Multicultural Preaching and Its Implications for Pedagogy

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Multiculturalism is a stark reality in North America.[1] One cannot venture far before encountering people from diverse cultural backgrounds who dot the metropolitan areas and even small towns. At the local church level, people from various cultures are representative in our congregations. One important challenge facing preachers is addressing culturally diverse congregations. Although a generic message can be preached, it may not speak to the hearts of the groups and individuals represented in the congregation. A way to answer this issue is through multicultural preaching.

I use the term "multicultural" as the adjective before "preaching" to emphasize the cultural dimension in the preaching and in the congregation. "Multiculturalism" has been defined as "a wide range of multiple groups without grading, comparing, or ranking them as better or worse than one another and without denying the very distinct and complementary or even contradictory perspectives that each group brings with it."[2] With this definition, diversity of cultural expressions is affirmed. We must be cognizant of culture in our preaching which I have highlighted with the term "multicultural preaching."

The cultural dimension that I am addressing is predominantly ethnicity. Ethnicity is viewed as "some aspect of a group's cultural background to separate themselves from others."[3] Closely attached to ethnicity is race and language. The broader term is the cultural group to which one belongs. Examples are the African Americans, Hispanic Americans, Native Americans, and Asian Americans. People from these groups can be located or self-designate themselves in sub-cultures. There are those with a blend of cultural backgrounds. The majority group, European Americans, often do not see themselves as part of an ethnic group but part of the macro culture. This is still an identifiable group and there are a growing number of sub-cultures as a result of immigration. I have not used the term "ethnic preaching" as it does not connote the pluralism of groups that the term "multicultural preaching" represents. Elsewhere, the prefix "multicultural" is attached to such fields as education[4] and management.[5]   It is also ingrained into the governmental policy in Canada. So, what is under consideration is not the broader culture nor post-modern culture but specific ethnic people or cultures within congregations and society.

Culture is just one grid to look through for our preaching. Other grids like gender, age, and disability are significant and are often connected with a certain cultural viewpoint. Other authors have addressed these issues related to preaching.[6] We do note that while we acknowledge the significant differences in a congregation, we affirm its shared commonality. Indeed, factors such as theological position, socio-economic level, and vision of the church knit together a congregation.

What I have called "multicultural preaching," others have described by different terms. The designation, "cross-cultural preaching," is used by Augsburger and DeChamplain in the *Concise Encyclopedia of Preaching*.[7]   However, "cross-cultural preaching" tends to connote a direction from the preacher to the congregation without incorporating the people's input and response. Also, the focus appears to be on the preacher from one culture speaking to people of a specific other culture. "Multicultural preaching" better takes into account the cultural dimension

of both preacher and the multiple cultures in the congregation. Another term is "intercultural preaching"[8] using the social science term "intercultural" as a prefix. This better accounts for the interchange between preaching and congregation but again tends to focus on only the culture of the speaker and the unicultural audience.

Some homileticians have highlighted different social contexts for preaching. Henry Mitchell wrote the seminal work with his groundbreaking book *Black Preaching*.[9] From the African-American preaching tradition we all learn to incorporate celebration and experience in our preaching.[10] Besides Mitchell's material two resources are particularly helpful on African-American preaching. *The Hum*[11] delineates aspects of this type of preaching. Secondly, the study by LaRue[12] points out its distinctive. The broader Asian American perspective is described by Kim.[13] Lee,[14] however, provides the specific Korean perspective. Both emphasize the immigrant issues and do not develop the issues related to the subculture of those born and/or raised in North America.[15] These books are a sampling of authors dealing with specific cultural groups.

I propound that our preaching needs to be multicultural, recognizing and bringing in cultural elements into the sermon. To develop this assertion I will explore the socialization of the preacher, an understanding of the multicultural congregation, the dynamic between preacher and congregation, approaches to multicultural preaching, and some implications for pedagogy.

