expository-inductive sermon;
   c. preaching in modes informed by the African-American and Hispanic tradition
   d. the topical sermon
12. Preparing and embodying an expository-deductive sermon, an expository-inductive sermon, and a topical sermon;
13. Two sermons will be video-taped.

Grades: Grades are awarded according to the following criteria.

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
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<tbody>
<tr>
<td>A</td>
<td>Excellent</td>
</tr>
<tr>
<td>B</td>
<td>Very Good</td>
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<tr>
<td>C</td>
<td>Good</td>
</tr>
<tr>
<td>D</td>
<td>Poor</td>
</tr>
<tr>
<td>F</td>
<td>Failure</td>
</tr>
</tbody>
</table>

In order to pass the course, all work must be completed. Failure to complete all assignments will result in failure of the course.

In order for a sermon to be given the grade of A, the sermon must be excellent in its theological content, form, and embodiment.

In order for a response paper to be given a grade of A, the paper must clearly present the author’s thesis, show the relevance of the work to the preaching ministry and must give a critical evaluation of the work.

The Seminary expects that a three-hour course requires nine hours of class and preparation time each week: three hours in class and six hours out of class. The instructor advises students to expect to spend the full nine hours each week. This balances the work load of the student across the whole semester and it is reminiscent of parish ministry.

Grades will be computed as follows:

- 5% Response paper to Frank Thomas, *They Like to Never Quit Praisin’ God* or to Justo González and Pablo Jiménez, *Púlpito: An Introduction to Hispanic Preaching*
- 5% Response paper to Mary Donovan Turner and Mary Lin Hudson, *Saved from Silence*
- 25% Expository-deductive sermon
- 25% Expository-inductive sermon
- 25% Topical sermon
- 15% Funeral sermon

Guests

Class members may bring guests to class to hear sermons only by prior agreement of the whole class.

Due Dates:

You must submit response papers via email to ron.allen@cts.edu. If the response paper is not received by the beginning of the class hour, the grade will be reduced by one full letter for each day the assignment is late.

Note: the instructor will read and grade late work, but will not be able to comment on it.
Attendance:
Regular attendance and participation is assumed. Three unexcused absences will result in the final grade being lowered one full letter.

Required Books

- Allen, Ronald J., *Interpreting the Gospel: An Introduction to Preaching*
- Allen, Ronald J., editor, *Patterns of Preaching: A Sermon Sampler*
- Allen, Ronald J., *Preaching the Topical Sermon*
- Thomas, Frank, *They Like to Never Quit Praisin’ God*
- Jiménez, Pablo A., and Justo L. González, *Pulpito: An Introduction to Hispanic Preaching*
- Turner, Mary Donovan, and Mary Lin Hudson, *Saved from Silence*
- Mulligan, Mary Alice, and Ronald J. Allen, *Make the Word Come Alive: Lessons from Laity*
- Norén, Carol M., *In Times of Crisis and Sorrow*
- Thomas, Frank, *They Like to Never Quit Praisin’ God’*
- Williamson, Clark M., and Ronald J. Allen, *Preaching the Gospels without Blaming the Jews: A Lectionary Commentary*
- Williamson, Clark M., and Ronald J. Allen, *Preaching the Letters without Dismissing the Law*
- Two DVD mini-disks (each student needs to purchase two blank DVD mini-disks on which to record two sermons. These may be purchased in the CTS Bookstore)

Generally Recommended Books

- *Abingdon Women’s Preaching Annual*
- *Thinking Theologically: The Preacher as Theologian*
- Allen, Ronald J., *Hearing the Sermon: Relationship, Content, Feeling*
- Allen, Ronald J., *Preaching is Believing: The Sermon as Theological Reflection*
- Allen, Ronald J., *Preaching and Practical Ministry*
- Allen, Ronald J., *The Teaching Sermon*
- Allen, Ronald J., *Preaching and the Other*
- Allen, Ronald J., *Preaching the Topical Sermon*
- Bond, L. Susan, *Contemporary African American Preaching*
- Campbell, Charles, *The Word Before the Powers*
- Childers, Jana, ed., *Purposes of Preaching*
- Craddock, Fred B., *As One Without Authority*
- Hughes, Robert, *A Trumpet in Darkness*
- Lee, Jung Young, *Korean Preaching: An Interpretation*
- LaRue, Cleophus, *The Heart of Black Preaching*
- McClure, John S., et al., *Listening to Listeners*
- McClure, John S., *Otherwise Preaching*
- McClure, John S., *The Round Table Pulpit*
- Mitchell, Henry H., *Black Preaching*
- Mulligan, Mary Alice, and Ronald J. Allen, et. al., *Believing in Preaching: What Listeners Hear in Sermons*
- Mulligan, Mary Alice, and Ronald J. Allen, *Make the Word Come Alive: Lessons from Laity*
Norén, Carol S., *The Woman in the Pulpit*
Smith, Christine M., *Weaving the Sermon: Preaching in a Feminist Perspective*
Steimle, Edmund A., *God the Stranger*
Thomas, Frank and Martha Simmons, eds., *Preaching with Sacred Fire: An Anthology of African American Sermons, 1750-Present*
Steimle, Edmund A., *God the Stranger*
The African American Pulpit (journal)
Tisdale, Leonora Tubbs, *Preaching as Local Theology and Folk Art*
Webb, Joseph M., *Preaching and the Challenge of Pluralism*

**Representative Sermons of Male African American Preachers:**

Jones, Kirk Byron, *The Abingdon African American Preaching Library*
Hicks, H. Beecher, *Preaching Through a Storm*
Mitchell, Henry, and Ella P. Mitchell, *Fire in the Well: Sermons by Henry and Ella Mitchell*
Philpott, William, editor, *Best Black Sermons Preaching with Power: Sermons by Black Preachers*
Proctor, Samuel, and William Watley, editors, *Sermons from the Black Pulpit*
Simmons, Martha, Frank A. Thomas, and Gardner Taylor, *Preaching with Sacred Fire: An Anthology of African American Sermons, 1750-Present*
Ray, Sandy F., *Journeying Through a Jungle*
Roberts, Joseph L., *Sideswiped by Eternity: Sermons from Ebenezer Baptist Church*
Smith, J. Alfred, *No Other Help I Know: Sermons on Prayer and Spirituality*
Smith, J. Alfred, Newbold, Robert Jr., editor, *Black Preaching*
Smith, J. Alfred, Newbold, Robert Jr., editor, *Preach On!*
Smith, J. Alfred, Hoard, Walter B. and Owens, Milton E., Jr. editors, *Outstanding Black Sermons* (3 volumes)
Taylor, Gardner, *And How Shall They Hear?*
Taylor, Gardner, *Chariots Aflame*
Thomas, Walter S., with J. Alfred Smith, Walter B. Hoard, and Milton E. Owens, *Outstanding Black Sermons*
Waters, Kenneth, *Afrocentric Sermons. The Beauty of Blackness*
Watley, William, *Sermons on Special Days,*
Watley, William, *From Mess to Miracle*
Watley, William, *You Have to Face it to Fix It: Sermons on the Challenges of Life*
Watley, William, and Suzan Cook, *Preaching in Two Voices*
Watley, William, and Samuel D. Proctor, *Sermons from the Black Pulpit*
Whyte, Daniel III, *When Black Preachers Preach: Leading Black Preachers Give Direction and Encouragement to a Nation that has Lost Its Way*
Wright, Jeremiah, and Jini Kilgore Ross, *Good News! Sermons of Hope for Today’s Families*

**Representative Works on Preaching Theory from African American Males**
Alred, Joel, *Preaching with Power*
Andrews, Dale P., *Practical Theology from a Black Perspective: Bridging Black Theology and African American Folk Religion*

