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Hope for Psychology-integrated Preaching:
The Hope-based Dynamic Spiritual Assessment Model

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Abstract

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Preaching is the most popular medium of pastoral care in congregations, thus demanding dedicated attention to effectively meet actual congregational needs. Even though the field of psychology could contribute to this effective care in preaching, it currently plays a minuscule role in sermon creation among many pastors, according to a recent survey of seminary preaching classes. Hope for bridging this interdisciplinary divide between psychology and preaching lies in Peter Yuichi Clark's Hope-based Dynamic Spiritual Assessment Model. Both accessible to pastors and implicit in current preaching approaches, this model gives a psychological lens in which to understand the spiritual state of congregants as well as the necessary pastoral response through preaching. Teaching this model, its benefits, and contextual application to pastors has the potential to not only introduce psychology-integrated preaching but also provide a much-needed tool for more balanced, empathetic, and effective preaching.

Hope for Psychology-integrated Preaching:
The Hope-based Dynamic Spiritual Assessment Model

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Introduction

Arguably, preaching is the most popular medium for pastoral care in churches.[1] Accompanying this central role of care is a deep commitment to its effectiveness, particularly in relating the hope of Jesus Christ to the masses. This commitment has led to significant integration of homiletics with other disciplines in seminaries. One field of study though seems to have been left out of the conversation almost entirely—psychology.[2]

An omission of psychology from the preaching classroom might sound trite until one reviews the considerable influence psychology already plays in both the secular and sacred worlds. In their book, *Psychological Insights into the Bible: Texts and Readings*, Rollins and Kille point to a recent "change within Western culture" in which the concepts of modern psychology have now become embedded in the cultural language and behavior of everyday people.[3] Hand-in-hand with this common psychological "folk knowledge" is the fact that many people in modern society are generally more receptive than ever before to psychologists and counselors for meeting their emotional, mental, and even spiritual needs. If society has integrated more with the field of psychology, the same is true for theological thought, especially in the late twentieth century. Rollins and Kille mention how both modern psychology and biblical scholarship have become more sympathetic and conversational with one another, creating new realms of study, such as "psychological biblical criticism."[4] In addition, psychology has

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[1] William H. Willimon, *Worship as Pastoral Care* (Nashville: Abingdon Press, 1979), 196. Willimon, a theologian and homiletical educator, suggests a "primary" role for preaching in Protestant churches.

[2] See Section One for details regarding the psychological void in seminary preaching classrooms.

[3] Wayne G. Rollins and D. Andrew Kille, "Preface," in *Psychological Insight Into the Bible: Texts and Readings*, ed. Wayne G. Rollins and D. Andrew Kille (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2007), xvi.

[4] Ibid., xvii.

undoubtedly revolutionized the pastoral care profession, redefining how pastors, pastoral counselors, chaplains, and pastoral psychotherapists offer effective care.

Even professional homiletical books and journals have encouraged the integration of psychology into the discipline of homiletics. One early proponent was Charles Gardner, in *Psychology and Preaching,* published in 1918. There, he seeks to comprehensively apply psychological principles to preaching practices.[5] The integration of psychology and homiletics continued into the 1960s, notably carried out by Edgar Jackson in *A Psychology for Preaching*[6] and *How to Preach to People's Needs.*[7] Though scarce in comparison to the hundreds of preaching books available, even today, books and articles still explore the integration of homiletics and psychology.[8]

Despite psychology's influence in modern society, biblical scholarship, pastoral care, and to a lesser degree, homiletics, psychology is largely missing from the seminary's preaching classroom. One wonders why a practice devoted to the effective communication of the Word of God to the human listener does not utilize a field devoted to understanding human thought and behavior. What makes preaching exempt from psychological engagement? Although pastors might receive psychological education and integration in other classroom environments, especially pastoral care classes, its absence in preaching classes is costly. It limits the pastoral

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[5] Charles S. Gardner, *Psychology and Preaching* (New York: The Macmillan Company, 1919).

[6] Edgar N. Jackson, *A Psychology for Preaching* (Great Neck, NY: Channel Press, 1961).

[7] Edgar N. Jackson, *How to Preach to People's Needs* (Grand Rapids: Baker Book House, 1970).

[8] Two recent works that integrate psychology with preaching include Leslie Francis and Andrew Village, *Preaching with All Our Souls: A Study in Hermeneutics and Psychological Type* (New York: Bloomsbury Academic, 2008); and Brad D. Strawn and Brent A. Strawn, "Preaching and/as Play: D. W. Winnicott and Homiletics," *Homiletic* 31, no. 2 (Winter 2006): 13-28.

ability to understand and meet the psychological needs of a faith community through the sermon moment, or, in the words of Edgar Jackson, church members will resultantly accuse the preacher of "always scratching us where we don't itch."[9] In an atmosphere of steady church decline in the United States, it is all the more vital that pastors use every resource available, including psychology, to faithfully serve their churches, support Christ's kingdom, and stay contextually relevant.[10]

The project described here consists of four major sections. First, I will explore psychology's absence within the seminary preaching classroom by surveying the primary preaching textbooks utilized in the thirteen United Methodist Church (UMC) theological schools. Section Two provides the rationale for the project, articulating the benefits and limitations of using Peter Yuichi Clark's Hope-based Dynamic Spiritual Assessment Model as a means of teaching a psychology-integrated approach to preaching. In Section Three, I will briefly describe the context for research and analysis, namely the L3 Groups of UMC pastors in the North Alabama Conference. I will also explain the goals and design of the project intended for implementation in the L3 Groups. In Section Four, I will evaluate a trial run of a portion of the project to assess its integration of psychology and preaching. These results will assist in determining possibilities for further research.

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[9] Jackson, *A Psychology for Preaching*, 21.

[10] Pew Research Center, "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow," entry posted May 12, 2015, Pew Research Center, http://assets.pewresearch.org/wp-content/uploads/sites/11/2015/05/RLS-08-26-full-report.pdf (accessed March 1, 2017).

Section One: The Problem

The field of psychology is largely absent in the preaching classroom of seminaries across the United States. The evidence is somewhat damning when considering a recent survey of the top ten textbooks used among preaching professors at the thirteen United Methodist theological schools.[11] In January 2018, I reached out to their professors of preaching or homiletics, twenty in total, requesting their top ten textbooks utilized in the preaching classroom. Of the twenty professors, ten responded.[12] I then reviewed each text listed, examining whether it significantly engaged with psychology.[13] Of the fifty-one textbooks offered, only four engaged significantly with psychology.[14] The rest had limited to no engagement.[15] Worse, some authors even warn against excessive use of psychology in sermons. For example, Tom Long's *The Witness of Preaching* criticizes "…preachers who substitute 'positive thinking,' psychological adjustment, and 'creative values for living' for the radical promises of the gospel."[16] Although psychology is assumed to be insufficient in fully conveying the gospel narrative, this dichotomous distinction

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[11] See Appendix A.

[12] While these professors provided me with their "top" tier list, it was not always ten sources, as requested.

[13] By "significantly," I mean the source's reference to psychology in passages where psychological expertise is given an explicit, authoritative voice.

[14] Seventy-eight textbooks referenced by professors, but some were referenced by multiple professors, hence the fifty-one total.

[15] "Limited" engagement is probably too generous a label for most texts since they often only included passing references to psychology. For example, Teresa Brown uses "psychological" as an adjective, in a list of various fields of study, also used as adjectives. See Teresa L. Fry Brown, *Delivering the Sermon,* Elements of Preaching (Minneapolis: Fortress Press, 2008), 2. In some cases, no chapters or even sections of the textbooks were devoted to psychology or its interaction with homiletics.

