

MNST 5212 INTRODUCTION TO PREACHING
Spring semester 2010
Tuesday and Thursday 1:30 – 3:00 p.m.
N-25 and Isaacson Chapel

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In this course, you will learn the fundamentals of theology of preaching and how to move from text to sermon, how to construct a sermon, and how to practice these skills in a laboratory experience. The two sermons preached in this course are expository.

Learning Outcomes addressed in this course:

1. living and working under Scripture's authority by knowing the Bible in its original languages and engaging responsibly in the interpretation and application of its teaching.
2. understanding of cultures in order to live and present the Gospel effectively.
3. communicating effectively through spoken and written media.
4. developing a clear pastoral identity.
5. being able to plan and lead worship, administer the sacraments, pray, and conduct various types of special services.

Course Requirements:

1. All reading assignments as indicated on the schedule.
2. For four class sessions, you will write a 350-500 word essay, double-space typed, in response to questions pertaining to a sermon/article that is part of the reading assignment. There are eleven different sermons/readings with questions in the reading schedule; you may choose any four. Each essay will be accepted only on or before the day for which it was assigned.
3. A 400-500 word essay in response to the March 3 Palmquist Lectures on Preaching. What was Dr. Satterlee's thesis, and what impact, if any, will it have on your preaching? This essay is due the week of April 5.
4. A one or two sentence theology of preaching, composed during the first class session.
5. One in-class personal narrative
6. Two preached sermons on assigned texts. Both will be recorded (you supply the VHS tape or DVD). The sermon assignments include written materials described later in the syllabus.
7. An appointment with the professor to review your videotaped presentation. A sign-up sheet will be posted on the professor's office door. Those needing extra help may be required to have a second appointment with the professor. You may make your appointment after your personal narrative (see #3) or after your first sermon.
8. Regular and constructive participation in discussions and group learning exercises. Absences and tardiness will count against your grade.

North Park Theological Seminary provides services for students with documented disabilities to ensure equal access to programs, services, facilities and activities. Students with a disability who believe they may need accommodation in this class are encouraged to contact Seminary Academic Services as soon as possible. If desired or necessary, discussion pertaining to documentation and accommodation can take place at another suitable location or by telephone. For information regarding the Americans with Disabilities Act Services is found in the Student Academic Handbook.

Texts for the Course

Required:

Fred Craddock, *Preaching* (Abingdon Press, 1990, ISBN 0687336 481)

Richard Lischer, editor, *The Company of Preachers: Wisdom of Preaching, Augustine to the Present*. (Grand Rapids: Eerdmans, 2002, ISBN 0 8028 4609 2)

Recommended:

Elizabeth Achtemeier, *Preaching from the Old Testament* (John Knox Press, 1989, ISBN 0664250 424)

Thomas Long, *Preaching and the Literary Forms of the Bible* (Fortress Press, 1990, ISBN 0 80006 23134)

Paul Scott Wilson, *The Practice of Preaching* (Nashville: Abingdon Press, 1995, ISBN 0-687-19506)

Also on reserve in the university library:

Packet of reserve readings

Clyde Fant, editor, *Twenty Centuries of Great Preaching* (Volumes I, II, VI, XIII)

David Hunter and Edwina Hunter, editors, *And Blessed is She* (San Francisco: Harper & Row, 1990, ISBN 0-06-062335-7)

Jung Young Lee, *Korean Preaching* (Nashville: Abingdon Press, 1997, ISBN 0687 00442-X)

Henry Mitchell, *Black Preaching: the Recovery of a Powerful Art*

Carol Norén, *The Woman in the Pulpit* (Nashville: Abingdon Press, 1991, ISBN 0-687-45893-5)

Christine Smith, *Preaching as Weeping, Confession, and Resistance*

Barbara Brown Taylor, *Bread of Angels* (Cambridge/Boston: Cowley Publications, 1997, ISBN 1 56101-142-8)

Journals for preachers, available at the library:

Homiletic

Interpretation

The Living Pulpit

Pulpit Resource

World and World

Preaching

General Notes on the Course

Your first, brief presentation

You must bring a good quality VHS cassette or other appropriate medium (to be discussed in class) with your name marked on it to the class sessions when you do the personal narrative. This will be used to record all your oral presentations to the class. During the second (and possibly third) class session you will present a brief narrative about a piece of religious music (hymn, song, recording, etc.) that has made an impact on your life. This exercise will help us get better acquainted, accustomed to speaking before a group, and into the mode of bearing witness to someone/something outside ourselves. It will also provide a baseline sample of your speech. Tell the class your name, identify the music, and explain what difference it made in your life. This is not to be a mini-lecture. Your narrative should be 5-6 minutes long. You may use notes but not a manuscript to present it.