THE SOCIALIZATION OF THE PREACHER

The preacher is a social being.[16] Each person is shaped by experiences unique to himself or herself. Van Seters appropriately states the comprehensiveness of the social dimension of preaching, "Every sermon is uttered by *socialized* beings to a *social* entity in a specific *social* context and always at a *social* moment."[17] Rita Nakashima Brock illustrates, "I have lived my life on three continents and six states and find it hard not to think of myself as a global citizen."[18] No wonder she exclaims, "I have included the multiethnic and multicultural elements in virtually all of my sermons.[19]

It is important to reflect on one's social background and how is impinges on preaching. The temptation for the preacher is to rush to look at others through audience analysis without looking into the mirror first. A number of tools are available for self-analysis in the social realm. Van Seters has five questions called the "Personal Socialization of the Preacher."[20] One of these questions asks, "How has my socialization shaped my views about preaching on social and political issues?" Farris calls his tool "Exegesis of the Self."[21] While the questions are quite broad, one question is to reflect on one's socio-economic background.

Smith bemoans the dilemma of a myopic perspective by many white preachers:
White supremacy is not easily dismantled. Many predominantly white local churches of mainline Protestantism continue to have limited or no connection to black, Asian, Native American, or Hispanic congregations. The everyday ministries of white pastors and lay people reflect a deep ethnocentrism, and there is a frightening silence among white Christians about the escalation of racist violence.[22]

Each preacher brings himself/herself to the preaching situation. The message proceeds from a backlog of experiences. Words come into context from these experiences. Often they come in the form of personal story for which Thulin advocates in *The "I" of the Sermon*.[23] Such words must be communicated to a congregation in the drama of preaching.

AN UNDERSTANDING OF THE MULTICULTURAL CONGREGATION

The people in the congregation bring to the preaching event their backgrounds, understanding, and socialization. The congregation evidences cultural diversity as well as other diverse elements. Everyone's enculturation is different. Many congregations display a wide range of heterogeneity, especially with regard to culture.

Several contexts impact a particular congregation. These can be viewed from the larger circle to the smaller. Loscalzo challenges us "take stock of your scene."[24] First, he suggests examining the world scene with its new political realities, changing economic realities, and the world's view of the pulpit. Consequently, one needs to look at the general scene with its technology, pluralism, consumerism, and the changing nature of family life. Finally is the religious scene including the impact of the new age and a multiplicity of religious alternatives.

The Gonzálezes ask that the preacher recognize the context of the church universal with the Eucharist as a unifying point. They wisely point out:

> Preaching should always take into account, not only the immediate context of the congregation, but also that wider context of the community of faith throughout the world. Preaching should certainly address the situation of the hearers. If it takes place, for example, in a middle-class suburban congregation in the United States, it must deal with the issues and concerns of that congregation, but it must not do so at the expense of the catholic context. Preaching must be addressed to the needs of a parish; but it must not be parochial, for one of the needs of every parish is to be connected to the church universal.[25] In addition, the world must be viewed through the eyes of those "born again into a new people."[26]

The smaller circle is the specific congregation of the preacher. Craddock makes a helpful distinction between the listeners as audience and the listeners as congregation.[27] In the former description, he means the faceless strangers. In the latter description, he means the particular people that make-up the flock of the pastor/preacher. Through formal and informal contact with the people and by empathetic imagination, the preacher can minister to the congregation.

With respect to the cultures represented in the congregation, they are far from static. Allen offers a sermon grid that helps preachers record the references and illustrations in their sermons.[28] Note the reference and cognizance of a young adult African American female.

Within the congregation people are on a cultural continuum. Gail Law uses a "dynamic-bicultural-continuum model."[29] Each person is on the cultural continuum seen in various groups and sub-groups.

Tools to get a grasp on the multicultural congregation include Tidsale's chapter on "exegeting the congregation"[30] and Farris' battery of questions called "exegesis of the situation."[31] Other handbooks are available which look at a number of dimensions including the cultural dimension.[32] Tisdale exhorts that preachers become "amateur ethnographers"[33] in looking at the congregational subcultures.

THE DYNAMIC BETWEEN PREACHER AND CONGREGATION

While the preacher and congregation have been examined separately, it is equally important to see how they interface. In fact, "The first and most immediate social context of preacher is thus the inevitable intrusion in the dynamics of preaching of the social relationships between preacher and hearers. Ignoring this risks being misunderstood or speaking the 'right' word to the wrong people."[34]

In analyzing one's social standing before those whom he/she speaks, important questions to ask include:

Are there social factors – race, culture, class, gender, education - that give us a certain status, positive or negative, vis-à-vis our congregation or part of it? How does that status impinge on what we are saying? How will we be heard by people who consider themselves our equals? How will we be heard by those who, for whatever reason, grant us special status? How will we be heard by those at the other extreme? Do we have those various situations among our listeners?[35]

For example, when Justo González spoke at a denominational gathering he realized that he was a Hispanic male with a sufficient accent to show English was not his first language.[36] He realized that this did not lead to high social status in the North American culture. The congregation was largely Anglo-Saxon, white, and male. There were some women, and some minorities, mostly African American. It was the minorities who had urged this preacher's invitation. In such a preaching context the preacher can adjust to the situation by drawing some commonality with the majority group while still raising the concerns of the minority groups.

