LUTHER SEMINARY
DOCTOR OF MINISTRY in BIBLICAL PREACHING
ABSTRACT LIST (2007-2015; no graduates in 2010)

Grant Aaseng (2012)
*The Appropriateness and Effectiveness of Interactive Biblical Preaching in a Lutheran Context*
Explores the practice of a form of interactive preaching where the congregation is invited to answer questions raised by the preaching text, to engage a culture that tends to tune out monologues and denies the authority of speakers. While there is precedent for involving the congregation in the sermon event, such preaching is warranted because it actually helps to accomplish the purpose of preaching: to build faith in Christ, through means of Law/Gospel. Effectiveness of interactive preaching was tested in a Lutheran congregation by comparing responses to this preaching with responses to the author’s more traditional style of preaching.

Mary Albing (2013)
*Narrative Therapy Practices in Christian Proclamation*
The mainline church rarely claims the work of healing from the pulpit, but sermons are important in helping people make sense of their experiences. Using the insights of Lois Malcolm, Janet Ramsey, Walter Brueggemann, Michael White, and Dan McAdams, this study explores responses to proclamation that use narrative therapy practices, built upon principles of text analogy. By listening deeply to the stories of members of five Lutheran congregations, a narrative inquiry method generates a rich, meaningful response witnessing to the experience of affliction and healing in worship which connects the unconnected, counters postmodern malaise and is a proleptic experience of salvation.

Dixie Voss Anders (2011)
*Gathered and Sent: Biblical Preaching toward an Apostolic Identity*
A congregation that wishes to become a member of the missional church must develop an identity consistent with the identity modeled by Jesus Christ and taught by Jesus to his first disciples. Those disciples became known as apostles, those sent by Jesus out into the world to teach and share the good news for humanity that came with the inauguration of the Kingdom of Heaven. This study explores how preaching might contribute to the development of an apostolic identity by the membership of a congregation. A teaching and preaching plan is presented which builds upon the Six Great Ends of the Church of the Presbyterian Church (USA) and the witness of the life of Jesus as shared in the gospel of John.

David James Baer (2007)
*Norms for Preaching: The Role of Biblical and Theological Norms in Lutheran*
Argues for the importance of norms for preaching. Includes consideration of Jesus, Scripture, Tradition, Doctrine, church Year, Lectionary, Law and Gospel, and Context as norms for preaching. Discusses authority of Bible and Christian tradition as norms for preaching. Includes extensive survey of Evangelical Lutheran Church in America pastors' norms for preaching and a survey for use in local congregation.

Timothy M. Bauer (2007)
*Art Reading Scripture: A Conversation Partner for Preachers*
Proposes that art converses with scripture hermeneutically and homiletically. Experience of projection technology raises questions of use. Traditional but neglected resource translates theologically the meaning of biblical texts into visual forms. Theological consideration of Bible as visual word, image of God versus graven image and descriptors of art's relationship to word. Increasing use of PowerPoint and projection screens affect conversation, justify exploring topic'
Addresses literature resource including Internet, theological, hermeneutic, devotional' illuminated manuscripts. Methodology considers guidance to train the eye for looking’ Six examples of conversing between art and text. Test with small groups of varying ages and backgrounds.

Timothy Arthur Berner (2008)

*Preaching with the Brain in Mind: Can Neuroscience Enhance Biblical Preaching?*

Explores the way in which the human brain receives, interprets, and integrates information from the perspective of modern cognitive neuroscience. Uses the insight of neuroscience to create seven touchstones for brain-friendly preaching which include: preparation of hearers, creation of optimal hearing environment, engagement, memory stimulation, reappraisal, settling time, and rehearsal.

Wes Bixby (2013)

*Companions in Preaching: Intentionally Involving the People of God in Sermon Creation*

Responding to problems of Biblical illiteracy and preacher isolation, study used hands-on, action-reflection model to research the impact of *Dwelling in the Word* by Ellison and Keifert on laity and preacher. Key Biblical passages Acts 8:26-40 and Nehemiah 8. Study's theology built on priesthood of all believers; individual and communal incarnation. Draws on work of Peterson, Mulholland, Howe, McClure, Rose, and Hogan. Study gathered four separate groups, each assigned passage from Romans for four weeks preceding sermon, qualitative interviews to evaluate experience. Strengths included number of participants and quality of dialogue. Drawbacks included need for historical information and passage selection.

John M. Bjorge (2007)

*Preaching for Conversion from a Theology of Grace*

Conversion is a turning from one realm of reality to another. The Biblical narrative consistently puts forth such a call to turn and such a turning is transformative. It takes what has formed within us: the sin, the false worldviews, the self-interest, and transforms it. The role of proclaiming the Good News of Jesus Christ is the transformation of lives; it is not only about justification but discipleship in a new kingdom. Rather than fearing that an emphasis upon the dynamic process of transformation will threaten our unending reliance on grace, my goal in this paper is to develop an understanding of conversion by grace. We as Lutherans are called to fully embrace what change only God can bring through the simple, non-coercive though powerfully persuasive proclamation of God's Word in all its fullness and purity.