The Day You Preach

Because this is an introductory course, and some of you have never preached before, your first sermon may be preached from a manuscript, if you wish. ***The second sermon may be preached from notes of up to 1/3 the sermon length, but not from a manuscript.*** *Violation of this rule will result in a substantial lowering of your grade for the course.* Put the word count for both your notes and your sermon manuscript at the top of the first page (click on 'tools' and then 'word count' to get the number). Failure to include the word count will also lower your grade. The sermon manuscript should be typed. If you work with any Bible translation other than the New Revised Standard Version, identify which version and explain your reason for using it.

Written Work Submitted the Day You Preach

- The sermon manuscript
- Whatever notes you took into the pulpit
- Your exegesis worksheet, which will be a minimum of 3 typed pages.

You will submit a manuscript for the second sermon even though you will be preaching from notes.) Do not submit photocopies of pages from commentaries. You must use the exegesis worksheet distributed in class as the outline for your work, and indicate throughout what questions you are addressing. Use the sample completed exegesis as a guideline. Do not submit material on the general background and authorship of the book unless this information is crucial for understanding the text. Answer these two key questions at the end of your work:

1. What is the purpose of this text, i.e., what is it trying to do?
2. What is the thesis of your sermon? (This should be expressed in just one or two declarative sentences.)

List at least four different sources you used in your research and identify the publishing

house and year of publication. These should be drawn from more than one publishing house or theological viewpoint (for example, not all Zondervan Press or all Orbis Books). Do not count different translations of the Bible as resources.

Any quotations or near-quotations from resource materials you used must be in quotation marks (if a quotation), and credited to the source from which it was taken. If you use anyone else's writing, preaching, or thinking in the sermon, you must indicate the exact length of the material you are using as well as its source.

The written work must be submitted during class time on the day you preach. Work submitted late will be penalized incrementally for each 24-hour period it is late.

Other matters that matter

1. You are expected to read the "Statement of Inclusive Language" in *The North Park Theological Student Handbook* and use it to guide your written work, preaching, and discussion in this course.
2. Food is not to be consumed in the classroom or Isaacson Chapel. Beverages may be brought into the classroom but not into the chapel. You may, however, have a glass of water in the pulpit when you are preaching.
3. Baseball caps, hats, bandanas or other head-covering will not be worn in the classroom or chapel unless you are currently undergoing chemotherapy.
4. If you are late for class when it is meeting in Isaacson Chapel, do not come in the side door. Instead, come in from the outside entrance at the east end of the chapel. Knock gently if the door is locked.

Getting Started

Your first sermon should be based on one of the following New Testament texts, all of which are upcoming lectionary texts. The Sunday each 'comes up' is in parentheses, but that doesn't mean you may preach on the text *only* on that day of the year. You should, however, pay attention to the Sunday in the church year if it is a major feast, such as Easter or Pentecost; among other things, the occasion will suggest the direction the sermon and rest of worship should take. If a pericope is quite long, your sermon may be primarily on just a portion of the passage, if you wish.

Luke 13:1-9 (March 7, 3rd Sunday in Lent)
 Luke 15:1-2, 11b-32 (March 14, 4th Sunday in Lent)
 Luke 24:1-12 (April 4, Easter Sunday)
 John 12:1-8 (March 21, 4th Sunday in Lent)
 John 21:1-19 (April 18)
 1 Corinthians 15:19-26 (April 4, Easter Sunday)
 2 Corinthians 5:16-21 (March 14, 4th Sunday in Lent)
 Philippians 2:5-11 (March 28, Passion/Palm Sunday)
 Philippians 3:4b-14 (March 21, 5th Sunday in Lent)
 Revelation 21:1-6 (May 2)

Your second sermon should be based on one of the following Old Testament texts, all of

which are upcoming lectionary texts. Again, if the pericope is unduly long, your sermon may focus on a portion of the passage, if you wish.

