

CL 336 – PREACHING
UNITED THEOLOGICAL SEMINARY OF THE TWIN CITIES
Schedule – Tuesday, 8:15 – 11:30
Fall, 2010

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COURSE DESCRIPTION

This course will be an introduction to the ministry of preaching. Attention will be given to the content and theology of the sermon, and to the presence and leadership of the preacher. A variety of issues will be explored:

- The centrality and authority of biblical texts;
- Lectionary preaching
- Sermonic form and style
- The social dimensions of a preaching ministry
- Preaching as the work of the whole community
- Embodied presence in preaching
- Preaching difficult social issues

Sermons will be shared in class.

COURSE GOALS:

- Given a specific biblical or cultural text and a specific listening community, each preacher will compose and deliver a well crafted sermon that engages community members in discovering new spiritual or faith meaning in their lives, deeper theological awareness, and a greater understanding of the world in which we live
- After experiencing a colleague's sermon, each preacher will critique the sermon in substantive and constructive ways that enable the colleague to improve as a preacher. Preachers will critique each other's sermons utilizing key principles from contemporary homiletical theory
- After each round of individual sermons that are preached in class, preachers in the class will be able to articulate at least 15 things that they learned from the preaching process that will serve as guidelines for their future sermons
- The student will identify her or himself as a preacher and will be able to articulate his/her gifts and growing edges as a preacher as the course progresses
- The student will preach a sermon that clearly speaks about a complex social issue of our day (eco-justice and the world community) and that integrates into the sermon social analysis of the issue, solid biblical insights related to the issue, and a theological understanding of the issue.
- The student will be able to identify some of the distinct aspects

- of Black Preaching and name some of the insights she/he has gained from Black Preaching and how those insights might inform the style and content of her/his own preaching
- The substance and content of the student's sermons will explicitly reflect a systemic understanding of the social and ecological worlds in which preaching takes place
- The student will be able to analyze in writing the forms and movements of other preacher's sermons, informed by class discussions and lecture material about contemporary homiletical theory

TEXTBOOKS

These required texts are to be read by all class participants:

- Ronald Allen. *Patterns of Preaching: A Sermon Sampler*. Chalice Press, 1998.
- Henry Mitchell. *Celebration & Experience in Preaching*. Abingdon Press, 1990.
- Thomas G. Long. *The Witness of Preaching*. Westminster John Knox Press, 2005.
- Barbara Brown Taylor. *The Preaching Life*. Cowley Publications, 1993.
- Sondra B. Willobee. *The Write Stuff: Crafting Sermons that Capture And Convince*. Westminster John Knox Press, 2009.

Then choose one of these two books in preparation for small group discussion outside of class:

- Jana Childers, editor. *Birthing the Sermon: Women Preachers on the Creative Process*. Chalice Press, 2001.
- OR**
- Cleophus J. LaRue, editor. *Power In The Pulpit*. Westminster John Knox Press, 2002.

In preparation for Session VII, Social and Pastoral Dimensions of Preaching, choose either:

- James Harris. *Preaching Liberation*. Fortress Press, 1995.
(on reserve)
- OR**
- William F. Schulz. *Transforming Words*. Skinner House, 1994.
(out of print - on reserve)
- OR**
- Christine M. Smith. *Preaching as Weeping, Confession and Resistance*. Westminster John Knox Press, 1992.
- OR**

Charles L. Campbell. *The Word Before The Powers*. Westminster John Knox Press, 2002.

OR

Christine M. Smith. *Preaching Justice*. United Church Press, 1998.

In preparation for the third sermon, please read:

A book of your choice from the Eco-Justice Bibliography provided. Please visit this web site <http://www.eco-justice.org/default.asp> and take a look at all the resources, and scroll down to the article entitled "Three Layers of Environmental Preaching"

Suggested reading On Reserve for group sermon:

Mark William Radecke. *In Many and Various Ways: Explorations in Sermonic Form*. C.S.S. Publishing, 1985.

Supplemental Reading: On Reserve

Mike Graves. *The Sermon as Symphony*. Judson Press, 1997.
Richard A. Jensen. *Envisioning the Word: The Use of Visual Images in Preaching*. Fortress Press, 2005.