[16] Thomas G. Long, *The Witness of Preaching,* 3rd ed. (Louisville: Westminster John Knox Press, 2016), 242.

may unnecessarily persuade preaching students to steer clear of psychological engagement altogether. Other authors promote a similarly damaging view of psychology. Ronald Allen[17] and Eunjoo Kim[18] both understandably reference "pop psychology" in a negative light, but lack significant positive representation of academically credentialed psychology. This negative representation likely leaves seminary students with an unintentional bias against the use of psychology in preaching.

One of the most revealing findings of this survey was the absence of psychology within the most popular textbooks among the selected seminary professors. Although these preaching textbooks are foundational for hundreds of pastors across the country, they omit the field of psychology almost entirely.

Table 1: Most popular preaching textbooks from survey

Author and Title	# of times chosen
Thomas G. Long, *The Witness of Preaching*	5
Barbara Brown Taylor, *The Preaching Life*	5
Paul Scott Wilson, *The Four Pages of the Sermon*	4
Teresa L. Fry Brown, *Delivering the Sermon: Voice, Body, and Animation in Proclamation*	3
Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*	3
Cleophus J. LaRue, *The Heart of Black Preaching*	3

Source: See Appendix A.

Only a few textbooks actually highlight psychology. One professor referenced *What's the Matter with Preaching Today?,* a collection of essays by leaders in preaching that seeks to answer the title's question.[19] There, theologian Harry Emerson Fosdick argues that modern

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[17] Ronald J. Allen, *Thinking Theologically: the Preacher as Theologian,* Elements of Preaching (Minneapolis: Fortress Press, 2008), 28.

[18] Eunjoo Mary Kim, *Preaching in an Age of Globalization* (Louisville: Westminster John Knox Press, 2010), 30.

[19] Mike Graves, ed, *What's the Matter with Preaching Today?* (Louisville: Westminster John Knox Press, 2004).

preaching is not addressing the real psychological "problems" of its congregants.[20] Conversely,

in the same collection David Buttrick argues that Fosdick's therapeutic preaching is dangerous

because it limits God to psychological, individualistic concerns.[21] However, neither of these

articles engage a particular psychological method in their dialogue, rather speaking only in

general terms on the subject. In *The Company of Preachers,* Richard Lischer organizes excerpts

about preaching from notable homiletical voices throughout history.[22] However, similar to the

consideration of psychology in *What's the Matter with Preaching Today?*, Lischer's engagement

with psychology stays general in scope. Another textbook surveyed, Buttrick's *Moves and

Structures,* which focuses on sermon form, offers criticism of psychological wisdom's undue

influence on the church and hermeneutical moves.[23] The most extensive engagement with

psychology of the textbooks surveyed was *The New Interpreter's Handbook on Preaching.[24]*

Although it consists of a vast array of articles concerning preaching, this text does include

multiple essays that allow psychology to converse with the sermon, rhetoric, the preacher, social

location, and biblical criticism. Of the texts surveyed, this is the only one that applies

psychological methods to homiletics with considerable depth. Unfortunately, only one professor

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[20] Harry Emerson Fosdick, "What is the Matter with Preaching?" in *What's the Matter with Preaching Today?* ed. Mike Graves (Louisville: Westminster John Knox Press, 2004), 8.

[21] David Buttrick, "A Fearful Pulpit, A Wayward Land," in *What's the Matter with Preaching Today?* ed. Mike Graves (Louisville: Westminster John Knox Press, 2004), 40-41.

[22] Fischer's collection brings together several preachers who value psychological engagement with preaching including Friedrich Schleiermacher, John Chrysostom, Jonathan Edwards, and Fosdick, and even those more suspicious of psychological engagement such as Gerhard Ebeling and Buttrick. See Richard Lischer, ed., *The Company of Preachers: Wisdom on Preaching, Augustine to the Present* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2002).

[23] David Buttrick, *Homiletic Moves and Structures* (Philadelphia: Fortress Press, 1987), 31.

[24] Paul Scott Wilson, ed., *The New Interpreter's Handbook of Preaching* (Nashville, TN: Abingdon Press, 2008).

mentioned using this text in the classroom. Furthermore, the comprehensive scope of this *Handbook* leaves one questioning how much class time could be devoted to highlighting its psychology content.

These survey results indicate that many pastors, as a result of their training, are not seeking to integrate the field of psychology with their homiletical thinking and practice. Certainly, there are qualifying limitations to this statement, given the restricted scope of my study: that I have only surveyed professors from UMC seminaries. After all, psychology's absence within these solely UMC preaching classrooms does not necessarily mean it is absent in other seminaries excluded from the survey. However, a void of this magnitude warrants the assumption that it might exist to some degree in other seminaries across the country. The boundaries noted in this study are moreover limited because I did not receive responses from all professors contacted. Furthermore, I did not ask for articles, lectures, or other course materials which might have highlighted psychology's integration with homiletics. Nevertheless, the current study's findings are significant. Because authorship and/or topics among contacted professors are relatively consistent, it seems unlikely the ten professors who did not respond would differ greatly from their colleagues regarding favored course texts. In addition, even though the lectures/articles of the contributing professors are unknown, it is doubtful that they would stray far from the primary texts provided. Thus, this survey gives reasonable credence to the assumption that pastors generally do not have the skills nor the experience necessary to successfully integrate psychology into their preaching.

Section Two: Rationale

Peter Clark's Hope-based Dynamic Spiritual Assessment Model

Is it too late for pastors to take advantage of the field of psychology in their preaching? After all, the assumption is that without intentional integration of psychology with preaching in seminary, these pastors have already gone for years, perhaps decades, without a working understanding of psychology-integrated preaching. How does one confront this inertia of ignorance, presenting complex concepts to pastors who may likely have limited time, focus, and energy?

I contend that hope for psychology-integrated preaching for pastors is found in Peter Yuichi Clark's Hope-based Dynamic Spiritual Assessment Model. Clark is the Director of Spiritual Care Services at University of California San Francisco (UCSF) Medical Center and UCSF Benioff Children's Hospital. An ordained American Baptist minister and a board-certified chaplain with the Association of Professional Chaplains, Clark obtained his Ph.D. in religious studies at Emory University and now teaches pastoral care at the American Baptist Seminary of the West.[25]

Clark's innovative, practical method for personality theory-based care assessment and intervention was first presented in his article, "Tending to Trees of Life…and Hope" in the *Journal of Supervision and Training in Ministry* (JSTM).[26] Clark's assessment is strongly derived from the personality theory of Erik and Joan Erikson, with some adjustments:[27] First, Clark approaches the Eriksons' theory of personality development with greater fluidity. Clark

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[25] Spiritual Care Services, "Team," Spiritual Care Services UCSF Medical Center and UCSF Benioff Children's Hospitals*,* http://ucsfspiritcare.org/about/team/ (accessed October 4, 2017).

[26] Peter Yuichi Clark, "Tending to Trees of Life...and Hope," *Journal of Supervision and Training in Ministry* 26 (2006): 103-32.

[27] For a comprehensive understanding of Eriksons' personality theory, see Erik H. Erikson and Joan M. Erikson, *The Life Cycle Completed,* extended ed. (New York: W. W. Norton & Company, 1998).

understands the possibility of multiple and/or cyclical developmental issues operative in an

individual at any given moment, not just at certain stages in life.[28] Second, he gives precedence

to only one of Eriksons' proposed eight developmental crises: trust vs. mistrust.[29] As he puts it,

"I direct my focus onto the first tension because I believe that how a student has resolved (and

continues to resolve) the crisis between basic trust and mistrust shapes the content of his hope

and, consequently, his spiritual and psychological dynamics."[30] His third adaption to the Erikson

theory is the incorporation of Donald Capps's work in *Agents of Hope: A Pastoral Psychology*.[31]

Suffice it to say, Clark depends on Capps for his definition for hope[32] and his identifying three

major threats to hope a person might have: apathy, shame, and despair, these on the basis of

one's childhood relational experiences.[33] The fourth and final modification is an emphasis on

relation style drawn from the works of Dennis Kenny and Michele Shields.[34]

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[28] Clark, "Tending to Trees," 114-115.