Bailey, E.K., and Warren Wiersbe, *Preaching in Black and White*

Booth, Charles, *Bridging the Breach: Evangelical Thought and Liberation in the African American Preaching Tradition*

Braxton, Brad, *Preaching Paul:*

Cannon, Katie G., *Teaching Preaching: Isaac Rufus Clark and Black Sacred Rhetoric*

Callen, Barry, ed., *Sharing Heaven’s Music*

Cox, Sherman, *Three Points and a Poem Preaching Method: Learning to Preach in the Back Tradition*

Cox, Sherman, *You Can Preach: Seven Steps to an Effective Sermon,*

Crawford, Evans, *The Hum*

Crouch, William H., and Joel C. Gregory, *What We Love about the Black Church; Can We Get a Witness?*

Davis, Gerald, *I Got the Word in Me, and I Can Sing It*

Gilbert, Kenyatta, *The Journey and Promise of African American Preaching*

George, Timothy, James Earl Massey, and Robert M. Smith, *Our Sufficiency is of God: Essays on Preaching in Honor of Gardner Taylor*

Hines, Evan C., *Can the Church Say Amen? Spiritual Growth and Development through African American Preaching*

Forbes, James, *The Holy Spirit and Preaching*

Howard, Gregory, *Black Sacred Rhetoric: A Commentary on African American Preaching*


Harris, James H., *Preaching Liberation*

________________, *The Word Made Plain: The Power and Promise of Preaching*

Hicks, H. Beecher, *Images of the Black Preacher*

Hicks, H. Beecher, *My Soul’s Been Anchored*

Johnson-Smith, Robert, *Wisdom of the Ages*

Jones, Miles, *The Preaching Papers: The Hampton and Virginia Union Lectures*

Kurewa, John Wesley Zwomunondiita, *Preaching and Cultural Identity: Proclaiming the Gospel in Africa*

LaRue, Cleo J., *Power in the Pulpit: How America’s Most Effective Black Preachers Prepare Their Sermons*

LaRue, Cleo J., *More Power of the Pulpit: How America’s Most Effective Black Preachers Prepare their Sermons*

Lassiter, Valentino, *Martin Luther King, Jr. in the African American Preaching Tradition*

Lischer, Richard, *The Preacher King*

Massey, James Earl, *Designing the Sermon, The Responsible Pulpit, The Sermon in Perspective*

McClain, William B., *Come Sunday*

McMickle, Marvin, *From Pulpit to Politics: Reflections on the Separation of Church and State*

________________, *Living Water for Thirsty Souls: Unleashing the Power of Exegetical Preaching*

________________, *Preaching to the Black Middle Class: Words of Challenge, Words of Hope*
Where Have All the Prophets Gone? Reclaiming Prophetic Preaching in America
Mitchell, Henry, *Celebration and Experience in Preaching, The Recovery of Preaching, Preaching for Black Self Esteem*
Moyd, Olin P., *The Sacred Art*
Myers, William H., *The Irresistible Urge to Preach*
Proctor, Samuel, “How Shall They Hear?” *Effective Preaching for Vital Faith, Preaching about Crisis in the Community, The Certain Sound of the Trumpet: Crafting a Sermon of Authority*
Roberts, Samuel K., *Born to Preach: Essays in Honor of Henry and Ella P. Mitchell*
Rosenberg, Bruce, *Can These Bones Live? The Art of the American Folk Preacher*
Simmons, Martha, ed., *Preaching on the Brink*
Smith, Kelly Miller, *Social Crisis Preaching*
Spencer, Jon M., *Sacred Symphony*
Thomas, Emil, *Preaching for Black Self-Esteem*
Stewart, Warren, *Interpreting God’s Word in Black Preaching*
Thomas, Gerald Lamont, *African American Preaching*
Thomas, Frank, *They Like to Never Quit Praising God*
Walker, Wyatt Tee, *The Soul of Black Worship: Preaching, Praying, Singing*
Young, Henry J., *Preaching on Suffering and a God of Love, Preaching the Gospel*
Young, Henry S., and Borders, William H., *Preaching the Gospel*

Representative Works on Preaching Theory and Sermons from the African American Women’s Communities

_____________, and Jorge L. Presmanes. *Preaching and Culture in Latino Congregations*
_____________, “Preaching in Spanish as a Second Language,” in *Perspectivas: Hispanic Ministry*, ed. Allan Fibueroa Deck, Yolanda Tarango, Timothy M. Matovina; also in *Homiletic* 17/1 (1992), pp. 7-10
_____________ and Leopold Perez, *Preaching the Teaching: Hispanics, Homiletics, and Catholic Social Justice Doctrine*
_____________, “Elusive Honor,” in *Shaken Foundations: Sermons from America’s Pulpits After the Terrorist Attacks*, ed. David P. Polk

¹ Pablo Jiménez is the most prolific scholar of Hispanic homiletics in the United States. His massive bibliography can be found at www.predicar.org/adobe/PJCV.pdf
representative preaching theory and sermons from the asian community

chang, jong-chan, expand the lot

choi, hyo-sup, the joy of loved

council of the korean-american church in new jersey, those who crossed the sea

council of the korean-american presbyterian church in the west, the heavenly door is opening

fernandez, eleazar s., “a filipino perspective: ‘unfinished dream’” in preaching justice: ethnic and cultural perspectives, edited by christine marie smith

inouye, stanley k., “hearing the gospel with asian-american ears,” in confident witness, ed. craig van gelder

kim, eunjoo mary, “a korean perspective: singing a new song in a strange land” in preaching justice: ethnic and cultural perspectives, edited by christine marie smith

__________, “hermeneutics and asian american preaching,” semeia 90-91 (2002), pp. 269-290

__________, preaching the presence of god: a homiletic from an asian american perspective

__________, women preaching: theology and practice through the ages

kim, matthew d., preaching to second generation korean americans

kim, min-oong, the bread sent out upon the waters

lee, dong won, for the sake of joyful life

lee, jung young, korean preaching: an interpretation
Representative Preaching Theory and Sermons from the Native American Community


Representative Preaching Theory from Non-Hispanic European Women

Black, Kathy (Kathleen M.), A Healing Homiletic: Preaching and Disability


Clader, Linda, Voicing the Vision: Imagination and Prophetic Preaching


Gross, Nancy Lammers, If You Cannot Preach Like Paul


Hilkert, Mary Catherine, “God’s Words in Women’s Words,” America (1999), 14-18

Hogan, Lucy Lind, Graceful Speech: An Invitation to Preaching

Lawless, Elaine J., *Women Preaching Revolution: Calling For Connection in a Disconnected Time*

Lundblad, Barabra, *Transforming the Stone: Preaching Through Resistance to Change*

Matthew, Alice P., *Preaching that Speaks to Women*

McKenzie, Alyce. *Hear and Be Wise: Becoming a Preacher and Teacher of Wisdom*

__________, *Preaching Biblical Wisdom in a Self-Help Society*

__________, *Preaching Proverbs: Wisdom for the Pulpit*

McGee, Lee, *Wrestling with the Patriarchs: Retrieving Women’s Voices in Preaching*

Moeller, Pamela, *A Kinesthetic Homiletic: Embodying Gospel in Preaching*

Mulligan, Mary Alice, and Rufus Burrow, Jr., *Daring to Speak in God’s Name: Ethical Prophecy in Ministry*


__________, and Kenneth Sawyer, *Thematic Preaching: An Introduction*

Shelley, Carter, *Preaching 12-36*

Smith, Christine M., *Preaching as Weeping, Confession and Resistance: Radical Responses to Radical Evil*