COURSE REQUIREMENTS

1. Three individually delivered sermons.

Sermon #1 is to be **five minutes in length**. The assigned text is John 20:19-31. This is to be preached with three or four other students in the class at a location and time of your choosing. In Session III you are to turn in a one-page reflection sheet focusing on two key questions:

1. From this experience, what new insight did you gain about preaching in general; and
2. What specific thing did you discover about yourself as preacher?

Here are the questions your small group is to use in discussing each sermon:

What did you appreciate about the preacher's presence and style?
What moment in the sermon was most effective? Why?
What was the sermon about? What did the sermon do?
How is the sermon relevant to the personal and social needs of our time?
What new biblical or theological insight did you gain from listening to the sermon?
What two things would you change?

Each person needs to name at least two things you appreciated about the sermon and two things you would suggest; the rest of the questions should flow like a conversation rather than everyone needing to answer each question.

Sermon #2 is to be **ten to twelve minutes in length**. The text is a text of your choosing from the Old Testament. This is to be preached in class in **Sessions V, VI**, and one sermon in **Session VII**. This sermon will be video taped. You are to watch the video tape and turn in a half page of reflection notes on what surprised you in the review of your own preaching. This is to be turned in one week after you preach.

30% of class grade

Sermon #3 is to be **twelve minutes in length**. The text is a text from the New Testament. The social/pastoral issue to be addressed is “**Eco-Justice and The World Community**.” This is to be preached in class on **Sessions IX, X, and XI**. This sermon will be video taped. You are to watch the video tape and turn in a half page of reflection notes on what you feel you need to work on for your preaching to be more effective. This is to be turned in one week after you preach.

30% of class grade

Note:

You will turn in a manuscript of Sermon #2 and #3 on Friday at 5:00 p.m. before you preach on Tuesday morning. You are free to change the sermon up until the time you preach. If the changes are significant, please bring an updated manuscript on the day you preach. The best way to get this sermon to me is to send it to Gillybay@msn.com by 5:00 p.m. on Friday evening. . **Unless an emergency extension is granted, sermons submitted after this time will not be accepted and you will not be able to preach.**

2. To **create and share a group sermon presentation** with two of your colleagues based on a sermon form explored in the books *Patterns of Preaching* or *In Many and Various Ways* (on reserve).

20% of class grade

This needs to be 15-18 minutes long and you do not need to turn in a manuscript ahead of time. We will discuss ideas for this in class and form groups after reading week.

3. **It is essential that the reading is done** and that you come to class prepared to enter into a discussion about the assigned readings.

10 % of class grade

4. **Listen to six sermons** selected from a list of sermons on audiotape or CDs in the library on reserve.

Listen to two sermons from three different preachers of your choice.

Following reflection questions:

10% of class grade

REFLECTION QUESTIONS FOR LISTENING TO AUDIO SERMONS

1. What is the method or style of the sermon?
2. What use is made of the Biblical text?
3. What is the pastoral aim and impact of the sermon as best you can infer it?
4. What about the preacher's use of language, human experience, and "illustration?"

Turn in reflections for six sermons. They should be:

- Four pages total, double-spaced for the entire assignment
- **Three different preachers – two sermons each preacher**
(approximately one and one-third page per preacher)

If you would like to listen/watch preachers on the internet and can find two sermons preached by the same preacher, please talk to me about this option, but it is an option that expands the diversity of what you can choose to listen to.

5. **Create a social location statement** and bring it to class for discussion at **Session III**.

Include in this statement at least six specific implications for actual preaching.

No evaluation, but **required**.

6. **Lead the class in one opening prayer/reflection time** of five to ten minutes.

No evaluation, but **required**. **Include a cloth for the center of the table.**

7. With two colleagues, plan to **meet one time to discuss *Birth of the Sermon or Power In The Pulpit***. Teams of three.

This should be done by the end of November.

After you have your discussion please give me a note telling me the group that met.

No evaluation, but **required**.