Philip A. Bouknight (2015)

*Preaching from the Pew: Communal Discernment as a Homiletical Approach in the Ecumenical Parish*

Explores communal discernment and polyvalence in the homiletical process. Communal discernment is the collective interpretation of scripture and the impact that has upon proclamation. What questions and concerns do parishioners bring to specific texts? What happens when we quit guessing and ask? Will it change how we preach? This study explores communal discernment in an ecumenical setting using small group and online Bible study formats. The process includes sermons which follow texts from the lectionary as well as sermon series. 15% of the church’s regular attendance is represented in this study. Participation varies both in gender and denominational affiliation.
Erin Bouman (2015)
Reliable Narrators: Narrative Preachers Who Instruct, Delight, and Move
This thesis describes unreliable narrators and their place in postmodern America. It explores the narrative qualities of the Bible, critical approaches to biblical interpretation, and the theology of incarnation. It outlines narrative preaching’s defining features, strengths, and critiques, and proposes a return to the three parts of homiletical rhetoric described by Augustine. By doing so, preachers may be reliable narrators: authentic, authoritative, predicting participants in the story we tell. Preachers who are reliable narrators instruct, delight, and move listeners to enter the narrative of new life in Christ.

Seeing the Sermon: Preaching from the Screenwriter’s Bible
This thesis makes the case for an investigation into the craft of screenwriting for relevant insights that can be applied to the act of preaching. The case is made against the backdrop of certain current negative cultural trends and perspectives toward church attendance, as well as contemporary attempts to counter these views—specifically, the art of visual storytelling. Further examination of the Bible’s use of storytelling—primarily through parables—identifies and affirms a historical basis for the use of vivid imagery in faith communication. Learning from the techniques of screenwriters (modern day visual communicators), lessons are developed to aid preachers in the creation of sermons that can be better seen by their hearers.

Hospitality from the Pulpit: How the Preacher and the Sermon Set the Tone for Congregational Hospitality
Explores hospitality from the sermon text, delivery and inspiration in impacting the congregation’s call to fulfill God’s welcome. A case is made that hospitality begins with the sermon in welcoming the visitor, stranger, and all to the congregation. A four part sermon series and congregational interviews illustrate how preaching does impact one’s understanding and ability to live out Gospel hospitality. This study shows how hospitality is a life long journey of learning how to be more hospitable and to be faithful to God’s call to welcome visitors, strangers and make current members feel welcomed and valued members of the congregation.

Karn Severson Carroll (2013)
Preaching and Clifton StrengthsFinder: Engaging the Listener by Targeting Talents
Considers the effectiveness of using the theory of strengths and the Clifton StrengthsFinder to engage the listener in a sermon. Acknowledges diversity among people. Emphasizes the current trend in homiletics that turns to the listeners. Describes six sermons preached within a suburban congregation and how six talent themes were specifically targeted. Reports listener completed surveys and analyzes responses in light of talent themes. Offers Clifton StrengthsFinder as an accessible, modern framework and tool to help preachers lessen the gap between what is preached and what is heard.

Vernon S. Christopherson (2009)
Preaching to People Who Read and Reflect On the Worship Texts in Advance
This study explores the sermon’s impact on those who have studied the texts sometime prior to Sunday. Study materials included the primary preaching text, along with exegetical and devotional reflections. Some participants studied the material individually. Others studied it collectively (before a meeting, blogging, small group). Sermon surveys with both quantitative and qualitative questions measured their responses. The surveys indicated that those who studied the texts ahead of time had a more positive listening experience. They were more engaged by the
biblical material and more likely to indicate how the biblical story might strengthen their faith and impact their life of discipleship.

Rebecca B. Coerper (2012)
Igniting Hearts for the Mission of God: A Sermon Series for the Local Congregation

Lynette Crase (2011)
The Role of Biblical Preaching in Shaping Interpretation of the Authority of Scripture
Addresses the challenge to Biblical preaching in and for a context where competing definitions on the authority of Scripture clash, exacerbated by culture whose definition of authority in general has changed. Also considered was decision of larger church body that precipitated a collision of definitions on the authority of Scripture for a congregation. Focus includes four models of interpretation on authority of Scripture that influence Biblical preaching, based on role preaching has in defining that authority. Asserts that preacher is witness to authority of Scripture, not enforcer of particular authority used to influence a congregation struggling with current cultural issues.