__________, *Risking the Terror: Resurrection in this Life*

Suchocki, Marjorie, *The Whispered Word: A Theology of Preaching*

Taylor, Barbara Brown, *God in Pain*

Taylor, Barbara Brown, *The Preaching Life*

Representative Sermons from Non-Hispanic European Women:

*Spinning a Sacred Yarn*

Crotwell, Helen G., editor, *Women and the Word*

Davison, Lisa, *Preaching the Women of the Bible*

Duckworth, Penelope, *I AM: Sermons on the Incarnation*

Hackett, Charles, editor, *Women of the Word*

Hedahl, Susan, and Paul Carlson, eds., *Preaching 1 Corinthians*

__________, and Adele Stiles Resmer, eds. *Who Do You Say That I Am? 21st Century Lutheran Preaching*

Hunter, Edwina, and David A. Farmer, editors, *And Blessed is She*

Milhaven, Annie L., *Sermons Seldom Heard*

Polk, David, and Campbell, Joan, editors, *Wine Afresh, Bread Anew*

Roslyn, A., and Deni Mack, *Extraordinary Preaching: 20 Homilies by Roman Catholic Women*

Taylor, Barbara Brown, *Bread of Angels*

Taylor, Barbara Brown, *Mixed Blessing*

Taylor, Barbara Brown, *Gospel Medicine*

Taylor, Barbara Brown, *When God is Silent*

Taylor, Barbara Brown, *Home by Another Way*

Biblical Texts for Preaching

The texts assigned for preaching are all drawn from Revised Common Lectionary for the current Christian seasons.
Sermons that Include Children

Brown, Carolyn, *You Can Preach to the Kids, Too! Designing Sermons for Adults and Children*

Helme, Janet S., *The Children’s Sermon: Moments with God*

Some Notes Regarding Sermons Preached in Class

1. On the day of preaching, students are asked to wear clothing suitable for leadership in public worship in the congregation which the student attends or serves. Liturgical garment (Geneva gowns, albs, etc.) may be worn at the discretion of the preacher.
2. From the time the preacher leaves his or her seat until the time the preacher returns to it, the preacher is to act as if she or he is in front of the congregation on Sunday morning.
3. The preacher is urged to consider the class as the community for whom the sermon is being prepared. In this way the preacher can demonstrate how preaching is related to the life of a community by relating it to the life of the class.
4. After preaching, you are to give the instructor a copy of the sermon and a copy of the sermon worksheet which sets forth the sermon in a sentence, the hope for the sermon and the gospel content of the sermon (Appendix #9).
5. Sermons can be no longer than 7 minutes; if the sermon is longer there will be inadequate time for feedback. NOTE: If the sermon runs longer than 7 minutes, the instructor will stop the sermon at the 7-minute mark.
6. On the day of preaching, the format will be:
   a. Preach (seven minutes)
   b. Oral feedback from instructor and students using the categories developed on the sheet entitled “Responsibilities of the Listener” (Appendices #5 and 6)
   c. Written critique from the instructor at least a day later
   d. On days when the sermon is videotaped, the student will need to make an appointment with the instructor to go over the tape. Students must furnish their own tapes

Inclusive Language

Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. ”brother” when the meaning is human being or person; ”her” as the pronoun for an inanimate object). Language for ”God” should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, *Faithful and Fair,* (Nashville, TN: Abingdon Press, ©1981) and ”Inclusive Language Guidelines for Use and Study in the United Church of Christ,” June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166

Email Written Material Concerning the Sermon to the Instructor

Before or after preaching, the student preacher will email to the instructor a completed copy of the sermon worksheet (See Appendix #10) and a copy of the manuscript or outline. Send your written material—short papers as well as sermonic material—to ron.allen@cts.edu.
Watching the DVD

The student is responsible for making an appointment with the instructor to give a critical viewing to each of the sermons which have been put on DVD. The viewing sessions will take place in Ron’s office. Failure to make such appointments will result in a grade of F for the course.

Responsibilities of the Listeners

When preaching the expository-deductive sermon and the expository-inductive sermon or the topical sermon, each student will be designated, in round-robin fashion, to respond to the sermon from the following viewpoints:

a. Good news from God (gospel content)
   b. Theological adequacy
   c. Significance: will this sermon make a difference to the listeners?
   d. Treatment of the Biblical text or the topic
   e. Structure and movement
   f. Illustration
   g. Embodiment

When preaching the funeral sermon, each student will be designated in round-robin fashion to respond to the sermon from the following viewpoints:

a. How did the preacher name the feelings present in the congregation in the wake of the death?
   b. Did the preacher use a biblical text as a lens through which to interpret this death? If so, which text? Comment on the degree to which the preacher honored the otherness of the text and used it appropriately.
   c. What did the preacher say about the deceased that seemed true to life (or not true to life)?
   d. What word of hope did the preacher bring to the congregation? Was it appropriate to the situation? Was it believable?
   e. Describe the preacher’s embodiment, pointing out points at which the embodiment helped connect preacher and congregation and points at which it did not help connection.
   f. Name one additional thing you would say to the preacher—something that worked well, or something that could have worked better.

For further description of these assignments see the appropriate Appendices
COURSE SCHEDULE

Jan 19  Welcome to the Course

Prayer
Bestowing Assignments

Anxieties of beginning preachers; why it is important to learn to preach

What is preaching? Preaching as theological interpretation through conversation.
Read: *Interpreting the Gospel*, pp. 65-81

Four Kinds of Sermons
Read: *Interpreting the Gospel*, pp. 97-118

Exegesis for Preaching
Read: *Interpreting the Gospel*, pp 119-152
Read: Appendix #1 (to this syllabus)

From Text to Sermon: the Hermeneutical Movement
Read: *Interpreting the Gospel*, pp. 153-176

Jan 26  Introduction to the Deductive-Expository Sermon in the Puritan Plain Style

Read: *Interpreting the Gospel*, pp. 159-176; 259-267; and
*Patterns of Preaching*, pp. 7-13.

Characteristics of the Preaching of Women.
DUE: 2 page response to Mary Donovan Turner and Mary Lin Hudson, *Saved from Silence*, in which the student sets forth the authors’ thesis, relates the thesis to the preaching ministry and offers a critical evaluation. The student might find it helpful to identify the characteristics of women as preachers.

Discussion in preparation for preaching in class.
We will focus on matters related to preaching in class and on preaching generally.
Come prepared with a question about preaching for Ron Allen or the class. Be imaginative, even free wheeling.

Read: *Interpreting the Gospel*, pp. 221-256, Appendix #4 (to this syllabus).

Feb 2: Preaching in the African American and Hispanic Traditions

In the first half of class, we will focus on preaching in the African American Tradition while the second half of the class will focus on the Hispanic tradition. Please read both books below (Bond as well as Jiménez and González) and write a two page paper as indicated.

*Discussion of Frank A. Thomas, *They Like to Never Quit Praisin’ God*
**DUE** (if you write your paper on this book): 2 page response to Thomas. Your response should include the following:

1. Thomas’s major theses concerning preaching in the African American preaching tradition; pay special attention to her discussion of Henry Mitchell
2. what you have learned from the African American preaching tradition that you might apply in your own preaching
3. an assessment of Thomas’s work. (See Appendix #3)

The dynamics of sermons in the African American preaching tradition.

