

Preaching, Black Lives Matter and Pastoral Leadership

Louisville Presbyterian Theological Seminary

January 6-10, 2020

Schlegel 121, 8:30-5:00 p.m.

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DESCRIPTION OF COURSE:

This course will provide Doctor of Ministry students opportunities to develop sermons and leadership skills directly related to matters for blacks lives through engagement with local community activists and organizers, readings about historic movements of resistance, and current readings and video about the black church, preaching and leadership development. Students are required to preach a sermon that addresses an issue relevant to black lives and encourages listeners to engage in active resistance.

Master's level students are eligible to register for this course. Basic Preaching (or permission of the instructor) is a prerequisite. This course fulfills a requirement for the Black Church Studies certificate and concentration.

LEARNING OUTCOMES:

SLO1: Students will demonstrate an advanced (comprehensive, appreciative, and critical) understanding and integration of ministry in relationship to several theological disciplines, including practical theology.

SLO3: Students will be able to identify areas of personal and vocational growth in spiritual awareness by the development of a personal-professional plan for self-care, spiritual nurture, and lifelong learning

REQUIRED READING:



- Platform @ <https://policy.m4bl.org/> (including reading all material linked to platform).

National Urban League

- [Urban League 2019 Executive Summary](#)
- [Urban League 2018 Black and White Index](#)

REQUIRED READING CONTINUED:

- Bloom, J. and W. E. Martin. *Black Against Empire: The History and Politics of the Black Panther Party*. Berkeley, University of California Press. 2013.
- Barber, W. J. and J. Wilson-Hartgrove. *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement*. Boston, Beacon Press. 2016.
- Davis, Reginald F. *The Black Church: Relevant or Irrelevant in the 21st Century*. Macon, Georgia: Smyth & Helwys Publishing. 2013.
- Fluker, Walter Earl. *The Stones that the Builder Rejected: The Development of Ethical Leadership*. New York: Bloomsbury Publishing. 1998.
- Francis, Leah Gunning. *Ferguson & Faith: Sparking Leadership and Awakening Community*. St. Louis: Chalice Press. 2015.
- Gutenson, Charles. *Christians and the Common Good: How Faith Intersects with Public Life*. Ada, MI: Brazos. 2011.
- King, Jr., Martin Luther. *Where Do We Go From Here: Chaos or Community?* Boston, MA: Beacon Press, 1968.
- McMickle, Marvin A. *Pulpit & Politics: Separation of Church and State in the Black Church*. Valley Forge, PA: Judson Press. 2014.
- Warnock, Raphael G. *The Divided Mind of the Black Church: Theology, Piety & Public Witness*. New York: New York University Press. 2013.
- West, Cornel. *Black Prophetic Fire*. Boston: Beacon Press. 2014.

REQUIRED VIEWING:

1. Alicia Garza. [RadTalk.#LawForBlackLives Conference](#). August 1, 2015. Web.
2. Umi Selah. [RadTalk.#LawForBlackLives Conference](#). August 1, 2015. Web.
3. Alicia Garza, Patrisse Cullors, Rev. Sekou, et. al. [“The State of Our Movements.”](#) #LawForBlackLives Conference. August 1, 2015. Web.
4. Janaya Khan. <https://www.facebook.com/search/top/?q=fusion%20media%20network>. “Abolish the police.”

MEANS OF ASSESSMENT/ASSIGNMENTS:

Assignment 1: Sign-up to lead book discussion

Due: December 13, 2019

Note: click the link below to sign up to lead a book discussion in class. Each person will present on a different book. Sign up soon to get the book you would like most to engage.

[Google Doc Link](#)

Assignment 2: Do the required viewing and reading

DUE: First Day of class

- Read at least the introduction and first two chapters of each book on the required reading list
- Complete all of the required viewing

Assignment 3: Reflection Paper

Due: December 27, 2019

Read the entire Matters for Black Lives Platform on <https://policy.m4bl.org/> (including material linked to platform). Write a 3-4 page reflection paper that responds to the following questions:

- What is the purpose of the platform?
- Which two demands do you resonate with most and why? Summarize the two platform demands with which you resonated by providing an overview of the problems, solutions, ideas with which you agree most and least. (20%)

Assignment 4: Interview community organizers/activists

Due: January 3, 2020

The student will write a 2-3 page double-spaced paper summarizing their interviews with 2 or 3 organizers or activists in their immediate community. (Examples, local chapters of Black Lives Matters, Mothers against Gun Violence, Mothers against Drunk Driving, etc.)