Timothy Delkeskamp (2014)
Keeping the Word Available to the Preoccupied and Disconnected: Using the Internet as a Tool to Address the Problem of the “New Regular”
A project that explores the issue of the diminishing influence of the biblical narrative as connected to declining attendance numbers at church. Examines the data gathered on the topic of the decline of church affiliation in the United States by organizations such as the Pew Research Center and attendance data at Ascension Lutheran Church, Thousand Oaks, California. The author works with six “preoccupied and disconnected” church members to examine whether their experience of listening to sermons online helps to keep them connected to the church community and the biblical narrative.

Derrick T. Fallon (2011)
How Can I Understand Unless Someone Teacher Me? A Renewal of Biblical Pedagogical Preaching
Biblical pedagogical preaching has the power to change lives. This thesis explores the relationships between teaching and preaching, illustrating how effective biblical pedagogical proclamation can improve biblical literacy. The church today faces both a challenge and an opportunity because people have become less knowledgeable, fluent, and confident in their understanding of the Bible. Since only a small minority of a congregation’s members participate in Bible study, for the majority of parishioners the worship service in general and the sermon in particular becomes the primary teaching and learning event for becoming more knowledgeable concerning the Bible, the first language of faith.
Sean L. Forde (2012)
*Preaching on the Sacrament of Baptism to Understand and Strengthen Congregational Identity*
Explores preaching on Sacrament of Baptism to help understand and strengthen congregational identity. Thesis addresses how preaching strengthens the congregation’s self-understanding of being claimed by God: Father, Son, and Holy Spirit in Christian baptism. The author draws extensively on the work: *Creative Preaching of the Sacraments* by Craig A. Satterlee and Lester Ruth and applies some of these principles to his own preaching. Finally, from feedback and responses received, the thesis writer draws some pertinent conclusions on preaching the Sacrament of Holy Baptism.

Evan Paul Gaertner (2013)
*Catechetical preaching: a purposeful element for faith formation*
Catechetical preaching was an instrumental element of the Reformation. Preaching the basics of the Christian faith from Martin Luther’s *Small Catechism* continues to provide a framework for people to understand God and themselves. This form of preaching bridges between those who live in Christ and those who live outside the church. The Success Case Method was used to determine the best practices for including catechetical preaching in the faith formation program of Lutheran congregations.

Jeffery L. Gaustad (2015)
*Chronic Stress and the Preacher: Analysis, Affects and Angels*
Chronic stress can have harmful effects on preachers, preaching, and congregations. Essay and Qualitative Narrative Inquiry models are used to identify many of the causes of chronic stress, collect concrete examples of the impact chronic stress has on preachers and preaching through interviews with clergy who have experienced chronic stress, bishops, and counselors, and collect from the interviews and research a list of “angels” (e.g., counselors, retreats, spiritual practices, change of call) that helped preachers regain a sense of control and well-being, and how this return to “normal” impacts their preaching.

Michael J. Goodwin (2014)
*Sing a Better Song: Exploring the Storied Experience of Emerging Adult Preachers*
An ethnographic, narrative inquiry study of emerging adult and millennials, the National Study of Youth and Religion (NSYR), the crisis in preaching; in conversation with the storied experience of six Luther Seminary graduates, serving in the Evangelical Lutheran Church in America (ELCA). Explores the research question: How have the formative faith experiences of emerging adult preachers shaped their practice of proclamation? Emerging adult preachers are shaped by their formative faith experiences, but they also make significant breaks with the stories of faith from their adolescent and young adult experiences. My research points to several trends for the practice of preaching.

Mary D. Gustafson (2007)
*A Strategy for Preaching to a New England Church in Exile in Contemporary American Society*
A preaching strategy using five texts from Second Isaiah that will help Holy Trinity Episcopal Church, Southbridge, Massachusetts, a New England parish in exile from secular society, mourn the loss of the past, reclaim an authentic Christian identity as an alternative Christian community and move toward a hopeful future which centers on Christian discipleship, witness and mission in an increasingly secular society.
**Doris D. Howard (2009)**
*What She Said and What was Heard: Biblical Preaching in Baptist Churches in the New York City Area*

This study explores the facts of and determines solutions to biases that are ambivalent or opposed to female preaching. Cultural filters have the potential to obstruct or diminish the hearer's ability to hear female preachers. The objective was to identify quicksand and other pulpit taboos impacting the biblical preaching event: “What She Said, and What The Local Congregation Heard.” These solutions minimize cultural stumbling blocks and theological quicksand in pulpits inhabited by the female preacher and enable an encouraging listening experience. Congregational questionnaires provided current views about female preachers. Pastoral interviews, surveys, and questionnaires and literature provided additional views as well as concrete solutions to biases regarding female preachers. This study will advance the understanding of ministry and practice by biblically establishing and encouraging a healthier theology that provides pulpit space for all of God's children saved by grace. Thus, all who are called and chosen by Christ can have a better opportunity to carry out their God given role in the pulpit ministry of pastor/preacher.