For additional reading: Frank A. Thomas and Martha Simmons, *Preaching with Sacred Fire: The African American Preaching Tradition from 1750 to the Present*


*Discussion of Jiménez, Pablo A. and Justo L. González, *Púlpito: An Introduction to Hispanic Preaching*

**DUE** (if you write your paper on this book): 2 page response to Jiménez and González. Your response should include the following:

1. The major theses of the book concerning preaching in the Hispanic community;
2. what you learned from the Hispanic preaching community that you might want to bring into your own preaching;
3. an assessment of this book.

The dynamics of sermons in Hispanic communities

Read: *Patterns of Preaching*, pp. 98-103

**First Sermon: The Puritan Plain Style (Deductive Expository) Sermons;**

Note: preaching texts are from the Revised Common Lectionary for the current seasons. For responsibilities of listeners, see Appendix #4.

**Feb 9** (media center)

Sermon 1. Mark 8:27-38:

Read: *Preaching the Gospels Without Blaming the Jews*, pp. 151-152

Sermon 2. Mark 9:30-37:

Read: *Preaching the Gospels Without Blaming the Jews*, pp. 152-153

Sermon 3. Mark 9:38-50:

Read: *Preaching the Gospels Without Blaming the Jews*, pp. 154-155

Sermon 4. Mark 2-16

Read: *Preaching the Letters Without Dismissing the Law*, pp. 155-156
Sermon 5 James 3:1-12
    Read: Preaching the Letters Without Dismissing the Law, pp. 166-167
Sermon 6 James 3:13-4:3, 7-8a
    Read: Preaching the Letters Without Dismissing the Law, 167-168
Sermon 7 Hebrews 1:1-4; 2:5-12
    Read: Preaching the Letters Without Dismissing the Law, 168-170
Sermon 8 James 5:13-20
    Read: Preaching the Letters Without Dismissing the Law, 170-171

Feb 16 (media center)

Sermon 9 Proverbs 1:20-33:
    Read: Preaching the Old Testament: A Lectionary Commentary, pp. 184-185
Sermon 10 Proverbs 31:10-31:
    Read: Preaching the Old Testament: A Lectionary Commentary, pp. 185-186
Sermon 11 Esther 7:1-6, 9-10, 9:20-22:
    Read: Preaching the Old Testament: A Lectionary Commentary, pp. 188-189
Sermon 12 Job 1:1, 2:1-10:
    Read: Preaching the Old Testament: A Lectionary Commentary, pp 189-190
Sermon 13 Isaiah 50:4-9a
    Read: Preaching the Old Testament: A Lectionary Commentary, pp 38-40
Sermon 14 Jeremiah 11:18-20
    Read: Preaching the Old Testament: A Lectionary Commentary, pp 186-188
Sermon 15 Psalm 19:7-14
Sermon 16 Psalm 8

Feb 23 Introduction to the Inductive-Expository Sermon
(Class session will be in the Media Center.)

    Read: Interpreting the Gospel, pp. 159-176; 206-219; esp. 268-278;
    Patterns of Preaching, pp. 29-35; 49-56; 57-63; 64-72; 80-86; 87-92; 93-97;

    Watch tape of sermon by Fred Craddock, “Lord, Teach us to Pray”

Mar 1: Reading Week (No class)
Second Sermon: The Inductive-Expository Sermon

Mar 8

Sermon 17  Genesis 2:18-24:
Read: Preaching the Old Testament: A Lectionary Commentary, pp. 190-192
Sermon 18  Amos 5:6-7, 10-15:
Read: Preaching the Old Testament: A Lectionary Commentary, pp. 194-195
Sermon 19  Isaiah 53:4-12:
Read: Preaching the Old Testament: A Lectionary Commentary, pp. 40-42
Sermon 20  Jeremiah 31:7-9:13:
Read: Preaching the Old Testament: A Lectionary Commentary, pp. 35-37
Sermon 21  Psalm 91:9-16
Sermon 22  Psalm 90:12-17
Sermon 23  Job 23:1-9, 16-17:
Read: Preaching the Old Testament: A Lectionary Commentary, pp 192-194
Sermon 24  Job 38:1-7 (34-41):
Read: Preaching the Old Testament: A Lectionary Commentary, pp 195-197

Mar 15

Sermon 25  Mark 10:17-31:
Read: Preaching the Gospels Without Blaming the Jews, pp. 156-158
Sermon 26  Mark 10:35-45:
Read: Preaching the Gospels Without Blaming the Jews, pp. 158-159
Sermon 27  Mark 10:46-52:
Read: Preaching the Gospels Without Blaming the Jews, pp. 1159-161
Sermon 28  Mark 12:38-34:
Read: Preaching the Letters without Dismissing the Law, pp. 161-162
Sermon 29  Hebrews 4:12-16:
Read: Preaching the Letters without Dismissing the Law, pp. 47-48
Sermon 30  Revelation 1:4b-8:
Read: Preaching the Letters without Dismissing the Law, pp. 175-176
Sermon 31  1 Timothy 2:1-7:
Read: Preaching the Letters without Dismissing the Law, pp. 178-179
Sermon 32  Revelation 21:1-6a
Read: Preaching the Letters without Dismissing the Law, pp. 177-178
Mar 22: Introduction to the Topical Sermon

READ: Ronald J. Allen, *Preaching the Topical Sermon*, with special attention to Chapter 2 (pp. 19-35), Chapter 3 (pp. 37-71), Chapter 5 (pp. 95-112), and the sample sermons, pp. 113-114.

*Interpreting the Gospel*, pp. 279-295

*Patterns of Preaching*, pp. 171-176, 177-182, 183-189, 190-198, 199-206

How does topical preaching compare and contrast with expository preaching?
When would a preacher turn to a topical sermon?
How does one prepare a topical sermon?
What are possible forms or movements for the topical sermon?
What are some qualities to incorporate into topical preaching?
What are special considerations when preaching on a controversial topic (or preaching a controversial expository sermon)

*Come prepared to help the class generate a list of topics on which a preacher might develop a series of sermons?*

Third Sermon: The Topical Sermon

Mar 29

Sermon 33 Theological method. When deciding what to believe, especially in the case of controversial doctrines or issues, what resources do we use and how do use them?

Sermon 34 Doctrine of God:

Sermon 35 Doctrine of Christ:

Sermon 36 Doctrine of the Holy Spirit:

Sermon 37 Doctrine of Eschatology:

Sermon 38 Doctrine of Baptism:

Sermon 39 Doctrine of the Lord’s Supper:

Sermon 40 Doctrinal interpretation of the death of Christ:

Apr 5: No Class (Easter recess)
Apr 12

Sermon 41  Martin Luther King, Jr. Day:
Sermon 42  Divorce:
Sermon 43  Same-Gender orientation:
Sermon 44  Universal health care:
Sermon 45  HIV/AIDS:
Sermon 46  Legalized gambling (casinos, etc.):
Sermon 47  Fourth of July:
Sermon 48  Mother’s Day:

Apr 19  Introduction to the Funeral Homily

READ:  *Interpreting the Gospel*, pp. 253-255;  *Patterns of Preaching*, pp. 144-148;
      Norén,  *In Times of Crisis and Sorrow*, pp. 5-60.

READ:  *Interpreting the Gospel*, pp. 113-118; 279-295, and  *Patterns of Preaching*,
      pp. 22-28; 57-64; 149-162; 171-176; 177-182; 190-198.

Apr 26 Fourth Sermon: The Funeral Sermon

Students may choose their own decedents. You may select someone that you know or
you may create a character. On the day you preach, please tell the class the name of your
decedent, a few life details and the circumstances of death. Please limit your sermon to 5
minutes.