8. Give and receive feedback about the final individual eco-justice sermons. The week that you preach when you send me a copy of your **manuscript on Friday at 5:00** to me you need to e-mail the same sermon to two of your colleagues who will give you feedback by **Monday morning at 10:00 a.m.** The other two weeks that you don't preach you will give one other colleague feedback on her/his sermon by Monday at 10:00 a.m. This feedback can be used by each one of you for any kind of revisions you want to make to your sermon. **If the revisions are significant please remember to bring a fresh copy of your manuscript to class.** Teams of three.

9. All work in this class is expected to follow the **Inclusive Language Policy** in The Student Handbook

Exclusive language is any form of communication which demeans, discounts, or ignores the experiences and full humanity of a group of people on the basis of gender, race, ethnic group, class, age, sexual orientation, or differing abilities and hence fosters oppression and injustice. Language shapes relationships between persons and shapes the self-image of persons. UTS seeks to affirm the human community in all its diversity. In a tradition of seeking justice as an educational community and while embracing the diversity of faith traditions, UTS strongly encourages all of its members to use language in writing and speech that is inclusive in regard to gender, race, ethnic group, class, age, sexual orientation, or differing abilities.

Implications:

1. Sexually inclusive language refers to human beings either in ways which are not gender-specific (e.g. "humankind," "chairperson," etc.) or which use balanced male and female terms (e.g. "she or he," "all men and women," etc.).
2. Nonsexist language is a broader category that refers to:
 - Language about God as well as well as about human beings, either using non-gender specific references for God or using pronouns and personal or non-personal images for God which reflect male/female balance; and

- Language about human beings that acknowledges the full equality of women and men rather than reinforcing assumptions of male superiority and social privilege and/or reinforcing gender stereotypes (e.g. “pastor” rather than “woman pastor,” “nurse” rather than “male nurse,” “flight attendant” rather than “stewardess,” etc.).
3. Racially and ethnically inclusive language rejects the equating of color with virtue and does not equate darkness with negative qualities or lightness with positive qualities. It also rejects the use of or construction of “otherness” in language that connotes superiority of the dominant group.
 4. Inclusive language also rejects the identification of single physical characteristics with a whole person, particularly in the case of physical or mental limitations, and instead strives to name the personhood first (e.g., “person who is blind” instead of “the blind person”).
 5. Inclusive language rejects sexuality-specific language in general reference to relationships (e.g. “partner” is a more inclusive term than “husband” or “wife”).
 6. Likewise, inclusive language referring to age, class, and other categories acknowledges the full humanity of persons and does not use terms which identify only singular characteristics of a person or group. (e.g. people who are homeless)

Further elaboration of this policy and suggestions and resources for its implementation may be found on reserve in the library in the folder marked “Inclusive Language.” You may also find these resources helpful:

Clanton, Jann Aldredge. *In Whose Image?* New York: Crossroad, 1990.

Hardesty, Nancy A. *Inclusive Language In the Church.* Atlanta: John Knox, 1987.

Miller, Casey and Swift, Kate. *The Handbook of Nonsexist Writing.* Second edition. New York: Barnes and Noble, 1989.

Mollenkott, Virginia Ramey. *The Divine Feminine: The Biblical Imagery of God as Female.* New York: Crossroad, 1987.

Schwartz, Marilyn, and the Task Force on Bias-Free Language of the Association of American University Presses. *Guidelines for Bias-Free Writing.* Bloomington: Indiana University Press, 1995.

Wren, Brian. *What Language Shall I Borrow?* New York: Crossroad, 1990.

10. Extensions (4/28/99; Revised 1/17/01)

The work for a course is terminated at the end of the final class session. The performance in the course is evaluated on the basis of

the work submitted by that time, unless an exception is made by the instructor, in which case a formal petition for extension must be approved by the instructor by the end of the final class session. Extensions (of course work) beyond the end of the semester will be approved only under extraordinary circumstances. Each instructor will include this policy on each course syllabus as well as the criteria by which she or he will grant such an extraordinary exception. In this course extensions ordinarily will be granted only when the need for additional time arises from a significant life change that alters the time a student can give to course work (e.g. serious illness, family crisis, change in job hours).

In the event such an exception is agreed to, the student shall complete the petition for extension form and the instructor shall file the extension form with the registrar by the date grades are due. The Student Review Committee shall monitor extensions. If no petition for extension is filed, a final grade will be submitted.