**Timothy John Hoyer (2009)**
*Crossings' Diagnosis/Prognosis Is a Way To Preach Christ that Is Based on the Gospels, Galatians, and Article Four of The Apology of the Augsburg Confession*

Search slowly in seminary libraries and the daily chapel pulpit delivery. Listen long to local pastors' preaching. Christ is buried beneath books and Sunday's musings of morality. Christ crucified is to be proclaimed for his sake and ours, that we might believe in him and so be given life with God. Without Christ, we are dead to God, by his judgment against our unbelief. Methods of preaching fill many bookshelves, but most do not deal with death as God's judgment, and few show how to use Christ to overcome God's judgment and our hostility and enmity with God. Humbly handed to you is Crossings' Diagnosis/Prognosis, away of preaching that presents Christ faithfully—faithfully in that it pushes the preacher to present Christ to the people, and faithfully in that it always offers Christ and his benefits to the hearers. Crossings’ Diagnosis/Prognosis is explained. Its contour correlated with the first six articles of The Augsburg Confession. To consider Crossings’ connection with the eye witness proclamation of Jesus, law and Promise (or Gospel) is defined. Law and Promise lead us through the four evangelists, then through Galatians, and lastly through Article Four of The Apology of the Augsburg Confession. As law and Promise lead us through those Promise proclaimers, Crossings’ Diagnosis/Prognosis is compared to their way of presenting Christ. The worth of Crossings’ Diagnosis/Prognosis on its being of one mind with the evangelists, and on it having the mind of Christ and the Spirit of Christ. If Crossings’ Diagnosis/Prognosis is of one mind with the evangelists, then it can be added to seminary preaching classes as a good tool for preaching Christ today.

**Ronald D. Jensen (2007)**
*Cross Scenes, Crossing Life: A Resource for the Integration of Exemplary Drama and Musicals into the Proclamation of God's Word*

This study explores two different applications of theatrical material to the lively proclamation of God's Word within the setting of Christian worship. The introductory chapters consider the distinctions between dead words and living words, the need to proclaim Jesus to concrete and contemporary life situations, and the use of participatory metaphors to actively engage listeners into the spirit of the proclamation itself. The thesis advocates the use of well-written drama to quickly focus the listeners into real-life situations as well as to stimulate their participatory imaginations. The author has carefully read all plays that have received the Pulitzer Prize in Drama during the last twenty years. 134 short and concise cuttings of dialog have been selected and organized around ten theological themes which are often involved in preaching. The
following chapter gives practical suggestions for the auditory use of these dialogs in ways that will stimulate the imagination of the listeners without distracting them from the sermon itself.

The second part of the thesis describes the use of an extremely popular musical, Les Misérables, as an organizational tool for a sermon series on basic Christian struggles and themes. It is shown that such an approach is able to create interest in the congregation, help them come to new understandings of Biblical passages, subtly recognize themselves within the major characters, come to a deeper understanding of basic Christian theology, and better retain the message during the following week. The project proposes that careful and concise use of drama with these intentions will not become an end in itself but can serve as a participatory metaphor that assists the proclamation of a Living Word.

Lucia McKee Kremzar (2012)

*The Staying Power of the Preacher: How to Stay and Stay Well; How to Tend the Soul While Feeding the Flock*

Explores the need for preachers to be intentional regarding their overall health—body, mind, and soul. Examines Biblical mandates and the Presbyterian Book of Confessions and Book of Order, as they relate to the practice of preaching. Researches selected spiritual disciplines such as prayer, rest, breathing, and reading; and examines the connection between Presbyterian Church (U.S.A.) ordination vows and preaching. Reports data gleaned from interviewing a sample of Presbyterian preachers on wellness, burn-out, stress levels, and areas of needed improvement. Formulates a recommended “Set of Strategies” for preachers to stay and stay well—body, mind, and soul—to the glory of God.

Michael A. Kroona (2007)

*Preaching a Theology of the Cross: An Assessment Tool to Determine If and How Well a Sermon Preaches this Theology*

Explores Luther's theology of the cross and preaching. Begins with a short exposé of current cultural and societal situation. Followed by exploration of theology of the cross in scripture. An overview of Luther's theology of the cross follows. A list of themes is created to form an assessment tool. Ten Themes include: God, Christ on the Cross, For You, Faith, Self, Church, Vocation, Paradox, Honesty, and Suffering. Three sermons are assessed and scored using themes.

Gary C. LeCroy, II (2012)

*Come, Let Us Build: Preaching; The Necessary Component to a Successful Building Project*

Building projects offer congregations a chance for spiritual growth. Preaching is a primary tool for this growth. Useful sermons in the building process: acknowledge the context of building change, reaffirm the congregation’s identity as the Body of Christ, place the present time of building in the larger framework of the Christian story, and aim to focus the congregation on mission through building. Scripture holds a treasure-trove of building stories that are applicable as texts and for study. In particular, Nehemiah contains the story of one preacher's calling to preach, his sermon preparation, and delivery during a building program.