When preaching the funeral sermon, each student will be designated in round-robin
fashion to respond to the sermon from the following viewpoints:

a. How did the preacher name the feelings present in the congregation in the wake of
the death?
b. Did the preacher use a biblical text as a lens through which to interpret this death?
   If so, which text? Comment on the degree to which the preacher honored the
   otherness of the text and used it appropriately.
c. What did the preacher say about the deceased that seemed true to life (or not true
to life)?
d. What word of hope did the preacher bring to the congregation? Was it appropriate
to the situation? Was it believable?
e. Describe the preacher’s embodiment, pointing out points at which the embodiment
   helped connect preacher and congregation and points at which it did not help
   connection.
f. Name one additional thing you would say to the preacher—something that worked
   well, or something that could have worked better.
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Appendix #1
A Simplified Outline of Sermon Preparation
For the Expository Sermon

Interpreters need to become aware of the unconscious and conscious biases that we bring to our interpretations of the Bible and of the Gospel. These biases are often social, economic, political, national, racial and theological. Our preaching of the Gospel will become more effective as we become self-conscious and critical of such biases. We can also make positive use of such biases in our encounter with the text and in the sermon. For further development, see *Interpreting the Gospel*, pp. 119-176

1. Open yourself to the divine presence through prayer
2. Before reading, or otherwise directly engaging the biblical text, doctrine, practice or situation, describe your preassociations, and those of the congregation.
   a. Let your mind and heart associate freely with the subject of the sermon. What comes to you? Jot down your uncensored initial associations. What do these preassociations tell you about your relationships with the subject?
   b. What emotions does the subject of the sermon stir? Do these predispose you toward the subject in any way?
   c. What images come to the screen of your mind in connection with the sermon subject? Do these images preorient you to the focus of the sermon?
   d. Can you recollect experiences, memorize, awareness of what others have said about the subject?
   e. Suppose a member of the congregation looks into your eyes and asks, “Pastor, what do you think about this topic right now?” What do you say? Are you willing to risk the possibility that the conversation could cause you to change?
   f. As you meditate on the subject of the sermon, what questions come to you? Are you curious? Unsettled? Dissatisfied with a previous perspective?
   g. Do you have an intuition about where this sermon might go? Eventually you need to reflect critically on such hunches, but begin by getting them on the screen.
   h. Do you care about the subject of the sermon? If the conversation leads you to the point that you must risk something of yourself in the sermon, do you care enough about the subject to do so, and to live with negative congregational reaction?
   i. Which of your preassociations seem most loaded, most charged, most capable of influencing the sermon?
3. As possible, read aloud the pertinent material on which the sermon draws.
4. List as much as you can that you need to know about the biblical passage, doctrine, practice or situation in order to understand it in a satisfactory way.
5. Clarify the meanings of key words, concepts, images, characters and other elements central to the biblical text, Christian doctrine, practice or situation.
6. Insofar as possible, identify the historical context of the biblical passage, Christian doctrine, practice or situation and the purposes of the text or other matter in its context, as well as the form, characteristics and function of the text, doctrine or practice.
7. Insofar as possible, identify the literary or rhetorical form, characteristics and function of the text, doctrine or practice.
   a. What is the form of the biblical text or other material that is central to the sermon?
   b. What are the characteristics and movement of this form, and how are they manifest (or adapted) in the material that is central to the sermon?
c. In the case of a smaller unit of material (e.g., a parable, a legal saying), does the piece perform a particular function within the larger form of which it is a part? And how is the larger setting affected by the individual passage?
d. What are the effects of this text on the listener?

8. Imagine as much as you can about the world of the text, doctrine, practice or situation. What do you see? Hear? Smell? Taste? Touch? Feel? Think?

9. Investigate how the larger church has interpreted the text, doctrine, practice or situation in history.

10. Note how your historic denomination has interpreted the text, doctrine, practice or situation.

11. Note how your particular contemporary theological family (revisionary, postliberal, liberation, evangelical) orients you to interpret the text, doctrine, practice or situation.

12. Identify the vested interests in the Bible passage, doctrine, practice or situation. Could these materials be used to support the interests of some at the expense of others?

13. How is your understanding of the biblical text, doctrine, practice or situation enriched by the social sciences (e.g., psychology, sociology, political and economic analysis), the physical sciences, phenomenology, philosophy and the arts?

14. Drawing on the previous materials, summarize your understanding of the witness of the Bible passage, Christian doctrine, practice, or situation in its historical and/or literary content.

15. Evaluate your understanding of the witness of the text or topic according to the criteria of appropriateness to the gospel, intelligibility and moral plausibility.
   a. Is the witness appropriate to the gospel?
   b. Is the witness of the text intelligible?
      (i) Is the witness of the text clear?
      (ii) Is the text logically consistent within itself and is it consistent with other things that Christians say and do?
      (iii) Is the text believable
   c. Is the witness of the text morally plausible?

16. Describe your experience with the witness of the biblical text, doctrine, practice or situation, and that of the congregation.
   a. Review the preassociations generated in Step 2. In your rumination since that step, what has emerged that seems especially important?
   b. What are your memories, and those of the congregation, regarding the testimony of the text, doctrine, practice or situation? How do these memories orient you and the community positively or negatively toward that subject?
   c. Where, and how, do you and the congregation come into contact with text, doctrine, practice, or situation? Person to person? In groups? Through the media? How do these contacts affect your perception of that witness?
   d. What are the major incidents (if any) that contribute to your perception, and that of the congregation, concerning the text, doctrine, practice, or situation? Have the effects of these incidents lingered in the congregation?
   e. What emotions does your understanding of the text or topic arouse in you? In the congregation? How do these emotions affect year relationship with the text or topic? For instance, do they get in the way? Are they a point of positive contact?
   f. What are your convictions, and those of the congregation, concerning the witness of the text, doctrine, practice or situation? Are these convictions deeply held, the result of serious thought in combination with powerful emotion? Are they less deeply held, perhaps the result of inheriting an idea without reflecting on it?
g. What are your hopes, fears, and other responses (and those of the congregation) concerning the witness of the tenor topic? How do these affect you as you find yourself in the middle of preparing a sermon on that subject? How do you think they will affect the congregation’s participation in the sermon?

h. What do you anticipate to be the future of the witness of the text or topic in the congregation? For example, do you think it will be a part of the congregation’s landscape for a long time to come? Is it likely to disappear with this sermon? Is the sermon likely to spark (or fan) a brushfire?

17. When preaching on a biblical passage, doctrine, practice or situation in the context of the Christian Year, note how that context orients the interpretation of the material.

18. Identify the hermeneutical relationship that will guide the sermon:
   a. Do I run with the witness with a minimum of explanation?
   b. Do I arrive at a positive interpretation of the text or topic by moving from surface to deeper dimensions?
   c. Do I take issue with a witness
   d. Do I ignore the text or topic?

19. Formulate a compact summary of the direction of the sermon.

20. Assess the relationship of the congregation to the direction of the sermon as developed in Steps 14-19.
   a. The congregation may be informed and enthused about the direction of the sermon.
   b. The congregation may be favorably inclined toward the direction of the sermon but have an inadequate understanding, or experience, of the direction of the sermon, or may not know how to act in response.
   c. The congregation may have a clear understanding or experience of the direction of the sermon, but act out of character with it.
   d. The congregation may be apathetic about the direction of the sermon.
   e. The congregation may be unfavorably inclined, even resistant, toward the direction of the sermon as a result of unconscious factors.
   f. The congregation may be unfavorably inclined, and actively resist the direction of the sermon as a result of consciously considered factor

21. Describe how you hope participating in the conversation will affect the congregation in thought feeling and will.
   a. What do I hope the congregation will think as a result of participating in the sermon?
   b. What do I hope the congregation will feel?
   c. How do I hope the sermon will affect the congregation’s will?