[29] For the Eriksons' explanation of the trust vs. mistrust developmental crisis, see Erik H. Erikson, Joan M. Erikson, and Helen Q. Kivnick, "Trust and Mistrust: Hope," in *Vital Involvement in Old Age* (New York: W. W. Norton and Company, 1986), 218-238.

[30] Clark, "Tending to Trees," 115.

[31] Ibid., 115-116. See also Donald Capps, *Agents of Hope: A Pastoral Psychology*. (Eugene, OR: Wipf & Stock Pub, 2001).

[32] Clark embraces Capps' definition of hope: "A constellation of perceptive-cognitive and emotive responses to stressors in which one nevertheless anticipates that the future holds realizable possibilities." As quoted in Clark, "Tending to Trees," 115.

[33] Ibid.

[34] Clark's three relational styles are theoretically derived from Michele Shields, Allison Kestenbaum, and Laura Dunn, "Spiritual AIM and the Work of the Chaplain: A Model for Assessing Spiritual Needs and Outcomes in Relationship," *Palliative and Supportive Care* 13 (2015): 75-89; and Dennis Kenny, *Promise of the Soul: Identifying and Healing Your Spiritual Agreements* (New York: J. Wiley & Sons, 2002), 51-152.

The model's goal is to give spiritual caregivers a method for discerning through a person's relational style their sense of identity, particularly their unique threat to hope, in order to intervene appropriately with the goal of restoring hope to the individual.[35] Clark's spiritual assessment model has been taught and practiced in various clinical spiritual care settings and has proven successful in addressing the spiritual needs of those served.[36] Although not originally designed for preaching, this model could help fill the psychology-shaped vacuum in preaching among pastors.

<div align="center">Accessibility of Model to Pastors</div>

In general, Clark's Hope-based Dynamic Spiritual Assessment Model is an excellent resource for the pastor's integration of psychology with preaching.[37] One of the most compelling features of this model is its implicit grounding in current pastoral approaches to preaching. For instance, theologian Lenora Tubbs Tisdale characterizes prophetic preaching as similar to the model's first assessment.[38] Just as the model's threat to hope is "apathy,"[39] a hallmark of prophetic preaching in Tisdale's opinion is challenging the "status quo."[40] Another distinctive in Tisdale's prophetic preaching is to incite "courage in its hearers…empower[ing] them to work to

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[35] Appendix B offers a table to visually convey the model's three assessments and corresponding interventions.

[36] I learned this assessment model during my clinical pastoral education experience at the University of Alabama Medicine in Birmingham, AL during 2015-16 and can attest to its success.

[37] When speaking of the model, I will reference each of the three assessments by "first assessment," "second assessment," and "third assessment," corresponding in descending order with the table in Appendix B.

[38] Lenora T. Tisdale, *Prophetic Preaching: A Pastoral Approach* (Louisville: Westminster John Knox Press, 2010).

[39] Clark, "Tending to Trees," 116.

[40] Tisdale, *Prophetic Preaching*, 10.

change the social order."[41] This correlates with the first assessment's pastoral communication to challenge the individual to take responsibility in relationships with others.[42] This goal of empowerment, according to the first assessment, is activated through mirroring the truth to the one in need.[43] Similarly, Tisdale shares how the caregiver must hold a mirror to the world for the congregation, revealing both the what is and is not of God.[44] Both Tisdale and Clark maintain hope as the chief end goal. As Tisdale describes, "Christian prophets invite their communities to 'hope against hope' that God's new future is already impinging on present realities."[45]

Thanks to this mutual understanding, dialogue between Tisdale and Clark's model is fruitful in illuminating a fuller capacity for pastoral care through preaching. Tisdale adds to the conversation a variety of tested strategies and forms to the prophetic pastoral stance, helping to actualize the first assessment's intervention in preaching.[46] She also expands the prophetic intervention of the model to include confrontation of societal structures and norms.[47] Conversely, the incorporation of the model, especially its understanding of the psychological condition of

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[41] Ibid.

[42] Clark, "Tending to Trees," 117.

[43] Ibid., 117.

[44] Tisdale, *Prophetic Preaching*, 10.

[45] Ibid., 106.

[46] Ibid., 41-88.

[47] Ibid., 28-29.

those needing confrontation, increases the potential for more empathetic and transformative intervention of those in the pews.[48]

The model's second assessment also implicitly aligns with existing homiletic approaches.[49] William E. Hull, for instance, envisions a strategic role for preaching similar to the pastoral stance of "guide" associated with Clark's second assessment.[50] In Hull's *Strategic Preaching: The Role of the Pulpit in Pastoral Leadership*, he defines strategic preaching as "the kind of Christian proclamation that is designed to guide a congregation in fulfillment of its mission."[51] The goal of strategic preaching is related to the second assessment's goal to lead an individual towards meaning and direction.[52] For Hull, any hermeneutic for strategic preaching should provide clarity and ultimately lead the congregation to committed action on their pilgrimage of faith.[53] In the same way, the second intervention of the model leads to clarity and committed action for the person in need.[54] Just as Clark's model identifies individuals in despair, unable to make decisions,[55] Hull, too, discerns the prevalence of despair, especially that which

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[48] Walter Brueggemann presents another prophetic preaching approach similar to Clark's first assessment. See Walter Brueggemann, *The Practice of Prophetic Imagination* (Minneapolis: Fortress Press, 2012).

[49] Thomas Troeger offers a visionary preaching approach that shares similarities to Clark's second assessment. See Thomas H. Troeger, *Preaching While the Church is Under Reconstruction: The Visionary Role of Preachers in a Fragmented World* (Nashville: Abingdon Press, 1999).

[50] Clark, "Tending to Trees," 116-117.

[51] William E. Hull, *Strategic Preaching: The Role of The Pulpit in Pastoral Leadership* (Danvers, MA: Chalice Press, 2006), 2.

[52] Clark, "Tending to Trees," 116.

[53] Hull, *Strategic Preaching*, 12-13.

[54] Clark, "Tending to Trees," 117.

[55] Ibid., 116-117.

assumedly results from a postmodern "erosion" of community, self, and order.[56] Ultimately, both

Hull and Clark see hope as the end goal with Hull stating how strategic preaching mobilizes

"…that abiding reality of the Christian life called hope (1 Cor. 13:13), which we may define as *a*

reaching for God's future."[57]

 Although this survey is brief, the benefits of an interlacing dialogue between Hull and

Clark are easy to discern. Clark contributes to Hull's understanding of strategic preaching by

clarifying the relational tendencies of those in need of this preaching approach, namely a

tendency to distrust the world and avoid decision-making. Even though Clark designed the

model for assessment of individuals, finding these tendencies consistently within a congregation

offers credence to strategic preaching. Clark provides visible markers indicating when to practice

strategic preaching more frequently. On the other hand, Hull provides a comprehensive

hermeneutical and homiletic framework for the practice.[58]

Hull especially gives Clark's model credibility among Christian leaders by providing

significant biblical and theological grounding for Clark's pastoral stance of guidance. For

example, he argues that the New Testament presents the Church as a pilgrim people, moving

"…from darkness to light (1 Pet. 2:9), from hostility to peace (Eph. 2:12-14), from death to life

(Rom. 8:2-11)."[59] For Hull, theologian Rudolf Bultmann in his *Theology of the New Testament*

reinforces this movement towards a new age for the Church with his concept of "betweenness," a

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[56] Hull, *Strategic Preaching,* 190-204.

[57] Ibid., 25.
[58] Ibid.*,* 30-110.