1. What has been the most frustrating aspect of organizing/or advocating in your community?
2. What are the existing systems that prevent you from fulfilling your vision of what your community should be?
3. How would you like churches to support you in your work? (20%)

Assignment 5: Book Discussions

Due: In class

Each student will lead a discussion on a required text book during class. Sign-ups for will occur on-line before the beginning of class. (20%). One hour will be allowed for each presentation.

Discussions should help class respond to the following questions:

1. What are the central issues/concerns being addressed in the book?
2. What are the writer's main points?
3. Do you agree with the main points the writer is making? Why or why not?

4. Can you integrate any of the writer's main points into your ministry? If so, how? If not, why not?

Assignment 6: Sermon Presentations

Due: In class

Each student will preach one 15-20 minute sermon related to Matters for Black Lives. The student can choose a text of their choice. Though there is no exegetical paper due, the expectation is that each student will exegete the text of his/her/their choice well and make the connections between the biblical text and the contemporary situations and circumstances of Black lives. Along with the sermon, each student must submit a manuscript or outline of the sermon along with details about the preaching context, occasion, and hearers.

(40%)

Sermon Content Evaluation

Preacher _____

<p>Reach/Trim Amount of biblical/exegetical material need to make the sermon understandable to hearers. Just enough exegetical material to illuminate the point/theme of the message. Interprets scripture critically and imaginatively (slo1).</p> <hr/> <hr/>
<p>Introduction Arouses interest of the listeners and is related directly to the theme</p> <hr/> <hr/>
<p>Transitions Are transitions from one part of the sermon to the next smooth and easy for hearers to follow • Introduction to the main body • Between parts of the main body • Main body to the conclusion</p> <hr/> <hr/>
<p>Theology Is the theology consistent throughout sermon and easy to understand? Does it reflect the views of faith community being addressed? Does preacher demonstrate understanding of multiple theological perspectives (historical and contemporary)? (slo3) Is preacher able to clearly articulate what she/he believes? (slo15)</p> <hr/> <hr/>
<p>Language Appropriateness Uses language that lay people can understand and is appropriate for the occasion. Sermon given color and life by descriptive speech.</p> <hr/> <hr/>
<p>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. Does student demonstrate consciousness of multiple forms of oppression and injustice? (slo7)</p> <hr/> <hr/>
<p>Conclusion End sermon by issuing a challenge, posing questions, or encouraging celebration all related to the sermons central theme</p> <hr/> <hr/>
<p>Theme There is one theme only and it is easy for listeners to follow</p> <hr/> <hr/>

Preacher _____ Start Time: _____ Stop Time: _____

Sermon Delivery Evaluation

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

BIBLIOGRAPHY:

- Andrews, Dale P. and Robert L. Smith, Jr. *Black Practical Theology*. Waco, TX: Baylor University Press. 2015.
- Bond, Adam L. *The Imposing Preacher: Samuel DeWitt Proctor and Black Public Faith*. Minneapolis, MN: Fortress Press. 2013.
- Davis, Reginald F. *The Black Church: Relevant or Irrelevant in the 21st Century*. Macon, Georgia: Smyth & Helwys Publishing. 2013.
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- Hollenbach, David. *The Global Face of Public Faith: Politics, Human Rights, and Christian Ethic*. Washington, D.C.: Georgetown University Press. 2003.
- Langford, Catherine L. and Montene Speight. "#BlackLivesMatter: Epistemic Positioning, Challenges, and Possibilities." *Journal of Contemporary Rhetoric* 5, no. ¾ (2015): 78-89.
- McMickle, Marvin A. *Pulpit & Politics: Separation of Church and State in the Black Church*. Valley Forge, PA: Judson Press. 2014.
- Salvatierra, Alexia *Faith-Rooted Organizing: Mobilizing the Church in Service to the World*. Downers Grove, IL: InterVarsity Press. 2014
- Warnock, Raphael G. *The Divided Mind of the Black Church: Theology, Piety & Public Witness*. New York: New York University Press. 2013.
- West, Cornel. *Black Prophetic Fire*. Boston: Beacon Press. 2014.
- Young III, Josiah Ulysses. "Do Black Lives Matter to "God"?" *Black Theology: An International Journal* 13, no. 3 (October 27, 2015): 210-218. Accessed August 15, 2016.
<http://dx.doi.org/10.1179/1476994815Z.00000000058>

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).

1. 12 point font.
2. Spell check all assignments before submitting.
3. Do not include a cover page or place papers in folders.
4. Staple pages of exegetical papers together.
5. 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.

King Jr., Martin Luther. *Where Do We Go from Here : Chaos or Community?* Boston: Beacon Press, 1968.