22. Take a time-out to list the questions, issues, perspectives, data, stories, experiences and other materials, that need to be in the sermon for the sermon to serve its purpose.

23. Decide whether the sermon will largely move deductively or inductively.

24. Arrange the main questions, issues, resources, explanations and data in a sequence that serves the purposes of the sermon and the relationship of the congregation to the direction of the sermon.

25. Decide how to begin the sermon.

26. If possible, decide how to end the sermon

27. Develop the whole sermon.
Appendix #2
Rough Outline
Expository-Deductive Sermon

Part I: Introduction (5-15% of sermon)
-- arouses the interest of the listener
-- introduces the subject

Part II: Statement of the Subject of the sermon (very brief)
-- tells the listeners what the sermon is about and suggests that it is important to them
-- needs a smooth transition into the exposition of the text

Part III: Exposition of the Biblical Text (35% of sermon)
-- lifts up only those aspects of the text that are directly relevant to this sermon
-- is given in language that lay people can easily grasp
-- is given color and life by graphic speech
-- needs a smooth transition into the application of the exegesis

Part IV: Application to the Congregation (35% of sermon)
-- applies the main point of the sermon directly to the lives of the listening community
-- must contain concrete examples of how the main point of the sermon makes a difference to the listeners
-- needs a smooth transition into the conclusion

Part V: Conclusion (5-15%)
-- leaves the listener with a strong positive impression of the main idea of the sermon
-- does not simply “rehash” or “summarize” the main points
-- really “finishes” the sermon

Your assignment: to prepare a sermon according to this outline with the parts clearly marked;
to set out the transitions from one section to another so that they can be clearly recognized.
Appendix #3

Some considerations when developing a sermon informed by an African-American pattern.

Refer to Henry H. Mitchell, *Black Preaching: Recovery of a Powerful Act* and to Frank A. Thomas, *They Like to Never Quit Praisin’ God* as well as Susan Bond’s review of Henry A. Mitchell in her *Contemporary African American Preaching*

1. The movement from text to exegesis towards the main ideas for the sermon is much the same in the African-American traditions as in the way in which this was taught in the first part of our course. African-Americans would tend to emphasize:
   a. The oral character of the Bible (56-59*). As you read the Biblical text, try to *hear* it and *speak* it. Think of it as your family story, as your elders and ancestors speaking to you. Listen for the communal message of hope and encouragement the text would speak.
   b. Detail in the text (60-63). Look for details in the text whose importance may not be obvious to the casual reader. Take advantage of this with the use of creative scholarship and life experience.
   c. Imaginative elaboration (63-66). Try to elaborate the text in an imaginative way. Enlarge the text with details that spin out of your imagination while still being true to the intent and exegetical realities of the text.
   d. Identification (66-69). Place yourself imaginatively in the unfolding of the story. Experience the text from the standpoint of being in it. In the sermon you might make a witness as to what the text means to you from this standpoint.
   e. Storytelling (69-75). Make sure your sermon has a story which is well developed. You might try an eyewitness account.

2. Think about how African-American approaches can help you develop your own personal style in preaching. If you are African-American, the idea is to identify and develop aspects of your style which are genuinely yours. If you are Euro-American, the idea is not to “play like you are Black,” but to consider ways in which African-American models might help you identify and formulate that which is authentically you in your preaching.
   a. Mannerisms (88-89). Are there mannerisms that are genuine expressions of who you are and which can serve the preaching of the gospel?
   b. Tone (89-91). Can you develop voice tones which are expressive and which underline the celebration of God’s presence?
   c. Rhythm (91-92). Can you feel the movement of the sermon, its ebb and flow, its rise and fall, its crescendo and climax? You arrive at this by paying attention to aspects of the sermon which include increasing and decreasing voice intensity, various levels of physical energy, projection, placement of short and long sentence constructions, emphasis and de-emphasis upon syllables in words. Can you give yourself to this movement?
   d. Call and response (92-103). This is common to much African-American preaching. Many Euro-Americans do not expect the congregation actually to respond aloud. Can you find ways of calling the congregation to respond at least in their hearts and minds?

Mitchell identifies dialogue as one of the principal characteristics of African-American preaching (100ff). Dialogue can be spoken aloud between the preacher and the congregation. Or it can take place in the hearts and minds of the congregation as they respond to the preacher. What are the signs in your sermon that it is genuinely intended to elicit dialogue with the listeners, either spoken or unspoken?

e. Subjectivity and rhetorical flair (95-96). Can you “let yourself go” in the sermon? Can you express your thoughts with emotional intensity which is consistent with the depth and power behind them?

f. Slow delivery (96-97). Can you deliver the sermon in a patient way, beginning slowly and building towards a climax?

g. Aphorisms and hesitation (97-98). Look for clever, pithy statements and figures of speech in your speech patterns. Can you make repetitive use of these in your sermon? They can help keep the sermon focused, guide the listener through the sermon, help the congregation remember the direction of the sermon, and serve as brief summaries to the sermon along the way.

3. Mitchell identifies several characteristics and types of African-American preaching. As you are putting your sermon together, please try to take these into account. Study this material carefully.

a. Introduction (115-116). In a personal way, try to introduce an important issue with which the hearers can immediately identify.

b. Sermon types (116-119). Select either the expositional type or the narrative/storytelling type as the basic style for your sermon.

c. Celebration (119-122). This is essential. It is the celebration of the good news of God as this news has come through the text and sermon. It always comes last in the sermon. It needs to be vivid and powerful.

For more help on sermon types, see Henry Mitchell, Celebration and Experience in Preaching. In the latter book, Mitchell identifies several styles.
Appendix #4
Responsibilities of the Listeners for the Expository-Deductive Sermon, the Expository-Inductive Sermon and the Topical Sermon

On the days of preaching, each student will be asked to critique the sermon. Seven students will be designated, in round-robin fashion, to critique the sermon from one of the following viewpoints. Because of the limitations of time, each critique statement can be only about one minute in length.

a. **Gospel content.** What is the good news in this sermon? Put your response into one clear, indicative sentence.

b. **Theological Adequacy.** Please answer three questions in your evaluation:
   1. Is the content of the sermon appropriate to the gospel?
   2. Is the content of the sermon intelligible to modern people?
   3. Is the content of the sermon morally plausible?

c. **Significance.**
   How will the hearing of this sermon make a difference in the lives of the listeners?
   If so, what is that difference?
   If the sermon does not seem to make an important contribution to the lives of the listeners, what could be done to make it do so?

d. **Treatment of the Biblical Text.**
   Has the Biblical text been interpreted in a way which is exegetically careful?
   Has the text been interpreted in a way which is theologically adequate?
   Is the treatment of the text consistent with the gospel?
   Is the presentation of the text in the sermon sufficiently clear of technical terminology to be understood by the “average listener?”
   Is the treatment of the text in the sermon lively and interesting?
   If not, what could be done to improve it?

   **Treatment of the Topic** (for the topical sermon).
   Has the preacher researched the topic carefully?
   Does the preacher have a sharp, clear focus?
   Has the preacher given a fair representation of the viewpoints of others?
   Is the topic discussed in language that is accessible to all in the congregation?

e. **Structure.** Did the sermon correspond to the assigned structure?
   Did it “move” smoothly from start to finish?
   If not, where were the troublesome points and what could be done about them?
   Did the introduction give the listener reason to listen?
   Did the conclusion leave the listener with a strong and forceful image of the main thrust of the sermon?
f. Illustration. Did the sermon contain at least one real-life illustration which was important to
the development of the sermon?
Were the illustrations believable?
Were the illustrative material and the allusions inclusive of different kinds of persons
(white, black, male, female, married, unmarried, old, young, etc.)?
Was the language of the sermon sufficiently graphic and vivid to help make the
sermon interesting, but carefully enough used that it did not call attention to itself?
Were there some colorful turns of phrase?

g. Embodiment. Was the style of delivery consistent with the content of the sermon?
Was the style of delivery consistent with the gospel?
Was there sufficient energy on the part of the preacher?
Could the preacher be heard?
Was there good eye contact? Use of the body (e.g., gestures, posture)?
Were the notes handled in a discrete way?
Did the preacher make effective use of the pause?
APPENDIX #6

Listener Assignments for the Funeral Sermon.