[59] Ibid.*,* 16-17.

transitional state for every Christian between the salvation already received and that which is yet to be obtained.[60] For Hull, strategic preaching is an essential catalyst for the Church to move forward on God's redemptive journey. He identifies God's future promises as the primary motivation utilized in strategic preaching for this ecclesial movement, promises reaffirmed in God's presence and Christ's example.[61]

Just as the first and second assessments in the Hope-based Dynamic Spiritual Assessment Model implicitly correspond with prevalent approaches to preaching, the third assessment follows suit.[62] Nowhere is this more evident than in Edward Wimberly's *Moving from Shame to Self-Worth: Preaching & Pastoral Care*. Here, Wimberly reveals how Jesus addressed shame in his own life and in the life of others.[63] Furthermore, he shows how to use these methods of Jesus in preaching and pastoral counseling to care for those facing shame. Similar to Clark's third assessment's threat to hope,[64] Wimberly critiques the destructive narrative of shame, which he defines as "feeling unlovable, that one's life has a basic flaw in it."[65] He sees the world, even the world in which Jesus lived, as largely shaped by a shame-based dynamic, meaning "a class-

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[60] Ibid., 15-16.

[61] Ibid., 20-24.

[62] Brent A. Strawn offers great insights into therapeutic nature of the Psalms in bringing an opportunity for comfort and safe disclosure to those who have faced trauma. While this does not address preaching, it does pinpoint prescriptive pastoral approaches using Scripture that are implicitly similar to the third assessment. See Brent A. Strawn, "Trauma, Psalmic Disclosure, and Authentic Happiness," in *Bible through the Lens of Trauma,* ed. Elizabeth Boase and Christopher G. Flechette (Atlanta: Society of Biblical Literature, 2016), 143-60.

[63] Edward P. Wimberly, *Moving from Shame to Self-Worth: Preaching & Pastoral Care*, (Nashville: Abingdon Press, 1999).

[64] Clark, "Tending to Trees," 116.

[65] Wimberly, *Moving from Shame to Self-Worth*, 11.

stratified society oriented toward in-group and out-group value categories."[66] Much like Clark,[67] Wimberly understands self-worth and belonging in community as the new narrative the ashamed can embrace.[68] Interestingly, both Clark's and Wimberly's approaches introduce this narrative through storytelling. However, while Clark focuses on listening to the stories of those ashamed,[69] Wimberly focuses primarily on telling transformative stories of victory over shame in such a way that the ashamed can see and internalize the self-worth and belonging found in these stories, ultimately finding encouragement.[70]

Dialogue between Wimberly and Clark's pastoral approaches to shame add considerable depth and perspective to the other. Much like Hull did for the second assessment of the model, Wimberly provides a biblical foundation for a supportive pastoral stance. In Part One, he points to Jesus as an exemplar for handling his own shame originating from temptation in the wilderness,[71] cultural devaluation, and felt divine abandonment.[72] In Part Two, Wimberly demonstrates how Jesus handles the shame of others, such as that of the centurion's servant, the

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[66] Ibid., 25.

[67] Clark, "Tending to Trees," 116.

[68] Wimberly, *Moving from Shame to Self-Worth*, 13-14.

[69] Clark, "Tending to Trees," 117-118.
[70] Wimberly, *Moving from Shame to Self-Worth*, 14-18.

[71] Luke 4:1-13, Matt. 4:1-11, and Mark 1:12-13 record Jesus' encounter with Satan in the wilderness.

[72] Wimberly, *Moving from Shame to Self-Worth*, 21-60. Wimberly references Mark 6:3 as an example of Jesus' devaluation from his community; Jesus' words on the cross in Mark 15:34, Matt. 27:46, and Luke 23:46 are provided as examples of Jesus' parental rejection from God.

woman anointing Jesus' feet, and the Gerasene demoniac.[73] In every example, he not only

examines the biblical narrative's theme of victory over shame but also offers a complementary

contemporary story that reveals a similar victory over shame. In Part Three, Wimberly even

explores the theme of shame in relation to Jesus' parables,[74] showing how the new reign of God

was centered on a "non-honor-and-shame-based paradigm with an egalitarian ethic."[75] This rich

engagement with Scripture by Wimberly delivers a biblical lens through which to understand the

model's third assessment, in turn demonstrating its relevance and credibility to pastors who value

biblical methods for ministry. Another helpful contribution Wimberly makes to the third

assessment is his promotion of variety in intervention pathways. Though storytelling is generally

his means of offering encouragement and comfort to the ashamed, he gives a plethora of stories

from which to choose, both biblical and personal. Further, he trains the pastoral caregiver in how

to tell these stories in such a way that leads to self-worth in those receiving care. In brief,

Wimberly enriches the assessment model with a biblical, practical, and creative spirit.

The assessment model also contributes to Wimberly's pastoral approach, especially in its

additional intervention suggestions. Whereas Wimberly sees storytelling as the primary means of

support to those ashamed, Clark sees value in honoring the story of those ashamed. To illustrate,

Clark shares about a time in which he celebrated the emotions of someone he cared for who was

ashamed of her anger and frustration.[76] He encouraged her to not hide these emotions but to use

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[73] Ibid., 61-95. Luke 7:1-10 and Matt. 8:5-13 record Jesus' encounter with the centurion's servant; Luke 7:36-50, Matt. 26:6-13, Mark 14:3-9, and John 12:1-8 record Jesus' interaction with woman anointing his feet; Mark 5: 1-20, Luke 8:26-39, and Matthew 8:28-34 record story of the Gerasene demoniac.

[74] Ibid., 97-117.

[75] Ibid., 97.
[76] Clark, "Tending to Trees," 119-120.

them in her relationships.[77] In doing so, he helped reveal her self-worth and belonging in community. Clark's approach persuades preachers to consider how they honor the stories within their congregation. By blessing and even celebrating the sometimes-hidden goodness within a congregation during the sermon, preachers are reinforcing congregants' value in the eyes of the preacher, their community of faith, and God.

Not only does the assessment model find implicit grounding within current pastoral approaches to preaching, but it also succeeds in giving balanced attention to each pastoral intervention. For example, where Hull might only emphasize hope in strategic preaching, Clark's assessment model assumes the possibility for hope in all three pastoral interventions—confrontation, guidance, and comfort—depending on the particular needs of the congregation. It demands equal attention to all three since, according to the assessment, the congregation will inevitably include people who need each stance. Pastoral preference to a particular preaching approach can no longer dictate the sermon function or structure within this assessment; rather, it is the intentional pastoral examination of the human condition within the congregation.

Beyond its propensity toward balanced, sensitive preaching, this assessment model is also accessibly functional for the "everyday" pastor. For example, it uses vernacular emotional and religious language likely already known by most congregational pastors. They intuitively might understand the emotional state of someone who is apathetic, despairing, or ashamed, whereas other literature might couch these states with psychological jargon, like "attachment ambivalent," "disorganized," and "avoidant." Along the same line, pastors with a basic knowledge of Scripture and church tradition would realize, in part, what it means to offer a pastoral stance of "prophet," "pastor," or "priest" to an individual in need. Although guidance is still needed to

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[77] Ibid.

precisely understand the model's intricacies, its major characteristics and arguments are accessible to pastors who have limited experience in the psychological field.

Another strength of Clark's model is its simplicity of use. Pastors must only be able to recognize the particular threat to hope each individual in need is presenting and the way to bring hopeful intervention to each. Certainly, understanding the different relational styles, loci of mistrust, "family messages," core spiritual beliefs, healing themes, and present coping strengths can offer depth and clarity to the threats to hope involved; however, pastors have no need to memorize them, only to be able to associate them with their respective threat to hope.[78] With regard to the intervention portion, remaining well-versed with its various sections (pastoral stance, intervention pathway, and pastoral communication) helps master comprehension. Moreover, it is important to understand these are ultimately encapsulating one, overarching pastoral intervention, which should further ease the novice mind.