The theory that Gudykunst has developed for communicating between cultures is the "Anxiety/Uncertainty Management (AUM) Theory."[37] This theory says that when interacting with another who is culturally different, a person must manage his/her anxiety or feelings of ethnocentrism and prejudice. Moreover, one must manage his/her uncertainty or what he/she knows and understands of that other person's culture. Gudykunst's speech communication theory sheds light on the dynamics of multicultural preaching, particularly of sermons by a preacher to a culturally mixed audience.

In a personal meeting with Dr. Gudykunst in his office at California State University in Fullerton, California, in the summer of 1994 we discussed his theory in relationship to preaching. He said that it is related by extension of the interpersonal to public speaking. He noted that not only must the preacher manage his/her anxiety and uncertainty toward the congregation but he/she must help the congregation manage their anxiety and uncertainly toward the preacher. The first dimension is hard enough. The latter can be attempted through the preacher's self-revelation within and outside of the preaching situation.

APPROACHES FOR MULTICULTURAL PREACHING

Effective multicultural preaching requires a specific strategy. Approaches that can be employed are attention to biblical interpretation, identification, partnership, illustrations and references, and style.

Biblical Interpretation

Each preacher brings to the text his/her biases based on previous selective personal study and theological training. The way to go about studying a passage is often to surround oneself

with "familiar friends," i.e. favorite commentaries all reflecting a specific theological slant. The Gonsálezes encourage the preacher to hear from "the neglected interpreters."[38] These include little-read resources from Christian tradition and contemporary sources such as commentaries and sermons from the Third World. Their view sees the text afresh from a liberation theology perspective. Several non-traditional perspectives definitely enrich an understanding of the text.

Lee offers an example of seeing Scripture from another perspective in *Marginality: The Key to Multicultural Theology*.[39] Jesus-Christ is creatively seen as a hyphenated person. He bases his book on the exclusion of citations from "centrist theologians" to keep it from the marginal perspective.

Identification

Identification of the preacher with the audience is an important strategy and has crucial relevance to multicultural preaching.[40] Literary critic and rhetorician Kenneth Burke suggests identification with people's "speech, gesture, tonality, order, image, attitude and idea"[41] in order to persuade them through speech. Modern rhetoricians have shifted the focus away from persuasion to identification.[42] This does not negate persuasive appeals but sets it in the larger framework. Condon and Yousef [43] point out that in speaking across cultures, many speakers seek common ground with their audience, showing that the two groups are really very much alike. They affirm that this approach is very effective to attain rapport.

Theologically, identification is based on the incarnation model. Jesus Christ has identified with people by becoming human, experiencing life's challenges, and offering himself as a sacrifice for the sins of humankind. Jesus has set us an example of identifying with people. Like Christ there are times to not identify us with certain people that mirror the Pharisees in action and attitude. Prophetic preaching may be advisable for this.

Identification is based on knowledge and understanding of the audience. It is central to the concept that "the sermon is an experience of shared human drama."[44] Identification is communicated by speech, references, and body language appropriate to the audience.

Partnership

Preaching is not a task done in isolation. Identification implies that there is close pastoral relationship of preacher with congregation. Howe in *Partners in Preaching* [45] underscores the concept that preaching should be a joint effort including feed-in, sensitivity and response during the preaching event, and feedback.

To achieve partnership in a classroom setting, Wardlaw[46] suggests exegetical groups with as much sociological, psychological, and theological diversity as possible. When a student hears the prodigal's journey home from the far country rehearsed from the perspective of an undocumented Hispanic student on her left, or an angry African-American across the table, or a middle-class Caucasian on her right, she learns quickly and first hand, the crucial cultural and situational relativity of a hermeneutic for preaching. Students learn to be sensitive to the needs of their congregations, to discern in the sociological diversity of their hearers the kind of message their people need to hear.