Kimberly Leetch (2008)

*Does Size Matter? Perspectives and Perceptions of Preachers about How Being Obese Affects Preaching*

Explores the problem of obesity and preaching. Discusses sermon preparation, delivery, and content. Considers the person of the preacher including ethos, the role of the preacher, and credibility. Looks at body issues including how being overweight or obese affects the preaching task, health concerns, and the sin of gluttony. Explores theological views of the holy body's value in proclaiming the gospel. Discusses the obese preacher's relationships with parishioners. Questions the prejudices of hearers and food abuses including anorexia and bulimia. Touches on
incarnational preaching and embodiment of the Word. Explores theological views of eating and food including feasting and fasting.

James N. Lehman (2015)
*The Sermon Isn’t Over When the Pastors Says, ‘Amen’: Taking the Word into the Week*
Explores how the proclaimed Word is carried from worship by inspired everyday Christians as they continue the sermon in their week. Through surveys, listeners in one congregation shared how they imagined putting the Word into practice. Responses also provided valuable insight for the preacher into the lives of those who hear sermons. Discovers how offering specific challenges in a sermon, providing copies of the sermon and reading the responses of fellow listeners impacted the continuation of the sermon. Theological themes central to this study include the priesthood of all believers, vocation and God’s mission for the world.

Eric Paul Lemonholm (2011)
*The Open Source Lectionary: Preaching Outside the Box*
The Revised Common Lectionary (RCL) is best understood and used as a flexible framework of Biblical readings for worship through the three year Church Year cycle, within which preachers and worshiping communities are free to alter or choose different texts to educate and empower the congregation to more effectively fulfill the mission of the church. We can accept the framework of the RCL as an ecumenical gift and build upon it without being tied to everything. This shows why and how to depart from the RCL faithfully and creatively for the sake of the mission of the church.

Mark W. Manning (2012)
*Memorable Wedding Sermons: Pastoral Best Practices*
Explores memorable wedding preaching practices through mixed-method research design. Uses quantitative couple surveys and qualitative pastor interviews exploring wedding preparation, wedding sermon theology, construction and delivery. Literature survey categorizes materials and identifies lack of resources in this particular field of homiletics. Analysis of data demonstrates relationships between pre-marriage meetings, the relationship with the presiding pastor, couple involvement in choice of wedding scripture, and couple memory of wedding sermon and scripture. Extensive verbatim interviews with pastors illustrate diverse wedding practices. The researcher proposes a four-part process for constructing more memorable, more effective, biblically-based wedding sermons.

Mary Catherine Mason (2009)
*Biblical Preaching in a Retirement Community*
Explores the effectiveness of biblical preaching in a secular Continuing Care Retirement Community. Considers the ecumenical backgrounds of the members of the community who gather for Christian worship. Through a project designed to elicit response from the residents who listen to weekly sermons, the author discovered that many of the elderly residents of a retirement community are capable of listening and comprehending a biblical sermon. Many are eager to hear the Gospel of Jesus Christ proclaimed in words they can understand and apply to their daily lives.

David C. Mertz (2015)
“Love Is the Name of the Game”: William Sloane Coffin as Prophetic Pastor and Pastoral Prophet
This thesis explores the relationship between the prophetic and pastoral sermons William Sloane Coffin preached while he was senior pastor at the Riverside Church in New York City. It includes personal, political, and cultural influences on Coffin’s life. The thesis argues that for Coffin neither prophetic nor pastoral preaching can stand on its own, and each is responsible preaching
Luther Seminary DMin in Biblical Preaching

only when held in conjunction with the other. The essay contends that for Coffin the common bond between prophetic and pastoral preaching is love. Finally, it offers an annotated bibliography of works by and on Coffin, along with selected other works.

Brian D. Mundt (2009)
Creating a Culture of Israel: A Congregation Wrestles with the Word
Explores the effect of a providing and modeling a Lectio Divina-style approach to the lectionary texts on worshipers’ sermon ratings in one congregation. Worshipers participated in this contemplative approach to reading Scripture during six midweek Lenten services. In three months, Sunday worshipers’ sermon ratings increased almost one third (32%); this increase is statistically significant (p = .00). The Lectio Divina-style approach was introduced to a second congregation, but without the experiential participation. In this variant of the project, the increase was markedly less (8%) and was not statistically significant (p = .28).

Hans-Erik Nelson (2014)
Preaching Covenant Identity: A Homiletic for Identity Formation and Transmission in the Evangelical Covenant Church
This study describes a homiletic of identity for use by the Evangelical Covenant Church (ECC) and enlists the fields of Social Identity Theory, the Narrative Identity paradigm of Paul Ricoeur, and social critique from René Girard to assemble a structure of identity transmission. The structure is tested for fitness through theological and biblical reflection, resulting in working definitions of Christ-follower and denominational identity. The history of the ECC will be explored with the end of synthesizing a homiletic useful for the church to transmit its unique identity. The homiletic will be used to craft and evaluate sample sermons.