<center>Limitations of Assessment Model</center>

Understandably, the assessment model comes with certain limitations. First, it is a fairly new model, only twelve years old, in comparison to other, more seasoned pastoral care assessment models in practice. In fact, Clark's main article on this assessment is referenced only once in another academic publication, and there, in brief.[79]

Second, the model carries an inherently limited scope. For instance, its location in a journal for clinical pastoral education supervisors makes it clear that the primary beneficiaries of this model are intended to be clinical pastoral education (CPE) supervisors training CPE students. Although Clark is never explicitly averse to its application with non-CPE students,

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[78] Ibid., 117.

[79] Michele Shields, Allison Kestenbaum, and Laura Dunn, "Spiritual AIM and the Work of the Chaplain: A Model for Assessing Spiritual Needs and Outcomes in Relationship," *Palliative and Supportive Care* 13 (Cambridge University Press, 2015), 81.

expanding its scope to churches is a substantial leap from the original intention and scope of the model. Another, arguably more significant leap is the application of this model's interventions to congregational preaching. The model is designed for individual, dialogical engagement, not communal preaching moments. The caregiver is meant to assess the individual's primary threat to hope, and then convey the corresponding pastoral stance through dialogue with the individual. Preaching to communities of faith rather than conversing with individuals challenges the assessment process considerably. Pastors must assess the threat to hope of the collective community of faith, which is always an exclusionary generalization since communities consist of individuals with diverse threats to hope. Thus, a sermon that embodies a particular pastoral stance in response to the perceived communal threat to hope will inevitably not speak to the primary threats to hope of many listening. The intervention, too, is modified substantially. Whereas some elements might remain constant, others are required to change to fit the preaching setting. A final concern, regarding the use of preaching as a pastoral intervention, is the loss of conversational exchange with the one being served. Although some dialogue exchange occurs in preaching moments, especially in many African-American settings, the lack of this two-way dialogue might limit the evaluative tools available to measure effective assessment and intervention that are more prevalent in one-on-one traditional pastoral care visits. When only one speaks in the intervention (as in much or all of the preaching moment), the potential exists for manipulation and coercion of the listener. Even though these limitations require attention, the Hope-based Dynamic Spiritual Assessment Model can still act as a useful bridge between psychology and preaching, even in the North Alabama Conference of The UMC in which I currently serve.

Section Three: Course of Action

The purpose of this project is to address the perceived lack of education among pastors concerning psychology and its integration with homiletics. As a pastor committed to the reaching of new persons, developing healthy congregations, and serving God's kingdom, I feel obligated to use the Hope-based Dynamic Spiritual Assessment Model as an impetus to change this perceived state of ignorance among pastors, beginning with my own context.

Contextual Scope

In 2017, the Conference prioritized church health, with an emphasis on the spiritual health of its pastors.[80] This prioritization of pastoral spiritual health translated into superintendents from each district inviting pastors to participate in L3 Groups. L3 Groups are small groups of pastors within The UMC North Alabama Conference who meet monthly to share in loving, learning, and leading, hence the program's name.[81] L3 participating pastors voluntarily chose to participate both in the process and the particular group, though one pastor was selected by the district superintendent to lead each group in organization and direction.[82]

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[80] North Alabama Conference of The United Methodist Church, "Tool for Church Health: Area Teams," North Alabama Conference of The United Methodist Church, https://www.umcna.org/postdetail/tool-for-church-health-area-teams-8927739 (accessed November 1, 2017).

[81] The "Loving" portion consists of exhibiting love towards God and one another through worship, prayer, and listening. The "Learning" portion typically involves group engagement with a book, an article, or presentation by a member or guest. The third portion, "Leading," is a time for the group to discern and plan realistic ways in which to lead together in the district and the Conference.

[82] This communal model for spiritual wellness and discernment originated from its applied success within the leadership of Clearbranch UMC in the North Alabama Conference's Central District. L3 groups were created by church leaders at Clearbranch to "…establish a deeper, covenantal relationship that allowed them to take an honest assessment of their congregation and their community; clarify core values; develop a mission statement and a vision statement; and prepare the congregation for future growth." See North Alabama Conference of The United Methodist Church, "Tool for Church Health: L3 Model (Loving, Learning, Leading)," North Alabama Conference of The United Methodist Church, /https://www.umcna.org/postdetail/tool-for-church-health-l3-model-loving-learning-leading-8671198 (accessed November 1, 2017).

These L3 Groups arose from a Conference with approximately 698 United Methodist Churches that extend from the northern Alabama State line to the middle of the state.[83] This vast geographic area, which includes the state's largest city (Birmingham) and third largest city (Huntsville), translates into a diverse theological and socioeconomic spectrum of churches. These churches are organized into eight geographic districts, each with their own superintendent. The Reverend Dr. Debra Wallace-Padgett was elected Bishop of the North Alabama Conference at the 2012 Southeastern Jurisdictional Conference. The vision statement of the Conference is "Spiritual leaders empowering life-giving congregations to transform the world"; its mission statement is "…to Discover, Develop and Deploy Spiritual Leaders to make Disciples of Jesus Christ for the Transformation of the World."[84]

In 2017, the Conference averaged 61,030 in worship attendance, a 1,361 drop in attendance from 2016. The conference has seen a steady decline of membership during the past five years, with a total of 4,144 members breaking ties. Table 2 reveals a decline in members joining the Conference through a profession of faith as well as stagnant numbers among minority ethnic groups. These declines in membership and attendance have sparked a Conference-wide, Bishop-led initiative towards church growth initiatives, such as new faith communities, worship services, and ministries to reach new persons.[85]

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[83] North Alabama Conference of The United Methodist Church, "About Us," North Alabama Conference of The United Methodist Church, https://www.umcna.org/about (accessed November 1, 2017).

[84] North Alabama Conference of The United Methodist Church, "Ministry Action Plan," North Alabama Conference of The United Methodist Church, https://www.umcna.org/ministryactionplan (accessed November 1, 2017).

[85] Ibid.

Table 2. Annual membership conference totals

Curriculum

Specifically, I will design a curriculum for my L3 small group to be used during our

corporate "Learning" moments. This curriculum will involve four, one-hour teaching units in

which fellow pastors will gain a general understanding of the Hope-based Dynamic Spiritual

Assessment Model, its benefits in preaching, and its application in preaching in their particular

Demographic	2004	2014	2015	2016
Total professing members at close of year	155,657	133,695	131,229	131,008
Asian	*	168	166	175
African American/Black	*	6,518	6,427	6,356
Hispanic/Latino	*	542	523	527
Native American	*	27	29	32
Pacific Island	*	52	52	45
White	*	126,113	123,739	122,571
Multiracial	*	275	293	287
Female	*	75,616	73,584	72,936
Male	*	58,427	57,645	57,057

contexts.[86] Upon successful completion, the expected outcomes will include the following:

Short-term Outcomes:
- L3 group implements the spiritual assessment model in their regular preaching
- L3 group intentionally engages this psychological method for preaching effectiveness
- L3 group's psychology-integrated preaching cultivates healthier congregations in their contexts and reaches new persons for membership

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[86] The strategy for the model's application in preaching is largely to allow the pastors in their L3 group to discern together how best to translate the model to preaching as well as contextualize it, depending on the congregations they serve. That being said, I will emphasize the importance of balanced attention to each pastoral approach in the assessment model since, in every sermon, the congregation would consist of people in need of confrontation, guidance, and support.