When preaching the funeral sermon, each student will be designated in round-robin fashion to respond to the sermon from the following viewpoints:

a. How did the preacher name the feelings present in the congregation in the wake of the death?

b. Did the preacher use a biblical text as a lens through which to interpret this death? If so, which text? Comment on the degree to which the preacher honored the otherness of the text and used it appropriately.

c. What did the preacher say about the deceased that seemed true to life (or not true to life)?

d. What word of hope did the preacher bring to the congregation? Was it appropriate to the situation? Was it believable?

e. Describe the preacher’s embodiment, pointing out points at which the embodiment helped connect preacher and congregation and points at which it did not help connection.

f. Name one additional thing you would say to the preacher—something that worked well, or something that could have worked better.
APPENDIX #7 Some Periodicals and Other Resources for Preachers

This brief, annotated bibliography lists some periodicals and other resources that preachers can use in week by week sermon preparation and to help keep up to date in the field of preaching. I first list a basic help for all pastors. Other helps are listed in alphabetical order. I list only publications that relate directly to preaching. Pastors should also subscribe to standard theological and ministerial journals, e.g., Encounter, Interpretation, The Christian Century, Theology Today.2


Biblical Preaching Journal. An exegesis and a sermon for each Sunday of the Christian year. Typically, preachers select one text as the focus for the day. Contributors are pastors and scholars. This journal is now out of print, but has exegeses and sermons for more than twenty years in its pages. Hard copies of this journal are available in the CTS Library.

Cochran, Shelley E., The Pastor’s Underground Guide to the Lectionary (St. Louis: Chalice Press, 1995—Year A, 1996—Year B, 1997—Year C). 3 volumes. Each volume focuses on a separate year in the Revised Common Lectionary. Exposition of texts in lectionary, but with critical appraisal of selection of texts, their relationship to one another on the days they are read together, theological themes that are present and absent in individual texts and in lectionary as a whole.


2 Encounter http://www.cts.edu Christian Theological Seminary, 1000 W. 42nd St. Indianapolis IN 46208 e-mail: RAllen@cts.edu Interpretation: http://www.interpretation.org/ Union PSCE, 3401 Brook Rd., Richmond VA 23227 e-mail: subscriptions@interpretation.org The Christian Century: http://www.christiancentury.org/ 104 S. Michigan Ave., Suite 700, Chicago, IL 60603-5901 e-mail: sub@christiancentury.org Theology Today: http://www.ptsem.edu/read/tt/ P.O. Box 29, Princeton, NJ 08542 e-mail: theology.today@ptsem.edu
**Emphasis.** Contains columns by a variety of authors on a variety of subjects related to preaching. Also contains illustrations, features (including sermons), worship ideas. Coordinated with Revised Common Lectionary. 517 S. Main Street, P.O. Box 4503, Lima OH 45802-4503.

**Homiletic** is an electronic journal to which every preacher should subscribe. It contains reviews of major books in preaching. It also reviews books from other disciplines that relate to preaching. Major categories are preaching, history of preaching, biblical interpretation, theology, worship, communication theory, art and media, human sciences and culture and dissertations. 2 issues per year. www.homiletic.org.

**Homiletics.** This resource is largely written by Leonard Sweet and a small group of associates. It contains exegesis, illustrations and homiletical helps for each week. It comes n four issues a year. Issued monthly. Communication Resources, Inc., 1425 W. Maple Street, P.O. Box 2625, North Canton OH 44720
http://www.homiletics.net/Default.asp e-mail: order@ComResources.com.

**Journal for Preachers.** Articles on multiple aspects of preaching by pastors and scholars. Some materials in each issue correlate with a season of the Christian year, e.g., Pentecost, Advent, Lent, Easter. Some materials in each issue deal with more general dimensions of preaching. Issued 4 times a year. P.O. Box 520, Decatur, GA 30031-0520

**Lectionary Homiletics.** For each Sunday of the Christian year, contains exegesis of selected texts, pastoral implications, review of previous sermons on the text(s), suggestions for preaching the lesson, review of how the lesson has been interpreted in art, and a fully developed sermon. Issued monthly. 13540 E. Boundary Road, Building 2 Suite 105, Midlothian VA 23112

**No Other Foundation.** Contains sermon and exegesis for one text a Sunday. Contributors are largely scholars and pastors in the United Church of Christ. Two issues a year. Wisconsin Conference of the UCC, 2719 Marshall Ct., Madison WI 53705.

**Preaching.** Contains sermons, interviews with well-known preachers and scholars, articles about preaching, book reviews, and sermon starters. Issued 6 times a year. P.O. Box 369, Jackson TN 38302-0369 http://www.preaching.com/preaching/ e-mail: 74114.275@compuserve.com

**Preaching: Word and Witness.** Weekly publication contains exegesis of the Biblical texts for the day, suggestions for the service (including prayers, responsive readings, hymn selections, etc.), images and ideas, approaches to the sermon. Authors include a wide range of ecumenical pastors and scholars. This journal is now out of print, but past issues are available in the CTS Library.

**Proclamation 2.** The individual volumes in this series are issued according to the segments of the Christian year—Advent, Christmas, Epiphany, Lent, Easter, Pentecost, Ordinary Time. Each volume provides exegetical and homiletical insights for each of the lessons for the day. Each volume is written by a different scholar. Minneapolis: Fortress/ Augsburg Press, 426 South Fifth Street, P.O. Box 1209, Minneapolis MN 55440-1209.


**The Living Pulpit,** issued quarterly. Each issue is organized around a theme, e.g., joy, forgiveness, Jesus Christ. Includes articles, sermon starters, provocative quotes. Contributors tend to be well know scholars and preachers. Issued 6 times a year. 5000 Independence Ave., Bronx, NY, 10471  [http://www.pulpit.org/](http://www.pulpit.org/)  e-mail: staff@pulpit.org.
### Appendix #7

#### Responsibilities of the Listener

**Expository-Deductive Sermon**

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### Responsibility of the Listener

**Expository Inductive Sermon**

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__   | a**| x  | g  | f  | e  | c  | c  | b  |     |     |     |     |
__   | b**| a  | x  | x  | f  | d  | d  | c  |     |     |     |     |
__   | c  | b  | a  | x  | g  | e  | d  |     |     |     |     |
__   | d  | c  | b  | a  | x  | e  |    |     |     |     |     |
__   | e  | d  | c  | b  | a  | x  | g  | f  | f  | e  |     |    |

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3° These numbers correspond to the numbers of the sermons earlier in the syllabus.

** These letters correspond to the Responsibilities of the Listener (in this syllabus).

*** Write the names of the preachers in the order of the sermons here.
Responsibility of the Listener
Topical Sermons

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Responsibility of the Listener
Funeral Sermon

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Appendix #10
Sample Sermon Worksheet

Name ____________________________________________ Date __________________

Sermon __________________________________________

1. State the sermon in a sentence. Use the following form: subject = God; verb = an activity of God; predicate = a result of God's activity.