Susan J. Odegard (2014)
Biblical Adolescents Encountering Good and Evil: The Impact on Faith in Contemporary Adolescents and Others
This thesis outlines how experiences in biblical narratives can be interpreted by contemporary people, and how God’s word can inspire reflection on personal experiences of adolescents and shape their beliefs in God. It outlines how young people in the bible reacted when encountering the goodness of God or the sinfulness of evil. Through an eleven-part preaching series focused on biblical adolescents, and by teaching eleven sessions to confirmation students, I assess how these narratives impacted the lives of parishioners at Sabylund Lutheran Church in Stockholm, WI. Furthermore, I offer a planning model so this work can be reproduced.

Rhoda Preston (2012)
Evaluating the Relationship Between Gender Differences and How Persons Hear and Respond to Sermons
Investigates the question: “Are there significant gender differences in the way men and women hear and respond to different sermon styles? If so, can we discover styles of preaching that speak effectively to both genders?” Reviews findings from the broader world of gender differences research. Uses listener surveys to evaluate the effectiveness of six sermon styles in assisting male and female listeners to hear the preacher’s intended message. Discovers significant gender differences in listeners’ responses to humor and manuscript preaching. Concludes that first person narratives and sermons engaging the senses appear to speak effectively to both women and men.
Anthony Robert Prinsen (2011)
Stories within Stories: Intertextual Biblical Preaching
This thesis makes the case for intertextual biblical preaching which is preaching shaped by meaningful interplay of texts, their content, form and theology. The case is made in response to the inherent problem of preaching one biblical story that involves and relies upon another to make meaning of itself. Through a library research model based on the biblical field of intertextual criticism, this thesis establishes a definition of intertextual biblical preaching, its categorical frameworks and practices for intertextual biblical preaching. In an exercise of these concepts and annotated sermon example is provided with analysis.

Shirley Maria Redmond (2012)
Transforming Preaching Into Joy: As Seen Primarily in the Life of Phillips Brooks
This thesis is a personal journey of transformation to promised joy in Christ with hope to encourage pastors to find or take back and keep joy which may have become veiled in the demands of parish ministry. It is about rediscovery or recovery of self especially in the practice of preaching by looking at the preaching life of Phillips Brooks (1835-1893). Brooks integrates the personality of the preacher wholly as part of the sermon. His description of preaching is “Truth through Personality.”

Audrey Schindler (2013)
A Heart as Loud as Lions: Poetic and Prophetic Voice in Women’s Preaching
Proposes that women preachers face particular challenges in coming to voice, including cultural and interpretive issues. Explores authentic preaching voice congruent with the person of the preacher and appropriate to the text and context. Proposes that preachers develop their authentic voice by exploring poetic and prophetic voice in preaching and by varying their approach as may be required by the text or context. Uses literary analysis to explore sermons of four gifted women preachers: Linda Loving, Joanna Adams, Cynthia Jarvis, and Barbara Brown Taylor. Presents question-based templates for developing a sermon in the poetic or prophetic voice.

Daniel W. Selbo (2013)
Sermon Series and Faith Development: A Supplement to Lectionary Preaching

Flavia Lillian Skilbred (2011)
Preaching Palliative Pastoral Pericopes: Quality of Faith and the Healing Passages
The usual interpretations of healing passages have us preach that the deaf hearing is more hearing God clearly, the lame walk in the Lord and the opened eyes see God in a different way. Where is the practical application of these periscopes in moments of physical, mental and emotional distress? Are we preaching messages which would make one feel as if the quality of faith is a direct component of their state of health? Can we preach sermons on the healing passages that do not cause a person to feel the cure of their disease depend on quality of faith?
Julie A. Slous (2009)

*Preaching a Disturbing Gospel: The Place of a Salvationist Homiletic in Postmodern Times*

Recognizing the complexity of the times in which the 21st century preacher lives, this study seeks to identify the means through which the difficult claims of the Gospel are to fall upon the ears of listeners, who have become disconnected from the authority the Church represents. How are the harsh themes of God's judgment, wrath and eternal damnation to be proclaimed in a society that is only interested with living in the moment and making the most of the world in which it presently resides? Reaching back into the Victorian and Edwardian eras (1819-1930), a form of confrontational preaching emerges that took society by storm. Within these pages of history, the preaching ministry of The Salvation Army enters the pulpit in 1865. The primary evangelistic voices of the movement belong to its first leaders and preachers, William and Catherine Booth. Recognizing the scope of human suffering and need present in the East End of London England, the Booths step into a societal gap to bring good news to the poor. Theirs is a transformational homiletic. They believe in the importance of the preacher unsettling the perspective of listeners who believe there is no hope beyond their present reality. The mandate is to preach about that which really matters: “At the time of eternal reckoning, sinner will your life be right with God?”