An extension may be granted for a period not to exceed six months from the end of the term. If the work is not completed by the date petitioned, a final grade will be submitted. Any renewal of an extension must be approved by the instructor and filed with the registrar prior to the due date on the original petition. No extension or its renewal will exceed six months from the end of the term in question.

11. I encourage you to contact me at any time you have questions, concerns or other matters related to the course that you would like to discuss. This contact can come in person, via telephone, or via e-mail. If the matter is routine and informational, I am happy to respond via e-mail or telephone if that is more convenient way for you. *However, if you wish to discuss substantive questions, concerns or struggles you are experiencing in the course, I ask that you use the telephone or e-mail to set up a face to face appointment with me.*

12. Computer use in the classroom is fine.

13. Missing two class sessions will significantly affect your final evaluation, and missing three class sessions means you will not pass the course.

CLASS SCHEDULE

SESSION I

September 14

Opening worship
 Introductions
 A Walk Through The Syllabus
 Signing up for preaching and worship

SESSION II
September 21

Preaching As Ministry
 The Changing Face of Preaching
 Images of the sermon/images of the preacher
 The Person and Authority of the Preacher
 Images of the Preacher
 Analyzing a Sermon

Reading: Long, pp. 1-52, and Taylor, *The Preaching Life*

**** We will listen to a sermon by Barbara Brown Taylor and discuss it in class

SESSION III
September 28

Social location
 Interplay Exercises - Discovering Voice, Imagination, and Celebration
Reading: Willobee – entire text

******Come in comfortable clothing for “InterPlay.” The degree of participation in the movement aspects of this session will be decided by each student/preacher.**

******All students bring a social location statement to class. Identify six things about your personal and social reality and the implication of each of these things for your preaching.**

******All students will have preached a five-minute sermon in a small group by this date and turned in reflection sheets about that experience.**

SESSION IV
October 5

Guidelines for Constructing the Sermon
 Beginnings and Endings
 Illustrative Material
 Work on Sermon # 2

Reading: Long, pp. 99-244

******All students bring these things to class:**

1. Your extensive **exegetical notes** on your chosen Old Testament text for Sermon #2, (following Long’s process, pp. 69-98).
2. A **focus and function statement** for Sermon #2, (following Long, pp. 99-116).
3. An **introduction** (following Long, pp. 172-197).

4. A **possible sermon illustration** retelling a scene from a movie, a portion of a novel or short story, a story from life, a portion of a play, a piece of poetry, etc.

SESSION V**October 12**

Student Sermons
Class Reflection

Reading: Allen, pp. Introduction – p. 72

SESSION VI**October 19**

Student Sermons
Class Reflection

Reading: Allen, pp. 73 - 110

****** Half page reflection sheet turned in by preachers from October 12**

October 25- 29**READING WEEK - NO CLASS****SESSION VII****November 2**

One Sermon
Black Preaching
Pastoral and Social Dimensions of Preaching

Reading:

1. **Black Preaching:** Mitchell. Celebration and Experience in Preaching

2. **Social and Pastoral Dimensions of Preaching:**

Harris, *Preaching Liberation* (on reserve)

OR

Schulz, *Transforming Words* (on reserve)

OR

Smith, *Preaching As Weeping, Confession, and Resistance*

OR

Campbell, *The Word Before The Powers*

OR

Smith, *Preaching Justice*

**Please listen to the audio taped sermon “Hannah Rose” by James Forbes.
This will inform our discussion about Black Preaching**

******Half page reflections sheet turned in by preachers from October 19.**

SESSION VIII

November 9

A Discussion of "Eco-Justice and the World Community"
Work on Sermon # 3

Reading:

Book of your choice from bibliography on eco-justice
"Three Layers of Environmental Preaching," from
<http://www.eco-justice.org/default.asp>

******All students bring these things to class:**

1. Your extensive **exegetical notes** on your chosen text for Sermon #3, (following Long's process, pp. 62-77).
2. A **focus and function statement** for Sermon #3, (following Long, pp. 99-116)
3. An **introduction** (following Long, pp. 133-155).
4. A **possible sermon illustration** retelling a scene from a movie, a portion of a novel or short story, a story from life, a portion of a play, a piece of poetry, etc.

