

THEO 60949: Preaching II

Fall Semester 2019

Friday, 9 AM-12 Noon, 320 Malloy Hall and Malloy Chapel

Draft: 25 August 2019 ****Subject to Change****

Craig Alan Satterlee, Visiting Associate
Professor

342 Malloy Hall
574-631-6541; (Cell) 517-897-2613

Email: bishop@craigasatterlee.com

Note: My email correspondence is pithy,
terse and succinct.

Assisted by: Dr. Karla Bellinger

Office: B006 Malloy Hall
574-631-2653

E-mail: kbelling@nd.edu

Personal Website: <http://craigasatterlee.com>

Download **Lecture Outlines and Some Reserve Readings** from the ND Preaching II Page. These are the actual outlines that I use to present class lectures. I make them available to students (1) to more democratize the class, in that teacher and students have the same information, (2) to free students from the burden of notetaking so that they can listen to and absorb the lectures, and (3) so students can help me get back on track if I go off on a tangent. If you need to take notes in order to learn, or mistakenly believe that one does not need to come to class if one has course content, do not download these outlines!

Rationale

All publicly recognized Christian leaders, whether lay or ordained, will be called upon and expected to proclaim the gospel. While the “pulpit” from which some preach is more obvious than for others, Notre Dame’s Master of Divinity program emphasizes homiletics because the spirituality and skills necessary to preach a liturgical homily readily translate into proclamation in other contexts and settings.

The goal of this course is for students to develop both a theology of Christian proclamation that understands the Gospel as “good news” and a method of sermon preparation and delivery that understands preaching as an event in which the preacher, the listeners, scripture, the world, the occasion, and God all actively participate.

Objectives

As the second in a three-course sequence in preaching, this course seeks to help students

- Understand a theology of proclamation as “good news” and the nature of the sermon as proclamation event.
- Further develop a method of homily preparation
- Further develop skills in exegesis for preaching, using both historical-critical and structuralist approaches
- Attend to homily construction

- Strengthen skills of oral proclamation for both the scriptural word and the preached word
- Provide an experience of homily preparation as a spiritual discipline

Readings

Required

Craddock, Fred, *Preaching*, Abingdon, ISBN 0-687-33636-8

Duck, Ruth C., *Finding Words for Worship: A Guide for Leaders*, Westminster John Knox Press, ISBN 0-664-25573-6.

Hoefler, Richard C., *Creative Preaching and Oral Writing*, CSS, ISBN 0-89536-349-6

Pope Francis. The Joy of the Gospel: Evangelii Gaudium. Washington, DC: United States Conference of Catholic Bishops, 2013. (referred to throughout as JOTG)

Rosser, A., *A Well-Trained Tongue*, LTP, ISBN 1-5685-4124-4.

Articles by Brosend, Brueggemann, Buttrick, Lowry, Melloh, Satterlee, Thomas

Recommended

Goldberg, N, *Writing Down the Bones*, Shambhala Publications, ISBN 0-8777-3375-9.

Troeger, T., *Imagining a Sermon*, Abingdon, ISBN 0-6871-8694-3.

von Oech, R. *A Whack on the Side of the Head*, Warner Books; ISBN: 0-4466-7455-9.

Storytime (In-Class Selections for Edification)

Barbara Brown Taylor, *The Preaching Life*, Cowley Publications, ISBN 1-56101-074-X

About the Instructor

Craig Alan Satterlee is bishop of the North/West Lower Michigan Synod (diocese) of the Evangelical Lutheran Church in America. Dr. Satterlee is also Visiting Associate Professor at the University of Notre Dame and Distinguished Affiliated Professor at Lutheran School of Theology at Chicago. Before being called to the office of bishop, Dr. Satterlee served as the Axel Jacob and Gerda Maria (Swanson) Carlson Professor of Homiletics at the Lutheran School of Theology at Chicago, Dean of the ACTS Doctor of Ministry in Preaching program, and adjunct professor in the Department of Theology at the University of Notre Dame. Dr. Satterlee served as pastor of congregations in Upstate New York, Michigan, and Chicago.

Dr. Satterlee received a B.A. in political science and rhetoric from the University of Michigan, an M.Div. and S.T.M. in pastoral care from Trinity Lutheran Seminary, Columbus, Ohio, and an M.A. and Ph.D. in homiletics and liturgical history from the University of Notre Dame.

Dr. Satterlee is the author of six books (co-author of two more) and numerous articles in both scholarly and ecclesiastical journals. Dr. Satterlee's scholarly interests include the relationship of preaching and areas of congregational life and mission, including liturgy, spirituality, stewardship, mission, and leadership. He also studies patristic preaching, most notably that of Ambrose of Milan, and the worship of the early church.