- L3 group becomes promoters of psychology-integrated preaching within the Conference

Desired Long-term Outcomes:
- Other L3 groups within the Conference pursue training in this curriculum
- Curriculum becomes endorsed and promoted by Conference leadership
- Entire Conference intentionally engages psychological method for preaching effectiveness
- An increase in health and growth occurs among Conference churches

Unit 1: Why Bother with Psychology in Preaching?

Rationale

This lesson motivates the pastors in the L3 group to learn about psychology, especially within the framework of the Hope-based Dynamic Spiritual Assessment Model. Although the lesson allows space for pushback, it is necessary for them to understand the potential challenges when psychology is not a prevalent influence in preaching as well as the potential benefits when it is applied. Finally, pastors need to generally grasp the assessment model's three threats to hope and their respective pastoral stances as a foundation for more in-depth exploration and contextual application of the assessment model in the proceeding units.

Purpose

To introduce the pastors to the Hope-based Dynamic Spiritual Assessment Model and its general benefits in psychology-integrated preaching.

Goals

The pastors will become familiar with and will acknowledge the importance of the Hope-based Dynamic Spiritual Assessment Model for effective preaching in their respective contexts.

Activities

As a means of initial assessment, the pastors in the L3 group are encouraged to share their current psychological engagement in congregational preaching. The teacher then juxtaposes the influence of psychology on modern society with the current absence of psychology in the

seminary preaching classroom. Students are invited to brainstorm how the absence of psychology in a seminary classroom might affect the theory and practice of the sermon and the congregation hearing it. Still, the teacher must emphasize the need for psychological engagement in preaching to better relate to the needs of the congregation, especially in an environment of perceived disconnect between the American Church and people as reflected in the steady decline in nationwide church membership.[87] The remainder of the time is spent introducing pastors to the Hope-based Dynamic Spiritual Assessment Model. The teacher briefly gives attention to its historical and psychological origins, but primarily highlights its accessibility to pastors. The teacher concludes this unit with a challenge to review the table of the model and to begin exploring how it might influence their current approach to preaching.[88]

Unit 2: Face the Apathetic with the Prophetic

Rationale

This lesson offers L3 pastors the confidence and methodology needed to pastorally serve through preaching to those in their congregations who exhibit apathy as a threat to hope, as defined in the Hope-based Dynamic Spiritual Assessment Model. Since the model was originally designed for pastoral care with individuals, this lesson helps pastors conceptually and practically translate the model's suggested assessment and intervention of this threat to hope to fit the peculiarities of pastoral care through preaching. They are given the opportunity to theoretically contextualize this new methodological approach, discerning its potential impact, troubleshooting, and then revising based on their particular congregational context.

Purpose

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[87] Pew Research Center, "America's Changing Religious Landscape."

[88] See Appendix B for table.

To teach L3 pastors how to assess those in their congregation who embody apathy as a threat to hope so they can appropriately use their sermon to pastorally intervene with confrontation.

Goals

The pastors will become skilled in applying to preaching in their respective contexts the spiritual assessment model's approach to apathetic individuals.

Activities

The teacher begins the unit by asking the pastors for general questions and comments regarding the model, especially in regard to its potential for influence on their current preaching approach. The teacher then focuses on the model's first assessment. The teacher lectures on modern theological thought concerning prophetic preaching as well as the effectiveness of the prophetic approach within the biblical narrative of Nathan and David.[89] Pastors have the opportunity to share their experiences with prophetic preaching, particularly offering reflections on what makes it "prophetic." The teacher then invites the pastors to revisit the model's table, thoroughly explaining its use.[90] After dividing the L3 group into small groups of two, the remainder of the time will be spent on the pastors' brainstorming how they might apply the prophetic approach in the preaching process this week. Each group presents their ideas to the entire class. At the close of the class, the teacher asks the class to practice the prophetic approach before the next L3 gathering and come to the next session ready to share their experiences.

Unit 3: Guide the Lost Sheep Home

Rationale

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[89] 2 Samuel 12 records the prophet Nathan's confrontation of King David.

[90] See Appendix B for table.

This unit provides an opportunity for pastors to develop a methodological lens to assess and intervene through preaching with individuals who align with the "despair" threat to hope, as defined by the Hope-based Dynamic Spiritual Assessment Model. Much like the last unit, pastors adapt this particular assessment and its corresponding intervention to preaching. Again, they discern together the potential risks and impact as well as make necessary adjustments to the model in order to fit the needs of their congregations.

Purpose

To teach the L3 pastors how to assess those in their congregation who embody despair as a threat to hope and appropriately use their sermon to pastorally intervene with guidance.

Goals

The pastors will become skilled in applying the spiritual assessment model's approach to pastoral preaching to individuals in despair in their specific contexts.

Activities

The class begins with students sharing their experiences of applying the first intervention to their preaching process. Careful attention is given to how the intervention was contextualized to meet the needs of a particular congregation. Next, the class dives into the model's second assessment with the teacher revealing how this intervention is already implicitly prevalent in preaching approaches as well as in the biblical story of God with Moses.[91] Pastors are invited to share their current inclination toward guidance-oriented sermons and when they decide to preach them. As in the last lesson, a significant portion of the time is spent explaining to the pastors this intervention, using the table of the model.[92] Pastors are then given a case study of a congregation

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[91] Exodus 3-4:17 records Moses' first encounter with GOD.

[92] See Appendix B for table.

needing guidance, and in groups of two, they are to propose to the class a text, summary, and process that correlates to this congregation in the case study. At the close of the unit, pastors are challenged to practice this newly learned intervention before the next L3 gathering and return to the next unit ready to share their experience.

Unit 4: Comfort the Downtrodden

Rationale

This lesson equips the pastors in the L3 group to effectively care in preaching for those experiencing shame, as defined in the Hope-based Dynamic Spiritual Assessment Model. Much like the previous two units, pastors learn to adapt this particular section of the model to preaching. Again, they discern together the potential risks and impact as well as make necessary adjustments to the model's implementation in order to fit the needs of their congregation.

Purpose

To teach the L3 pastors how to assess those in their congregation who embody shame as a threat to hope and appropriately use their sermon to pastorally intervene with comfort.

Goals

The pastors will become skilled in applying the spiritual assessment model's approach to pastoral preaching to ashamed individuals in their specific contexts.

Activities

This unit starts with a time of sharing how each pastor practiced the third assessment and intervention in preaching between units, paying careful attention to how it was contextualized to meet the needs of the congregation. This last unit explores the final assessment of the Hope-based Dynamic Spiritual Assessment Model. The teacher gives implicit connecting points between this intervention and homiletic and biblical literature, focusing specifically on Jesus'

comforting the woman at the well.[93] Ample time is then given to explaining the practice of this

assessment, using the table of the model.[94] Finally, the class is invited to brainstorm different

congregational examples that demand this assessment's intervention as well as biblical texts that

function similarly to the intervention. Since this is the final unit, the pastors are given a chance to

voice questions, comments, and concerns regarding the application of this assessment model in

preaching. They also are asked to fill out a survey to evaluate the curriculum and teaching.

Section Four: Evaluation

Trial Run

On Tuesday, February 20, 2018, a trial run of Unit 1 was successfully performed for

preliminary evaluation before the curriculum's full implementation within the North Alabama

Conference of UMC. I taught my L3 group during their "Learning" section. Four pastors were

present. The group came from diverse socioeconomic, ethnic, and liturgical backgrounds and

congregational contexts. When asked about their psychological engagement in the sermon

process, all referenced their primary engagement as occurring outside the preaching moment.

Psychology resources mentioned as helpful to these pastoral care moments included systems

theory, pastoral care literature, and clinical pastoral education training. However, the majority

spoke heavily of the dependence on intuition, a reliance on the Holy Spirit, and long-term

relationships as the primary influences on their pastoral care as well as how pastoral care affects

their sermon design. None spoke readily of a particular psychological theory, method, or

criticism actively used in preaching. As they learned about the prevalent discrepancy between the

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[93] John 4:1-41 records Jesus' encounter with the woman at the well.