The image of the roundtable underscores the interaction and partnership that go into making a sermon. Both McClure[47] and Rose[48] want to ensure a voice for marginalized people through giving sermon input. These feed-in groups can also provide sermon feedback.

Illustrations and References

Many sermons appear to be generic. In other words, they could be spoken to any audience. They are like the sermons on television that "speak" to a general audience. Multicultural preaching needs to be congregation-specific.

Wardlaw reminds us with regard to non-generic preaching:

> We intend for the students' preaching to bear an intentional cultural perspective. From such a cultural consciousness we hope students will soon see that their sermons come to fruition only in terms of the particular cultural-ethnic context of the hearers. The preacher who offers the same sermon word-for-word in both Keokuk and Miami has only the approximation of a sermon. Timeless sermons are rarely timeless. Most sermon texts, apart from cultural context, border on pretext. A sermon on the Good Samaritan preached in almost any large city begins to realize itself only as the preacher confronts the reality of racial prejudice there.[49]

The inclusion or exclusion of groups reveals much about the preacher. Allen poignantly brings out:

> The illustrations and references to people and groups in the sermon have a particularly important social function as well. Those who appear, and do not appear, signal to the listeners who is important, who is not, who is valued, and who is ignored. The manner in which people and groups are pictured sends a clear message to which social behaviors are approved and which are not.[50]

Charles Taylor, a philosopher and political scientist has provocatively called this visibility or invisibility of certain groups "the politics of recognition."[51]

Allen[52] offers three considerations when using illustrations and the references made to people and groups. First, illustrations and references should reflect the composition of the community to whom the sermon is given. This conveys to that community that they are important, that the Christian worldview has a word for them. Second, because the Christian worldview transcends local culture, illustrations and references to people beyond the local situation help the congregation enter into the fullness and inclusiveness of that worldview. Preachers will want regularly to include material in the sermon from racial, ethnic, and national groups other than those that predominate in the congregation. Third, the preacher will want to give careful attention to the ways in which people are pictured in the illustrations and references so as not to repeatedly reinforce negative stereotypes but offer positive images that will result in positive social effects.

The viability of personal illustrations is a perennial debate. On the one hand, Buttrick goes so far as to say, "To be blunt, there are virtually no good reasons to talk about ourselves from the pulpit."[53] On the other hand, Thulin extols its benefits.[54] Personal illustrations are essential for multicultural preaching. They convey to the audience that the preacher understands and appreciates their world. Of course, overuse of personal illustrations places the focus on the preacher. Illustrations can be told in the third person as well.

Craddock[55] conveys a personal incident about listening to his restaurant owner friend share with him how the owner needed to take down a curtain, which racially segregated the restaurant.

The owner said that if he took that curtain down he would lose a lot of his customers. But if he left that curtain up, he would lose his soul. Craddock empathized with the owner's dilemma and tacitly made known his view against racism.

Using a tool similar to Allen's illustration and reference grid can help the preacher monitor his/her intentional use of the various cultures within and outside the congregation.

Style

Style refers to word choice in speech or writing. Just as in speech and writing which is sensitive to gender issues, special care needs to be exercised concerning word choice for multicultural preaching. In a section on "Elimination of Racial and Ethnic Stereotyping"[56] are found some principles that are applicable to preaching. The first principle is to eliminate and avoid expressions that cloud the fact that all attributes may be found in all groups: for example, "frugal Scots." The second is to avoid modifiers which reinforce racial and ethnic stereotypes by giving information that suggest an exception to the rule: not "The board interviews a number of intelligent Black students" but "a number of Black students" or "a number of intelligent students." Third, be cautious in using adjectives that, in certain contexts, have questionable racial or ethnic connotations or insulting, often racist overtones, such as "primitive" and "lazy." Fourth, be aware of the self-identification preferences of racial and cultural groups: "Inuk," "Inuit," not "Eskimo," "Black"[57] not "Negro." Special care must be exercised to build bridges and not barriers with people of different cultures by appropriate use of language.

The preacher needs awareness of the language capability of his/her congregation. The vocabulary may need to be purged so that those with a limited grasp of English can grasp the message. The preacher also needs to consider the rate of speech for preaching.