As a scholar, Dr. Satterlee has been described as belonging “to the relatively small group of working homileticians whose work can justifiably be said to have changed the agenda of the discipline.” His books are “superb examples of practical theology, remaining fully theological while engaging on-the-ground realities in the life of the church.”

Dr. Satterlee is past president of the North American Academy of Liturgy, and a member of Societas Liturgica, Societas Homiletica, and the Academy of Homiletics.

As a person who is legally blind, Dr. Satterlee has a passion for ministry with persons with disabilities and a unique perspective on the Christian faith, church, and world.

Instructor’s Pedagogical Assumptions in Planning this Course

- As a teacher and preacher (and child of God for that matter!) I have a unique voice that is both gifted and limited, privileged and not. My voice has been shaped by many factors including more than thirty years of ordained ministry, academic work in homiletics at the doctoral level, writing eight books on preaching, teaching preaching for seventeen years, and serving as a bishop. My voice cannot and does not include firsthand expertise of all cultural and congregational contexts and styles of preaching. Part of the gift/limit of my voice is that I am a visitor to this community, a Lutheran rather than a Roman Catholic, and I am legally blind. I am keenly attuned to oral communication and less attuned to visual/nonverbal communication. I assume that, for some of you, having a professor (teacher, scholar, bishop, someone who has power over you) who also manages a disability is a new experience. If you have questions or concerns, please speak to me. You may also find this document helpful. <http://craigasatterlee.com/yes-craig-is-blind.pdf>
- One way or another, God is calling you to preach. You have a unique voice that is shaped by many factors, including your faith, culture, experience, and style of learning. Your voice, too, is both gifted and limited. Our task is to help you claim your voice by gaining confidence as well as competence.
- Preaching is the point of intersection between theology and practice, faith and life. It’s “where the rubber meets the road.” We will therefore work hard in this course; we will also have fun.
- Preaching cannot be separated from other areas of ministry. We will therefore inevitably find ourselves discussing topics and issues beyond preaching per se.
- The liturgical homily provides the foundational model for all preaching. Yet, not all of us are called to preach in the context of the Sunday liturgy. I invite those called to ministries other than ordination to share their hoped-for ministry with me so that we can shape preaching assignments appropriately.
- God speaks through a method of preaching. We are called to work as though preaching depends on us but to trust because ultimately preaching depends upon God. A method of preaching enables us to do both.
- You need to know a method of preaching before you can modify it. Preaching is like performing surgery or flying an airplane. You don’t “just do it!” The freedom to “do it” comes from knowing what you are doing.
- My own experience, as well as that of the vast majority of the students I’ve taught, is that input from the instructor prior to preaching is as valuable (and probably more

so) as evaluative feedback after preaching. Therefore, we use a step-by-step process. Emphasis is on preparation rather than review. If you learn better in a different way, please make an appointment to speak to me about how we can better help you to learn.

- I assume that you are doing the assigned reading. The first half hour of class time is devoted to discussing the reading. I expect the class to carry the discussion.
- I assume that you will let me know how things are going, both in this class and elsewhere if they are impacting this class.

Strategies

- **Pray** for our class, for your preaching, for your colleagues, and for the instructor.
- **Attendance** is expected (**10 percent**). Beyond being physically present, attendance includes (a) being on time, (b) completing reading, writing, and speaking assignments, (c) actively participating in class, (d) involvement in a collegial (i.e. gentle yet honest) discussion of the sermons presented, and (e) offering prayer (at least) once during the semester. The reason for this assignment is that each one's learning depends upon all of our engaged participation.
- **Paper (15 percent)**. Due November 1. Imagine that your field education context has invited you to write a newsletter article on preaching based on Pope Francis, *Evangelii Gaudium*. The length, style, and content should be appropriate do your field education assignment.
- **Preparation of homilies with the instructor or assistant (9 percent)**. The purpose of these sessions is so that I can work with you individually. Please schedule these appointments as early as possible in the week you are preaching. You may also meet with me in the week prior to preaching so that I might help you if you are "stuck." Please understand that there are times when I will be away from campus being a bishop—I apologize for this necessity.
- **Preach** three homilies (**57 percent**): The first will be on Jesus' encounter with the Widow of Nain (Luke 7:11-17). Each student will select the text for the second sermon; the professor is available for consultation and/or recommendation. The texts for the third sermon will be selected from Ordinary Time Cycle C or Advent/Christmas Cycle A.
- After the review of your sermons, please submit a "**Sermon Review/Revision Report**" the next week (**9 percent**). The format for these reports is found in Appendix A of this syllabus.
- **Journal keeping**: Recommended, not required. A preaching journal is often helpful in charting development of insights for both sermon preparation and for your developing theology of the preached word.
- **Prayer before Class**. I would like each of you to take a turn offering a *brief* (corporate) prayer at the beginning of class. The purpose is to give you an opportunity to contribute to our spiritual life and develop skills in other ministries of the Word.