******Half page reflection sheet turned in by preacher from November 2.**

SESSION IX

November 16

Student Sermons
Class Reflection

Reading: Allen, pp. 110 - 163

SESSION X

November 23

Student Sermons
Class Reflection

Reading: Allen, pp. 171-215

***** Half page reflection sheet turned in by preachers from Nov. 16**

******By now you should have met to discuss *Birthing the Sermon*, or *Power In The Pulpit* with a chosen small group outside class**

SESSION XI
November 30

Student Sermons
Class Reflection

*****Half page reflection sheet turned in by preachers from Nov. 23**

SESSION XII
December 7

Sermonic Forms

Reading: Allen, pp. 215 - 251
Radecke, (**On Reserve – Just read
basic descriptions of forms, not
the sermon examples**)

******Half page reflection sheet turned in by preachers from November 30**

SESSION XII
December 14

Group Sermons
Evaluation of the Class
Worship

******Bring reflections on the six audiotape sermons.**

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Chris Smith

CL336 – PREACHING

QUESTIONS RELATED TO PREACHING AND SOCIAL ANALYSIS

Please use these questions to guide you when you craft your eco-justice sermon in particular

1. What alternative vision is the sermon inviting us to consider?
2. How might the sermon stretch . . . challenge . . . confront . . . indict:
 - self?
 - community?
 - church?
3. Does the sermon reflect a social analysis/systemic understanding of the issue?
How?
Where could the preacher's social analysis be deepened?
4. Who did the preacher listen to in crafting the sermon?
Who might the preacher have failed to listen to or take into account?
5. How is the preacher's personal and professional integrity and passion expressed in the sermon?
6. What kind of response is invited or called for?
7. What new ideas and understandings about eco-injustice or eco-justice does the sermon convey or evoke?
8. Where is the locus of responsibility?
9. How does the preacher de-privatize and de-individualize the issue of oppression?
10. What theological issue seems to be at stake?
11. Is suffering, pain, violence, or oppression abstracted or romanticized?
12. Does the sermon "spiritualize" the issue of injustice, rather than making it more concrete and material?

Audio Tapes/CDS of Sermons

1. **Sally Brown**
 "A Place for Remembering"
 "Who Wants to be Blessed?"
 "Irreconcilable Differences"
2. **Frederich Buechner**
 Worship Service – 12/9/82
 Worship Service –
 I Corinthians 1:18-25
 Commencement – 5/30/84
3. **Ernest T. Campbell**
 "The Importance of Not Reversing
 the Incarnation"
 "They Also Serve Who Lead"
4. **William Coffin**
 "Standing Against the Tide"
 University Chapel Service
5. **Fred Craddock**
 "The New Has Come Home"
 "The Last Temptation of the Church"
6. **Gail A. Ricciuti**
 "The Sacrament of Failure"
 "The Art of Turning and
 The Alabaster Jar"
 170th Annual Commencement
7. **Edmund A. Steimle**
 "How Come We Can Hear Each Other?"
 "God Far, God Near"
 "Talk is Not Always Cheap"
8. **James Forbes**
 Institute of Theology, Princeton
 Evening Service, July 2, 1991
 Psalm 116 Mt. 6:1-13
 "Hannah Rose"
 "Get on the Path and Stay on the Path"
9. **Harry Emerson Fosdick**
 "Civilization Needs a Soul"
 "Making the Best of a Bad Mess"
 "Christian Faith – Fantasy or Truth"
10. **Thomas Long**
 "Why We Are Here"
 "Hot Tubs and Fishing Trips"
 "Joy in the House"
 "An Understated Masterpiece"

- 11. Barbara K. Lundblad**
 "Out On Our Own Recognizance"
 "Blessing for Ordinary Days"
 "Staying Where You Are"
- 12. Prathia Wynn**
 Institute of Theology, Princeton
 Chapel Service, July 3, 1989
 Institute of Theology, Princeton
 Chapel Service, July 4, 1989
- 13. Elizabeth Vandergrift**
 Willmington Presbyterian Church
 "Keeping On"
 "Searching, Connecting, Creating"
 "And Be Raised"
- 14. Susan Milnor**
 First Universalist Church,
 Minneapolis, MN
 "Bright or Blue"
 "Suffer the Little Children"
 "In Touch With The Wind"
- 15. Victoria Safford**
 "Birthday of the World"
 "Meditation"
 "Loaves and Goldfishes"