Congregational ministry is not exclusive to preaching. Cultural diversity can be affirmed through different aspects of the worship service and various ministries inside and outside of the church.[58]

IMPLICATIONS FOR PEDAGOGY

As we affirm the importance of culture in preaching, there are implications on how we teach homiletics. We face the same challenge of addressing the diversity of a classroom like we do in speaking to a diverse congregation in a church. In my last preaching class more than half of the students had English as their second or third language. Some of the cultures represented included Korean, Cantonese Chinese, Latvian, and French Canadian. Often our classes contain a minority or majority of students from other countries and subcultures within North America. How does the presence of the "other" influence the content and approach to preaching?

We need to consider the classroom as a congregation.   I include in my "Introduction to Preaching" syllabus the statement, "The class models a ministry setting so ministry to one another inside and outside the class setting is crucial." This means that I expect mutual ministry to occur. Preaching must be directed to the context of the class. I assume that if a student can minister well to the diversity and specificity of this "congregation," those skills can assist him/her in addressing another group. The intentionally diverse small groups that I designate spend time on exegesis and sermon preparation. Beyond culturally diversity I also take into consideration

gender and age differences. Some class time is devoted to sharing and students take time to lead the class in prayer for individual, group, and world concerns. The teacher needs to lead the class but also learn from the students. As a congregation we are on a mutual journey.

The teacher needs to model cultural sensitivity. This requires self-awareness and growth in understanding of people from other cultures. At our recent faculty retreat for Tyndale University College and Seminary I lead the faculty into some self-reflection on this area. I extracted some self-assessments on social identities and prejudice from *Bridging Differences*.[59] Along with pre-reading an article "On Being a Culturally Sensitive Instructional Designer and Educator,"[60] these self-assessments became catalysts for small group discussion on "Teaching and Learning in a Diverse Classroom." As expected, other issues beyond culture were discussed. However, the cultural issues were a prominent feature of the discussion.

Travel and preaching in different cultural contexts whether at home or abroad broadens one's experience. In preparing to teach a course on "Intercultural Preaching: Hispanic Traditions," Hunter[61] spent most of her sabbatical leave to study Spanish, travel to Central America, and preached a manuscript sermon in Spanish. She is to be admired for the preparation she made in preparing to teach. Visiting and interacting with pastors and people of various groups gives us insight into different cultures. Those of us who have the experience of co-working with an interpreter have felt the struggle to translate concepts into another culture.

We need to utilize outside resources in promoting multicultural preaching. Our own cultural experiences are limited to ourselves. Beyond the students' experience, others can be brought into the classroom to share perspective. These can be local church pastors or lay people. Allen often enlists a co-teacher to provide exposure and perspective on the African-American tradition in his Introduction to Preaching class.[62] Videos can be utilized as well. Though somewhat dated, Wardlaw's video includes clips of preachers speaking in another language like Korean.[63] Students tend to chuckle at first but realize other preaching genre.

We need to affirm the cultural differences in the classroom. While setting standards and expectations in the preaching class, we need to allow for and affirm cultural differences. This includes variation in style and delivery. However, I find it difficult to allow a student to preach in another language as Jiménez advocates.[64] I did witness a tremendously affirming experience in one of Stephen Farris' classes at Knox College in Toronto. After listening to a rather halting sermon in English by a Korean student, Farris asked him to express a few paragraphs of that sermon in Korean. The contrast was like night and day. The fluency was apparent and his arms were moving for gestures. Then Farris asked us to give feedback to the student on his delivery on what we had just seen, not on what had transpired earlier. Latter I learned that Farris borrowed this technique from Edwina Hunter.   I have used that method in my classes with great success for the student and the class.

CONCLUSION

Multicultural preaching is a daunting task. It is easy to step on "cultural toes." Some people want to accentuate their cultural connections while others want to assimilate into the wider society and downplay their visibility. One must keep in mind the individuality and the commonality as the people of God in any congregation. This requires a keen sensitivity to people that is part of our mandate as pastor-teachers. A helpful analogy is the body of Christ (1

Corinthians 12) where we can affirm the diversity of people with their unique gifts as well as the unity of the whole.

The challenge of preaching in a multicultural world confronts every preacher. Some have to face it more directly than others. However, even if the world of different cultures has not entered the specific congregation, the church needs to be brought to the multicultural world. This can be accomplished by multicultural preaching.

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[1] By "North America" I am referring to the United States and Canada. While these countries are different in many respects such as the political systems, a number of groups consider these a unit like the Association of Theological Schools. For our purposes, they will be considered together.