2. State what you hope this sermon will accomplish in the listeners. What do you hope will happen in the listeners as a result of hearing this sermon? How do you hope they will a) think? b) feel? c) act?

3. Briefly describe the movement of the sermon. Why did you put the sermon together as you did? Why did you start where you did and move as you did and end as you did? What were you hoping would happen in the listeners' reception of the sermon at each stage?

This is not an account of the steps you took to get to the point of preparing the sermon. This is supposed to be a description of why the sermon is structured as it is and why you put your material where you did in the sermon. For instance, "I begin the sermon with a story because I think this will help the listeners identify with the problem with which the sermon deals. I then articulate questions covered by the story. I hope these will help the listeners recognize and voice their own questions," etc.
Appendix #11

Christian Theological Seminary

Guidelines for Term Papers

and

Policy on Cheating and Plagiarism

Every student who enrolls at Christian Theological Seminary will be required to do considerable theological research and reflection, much of which will be submitted in written form. There is no guarantee that a term paper submitted in proper form will save a poor paper; neither is there any guarantee that poor form will ruin a good paper. There does, however, seem to be some correlation between excellence of form and excellence of presentation. In order to submit papers in proper form, the following guidelines are suggested:

Spacing

Double-space the text of the paper. Direct quotations of two or more sentences or more than three lines in length should be single-spaced and blocked in to a margin of four spaces on the left side of the text.

Margins

The margin on the left side of the page should be 1½”. Margins on the other three sides should be 1”. The first page of the paper and subsequent main divisions should have a 2” margin at the top.

Indentations

Paragraphs should be indented six spaces for the text. Paragraphs within a direct quote should be indented four spaces from the body of the quotation.

Corrections

Do not turn in a photocopy as the original. Typewritten (rather than computer generated) papers should be corrected using correcting paper or liquid paper. Do not make corrections in pencil. Do not strike over mistakes.

Proofreading

It may take a little extra time to proofread the paper, but even the best typists make mistakes. Proofread one time for content only; proofread again for typographical errors.

Quotations

All term papers are to be your original work. It is not original if you type what others have written and use connecting phrases to tie it all together. Good research will naturally involve consulting others to discover what has been written and to assist you in the development of your own ideas on the subject. **If the exact words of someone else are essential to the thrust of your paper, this constitutes a direct quotation and must be noted by the use of quotation marks to avoid plagiarism. When the ideas of another person are incorporated into your paper and you have either paraphrased or summarized that person's material, it is known as an indirect quotation and must be footnoted to avoid plagiarism. (See the CTS "Policy on Cheating and Plagiarism")**

Notes

There are two kinds of notes -- content and reference. Content notes provide incidental comments upon, amplify, or explain the text but are disruptive to the flow of the paper. These notes should be placed at the bottom of the page. Reference notes cite the authority for statements in the text and acknowledge the source of the information. **Information used directly or indirectly must be acknowledged.**

Term papers submitted as part of the requirements for a class may use the following form for acknowledging borrowed material within the text of the paper -- set in parentheses the author's last name, the date of the material used, and the page number. Footnotes may still be used with this method of citation to provide information not relevant to the body of the paper but may be helpful as background.
Sources used in the preparation of the paper should be listed at the conclusion of the paper in a bibliography. Include materials quoted as well as those consulted (though not quoted) if they were important in the development of the paper. All materials should be arranged alphabetically by the last name of the authors. If more than one work is used by the same author, arrange them chronologically by date of publication.

I do not want a title page. Skip the title page.

If the paper contains chapters, charts, illustrations, or other divisions or explanatory material, a preliminary page should be provided listing them and the page number for the explanatory material or the beginning of the chapters. For format consult CTS prefers Kate L. Turabian, Ed. Wayne Booth, et. al., *A Manual for Writers of Research Papers, Theses, and Dissertations*, Seventh Edition: Chicago Style for Students and Researchers (Chicago Guides to Writing, Editing, and Publishing). (Chicago: University of Chicago Press, 2007). If you are a counseling student, you may use APA guidelines.

Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. "brother" when the meaning is human being or person; "her" as the pronoun for an inanimate object). Language for "God" should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, *Faithful and Fair*, (Nashville, TN: Abingdon Press, ©1981) and "Inclusive Language Guidelines for Use and Study in the United Church of Christ," June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166.
As a graduate theological school, Christian Theological Seminary endorses the normal canons of an academic community. One important aspect of those canons pertains to cheating and plagiarism. It is assumed that all persons in the CTS community will adhere rigorously to conventional scholarly standards in the preparation of papers, reports, speeches, articles and examinations. The following statement is intended to review those general standards and to specify the consequences for violation of those standards in the CTS community.

Webster's Seventh New Collegiate Dictionary defines "plagiarize" as "to steal and pass off as one's own (the ideas and words of another); to present as one's own an idea or product derived from an existing source." To "cheat" is "to practice fraud or trickery; to violate rules dishonestly."

Despite the clarity of these definitions, today there is widespread carelessness and/or confusion about what constitutes plagiarism. Some people casually assume that ignorance of the canons of respectable scholarship is sufficient excuse for flouting them. On a matter so fundamental to the character of an academic community, ignorance and carelessness are not excuses.

Hendrickson makes some helpful specific warning about plagiarism (J. Raymond Hendrickson, The Research Paper, as quoted in "Policy Regarding Plagiarism," Brite Divinity School, Texas Christian University):

1. Your paper should be written largely in your words. You get information from your sources, but the expression of it should be your own. Normally, not more than 10% of your paper should be comprised of direct quotations.
2. It is not sufficient to credit only long direct quotations. Even short quotations of two or three words must be set off by quotation marks.
3. Do not make merely verbal changes ... a few omissions, a few substitutions of synonyms, a few changes in the tense of verbs. If you are so near to quoting, it would be better to give an exact quotation and to use quotation marks. But do not forget the first rule!
4. You must credit the sources from which you take every fact, idea or argument which is not your own.
5. You must credit the source from which you actually get the material, not the original source from which your source got it. As much as possible, you should verify the material in the original source; when you have done so, you may cite the original source as your own (pp. xiv-xv).
6. Cheating is generally more clearly understood. It includes plagiarism, copying or using the work of other students, collaborating with other students on tests or papers with the intention to deceive, using illicit aids during examinations, knowingly using, buying, selling, stealing or sharing of examinations or other assignments not authorized for release. The student who knowingly abets "intentions to deceive" is also cheating.

Plagiarism and cheating at CTS will be dealt with in the following manner:

1. Any plagiarized work, or any work on which a student has been known to cheat, will be graded "F."
2. Every case of strongly suspected or proven plagiarism or cheating shall be reported by the professor to the Dean.
3. The professor shall discuss each case of suspected cheating or plagiarism with the student and the Dean. The professor shall then determine whether she or he should (a) assign an "F" for the particular work only or (b) assign an "F" for the course in which the cheating or plagiarism is alleged to have occurred. The Dean may also recommend suspension from the Seminary for one or more semesters (with suspension action to be noted on the student's transcript).
4. Item 3a above is the normal course of action to be taken by all professors in cases of cheating or plagiarism. Item 3b also may be taken by the professor. Suspension from the Seminary requires action by the Basic Degrees Committee (basic degree students) or the Advanced Professional Studies Committee (STM and D.Min. students).
5. If a student denies plagiarism or cheating, while the professor's allegation is maintained, the student shall have the right to a hearing before the Basic Degrees Committee/Advanced Professional Studies Committee.
6. If a student is involved in a subsequent case of cheating or plagiarism, she or he normally will be dismissed from the Seminary permanently, by action of the Basic Degrees Committee/Advanced Professional Studies Committee.