- **Partners in Preaching.** Strongly recommended. Partner with someone for prayer, support, encouragement, and help. Use partners to share and discuss the readings.
- Other assignments

Academic Code– From Michael Connors

The University’s Academic Code of the Graduate School can be found at:

https://graduateschool.nd.edu/assets/255298/academic_code_2017_2018.pdf

“Plagiarism and cheating are serious academic offenses and will simply not be tolerated. Among other things, this means that you never present someone else’s idea as your own, neither orally nor in writing. This includes printed materials, Internet sources, audio and video recordings, things you’ve heard your roommate say, etc. If you use a source, you must cite it clearly in your written text. “

See my “Preaching and Plagiarism” video.

<http://craigasatterlee.com/podcast/preaching-and-plagiarism.html>

“Note that the University subscribes to a service which makes it rather easy for faculty to check for plagiarism. Please do not tempt me to resort to this. In addition, if you know that another student has violated the Code, you are to invite him or her to submit to the consequences, or it is your responsibility to see that the truth is discovered. To be mutually accountable to one another in this way builds up the moral community that Notre Dame aspires to embody.”

Classroom Learning Environment–From Michael Connors

- Please come to class on time. Be attentive and polite to the instructor and fellow students. Keep an open mind, and do not interrupt each other. Disagreements are fine, but no debating nor grandstanding, please. Do not dominate discussion. Speak briefly and to the point. Speak once, then let others have a turn.
- Please, no eating during class (if this is a particular hardship for you, please see me).
- Cellphones and other electronic devices are not welcome in this class. They should be turned off and stowed away before class begins.
- Laptop and tablet computers are allowed in this class for two purposes only: note-taking and referring to class-related texts, which you have in electronic version. I reserve the right to revoke this privilege on an individual or collective basis. Please, no web browsing, e-mailing, tweeting nor any other non-class-related use of computers.

Inclusive Language–From Michael Connors

The University and the Department of Theology have issued statements calling for members of our community to use “respectful and gender-inclusive language” in both academic and social life. The University statement can be found at <http://hr.nd.edu/nd-faculty-staff/forms-policies/gender-inclusive-language/>

The departmental policy is reprinted below; please read this and familiarize yourself with it. In accordance with those statements, I will insist upon the use of language that includes both genders when speaking of human beings (and you should insist on this

from me, as well). Language has a particular importance in theological conversation, in liturgy and in prayer. Using inclusive language helps us to show respect for the dignity of all people, and to be more comprehensive and precise in grasping and expressing how God relates to human beings and to the world.

Inclusive Language Statement

Department of Theology

University of Notre Dame

Adopted January 2006

The Department of Theology, in keeping with stated policy from the *Faculty Handbook* of the University of Notre Dame, "calls upon" all members of the departmental community - faculty, staff, and students - to adopt "respectful and gender-inclusive language" in "the conduct of their work and their social life both within and outside the Notre Dame community" (*University of Notre Dame Faculty Handbook, 2006-2007*, p. 106).

Interpreting this university policy in light of their corporate vision of the dignity of the human person and strong belief in the formative and transformative power of language, the Department of Theology commits itself to use respectful and gender inclusive language for human beings in all its official departmental documents and correspondence, including those put forth by way of Internet communication.

The department further calls upon its faculty, staff, and students, graduate and undergraduate, to adopt respectful and gender inclusive language for human beings throughout all academic coursework, inclusive of classroom presentations and conversations, course syllabi, and both written and oral student assessment materials. In addition, the department encourages all its members to use such language while participating in all their collegial and social gatherings.

The Department of Theology recognizes the ongoing debate and conflicting views about gender-sensitive language for God. As a result, the department currently adopts no formal policy statement concerning language for God. At the same time, the department is committed to promoting exchange of ideas and sharing of faith relative to the use of language for the divine.

Overall, the department commits itself to common exploration of ways that the uses of language for both God and humanity by all its members foster a culture of inclusion and equity in academy, church, and society.

<http://theology.nd.edu/about/inclusive-language-statement/>

Assessment

Grades are a highly compressed way of relating actual performance to established criteria. Grades are not a means of measuring ranking in relation to other students. Grades do not reflect your value as a human being or child of God; they are not an indication of how I understand or value you. Grades do not necessarily reflect your long-term potential as a preacher. Grades must always be understood in light of more extensive written and oral comments.