[2] Paul B. Pedersen, "Introduction to the Special Issue on Multiculturalism as a Fourth Force in Counseling," *Journal of Counseling and Development* 70 (1991): 4

[3] William B. Gudykunst, *Bridging Differences: Effective Intergroup Communication* 3rd ed. (Thousand Oaks: Sage, 1998), 76. He is citing from G. Devos, "Ethnic Pluralism," *Ethnic Identity*, ed. G. Devos and L. Romanucci-Ross (Palo Alto: Mayfield).

[4] James A. Banks and Cherry A. McGee Banks, eds. *Multicultural Education: Issues and Perspectives*. 3rd ed. (Boston: Allyn and Bacon, 1997).

[5] Farid Elashmawi and Philip R. Harris, *Multicultural Management: New Skills for Global Success* (Houston: Gulf Publishing, 1993).

[6] For example on gender, see Christine M. Smith, *Weaving the Sermon: Preaching in a Feminist Perspective* Louisville: Westminster/John Knox Press, 1989), on age, see William J. Carl, ed., *Graying Gracefully: Preaching to Older Adults* (Louisville: Westminster John Knox Press, 1997), and on disability see Kathy Black, A *Healing Homiletic: Preaching and Disabilities and Worship Across Cultures* (Nashville: Abingdon Press, 1998).

[7] David W. Augsburger and Mitties McDonald Champlain, "Cross-Cultural Preaching," *Concise Encyclopedia of Preaching*, ed. William H. Willimon and Richard Lischer (Louisville: Westminster John Knox Press, 1995), 95-97. Thomas G. Rogers also utilizes the same vocabulary in "Celebrating Cross-Cultural Preaching," http://faculty.plts.edu/profiles/rogers/celebrate.htm. I look forward to his co-authored book on the same subject, which has not been released at the time of this writing, James R. Nieman and Thomas G. Rogers, *Preaching to Every Pew: Cross Cultural Strategies* (Minneapolis: Augsburg Fortress Press, 2001). [Now available] . See my review in this book in *Consensus: A Canadian Lutheran Journal of Theology* 29:1 (Fall 2003): 158-59.

[8] Edwina Hunter, "Re-Visioning the Preaching Curriculum," *Theological Education* (Autumn 1989): 74.

[9] Henry H. Mitchell, *Black Preaching* (New York, J. B. Lippencott, 1970). Note Richard L. Eslinger's balanced evaluation of Mitchell and his homiletic in *A New Hearing: Living Options in Homiletic Method* (Nashville: Abingdon Press, 1987), 53-56.

[10] Mitchell, *Celebration and Experience in Preaching* (Nashville: Abingdon Press, 1990).

[11] Evans E. Crawford with Thomas H. Troeger, *The Hum: Call and Response in African American Preaching* (Nashville: Abingdon Press, 1995).

[12] Cleophus J. LaRue, Jr., "What Makes Black Preaching Distinctive?: An Investigative Study on Selected African-American Sermons from 1865 -1915 in Relation to the Hermeneutical Discussion of David Kelsey," Ph.D. dissertation, Princeton Theological Seminary, 1996. The published form is *The Heart of Black Preaching*, (Louisville: Westminster John Knox Press, 1999).

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

[14] Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon Press, 1997).

[15] I am keenly aware of my social location as a third-generation American-born Chinese male. From 1982-2000 I have been in Toronto serving in English ministry in a Cantonese-speaking churches first in an urban and then a suburban setting. From 2000 I have been teaching full-time in Christian Ministries in a very multicultural Christian university college and seminary. My social location influences my views on culture for preaching and other aspects of ministry.

[16] Edwina Hunter, "The Preacher as a Social Being in the Community of Faith," *Preaching as a Social Act: Theology and Practice*, ed. Arthur Van Seters (Nashville: Abingdon Press, 1988), 95-125.

[17] Arthur Van Seters, "Introduction," *Preaching as a Social Act*, 17. The italics are his.

[18] Rita Nakashima Brock, "The Courage to Choose/The Commitment to Being Chosen," *Blessed is She: Sermons by Women*, ed. David Albert Farmer and Edwina Hunter (San Francisco: Harper and Row, 1990), 95.

[19] Ibid.

[20] Arthur Van Seters, "Appendix," *Preaching as a Social Act*, 265.

