

Basic Preaching

Louisville Presbyterian Theological Seminary

Spring 2015

Schlegel 121, Mondays 2-5 p.m.

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This course provides an introduction to the nature and process of relevant and engaging preaching. In plenary sessions, students will be provided tools to accomplish the weekly tasks of preaching including: exegesis, hermeneutics, theological and cultural analysis, sermon structuring/formation and delivery/performance. In practicums students will learn give and receive constructive, critical feedback on sermon structuring/formation and delivery.

Note: Biblical exegesis is a prerequisite for this course.

By the end of the course (course objectives):

- 1) Students will develop exegetical and hermeneutical skills for preaching
- 2) Students will understand the importance of theology and culture for preaching
- 3) Students will learn several different sermon forms/structures
- 4) Students will learn oral communication skills for effective sermon delivery
- 5) Students will vow to become unselfish preachers

Required Readings:

Brooks, Gennifer Benjamin. *Good News Preaching*. Cleveland, Ohio: Pilgrim Press, 2009.

Course Requirements:

1. Students are required to attend every class session and actively participate in class discussions. **(12%)**
2. Each student will add at least **one discussion question** to your **LPTS Preach small group forum** for **each reading** assigned during the semester and respond to at least one discussion question posted by another member of their small group by 6 p.m. the day before the assignment is due. (For example, the question and response for the reading assigned for Monday, February 23rd are due on Sunday, February 22nd by 6 p.m.) Questions can represent issues or concerns raised by the author that need further clarification or issues and concerns not addressed by the author but which were raised by the reading in the mind of the reader. The questions should be framed in a way that clearly evidences the student read and engaged the material. **(15%)**
Questions are due for classes on: 2/9, 2/16, 2/23, 3/9, 4/6, 4/13
3. Each student will submit two 5-7 page exegetical papers on a **scripture passage chosen from group assigned texts** (one in the Hebrew bible **due March 2nd** and one in the New Testament **due April 6th**). The passages chosen must be the same passages used to develop the sermons. **All papers are**

due electronically by 6pm on the day they are due. Guidelines for the exegetical papers are included with this syllabus. (20%)

4. Each student will develop and present in class a story based on an in-class workshop on constructing story. **Bring hard copies of the story with you to class.** Due March 2nd (5%)
5. Students are required to bring Mini DVD-R discs for their recording their sermons on the days they preach. Students will write a **sermon self evaluation** on their Hebrew Bible sermon by watching the mini-dvd. Details are on syllabus. The self evaluation is **due by 6p.m. electronically on April 13th.** (7%)
6. Each student will submit a manuscript of their sermons to instructor on **March 16th** (Hebrew Bible) and **April 21st** (New Testament) by email and hardcopy. Students should **also** email copies of manuscripts to their preaching facilitator. **Submit copies electronically by email. Bring a hard copy of your sermon with you to your small group on the day you preach.** (5%)
7. **Sermon review** is an in-class discussion of a sermon that all students must watch prior to class. One week before the class discussion, the instructor will provide a link to a sermon that can be accessed on-line. Students are to watch the entire sermon and complete a sermon evaluation form (both the content and delivery portions) in preparation for the discussion. **All forms will be submitted after class.** Forms available on LPTS Preach. (6%) 2/16, 3/9, 4/6.
8. Each student will also preach two 12-15 minute sermons. On the day they preach, each student **must submit a manuscript or outline of the sermon along with details about the preaching context, occasion, and hearers.** (30%).