Grading in this course takes into account what has been assigned (tasks), reasoning and substance (content), and matters of style and expression (form). Generally speaking, letter grades represent the following evaluation:

- A. Exceptional in most or all ways. Such work completes all tasks, is creative and even original in content, and displays mastery of expression.
- B. Exceptional in some ways. One part of assignment is slighted, reasoning has some minor weaknesses, and the work is not completely clear in form.
- C. Adequate (and only that) in all ways. More than one task is slighted, the content is more often problematic, and expression is competent yet not compelling.
- D. Inadequate in some ways. Fails to address significant tasks, showing weak or erroneous content, and expression that obstructs understanding.
- F. Wholly inadequate. Ignores or misunderstands the assignment, contains major errors of substance, and is generally inept in expression.

In terms of sermons, preaching the Gospel as good news earns you a B. I consider myself a B+ preacher.

Incompletes and Extensions

Incompletes and extensions will be granted according to a preacher’s criteria. Sermons/homilies are due on Sunday morning; no matter how good a homily is, it is too late come Monday. Therefore, incompletes and extensions will be granted only in extraordinary or catastrophic circumstances. In this context, imagine that you are an associate pastor or D.R.E. and I am the pastor. Ask yourself: Does this situation warrant my not preaching on Sunday so that the pastor will need to preach in my place? If you conclude it does, contact me promptly and we will discuss it.

“24-Hour Rule”

I adhere to The University of Michigan’s **“24-Hour Rule,”** which “dictates that at least 24 hours must pass after the time I return your graded paper and before you can discuss that paper with me. If you would like to discuss your paper with me, please...schedule an appointment. **Please come prepared with specific questions and responses to my comments.**”

Outline and Content of the Course

The dates listed are dates when topics, readings, homilies, etc. are due.

August 30	<p>Review syllabus</p> <p>Two Methods of Homily Preparation</p> <p>Read: Craddock, <i>Preaching</i>, 13-98, 125-169</p> <p>For next week, prepare a 2-minute speech introducing yourself to Professor Satterlee TASK: Say something by which he will know who you are.</p>
September 6	<p>Introductory Speeches</p> <p>Structural Exegesis</p> <p>Read: Rosser, <i>A Well-Trained Tongue</i>, 3-88; Craddock, <i>Preaching</i>, 99-124; Melloh, “Homily Preparation: A Structural Approach.”</p>

	For next week, prepare scripture reading.
September 13 John Chrysostom	Scripture Readings Crafting the Sermon Read: Craddock, <i>Preaching</i> , 170-209; Hoelfer, <i>Creative Preaching</i> , 45-80; Brosend, "Enough About Me," Satterlee, "Learning to Picture God" For next week, prepare historical critical and structural exegesis of Luke 7:11-17 to share and discuss in class. The goal is to formulate a "focus statement" or "good news statement" for your homily.
September 20	Discuss Luke 7:11-17 Catch up on your reading.
September 27 Vincent de Paul	Delivery –The Preaching Event Read: Craddock, <i>Preaching</i> , 210-222; Hoefler, <i>Creative Preaching</i> , 14-22, 90-169
October 4 Francis of Assisi	Sermon Preparation Workshop; Review Syllabus Appendix A Assign Preaching Labs
October 11 John XXIII	Sermon #1: Method: Celebration Discuss: Thomas, "Design for Celebration," Sermon #1:
October 18 Luke, Evangelist	Sermon #1: Discuss: <i>Pope Francis. The Joy of the Gospel: Evangelii Gaudium.</i> Sermon #1:
October 25	Mid-term Break
November 1 All Saints	Sermon #2: Discuss: Duck, <i>Finding Words for Worship</i> Papers Due! Sermon #2:
November 8	Sermon #2:

	<p>Method: Language</p> <p>Discuss: Brueggemann, "Introduction" and "Numbness and Ache,"</p>
	Sermon #2:
November 15	Sermon #3:
	<p>Method: Structure</p> <p>Discuss: Buttrick, "Preaching in the Mode of Immediacy"</p>
	Sermon #3:
November 22	Sermon #3:
	Discuss: Lowry, "Surviving the Sermon Preparation Process"
	Sermon #3:
November 29	Thanksgiving Holiday
December 6	No class: Academy of Homiletics