[94] See Appendix B for table.

psychological developments in modern society and the psychological absence within UMC seminary classrooms, they seemed unsurprised. One pastor mentioned how this lack of interdisciplinary engagement in seminaries was an example of "spiritual arrogance" in the denomination. Another wondered if psychologically-engaged preaching might give pastors sermons that actually "speak to the people." Still, one pastor did not see the absence of psychology in preaching classrooms as necessarily disturbing, sharing how he still felt prepared to properly discern the spiritual needs of the congregation.

At the close of the unit, several short-term outcomes were achieved. First, they were challenged to engage psychological method for preaching effectiveness using the Hope-based Dynamic Spiritual Assessment Model. They were introduced to the model's three threats to hope and corresponding pastoral stances. Some already seemed interested in exploring how the model might translate to how they approach sermons, especially with regard to the importance of balancing the three pastoral stances out of respect for the diverse threats to hope within any given congregation. Second, the L3 group generally seemed enthusiastic about psychology-integrated preaching and were excited to learn more. Even the one pastor who initially expressed apathy towards psychology-integrated preaching admitted, "It wouldn't hurt to use this model, as long as the gospel was still preached." Due to the limited scope of this trial run, the other short-term outcomes, as well as long-term outcomes, could not be yet be achieved since the L3 group did not learn the entire curriculum and apply what they learned in their particular contexts.

Overall, this curriculum seemed to not only introduce psychology-integrated preaching to the pastors involved but also sparked an unexpected enthusiasm for the subject matter. This enthusiasm begs the question, "Has this curriculum captured a significant professional need among UMC pastors?" Obviously, it is meant to be an active proponent of filling the psychology

void present in UMC seminaries. Perhaps, though, it is also supplying pastors with a much-needed tool for bridging congregational needs to congregational preaching. While further teaching and observation are necessary for precise evaluation of this question, the results so far incite hopefulness for its multi-faceted, positive impact on the Conference.

Moving Forward

The successful trial run motivates me to continue teaching the curriculum to my L3 group and subsequently to all the L3 groups within the North Alabama Conference of UMC.[95] While forging ahead with the curriculum seems appropriate, I also need to better understand how to adapt the assessment model to preaching. Presently, this adaptation would largely occur through the creative discussion and brainstorming of those learning the curriculum. However, I anticipate this not necessarily providing an adequate, sustainable adaptation of the model without further study. I plan to explore in greater depth the methods of other trailblazers, like Donald Capps,[96] who have adapted psychological theory to preaching, keeping in mind that none have adapted a dynamic spiritual assessment model to preaching as I am attempting.

Concluding Remarks

Clark's assessment model provides a foundation for pastors to use psychology to realize more effective preaching. While their seminary education might have failed to adequately equip them for this interdisciplinary task, the assessment model succeeds by providing a relatively simple, accessible, and biblical psychology-integrated approach already implicit in professional preaching theory. Learning and applying this model in churches has the potential to transform

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[95] Ideally, the Bishop and her Cabinet would accept and endorse this curriculum as another means of actualizing the Conference's church growth initiative.

[96] See Donald Capps, *Pastoral Counseling and Preaching: A Quest for an Integrated Ministry* (Eugene, OR: Wipf & Stock Pub, 2003).

lives because it is reestablishing preaching as a form of pastoral care. It moves pastors towards

the true purpose of a sermon which is, in the words of theologian Harry Emerson Fosdick, "…to

come to grips with the real problems of real people."[97] And, I might add, to bring them hope.

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[97] Jackson, *A Psychology for Preaching*, 8.

Appendix A: UMC Preaching Classroom Survey on January 10, 2018

Question posed via email to every seminary preaching professor at 13 UMC seminaries
Would you please share your "top ten" list of textbooks you use regularly in the preaching classroom?

Lists of the Ten Professors Who Responded
The names of the professors and their seminaries were kept anonymous out of respect for their privacy.

Professor 1:
Allen, Ronald. *Preaching and the Other: Studies of Postmodern Insights.* Danvers, MA: Chalice Press, 2009.
———. *Thinking Theologically: The Preacher as Theologian.* Elements of Preaching, edited by O. Wesley Allen, Jr. Minneapolis: Fortress Press, 2008.
Foskett, Mary. *Interpreting the Bible: Approaching the Text in Preparation for Preaching.* Elements of Preaching, edited by O. Wesley Allen, Jr. Minneapolis: Fortress Press, 2009.
Graves, Mike, ed. *What's the Matter with Preaching Today?* Louisville: Westminster John Knox Press, 2004.
Johnston, Scott Black, Ted A. Smith, and Leonora Tubbs Tisdale, eds. *Questions Preachers Ask: Essays in Honor of Thomas G. Long*. Louisville: Westminster John Knox, 2016.
Kim, Eunjoo Mary. *Preaching in an Age of Globalization*. Louisville: Westminster John Knox Press, 2010.
McMickle, Marvin. *Shaping the Claim: Moving from Text to Sermon.* Elements of Preaching, edited by O. Wesley Allen, Jr. Minneapolis: Fortress Press, 2008.
McKenzie, Alyce. *Novel Preaching: Tips from Top Writers on Crafting Creative Sermons*. Louisville: Westminster John Knox Press, 2010.
Powery, Luke. *Dem Dry Bones: Preaching, Death, and Hope*. Minneapolis: Fortress Press, 2012.
Thomas, Frank A. *Introduction to the Practice of African American Preaching*. Nashville: Abingdon Press, 2016.

Professor 2:
Brooks, Gennifer Benjamin. *Good News Preaching: Offering the Gospel in Every Sermon*. Cleveland: Pilgrim Press, 2011.
Brown, Teresa L. Fry. *Delivering the Sermon: Voice, Body, and Animation in Proclamation*. Minneapolis: Fortress Press, 2008.
———. *Weary Throats and New Songs: Black Women Proclaiming God's Word*. Nashville: Abingdon Press, 2003.
Davis, Ellen F. *Wondrous Depth: Preaching the Old Testament*. Louisville: Westminster John Knox Press, 2005.
Johnston, Scott Black, Ted A. Smith, and Leonora Tubbs Tisdale, eds. *Questions Preachers Ask: Essays in Honor of Thomas G. Long*. Louisville: Westminster John Knox Press, 2016.
Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox Press, 2005.
Taylor, Barbara Brown. *The Preaching Life*. Cambridge, MA: Cowley Publications, 1993.
Thomas, Frank A. *Introduction to the Practice of African American Preaching*. Nashville: Abingdon Press, 2016.

Troeger, Thomas. H. and Leonora Tubbs Tisdale. *A Sermon Workbook: Exercises in the Art and Craft of Preaching*. Nashville: Abingdon Press, 2013.

Professor 3:
Brown, Teresa L. Fry. *Delivering the Sermon: Voice, Body, and Animation in Proclamation*. Minneapolis: Fortress Press, 2008.
Graves, Mike. *The Fully Alive Preacher: Recovering from Homiletical Burnout*. Louisville: Westminster John Knox Press, 2006.
Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox Press, 2005.
Lowry, Eugene L. *The Homiletical Plot: The Sermon as Narrative Art Form*. Expanded ed. Louisville: Westminster John Knox Press, 2001.
Taylor, Barbara Brown. *The Preaching Life*. Cambridge, MA.: Cowley Publications, 1993.
Wilson, Paul Scott. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville: Abingdon Press, 1999.