Note: Readings listed on syllabus which are not in the Brooks book are posted on the LPTS Preach course site

Spring Semester 2015 Class Schedule

February 9

Introduction to the course and students

Defining preaching

“The Sermon is Good News”

Brooks, Gennifer Benjamin. *Good News Preaching*. Cleveland, Ohio: Pilgrim Press, 2009. 1-23

“Voicing the Word”

Brown, Teresa L. Fry. *Delivering the Sermon*. Elements of Preaching, ed. O. Wesley Allen, Jr. Minneapolis, MN: Fortress Press, 2008. 29-45

February 16

“Biblical Exegesis for Preaching”

Long, Thomas G. *The Witness of Preaching*. 2nd ed. Louisville, KY: Westminster/J. Knox Press, 2005. 69-98

“Preaching as Theological Interpretation”

Allen, Ronald J. *Interpreting the Gospel: An Introduction to Preaching*. St. Louis, MO: Chalice Press, 1998. 65-81

Sermon Review

- February 23 Preaching Forms and Structures
“Shaping Sermons to Effectively Present the Good News”
 Brooks, Gennifer Benjamin. *Good News Preaching*. Cleveland, Ohio: Pilgrim Press, 2009. 69-87
- “Shaping Sermons to Effectively Present the Good News”**
 Brooks, Gennifer Benjamin. *Good News Preaching*. Cleveland, Ohio: Pilgrim Press, 2009. 88-97
- “Homiletical Conversations about Stories”**
 Mumford, Debra. (see LPTS Preach)
- March 2 **Exegetical papers due**
 Scripture Reading
 Stories Due in Class
- March 9 The Spirit and Connection with Congregation
- “The Rhetoric of the Spirit through Lament and Celebration”**
 Powery, Luke. *Spirit Speech: Lament and Celebration in Preaching*. Nashville, TN: Abingdon Press, 2009, 21-35 and 91-118.
- “Connecting and Contextualizing the Good News Sermon for Your Congregation”**
 Brooks, Gennifer Benjamin. *Good News Preaching*. Cleveland, Ohio: Pilgrim Press, 2009. 59-68
- “Who Do They Think I Am” 47-88**
 Hogan, Lucy Lind, and Robert Reid. *Connecting with the Congregation: Rhetoric and the Art of Preaching*. Nashville, TN: Abingdon Press, 1999.
 Exegetical Papers Returned
- Sermon Review**
- March 16 **Sermon Manuscripts Due**
 Research and Study Week
- March 23 **Sermon Presentations**
- March 30 **Sermon Presentations**
- April 6 Rediscovering Expository Preaching (reading on LPTS Preach)
 Narratory Preaching (1st half of class)
 Preaching and Anxiety
- Exegetical papers due**
Sermon Review

April 13

Personal Story in Preaching

“Personal Illustrations” 141-143

Buttrick, David. *Homiletic: Moves and Structures*. Philadelphia, PA: Fortress Press, 1987).

“The Case for Personal Story” 11-28

Thulin, Richard. *The “I” of the Sermon*. Minneapolis, MN: Fortress Press, 1989.

Prophetic Preaching

“Handicappism” 15-37

“Ageism” 38-61

Smith, Christine. *Preaching as Weeping, Confession, and Resistance: Responses to Radical Evil*. Louisville: Westminster/John Knox Press, 1992.

Exegetical Papers Returned

Sermon Self-evaluations Due

April 21

Preaching Plans

Preaching Practicum

Sermon manuscripts due

April 27

Sermon Presentations

May 4

Sermon Presentations

Sermon Self-Evaluation (7%)

(Due Tuesday, April 13th)

- Watch the mini-DVD of your Hebrew Bible sermon from Basic Preaching class
- Use the same sermon evaluation form that was used to evaluate your sermon, to evaluate yourself (complete every section of the form)

In addition, write a 1-2 page single-spaced narrative that responds to the following questions:

- What did you like most about your sermon?
- What did you like least about your sermon?
- If you were to preach this sermon again, what would you change and why?
- What difference would changing aspects of the sermon make to the delivery and/or reception of the message?
 - Possible changes can include (but are not limited to):
 - Make more eye contact, be more passionate, use more hand and/or body movement, structure sermon different, use more/fewer illustrations, use an outline versus a manuscript (or vice versa), vary rate of speech/volume/tone of voice more, use more/less exegetical material.