As the very aggressive nature of this homiletic is encountered, the question presses as to whether there is any relevance of this approach to preaching in a postmodern context. Drawing both history and homiletic into a face-to-face about the early Booth homiletic. What factors shaped it and what kept it alive beyond its formative years, even in the midst of significant persecution? Intersecting these realities with the defining characteristics of a postmodern world, tensions very quickly emerge. Can an early Booth homiletic ultimately find a place of residence in a postmodern world? Could there be such a thing as a post Booth-Salvationist homiletic? Arguing for the assimilation and re-contextualization of what is understood as confrontational preaching, an invitation is given for contemporary preachers to recognize the significance of the homiletical moment that is now before them.

Christopher Colby Smith (2007)

*Preaching as Performance: The Appropriation of Skills and Elements of Acting Performance for Preaching*

Argues that appropriating skills and elements of acting performance increases preaching effectiveness. Acknowledges practical, historical, and theological resistance to understanding preaching as performance and defines performance for preaching. Articulates preaching as the incarnate Word of God, requiring preachers to use voice, body, and presence to serve the Word. Reviews the history of preaching and current literature as they support preaching as performance. Proposes research methods, incorporating technical skills and the performance element presence, tested with a Parish Response Group, evaluated by professional coach. Analyzes evaluation of five sermons as evidence for increased effectiveness, suggesting ways other preachers may appropriate performance.

William Hayden Smith (2011)

*The African Methodist Episcopal Church Contribution to Preaching: Celebrating Our Heritage*

Examines preaching in the African Methodist Episcopal Church (AME) as established by enslaved Africans preaching to other enslaved Africans under the scrutiny of racist slave masters. Studies AME preachers and their sermons on Christian precepts of physical, spiritual, political and religious freedom, instrumental in the abolition of slavery. Explores the social contexts of the 1750s through 1900s as it relates to AME preaching within the enslaved community of early African Americans and within the broader communities of their oppressors. Celebrates the roots, accomplishments and future focus of AME preaching and preachers under the banner of African Methodism.
Jeffrey B. Sorenson (2008)

*How Will We Preach “Authentically” at the Postmodern Turn?*

A study that asks how to adapt preaching to be more authentic, as asked by emerging generations. Explores expectations of modernist and postmodernist people, and how to meet differing demands so that preaching is more genuine, connects and “works” for a hearer whose worldview has shifted at the postmodern turn. Evaluates literature from the emergent church, with insights from Dietrich Bonhoeffer. Proposes eleven rhetorical strategies. Explores these strategies with preachers, laypersons and across generations to determine which may be most fruitful. Findings indicate that proclaiming the Kingdom of God in this life and engaging difficult issues are valuable strategies that should be employed now, further explored and developed.

Linda Lee Stokes (2014)

*Exploring the Connections between Stories of Suffering, Pastoral Care and Biblical Preaching*

In this phenomenological exploration, stories of suffering document a systemic silence in an Anglican Parish. There is dissonance between the desire and practice of sharing painful issues. Guided by Narrative Inquiry, Responsive Interviewing and Grounded Theory, this study describes the benefit and detriment of expressed and unexpressed suffering suggesting that preaching can help to bridge the dissonance. It draws on the expertise of literary critic N. Frye, educator P. Freire as well as sociologists B. Brown and A. Frank, homileticians W. Brueggemann, A. Carter Florence, T. Long, C. Smith and W. Wangerin Jr., and theologians D. Hall, and A. Root.

Rolf David Svanoe (2008)

*The Beast in the Pulpit: Overcoming Obstacles to Preaching the Book of Revelation in Mainline Churches Today*

Identifies and addresses many of the common objections to preaching Revelation. Applies a theology of biblical preaching specifically to Revelation. Includes a survey of pastors' frequency and openness to preaching from Revelation. Also includes a suggestion for a Lenten sermon series on Revelation and a proposal for a dramatic reading of the entire book.

Francis Oyei Sam Tabla, Sr. (2008)

*Preaching Stewardship in Liberian Immigrant Congregations in Minnesota: A Case Study of Five Liberian Immigrant Congregations in Minnesota*

This study seeks to develop a better understanding of why Liberian Christian immigrant congregations in Minnesota lack a biblically grounded, theologically responsible practice of stewardship and proposes a homiletical strategy called Growing People through Stewardship to raise awareness and modify behaviors. The mixed method uses pre- and post-sermon surveys, interviews with pastors, and a sermon series prepared by the author and delivered by five pastors in their respective ministry contexts. Results suggest that preaching can positively impact giving levels and attitudes towards stewardship.