Professor 4:
Allen, Ronald J., ed. *Patterns of Preaching: A Sermon Sampler.* St. Louis: Chalice Press, 1998.
Forbes, James. *The Holy Spirit and Preaching*. Nashville: Abingdon Press, 1989.
Kim, Eunjoo Mary. *Christian Preaching and Worship in Multicultural Contexts: A Practical Theological Approach*. Collegeville, MN: Pueblo Books, 2017.
———. *Preaching in an Age of Globalization*. Louisville: Westminster John Knox Press, 2010.
———. *Women Preaching: Theology and Practice through the Ages*. Limited ed. Cleveland: Wipf & Stock Pub, 2009.
Lowry, Eugene L. *The Homiletical Plot: The Sermon as Narrative Art Form*. Expanded ed. Louisville: Westminster John Knox Press, 2001.
———. *How to Preach a Parable: Designs for Narrative Sermons*. Nashville: Abingdon Press, 1989.
———. *Living with the Lectionary: Preaching through the Revised Common Lectionary*. Nashville: Abingdon Press, 1992.
Soon, Cho Wha. *Let the Weak Be Strong: A Woman's Struggle for Justice*. Edited by Lee Sun Ai. Bloomington, Ind.: Meyer Stone & Co, 1988.
Taylor, Barbara Brown. *The Preaching Life*. Cambridge, MA: Cowley Publications, 1993.

Professor 5:
González, Justo L., and Pablo A. Jiménez. *Púlpito: An Introduction to Hispanic Preaching*. Nashville, TN: Abingdon Press, 2005.
Holbert, John C., and Alyce M. McKenzie. *What Not to Say: Avoiding the Common Mistakes That Can Sink Your Sermon*. Louisville: Westminster John Knox Press, 2011.
Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox Press, 2005.
Lose, David J. *Preaching at the Crossroads: How the World-And Our Preaching-Is Changing*. Minneapolis: Fortress Press, 2013.
McKenzie, Alyce. *Novel Preaching: Tips from Top Writers on Crafting Creative Sermons*. Louisville: Westminster John Knox Press, 2010.
Moss, Otis III. *Blue Note Preaching in a Post-Soul World: Finding Hope in an Age of Despair*. Louisville: Westminster John Knox Press, 2015.

Plantinga, Cornelius Jr. *Reading for Preaching: The Preacher in Conversation with Storytellers, Biographers, Poets, and Journalists*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2013.

Powery, Luke. *Dem Dry Bones: Preaching, Death, and Hope*. Minneapolis: Fortress Press, 2012.

Thomas, Frank A. *They Like to Never Quit Praisin' God: the Role of Celebration in Preaching*. Cleveland: Pilgrim Press, 2013.

Tisdale, Lenora Tubbs. *Prophetic Preaching: A Pastoral Approach.* Louisville: Westminster John Knox Press, 2010.

Willobee, Sondra B. *The Write Stuff: Crafting Sermons That Capture and Convince*. Louisville: Westminster John Knox Press, 2009.

Professor 6:

Eslinger, Richard L. *The Web of Preaching: New Options in Homiletical Method*. Nashville: Abingdon Press, 2002.

LaRue, Cleophus J. *The Heart of Black Preaching*. Louisville: Westminster John Knox Press, 2000.

McMickle, Marvin. *Shaping the Claim: Moving from Text to Sermon*. Elements of Preaching, edited by O. Wesley Allen, Jr. Minneapolis: Fortress Press, 2008.

Taylor, Barbara Brown. *The Preaching Life*. Cambridge, MA: Cowley Publications, 1993.

Tisdale, Leonora Tubbs. *Preaching as Local Theology and Folk Art*. Minneapolis: Fortress Press, 1997.

Wilson, Paul Scott. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville, TN: Abingdon Press, 1999.

Wilson, Paul Scott, ed. *The New Interpreter's Handbook of Preaching*. Nashville, TN: Abingdon Press, 2008.

Professor 7:

Allen, Ronald J. *Interpreting the Gospel: an Introduction to Preaching*. St. Louis: Chalice Press, 1998.

Allen, Ronald J., ed. *Patterns of Preaching: A Sermon Sampler.* St. Louis: Chalice Press, 1998.

Black, Kathy. *A Healing Homiletic: Preaching and Disability*. Nashville: Abingdon Press, 1996.

Buttrick, David. *Homiletic Moves and Structures*. Philadelphia: Fortress Press, 1987.

Craddock, Fred B. *Preaching*. Anniversary ed. Louisville: Abingdon Press, 2010.

González, Justo L., and Pablo A. Jiménez. *Púlpito: An Introduction to Hispanic Preaching*. Nashville: Abingdon Press, 2005.

Kim, Eunjoo Mary. *Preaching the Presence of God: A Homiletic from an Asian American Perspective*. Valley Forge, PA: Judson Press, 1999.

LaRue, Cleophus J. *The Heart of Black Preaching*. Louisville: Westminster John Knox Press, 2000.

Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox Press, 2005.

Lowry, Eugene L. *The Homiletical Plot: The Sermon as Narrative Art Form*. Expanded ed. Louisville: Westminster John Knox Press, 2001.

Wilson, Paul Scott. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville: Abingdon Press, 1999.

Professor 8:

Augustine. *On Christian Doctrine*. Translated by D. W. Robertson. Indianapolis, IN: Bobbs-Merrill, 1993.

Lischer, Richard, ed. *The Company of Preachers: Wisdom on Preaching, Augustine to the Present*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2002.

Lischer, Richard. *The End of Words: The Language of Reconciliation in a Culture of Violence*. Reprint ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2008.

Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox Press, 2005.

Taylor, Barbara Brown. *Bread of Angels*. Cambridge, MA: Cowley Publications, 1997.

Professor 9:

Brown, Teresa L. Fry. *Delivering the Sermon: Voice, Body, and Animation in Proclamation*. Minneapolis: Fortress Press, 2008.

González, Justo L., and Catherine Gunsalus González. *Liberation Preaching: The Pulpit and the Oppressed*. Nashville: Abingdon Press, 1980.

Jacobsen, David Schnasa, and Robert Allen Kelly. *Kairos Preaching: Speaking Gospel to the Situation*. Minneapolis: Fortress Press, 2009.

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Professor 10:

Professor 10 shared how he has not used a textbook for years with the exception of the one listed below. Instead, he uses articles and other resources that represent a variety of voices. Professor 10 said, "I simply don't think a single textbook works in preaching classes these days. Both the field and the students are too diverse for a 'textbook' approach."

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Appendix B: Table of Clark's Threats to Hope and Corresponding Pastoral Interventions

Relational Style	Threat to Hope	Locus of Mistrust & Family "Message"	What is Being Sought (*Core Spiritual Belief*)	Theme and Present Coping Strength	Pastoral Stance (*Being*)	Intervention Pathway (*Doing*)	Pastoral Communication
Blaming others and not accepting responsibility	**Apathy**	**Others** One was either too good or not good enough for parents; "I can only rely on myself"	Reconciliation of broken relationships	**Empowerment** Ability to make insightful judgments and assessments	**Truth teller** (Prophet)	**Mirroring the Truth >** Confrontation *(con- + frontare = "to face together with")*	"You don't have to be apathetic— you can take responsibility in your relationship"
Seeking information and avoiding decisions	**Despair**	**Cosmos** Benevolent but inconsistent; "I can't decide"	Meaning and Direction	**Discernment** Ability to know a breadth of coping possibilities	**Guide** (Pastor)	**Lighting the Path >** Clarification	"You don't have to despair—you can create a direction and commit yourself"
Blaming self and believing one is unworthy of attention	**Shame**	**Self** Blaming self for parental withdrawal; "You're great—I'm not"	Self-worth and a sense of belonging to community	**Equality** Ability to communicate genuine humility	**Encourager** (Priest)	**Hearing the Story >** Support	"How have you known belonging in the past?"

Source: Table originates from "Tending to Trees of Life...and Hope," *Journal of Supervision and Training in Ministry* 26 (2006): 117.

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