Though feedback you received about your sermon will be helpful in this, it is important for you to learn to critically reflect upon your own sermons.

Basic Preaching Story Presentations Feedback

Characterization	Excellent	Good	Fair	Poor
Setting/Staging	Excellent	Good	Fair	Poor
Sequence	Excellent	Good	Fair	Poor
Time/Stance	Excellent	Good	Fair	Poor
Orientation	Excellent	Good	Fair	Poor
Focal Depth	Excellent	Good	Fair	Poor

What were the strengths of the story?

How could story have been improved?

Body (hands, feet, posture), Eye Contact, Facial Expressions, Movement Around Space, Rate of Speech, Emphasis, Phrasing

Story Structure (Did story follow the Homiletical Loop of *Conflict, Complication, Sudden Shift, Unfolding, Good News?*)

Other Comments

Elements of Story

Characterization is the portrayal of a person's qualities which can include their actions, words, responses, physical traits, speech patterns, ways of thinking, shortcomings and strengths.

Setting/Staging responds to the questions: Where is the scene located? What is the significance of this geography or architecture within the word of the narrative? Is the scene delineated in terms of an important time, perhaps in relation to other scenes or in terms of an important day like Passover or Sabbath? Where are the characters located in relation to other character?

Sequence is the order in which action and events occur in the story. Is the order in which the story is told easy for the listeners to follow?

Time/Stance refers to the time and space from which a speaker speaks. For example, you could be lying on your back beneath a pine tree. The stance is fixed though orientation in consciousness may change.

Orientation is what we aim toward, the direction of our intending. For example we may stand in the present but orient toward some place in the past like first century Palestine. Or we could stand in the first century and our orientation would be a looking around the city of Jerusalem to see what we can see.

Focal Depth refers to how far we may be seeing into things and people. If we are looking at other people, we can reach into their thoughts, their feelings and even try to represent the impressions that may crowd their minds.

Guidelines for the Exegetical Papers (20%)

(Due March 2nd and April 6th)

Each student must submit two 5-7 page exegetical paper on one of text options offered (see small group assignment sheet). **These papers are due on March 2nd (Hebrew bible) and April 6th (New Testament).** Students will select text from options provided by instructor. In *The Witness of Preaching*, Thomas Long presents a brief method of exegesis for preaching. Details about what is required in each section are contained in the reading. The reading is posted on the course website. The paper must include each of the following sections:

- I. Getting the Text in View
 - a. **Selecting the text (clearly indicate how you determined which text to use)**
 - i. Why did you select your particular text from among the texts you were given?
 - b. Consider where the text begins and ends (**indicate chapter and verses that will be used for the paper**)
 - c. Establish a reliable translation of the text (indicate which translation of the biblical text you will use, **compare at least three translations of the text to help make your decision or make your own translation. Indicate which translations you used for comparison and why you made your particular choice by citing examples from the three translations you compared**)
- II. Getting Introduced to the Text
 - a. Read the text for basic understanding (**look up important terms and phrases in bible dictionaries, bible encyclopedias, or lexicons**)
 - b. Place the text in its larger context (**determine what is happening in the text surrounding the passage selected for exegetical work and how the selected passage fits within it**)
- III. Attending to the Text
 - a. Listen attentively to the text
 - i. Ask penetrating questions of the text (write in paragraph form rather than list)
 - ii. Examine the text using number 3, 4, 5 or 6 of Long's proposed approaches)
(section III of the paper should be at least 2 pages in length)
- IV. Testing What is Heard in the Text (**pursue at least two of the questions you raised in "Attending to the Text" using extra biblical sources and biblical commentaries**).
 - a. Explore question by the socio-historical/cultural, literary or theological (God in relation to humanity) character of the text
 - b. Explore text in commentaries. (ex. Do commentators address your questions? Are there issues or concerns raised by commentators you did not consider but find intriguing? Are there issues and concerns that commentators ignored that you need to explore elsewhere?)
 - c. "Moving Toward the Sermon:" State the claim of the text upon the hearers and preacher
- V. Sermon Theme

