

MNST 5212 INTRODUCTION TO PREACHING**June 7 – 18, 2010****Dr. Carol M. Norén, professor**

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 five 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. List word count at the end of the essay. There are eleven different sermons/readings with questions in the reading schedule; you may choose any five. Each essay will be accepted only on or before the day for which it was assigned.
3. A one or two sentence theology of preaching, composed during the first class session.
4. One in-class personal narrative.
5. Two preached sermons on assigned texts. Both will be videotaped (you supply the VHS tape or DVD). The sermon assignments include written materials described later in the syllabus.
6. 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.
7. 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. Further 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)

Other briefer readings on reserve at Brandel Library

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)

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

Web sites you may find helpful:

www.desperatepreacher.com

www.lectionary.org

www.logosproductions.com

www.preaching.com

www.PrepareTheWord.com

www.rockites.net/~spirit/sermon.html

www.sermon.central.com

www.sermons.com
www.textweek.com

General Notes on the Course

Your first, brief presentation

Work for the course must be submitted as hard copies, not email attachments. It should be 12-point Times New Roman font. List your box number and the word count on every assignment.

You must bring a good quality VHS cassette or DVD with your name marked on it to class sessions when you do the personal narrative. This cassette will be used to record all your oral presentations to the class. During the first or second class session you will present a brief narrative about a piece of religious music (hymn, song, recording, etc.) that has made a significant 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 event, and explain what difference it made in your life. A DVD player and piano will be available for your use, if you wish, though you will not play the entire piece of music. This is not to be a mini-lecture. Your narrative should be 6-8 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, or unless it is an official part of the religious tradition to which you belong, e.g., a yarmulke.
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.

A list of texts will follow

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.

A list of texts will follow

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 Course

Day One

Introduction to the course, bibliography, review syllabus
 Discussion of what is good preaching means and viewing of videos
 Presentation on theology of preaching
 Development of one-sentence theologies of preaching
 Theology and biblical interpretation

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

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?

Day Two

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); *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 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.

OR

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?

Day Three

Getting started on the sermon and shaping 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); *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: 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?

OR

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? Do Taylor’s language and delivery make it easier or more difficult for you to get her point, and why?

Day Four

Illustrations and quotations AND Your congregation and you; learning to speak the language

Your congregation and you; learning to speak the language

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?

DAY FIVE

Preaching in the Context of Worship AND Preaching Lab

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 Bynum sermon addressing the following: Does Bynum's discussion of the church as a family reflect the household configurations represented in the congregation you know best? Is 'family' a good metaphor for the kind of church she envisions, or might another image serve her purpose better?

DAY SIX

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?

DAY SEVEN

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? Do you agree with his comment that most Christians are entirely unchristian in their thoughts of death? Why or why not?

DAY EIGHT

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)

View: Joel Osteen videotape (on reserve in 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?

OR

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?