Genesis 15:1-12, 17-18 (February 28, 2nd Sunday in Lent)

Joshua 5:9-12 (March 14, 4th Sunday in Lent)

1 Kings 17:8-24 (June 6)

1 Kings 19: 1-15a (June 20)

1 Kings 21:1-21a (June 13)

Psalms 23 (April 25)

Psalms 27 (February 28, 2nd Sunday in Lent)

Psalms 150 (April 11)

Isaiah 50:4-9a (March 28, Passion/Palm Sunday)

Isaiah 55:1-9 (March 7, 3rd Sunday in Lent)

And Remember. . . .

Preaching in a practicum situation is different from preaching in a local church, but you are nevertheless proclaiming the Gospel to people with real needs. Try not to use too much technical, in-house language that would be unintelligible to people without a seminary education. Each sermon should be 12-15 minutes long. All sermons for this course must be ‘first run’ material, not something you have prepared and delivered in another context or submitted for another course. You may wish to refine and polish the sermon after preaching it to the class, for use in a local church.

When you are listening to others preach, be an active listener and a thoughtful critic. Emphasize what the preacher did well, identifying his or her strengths. We are, after all, laying the foundation for one another’s future pulpit ministry, and ‘equipping the saints.’ There will be in-class discussion of each sermon, and you will fill out a simple peer evaluation form. In order to minimize the stressfulness of the situation for the preacher, you are asked not to fill out the peer evaluation form until after the preacher has completed the sermon and sat down. The forms will be given to the preacher at the very end of the class session, after all preachers for the day have done their presentations.

Schedule for the Semester

Week of February 1

Introduction to the course, bibliography, review syllabus

Discussion of what preaching means and what it does

Presentation on theology of preaching

Development of one-sentence theologies of preaching

Read: *The Practice of Preaching*, chapters 1-3

Week of February 8

Theology and biblical interpretation

Read: *The Company of Preachers*, pp 69-82 (Richard Baxter and Jarena Lee); 169-181

(Augustine), 238-264 (Katharine Doob Sakenfeld, Justo Gonzalez and Catherine G.

Gonzalez); *Preaching* pp 13-65, 84-150; Samuel D. Proctor, “The Pastor as Teacher” in

We Have This Ministry, pp 13-30 (also in folder of readings on reserve in library)
Due: essay addressing the following questions: How does Proctor's understanding of the preaching vocation differ from Baxter's and Lee's, and how is it the same? Which of Proctor's concerns are peculiar to the late 20th and early 21st centuries?

Week of February 15

Presentation of in-class personal narratives

Meet in Isaacson Chapel

Read: Charles Grandison Finney, "Preaching for Conversion" in *The Company of Preachers*, pp 132-141; *The Practice of Preaching*, chapters 4-5; Roberto Escamilla, "Invitational Preaching in the Twenty-First Century: Preaching for a Response" in *Come to the Feast: Invitational Evangelism* pp 41-61 (in the folder on reserve in the library)

Due: essay discussing the following: Both Finney and Escamilla are concerned with sermon structure and method. Both state that the preacher should take into account the culture of the listeners. What terms and emphases does Escamilla use instead of 'conversion' and 'sinners?' Imagine how Finney and Escamilla would critique each other's methods.

Week of February 22

Theology and biblical interpretation

Read: *The Company of Preachers* pp 115-131 (Luther, Edwards, Wesley); *The Practice of Preaching*, chapters 6-8, *Twenty Centuries of Great Preaching* Vol. I, pp 123-125 (Augustine. In the folder on reserve in the library)

Due: Essay addressing the following: What issues concerning baptism does Augustine address? To what extent are they still issues? How would this proclamation be received in your church, and why?