Write a sermon theme that is twelve words or less
(should be a declarative statement)

Sermon Presentations (30%)

Preacher _____ Start Time: _____ Stop Time: _____

Sermon Content Evaluation

Reach/Trim Amount of biblical/exegetical material need to make the sermon understandable to hearers. Before launching into the heart of the sermon, the preacher generally provides background information that hearers need to have more information about the characters/situation being referred to. Just enough exegetical material to illuminate the point/theme of the message.	<hr/> <hr/> <hr/> <hr/> <hr/>
Introduction Arouses interest of the listeners Related to the main point	<hr/> <hr/>
Transitions Are transitions from one part of the sermon to the next smooth and easy for hearers to follow <ul style="list-style-type: none"> • Introduction to the main body • Between parts of the main body • Main body to the conclusion 	<hr/> <hr/> <hr/> <hr/>
Theology Is the theology consistent throughout sermon and easy to understand? Does it reflect the views of faith community being addressed? Does it raise issues or concerns for particular segments of the faith community/larger society?	<hr/> <hr/> <hr/> <hr/>
Language Appropriateness Uses language that lay people can understand and is appropriate for the occasion Sermon given color and life by descriptive speech	<hr/> <hr/> <hr/> <hr/>
Application How is main theme of sermon relevant to lives of hearers? Use concrete examples of how the main theme of sermon makes a difference to the listeners	<hr/> <hr/> <hr/> <hr/>
Conclusion End sermon by issuing a challenge, posing questions, or encouraging celebration all related to the sermons central theme	<hr/> <hr/>
Theme There is one theme only and it is easy for listeners to follow	<hr/> <hr/>

Preacher _____ Start Time: _____ Stop Time: _____

Sermon Delivery Evaluation

Body (hands, feet, posture) Movement in/around Pulpit	<hr/> <hr/> <hr/> <hr/>
Eye Contact Facial Exp.	<hr/> <hr/>
Speech Sermon Flow/Structure Other Comments	Rate variance; use of pause, inflection, stress and phrasing (arrangement of words) <hr/> <hr/> <hr/> <hr/> <hr/> (Circle One) Excellent Good Fair Poor <hr/> <hr/> <hr/> <hr/>

Other Expectations

Mutual Purpose

1. **We need to understand about our conversations in class is that we have a mutual purpose.** Our mutual purpose is open dialog about our understandings of God and how our various understandings of God shape the ways we all live and believe. We want to make sure all voices are heard rather than proving ourselves rights or someone else wrong.
2. Open dialog does not mean that people can say anything. We must never use language that disparages or demeans other people in any way.

Mutual Respect

1. The key to true open dialog is Mutual Respect. If people perceive that others people do not respect them, the conversation disintegrates. Disrespect can be experienced through words and actions (body language). Signs that mutual respect has been violated include name-calling, loud speech/yelling, threats and negative body language (i.e. eye rolling, finger pointing, back turning, etc.).
2. Mutual respectful actions are difficult to perform when we don't respect people because of their opinions or behavior. To actually achieve a level of mutual respect with people whose opinions we view as radical or extreme, we should try to sympathize and even empathize with their points of view.
3. Mutual respect means we don't just appear to be listening to what someone is saying. We are actually listening.

Written Assignments (points will be deducted to improper formatting)

1. All written assignments should be doubled-spaced.
2. All margins should be **1-inch (left, right, top, bottom)**.
3. All ideas and thoughts that are not original should be footnoted. Each footnote should begin a new line, **indented the same as amount as paragraphs. Examples:**

(Book)

Milmon F. Harrison, *Righteous Riches: The Word of Faith Movement in Contemporary African American Religion* (New York: Oxford University Press, 2005), 6.