Earnest E. Tate (2007)

*Biblical Preaching in a Variety of Denominations within a Diverse Faith Community: Attributes of the Biblical Preacher*

Define the meaning of Biblical preaching through the lens of preachers and scholars or both. Share the response of African American Lutheran pastors' Lutheran Seminary cohorts, visited churches, and Laity regarding Biblical Preaching. Explore the journey of pastors’ sermon preparation to their congregation's response.
Deborah Ann Taylor (2015)
*Operative Hermeneutics in the Eastern Synod of the Evangelical Lutheran Church in Canada*

The Bible is the center of life, faith, and doctrine. Yet, Christians derive conflicting interpretations of the Bible with divisive and sometimes hurtful consequences. This study uses quantitative and qualitative research methodology, through survey and interviews, to discern factors of influence in Biblical interpretation among clergy and lay persons in the Eastern Synod of the Evangelical Lutheran Church in Canada. The influence of social location, faith experience, reader strategies, reader horizon and empathy have been analyzed in selected congregations representative of the Synod as a whole. Implications for preaching are explored through interviews with lay and ordained church leaders.

John Babbage Valentine (2009)
*Preaching that Sticks: Facilitating the Memorability of Christian Proclamation*

Explores hearer's longer-term memories of the preached word. Surveys understandings of the roles of both the listener's memory and the preacher's memorability in the homiletical cycle. Utilizes Howard Gardner's Multiple Intelligences theory to explain the memorability of Jesus' parables. Considers the question of homiletic memories as episodic and/or semantic memories per Endel Tulving and Daniel Schacter. Surveys hearers' perspectives on the value of remembered sermons and those tools by which preaching might be made more memorable. Suggests to preachers methods of facilitating the longer-term retention of key sermon themes by hearers.

Eric Waters (2008)
*Recovering Typology for Preaching the Old Testament: A Case Study of King David*


R. Karl Watkins (2009)
*Coaching: A Means to Improve Biblical Preaching of Licensed Local Pastors and Lay Speakers*

The population of the Upper Midwest is aging and declining in numbers. There are many small congregations of mainline denominations which are no longer able to support full-time ordained pastors. United Methodist congregations and congregations of other denominations have pressed into service Licensed Local Pastors, and their similarly labeled persons in other denominations. The purpose of this study was to explore the use of coaching as a means to improve the biblical preaching abilities of Licensed Local Pastors and Lay Speakers serving as Temporary Pulpit Supply. It examines the fields of biblical preaching, coaching, and other means of improving preaching among preachers in these categories. This study took place among Licensed Local Pastors and Lay Speakers serving in the North Central District of the Iowa Annual Conference of the United Methodist Church from July 2008 through January 2009. This study indicates coaching may be a helpful process for the development of preachers in biblical preaching in these settings. Indeed, coaching is a method which can help preachers proclaim the Gospel.

Adam P. White (2011)
*Telling the Truth: An Ethical Exploration of Verification and Falsification in Pulpit Storytelling*

This study is a critical examination of ethics of storytelling in homiletics. The essay argues for a more critical approach to storytelling in preaching toward reclaiming a broad working definition
of truth-telling homiletics. Through a study of bearing true and false witness centered on the Ninth Commandment, the essay will argue that truth in storytelling should be grounded neither in historicity nor in aesthetics but in a communicational covenant between preacher and hearers. Finally, the essay proposes practices and norms for storytelling in preaching.

Joel Wight Hoogheem (2012)
*CyberSermons: Examining the Effectiveness of Preaching Podcasts*

Surveys the ways the Word of God has been communicated through changing and emerging media throughout history. Explores the technology of podcasts as a medium for preaching. Compares the experiences of listeners who hear a sermon in worship to those who hear a sermon podcast. Explores the impact sermon podcasts have on listeners’ experience of community. Uses Appreciative Inquiry methodology to examine how sermon podcasts could be effective in the life of a congregation.

Erik R. Wilson Weiberg (2015)
*Using “Outside Voices” Listening to “Outsiders” in Preparing the Sermon*

In interpreting biblical texts for proclamation, preachers seek “inside voices” through biblical commentaries, preaching websites, and text studies with colleagues. This thesis considers how “outside voices” have advanced the biblical narrative, tracing the “outward moving nature” of the covenant established with Sarah and Abraham and the church’s movement from its Jerusalem origins. It features a research project in which church members asked groups of people about an upcoming preaching text. Participants surveyed a fellow church member, someone with whom they share kinship outside of the church, a non-Christian, and a stranger. Responses served as primary source material for subsequent sermons.

*Formative Preaching: Doing the Particular Promise*

Argues that proclamation forms the hearer. Names challenges facing the one speaking for God. Explores the role of promise in the Bible. Proposes a sermon-creation model firmly grounded in Scripture. Illustrates how promise captures imagination and subsequently drives decisions. Asserts that repentance begins with hearing God's superior promise. Focuses on extracting God's unconditional promise from particular sermon pericope. Claims that "doing" the promise changes hearers during the preaching event itself and drives to action. Presents contextual data supporting these claims.