

**School of Theology and Ministry
Seattle University
Spring Quarter, 2013**

STMA 551-01 Preaching the Word: Advanced (3 credits)

Hunthausen Hall 100
Tuesdays, 1:30 – 4:20 p.m.

The Rev. Judith M. McDaniel, Ph.D.
Office: Hunthausen #219
Office hours: Tues., 12 – 1:20 p.m.

Required texts:

The Bible, in English: One word-for-word translation of your choice and one thought-for-thought translation of your choice

The Bible in Hebrew and/or Greek or an interlinear based on either Eberhard Nestle, Erwin Nestle, and Kurt Aland, “Novum Testamentum Graece,” 27th ed. (Stuttgart: Deutsche Bibelstiftung, 1993) or the third corrected edition of the “Greek New Testament, ed. Kurt Aland, Matthew Black, Carol M. Martini, Bruce M. Metzger, and Allen Wikgren (London: United Bible Societies)

Kairos Preaching : Speaking Gospel to the Situation, David Schnasa Jacobsen & Robert Allen Kelly

Preaching from Memory to Hope, Thomas G. Long

SuperCopy Course Reader – BE SURE YOU HAVE YOUR COURSE PACKET WITH YOU ON THE 1ST DAY OF CLASS

Additional requirement: DVD-RW

Recommended, available in the library:

Concise Encyclopedia of Preaching, ed. Wm. H. Willimon & Richard Lischer

Reference available in the library:

Greek for Preachers, Joseph M. Webb & Robert Kysar

The Analytical Greek Lexicon, ed. Wesley J. Perschbacher

Course Objectives

1. To preach sermons that are biblically centered and theologically sound.
2. To produce sermons whose message is focused and whose composition is organized in such a way as to aid the listening ear.

Course Outcomes

1. An awareness of the importance of sermon structure.
2. Practiced experience in the following skills:
 - a. Hermeneutical skills = interpretive faithfulness
 - b. Theological skills = proclamation of the gospel
 - c. Pastoral skills = contextual awareness
 - d. Rhetorical skills – cognizance of the interrelationship of form and content
 - e. Personal skills = ethos
3. A developing, personal theology of preaching.
4. Ability to reflect theologically on the central themes of the Christian Tradition.
5. Ability to inform ecclesial leadership with theology.
6. Ability to articulate one’s relationship with God, as it is informed by theological reflection in one’s social context.

Course Actions

Written Assignments: –

Two sermons – For #1, the lections should be for an upcoming Sunday of your choice. A fully written text, outline, & self-evaluation are required, plus Hebrew or Greek photocopy of any biblical text used in the sermon. Photocopies in original language, with key words highlighted, to be distributed to class members the day you preach.

For #2, use a context [#3 - #7] from Kairos Preaching or Seattle University’s Gates Foundation Initiative – Faith and Family Homelessness - as a context. If the latter, you will need to create your own commonplaces and implications. In either case, be prepared to discuss how the commonplaces and implications informed your design of the sermon. Once again, a fully written text, outline, & self-evaluation are required, plus Hebrew or Greek photocopy of any biblical text used in the sermon. Photocopies in original language, with key words highlighted, to be distributed to class members the day you preach.

Paper, “Critical Analysis of Publicly Delivered Sermon,” due May 14.

Book review

Evaluation:

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| 10% | participation - faithful attendance sermon feedback & reflection discussion of required readings |
| 15% | Book review leadership |
| 15% | Critical Analysis paper |
| 60% | Sermons |

SCHEDULE

- April 2 Introduction to course.
- April 9 Reading for general discussion: *Concise Encyclopedia of Preaching*, “Exegesis,” pp. 122-127; “Hermeneutics,” pp. 175-182; “Inductive Preaching,” pp. 270-272; “Expository Preaching,” pp. 130-132; & “Topical Preaching,” pp. 492-493.
- Discussion of Long led by
- Calendar preferences with lections due.
- April 16 First Series of Sermons begins:
Sermon 1)
Sermon 2)
Sermon 3)
Reading for discussion: *Concise Encyclopedia of Preaching*, “Introductions and Conclusions,” pp. 272-274, “Augustine of Hippo,” pp. 19-22; “Rhetoric,” pp. 409-416.
- April 23 Sermon 4)
Sermon 5)
Sermon 6)
Reading for discussion: *Concise*, “Arts and Preaching,” pp. 16-19; “Drama,” pp. 108-110; and “Imagination,” pp. 266-269.
- April 30 Sermon 7)
Sermon 8)
Sermon 9)
Reading for discussion: *Concise*, “Spirituality of the Preacher,” pp. 448-449; “Teaching and Preaching,” pp. 467-469; “Theology of Preaching,” pp. 477-482.
- May 7 Discussion of *Kairos Preaching* led by
- May 14 “Critical Analysis of Publicly Delivered Sermon” papers due.
Second series of sermons begins.
Sermon 1)
- May 21 Sermon 2)
Sermon 3)
Sermon 4)

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| May 28 | Sermon 5) Sermon 6) Sermon 7) |
| June 4 | Sermon 8) Sermon 9) |

A Word about Feedback
From Peers and Professor

To avoid objectives measured by subjective values
(i.e., How will we know a student has achieved the Objectives?)

1. Can the preacher's thesis be written in a simple, declarative sentence?
2. Are the preacher's thoughts organized?
3. Are those thoughts communicated to the listening ear, not the reading eye? N.B. The eye can return, go back to trace the logic of your argument. The ear cannot.
4. Is the preacher's argument faithful to the theology of this particular text?
5. Is the issue raised answered by this text? (i.e., Don't run to Matthew to provide an answer to a Markan issue.)
6. How well does the preacher read and respond to the culture of his/her parish community?

For further reflection:

1. Who determines what aids the listening ear?
Aristotle, Quintilian, Cicero, St. Augustine
2. Who determines what is biblically/theologically sound?
Careful exegesis supported by research into scholarly volumes underlies what the preacher has to say. (We don't want exegesis to be equated with the words of the sermon. The sermon's words are second order reflection on the results of exegesis.)