(Journal Article)

² Audrey Smedley and Brian Smedley, "Race as Biology Is Fiction: Racism as a Social Problem Is Real." *American Psychologist* 60, no. 1 (2005): 17.

(Website)

³Oral Roberts: Celebrating the Life of Oral Roberts: The Man Who Obeyed God.
<http://www.oralroberts.com/oralroberts/> (accessed March 22, 2010).

4. 12 point font.
5. Spell check all assignments before submitting.
6. Do not include a cover page or place papers in folders.
7. Staple pages of exegetical papers together.
8. Include a header or footer with student name, submission date, and page numbers on each page.

Questions are to be posted on LPTS Preach on the Sunday before the class in which the readings will be discussed. All other assignments are due at the beginning of class. **Assignments submitted late will be penalized twenty five percent per day.** The only exceptions for late work being penalized are in **cases of medical emergency or death in the family.** Preaching dates are pre-assigned. If there is a conflict with the preaching date, see instructor at least two weeks prior to preaching date. Except in the event of a catastrophe or emergency, failure to preach on the assigned date will result in a grade of “zero” for that sermon.

Inclusive Language (Adapted from LPTS Student Handbook)

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities.

The way you phrase a message is often as important as the message itself. The practice of using inclusive language is something more than remembering a list of grammatical and stylistic "things to avoid" - it is a commitment thoughtfully to choose words that will make all people feel welcomed. We want to include not exclude. This is particularly important in preaching when we are communicating the Gospel of Jesus Christ. Why bother to avoid gender-specific language?

Traditionally, writers have used masculine identifiers and pronouns to address the idea of the "Universal Singular" - terms like "mankind," "men of faith" "Master" - and so on. For centuries, the patriarchal systems of many societies were reinforced by the use of the masculine pronoun referent "he." Because of the use of masculine language, women were, in the main, considered less than men or simply not considered at all. **If we believe that all people are equal in the eyes of God, our language must reflect this belief.** Our language shapes our culture-and to be systematically denied recognition has a rather disenfranchising effect on all people affected.

Plagiarism (Adapted from LPTS Student Handbook)

Whether you summarize the ideas of others or use direct quotes, you must document the source. Where citations are required, they shall follow the form of the latest edition of Turabian/ Chicago Manual of Style.

In your research papers, you must document any information that is not “universally known” or that you did not know before your investigation of the subject. Any use of information without proper documentation is considered plagiarism. Plagiarism is not only unethical but also illegal. Ignorance is not an excuse.

When a professor judges a student’s work to have been plagiarized, or to be subject to academic dishonesty, the following steps will be taken:

1. The professor and the student will have a consultation in which the exercise in question and the issue of plagiarism or academic dishonesty will be discussed.
2. If it is clearly determined that a student has plagiarized or used dishonest academic methods in preparing an exercise, **the grade for that particular piece will be judged an “F” or numerical grade of zero. Any opportunity to redo the exercise is left to the discretion of the professor.**
3. The professor will promptly notify the Dean about the incident of plagiarism or academic dishonesty. Such notification will be confidential communication among the professor, the Dean, and the student.
4. **Two incidents of plagiarism or academic dishonesty by the same student will be grounds for dismissal from the Seminary.**
5. A Student wishing to appeal the judgment of plagiarism or academic dishonesty may use the established procedures for appealing grades.

February

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

Post Questions (2)
 Post Questions (2), Sermon Review
 Post Questions (3)

March

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Story, Scripture Reading, Exegetical Paper
 Post Questions (3), Sermon Review
 Research and Study, Sermon Manuscript
 Sermon Presentations
 Sermon Presentations

April

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Exegetical Paper, Sermon Review
 Post Questions (4), Sermon Self-Evaluation
 Sermon Manuscript
 Sermon Presentations

May

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Sermon Presentations

Bibliography

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