Background Information On The Preachers on CD and Audiotapes

- 1. Sally Brown – Presbyterian, sermons are from when she was a local church minister – now teaching preaching at Princeton Theological Seminary**
- 2. Frederick Buechner – Presbyterian minister, famous author and preacher –born 1926**
- 3. Ernest T. Campbell – Minister at Riverside Church in New York from 1968-1976 and also served churches in Pennsylvania and Michigan. preached in the**
- 4. William Coffin – Born in 1924 - Minister at Riverside Church in New York for many years and held standing both in the Presbyterian Church and the United Church of Christ – famous for his commitments to social justice –**

5. **Fred Craddock – Disciples minister, retired teacher of New Testament and Preaching at Candler School of Theology at Emory University in Atlanta– famous for his storytelling skills and “father” of inductive preaching**
6. **Gail A Ricciuti – Presbyterian – served as a local church pastor in Rochester, New York for a number of years before joining the faculty as Professor of Preaching at Colgate Rochester Crozer Seminary, New York**
7. **Edmund Steimle – Lutheran minister born in 1907 – preached on the radio as a part of the Protestant Hour for years – preached during the 50’s, 60’s and 70’s and taught at Union Theological Seminary, New York City**
8. **James Forbes – - American Baptist African American preacher, with dual standing in The United Church of Christ, he served as senior minister at Riverside Church in New York from 1989-2007, and before moving to that position he was Professor of Preaching at Union Theological Seminary in New York**
9. **Harry Emerson Fosdick- Baptist minister born 1878 and is known as “the father of pastoral preaching,” believing that all preaching should speak to the real life issues in people’s every day lives, and had deep commitments to social justice**
10. **Thomas Long – Presbyterian minister, taught at Princeton Theological Seminary before going to Candler School of Theology at Emory University in Atlanta as Professor of Preaching**
11. **Barbara K. Lundblad – Lutheran minister – served a church in New York City for many years, has been a preacher on “The Protestant Hour,” and presently is Professor of Preaching at Union Theological Seminary in New York City.**
12. **Prathia Hall Wynn –Born in 1940 - Baptist African American woman minister – held the Martin Luther King Jr. Chair in Social Ethics at Boston University School of Theology for a number of years before her death.**
13. **Elizabeth Vandergrift – Presbyterian minister – served several years at a church in Willmington, Delaware, and presently is the senior pastor of Ewing Presbyterian Church in Ewing, New Jersey**

- 14. Susan Milnor – Unitarian Universalist minister- sermons are taken from the time she was a minister at First Universalist Church in Minneapolis, MN**
- 15. Victoria Safford – Unitarian Universalist minister – presently minister at White Bear Unitarian Universalist Church, Minnesota, and she has served there since 1999.**

Eco-Justice Bibliography
Compiled by Chris Smith

- Adams, Carol J., editor. *Ecofeminism and the Sacred*. New York: The Continuum Publishing Company, 1993.
- Boff, Leonardo. *Cry of the Earth, Cry of the Poor*. Maryknoll: Orbis Books, 1997.
- Boff, Leonardo. *Ecology & Liberation: A New Paradigm*. Maryknoll: Orbis Books, 1995.
- Coward, Harold, and Daniel C. Maguire, editors. *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*. Albany: State University of New York Press, 2000.
- Dempsey, Carol J. and Russell A. Butkus, editors. *All Creation Is Groaning: An Interdisciplinary Vision for Life in a Sacred Universe*. Collegeville: The Liturgical Press, 1999.
- Gaard, Greta, editor. *Ecofeminism: Women, Animals, Nature*. Philadelphia: Temple University Press, 1993.
- Gottlieb, Roger S., editor. *This Sacred Earth: Religion, Nature, Environment*. New York: Routledge, 1996.
- Hessel, Dieter T., editor. *After Nature's Revolt: Eco-Justice and Theology*. Minneapolis: Augsburg Fortress, 1992.
- Hessel, Dieter T., editor. *Theology for Earth Community: A Field Guide*. Eugene: Wipf and Stock Publishers, 2003.
- Hessel, Dieter, and Larry Rasmussen, editors. *Earth Habitat: Eco-Injustice and the Church's Response*. Minneapolis: Augsburg Fortress, 2001.
- Hessel, Dieter T., and Rosemary Radford Ruether, editors. *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*. Cambridge: Harvard University Press, 2000.
- King, Paul G., and David O. Woodyard. *Liberating Nature: Theology and Economics in a New Order*. Cleveland: The Pilgrim Press, 1999.
- Kinsley, David. *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Englewood Cliffs: Prentice Hall, Inc., 1995.