APPENDIX A

NOTES ON HOMILIES

HOMILY PREPARATION

1. The **audience** members for your homily are the people sitting in front of you or your field education site.
2. Your homily should be approximately **6-8 minutes**. *Guide*: One 8 1/2 x 11 sheets typed single-space.
3. **Titles**: ALL homilies should be titled. Title should be richly imaginative, describing the kernel of the proclamation, and include a verb, i.e. an action word.
4. **Outline**. Please submit an “outline” with title to me immediately before you preach. By “outline” I mean a blueprint, an arrangement of “points,” an organization structure, etc. Even if you preach using a manuscript, please present an “outline.” I like to use the “outline” for writing comments.
5. **Text/Manuscript**. The text/manuscript is not the homily. The homily is the event in which God speaks and acts through preaching and hearing. The role of the text/manuscript is to provide organization to the homily; the text allows “distanciation” for refinement. The guiding rule, however, is: “You need a text (manuscript) so you can get rid of a text (manuscript).” Gerard Sloyan speaks of the homily script and notes that there are two groups of individuals, those for whom a manuscript in the pulpit is a help and those for whom it is a hindrance. Sloyan comments: “Whichever your group, to conclude that you should not prepare the full text of a homily is madness. If a script is your enemy, do not allow it to get near the pulpit. But if there never was a script, do not let yourself get near the pulpit.” [Worshipful Preaching, p. 23.] **While I do not require you to memorize your sermons, I do reserve the right to remove your manuscript when it becomes a hindrance or crutch.**
6. **Homily Preparation**. I want to meet with you before you preach to help you fashion the homily; I want to assist you if you’re “stuck” and help you avoid common mistakes before they occur in preaching. So set up an appointment with me for a time after you have hit the “logjam.” Please schedule the appointments in a timely fashion. Last day for scheduling appointments is 48 hours before you preach.
7. **Homily Review**. The videotape of your homilies is for *your* review. You can learn a good deal by reviewing this tape--content, organization, focus, and delivery. After each homily, please submit a Homily Review/Revision Report a week after you have preached in class.

Homily Feedback Form

Version 8.1

Homilist's Name _____ Evaluator's Name _____

Date _____

Please offer your comments as a listener to this homily.

1. ENCOUNTER: Pulling all of elements (below) together, this homily evoked in me an encounter with the living God; it brought me into a closer relationship with one of the Persons of the Holy Trinity.

2. ONE POINT: The homily had one clear focus and an easily discernable function:

This is the Good News about God that I heard:

3. PERSONAL: In listening to this homily, I heard a man of God speaking. His own relationship with God and his journey of faith gave glory to God as the source of his life and strength.

4. DELIVERY: The homily demonstrated effective communication skills in pace, tone, vocal inflection, volume, intensity, pause, vowel length, facial expression, gesture, and body. The homilist's delivery was sincere, authentic, appropriately personal, and engaging.

5. FORM/ STRUCTURE: The homily had a clear progression of thoughts and was easy to follow. It had an engaging opening, a sensible structure/form that maintained focus and developed interest, effective transitions, and memorable closing.

6. LISTENER ORIENTATION: The homily evinced a sound understanding of the audience, culture, context; the homily spoke to the people gathered for this specific occasion.

7. HEART: The homily touched my heart deeply and stirred passion; it invited me to fall in love with Jesus.

8. LEFT BRAIN/COGNITION: The homily clarified something for me; the homily was theologically rich and preached something urgent and important to our faith. It had intellectual substance, and invited me to further reflection.

8. RIGHT BRAIN/IMAGINATION: The homily awakened my imagination in a way that invited me to transformation, to see God, myself, and/or the world with new eyes; the homilist made effective use of story, image, and metaphor.

9. WILL: The homily persuaded me to want to do or be something more.

10. SCRIPTURE: The interpretation of the scriptural text was exegetically sound, easily grasped, and functioned as a lens through which to interpret our lives today.

11. LITURGICAL: The homily was appropriately embedded in the liturgy; it nurtured thanksgiving and worship at the Eucharistic Table, and a sense of mission or service to others in daily life.

12. STICKINESS: I will remember this homily and share its content and images with others.

ADDITIONAL COMMENTS

HOMILY REVIEW REPORT

Name _____

Title/occasion _____

Date preached _____

- Summarize the feedback you received from others (instructor, colleagues, etc.). What are the most frequent commendations and recommendations you received?
- Watch your video and review your homily. What commendations and recommendations would you give yourself? How does your review of your preaching shed light on the feedback you received from others? What further questions does it raise?
- Select a part of the homily and revise it in light of this review process. This may be a revision of a paragraph or reorganization, etc. The goal is not to turn in a revised manuscript, but rather to help you think about how to make your preaching more effective. Put changes in language in **bold**. Put “stage directions,” i.e., matters of voice, non-verbal communication, etc. in [brackets].
- What is your most important learning from preaching this homily?