Week of March 1

Getting started on the sermon

Read: *Preaching* pp 170-193; *The Practice of Preaching*, chapter 9; *The Company of Preachers*, 149-155 (Henry Mitchell); *Twenty Centuries of Great Preaching* Vol. II, pp 12-18 (Luther. In the folder on reserve in the library)

Recommended reading: *Black Preaching: The Recovery of a Powerful Art*

Due: essay discussing the following: What does Luther draw from the text, and what interpretive method does he use? He contrasts his German listeners unfavorably with Turks, Spaniards, Italians, etc. How does his bluntness compare with Tony Campolo's bluntness, and how would you evaluate it?

March 3

Palmquist Lectures – attendance required

Week of March 8 - spring break - no class

Week of March 15

Shaping the sermon

Read: *Preaching* pp 210-222; *The Practice of Preaching*, chapters 10-11; Barbara

Brown Taylor, "I'm Sorry, I Don't Dance" (in folder on reserve in the library); Carol Noren, *The Woman in the Pulpit* pp 115-140

Watch: Barbara Brown Taylor video in the *Great Preachers* series (on reserve in the library)

Due: essay discussing the following: How does Barbara Brown Taylor's syntax and use of metaphors reflect or contradict Norén's observations about the way women preachers use language in the North American religious culture? What internal clues to the preacher's age (or the era in which they wrote/preached) do you find in the sermon and chapter?

Week of March 22

Illustrations and quotations – and possibly preaching lab on Thursday

Your congregation and you; learning to speak the language

Quiz on the Lund lectures

Read: *The Practice of Preaching*, chapters 12-13; handouts distributed for class session, plus photocopy by Joyce Meyer, "Joy Keeper #3: Be Uncomplicated" in *Seven Things That Steal Your Joy*, or watch Joyce Meyer's ½ program on channel 38, Sunday at 5:30 p.m.

Due: essay addressing the following: what texts are used in Meyer's presentation, how are they used, and what level of biblical literacy does she assume among her readers/listeners? Does she convince you of her thesis? What clues there are to the preacher's denomination and educational level?

Week of March 29

Preaching Labs

Read: *The Company of Preachers*, pp 443-459 (Geoffrey Wainwright, William Willimon, Charles Campbell); LaTaunya M. Bynum, "The Church: The Family of God" in *And Blessed Is She* (in folder on reserve at the library)

Due: essay on Wainwright article addressing the following: What is the relationship between preaching and worship for Wainwright? How would Wainwright's 'four characteristics' improve or detract from preaching at the church where you usually worship?

Week of April 5

Preaching labs

Read: Jung Young Lee, *Korean Preaching*, pp 92-114.

Due: essay on Lee reading. If you are familiar with the Korean-American church, do you agree with his assessment of the preacher in Korean-American churches? If you are not familiar with it, describe Lee's assessment with a Korean-American student or faculty member, and discuss their take on it. How does the Korean-American preacher's authority compare with the authority of the preacher in another denomination or culture with which you are familiar?

Week of April 12

Preaching labs

Read: Arthur John Gossip, "But When Tumbles In, What Then? From *Twenty Centuries*

of *Great Preaching*, Vol. VIII (in the folder on reserve in the library)

Due: essay addressing the following: What are some of the images does Gossip use to portray grief, and what illustrations are given to evoke hope? In what ways, if any, do funerals in our culture manifest Gossip's assertion that most Christians are entirely unchristian in their thoughts of death?

Week of April 19

Preaching labs

Week of April 26

Preaching labs

Read: Charles Haddon Spurgeon, "India's Ills and England's Sorrows" from *Twenty Centuries of Great Preaching*, Vol. VI (in the folder on reserve at the library)

Due: one-page essay addressing the following: What social issues does Spurgeon address, and how would you characterize his interpretation of the text? Do you think the preacher uses an effective, convincing method to address the issues? Why or why not?

Week of May 3

Preaching labs

View: Joel Osteen videotape (on reserve in the library)

Due: essay addressing the following: The tape shows a portion of a worship service at Osteen's church. All we have are the 'confession of faith' and the sermon itself. Discuss the theology of the confession of faith, in which people hold their Bibles. How would you characterize Osteen's christology, and how would you account for his enormous appeal to those who attend his church and watch him on television?

Week of May 12

Preaching labs, if needed