Linzey, Andrew. *Animal Gospel*. Louisville: Westminster John Knox, 2000.
Linzey, Andrew. *Animal Theology*. London: SCM Press Ltd., 1994.

Linzey, Andrew. *Christianity and the Rights of Animals*. New York: The Crossroad Publishing Company, 1987.

Macy, Joanna, and Molly Young Brown. *Coming Back To Life: Practices to Reconnect Our Lives, Our World*. Gabriola Island BC: New Society Publishers, 1998.

McDaniel, Jay B. *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*. Maryknoll: Orbis Books, 1995.

McFague, Sallie. *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. Minneapolis: Augsburg Fortress, 2001.

McFague, Sallie. *Super, Natural Christians: How we should love nature*. Minneapolis: Augsburg Fortress, 1997.

Nash, James A. *Loving Nature: Ecological Integrity and Christian Responsibility*. Nashville: Abingdon Press, 1991.

Pinches, Charles, and Jay B. McDaniel, editors. *Good News for Animals? Christian Approaches to Animal Well-Being*. Maryknoll: Orbis Books, 1993.

Rasmussen, Larry L. *Earth Community, Earth Ethics*. Maryknoll: Orbis Books, 1996.

Ruether, Rosemary Radford, editor. *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. Maryknoll: Orbis Books, 1996.

Sturgeon, Noel. *Ecofeminist Natures: Race, Gender, Feminist Theory and Political Action*. New York: Routledge, 1997.

Wennberg, Robert N. *God, Humans, and Animals: An Invitation to Enlarge Our Moral Universe*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2001.

Wenz, Peter S. *Environmental Ethics Today*. New York: Oxford University Press, Inc., 2001.

Guidelines For How Sermons Will Be Evaluated

Basic Pass or C quality sermon:

The sermon is understandable and has been informed at least in a minimal way by the biblical text or cultural text that the preacher has chosen. The sermon has one basic focus, and it is somewhat clear what the preacher hopes will happen to the listeners when they experience the sermon. The preacher has satisfactory eye contact with the listeners and does not “read” the sermon, but rather “delivers” the sermon from the manuscript prepared. The sermon does not have a “human face” story or illustration in it that helps the listeners “feel” and “experience” the sermon rather than simply hear a sermon that contains information.

Very Good Pass or B quality sermon:

The sermon is understandable and the preacher has woven the biblical/cultural text itself or the message of that text throughout most of the sermon in a substantive way. The focus of the sermon is very clear, and it is very clear what the preacher hopes will happen to the listeners when they experience the sermon. The preacher has very good eye contact with the listeners and demonstrates that they “know” most of the sermon and are somewhat free from the manuscript in terms of “reading it.” The sermon has at least one “human face” story or illustration in it that helps the listeners “feel” and “experience” the sermon in a way that engages the listener’s emotions as well as the listener’s intellects.

Excellent Pass or A quality sermon:

The sermon is engaging and understandable from beginning to end, and the preacher has woven the biblical/cultural text itself or the message of that text throughout the entire sermon. The preacher is able to articulate a distinct hermeneutical insight into the biblical/cultural text that illuminates the text in a new way. There is one clear focus to the sermon, and there is one clear hope that the preacher has for what will happen in the lives of the listeners. The preacher has constant eye contact, and while following a manuscript, is free from reading the manuscript, and has appropriate body gestures throughout. The sermon has a very substantial and well integrated “human face” story or illustration in it that helps the listeners “feel” and “experience” the sermon in a way that engages the listener’s emotions, spirits, and intellects.