[21] Stephen Farris, *Preaching That Matters: The Bible and Our Lives* (Louisville: Westminster John Knox Press, 1998), 36-38.

[22] Christine Smith, "Conversion Uproots Supremacy – White Racism," *Preaching as Weeping, Confession, and Resistance* (Louisville: Westminster John Knox Press, 1992), 116.

[23] Richard Thulin, *The "I" of the Sermon* (Nashville: Abingdon Press, 1989).

[24] Craig A. Loscalzo, *Preaching that Connects: Effective Communication through Identification* (Downers Grove, IL: InterVarsity Press, 1992), pp. 81-93.

[25] Justo L. Gonsález and Catherine G. Gonsález, "The Larger Context," *Preaching as a Social Act*, 31-32.

[26] Ibid., 34.

[27] Fred B. Craddock, *Preaching* (Nashville: Abingdon Press, 1985), 86-89.

[28] Ronald J. Allen, "The Social Function of Language in Preaching," *Preaching as a Social Act*, 183.

[29] Gail Law, "A Model for the American Ethnic Chinese Churches," *Theology News and Notes* (Pasadena: Fuller Theological Seminary, Dec. 1984): 4-7.

[30] Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 56-90.

[31] Farris, *Preaching That Matters*, 31-32.

[32] For example, see Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds., *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998).

[33] Tisdale, *Preaching as Local Theology and Folk Art*, 90.

[34] Justo L. Gonsález and Catherine G. Gonsález, "The Larger Context," *Preaching as a Social Act*, 36.

[35] Ibid.

[36] Ibid., 52.

[37] William B. Gudykunst, "Anxiety/Uncertainty Management (AUM) Theory: Current Status," <u>Intercultural Communication Theory</u>, ed. Richard L. Wiseman, (Thousand Oaks, CA: Sage, 1995), 8-58.

[38] Justo L. Gonsález and Catherine G. Gonsález, *The Liberated Pulpit* (Nashville: Abingdon, 1994), 47-65.

[39] Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995). See my review of this book in *Homiletic* 22:1 (Summer 1997): 55-56.

[40] See Loscalzo, *Preaching Sermons that Connects*. This book was based on his Ph.D. dissertation in Homiletics, "The Rhetoric of Kenneth Burke as a Methodology for Preaching," Southern Baptist Theological Seminary, Louisville, 1988.

[41] Kenneth Burke, *A Rhetoric of Motives* (New York: Prentice Hall, 1950), xiv

[42] Gerald A. Hauser, *Introduction to Rhetorical Theory* (Prospect Heights, IL: Waveland Press, 1986), 120.

[43] John C. Condon and Fathi Yousef, *An Introduction to Intercultural Communication* (New York: Macmillan, 1975), 245.

[44] Robin R. Meyers, *With Ears to Hear: Preaching as Self-Persuasion* (Cleveland, Pilgrim, 1993), 85.

[45] Reuel L. Howe, *Partners in Preaching: Clergy and Laity in Dialogue* (New York: The Seabury Press, 1967). Much of my thoughts on this area was stimulated by my Doctor of Ministry project, "The Use of a Sermon Feedback Group to Develop Application in Preaching," D.Min. major project, Deerfield, IL: Trinity Evangelical Divinity School, 1989.

[46] Don M. Wardlaw, ed., *Learning Preaching: Understanding and Participating in the Process* (Lincoln, IL: Lincoln Christian College and Seminary, 1989). I use exegetical groups to do the spadework for sermons on the same passage in my Introduction to Preaching class.

[47] John S. McClure, *The Roundtable Pulpit: Where Leadership and Preaching Meet* (Nashville: Abingdon, 1995.

[48] Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster John Knox Press, 1997).

[49] Ibid., 13-14.

[50] Allen, "The Social Function of Language in Preaching," 182.

[51] Charles Taylor, "The Politics of Recognition," *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton: Princeton University Press, -1994), 25-73.

[52] Allen, "The Social Function of Language," 182.

[53] David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1988), 142.

[54] Richard Thulin, *The "I" of the Sermon* (Nashville: Abingdon Press, 1989).

[55] Fred B. Craddock, "Who Cares" (Acts 4:32-35), *Preaching Today* (Carol Stream, IL: Christianity Today and Leadership, n.d.).

[56] *The Canadian Style: A Guide to Writing and Editing* (Toronto: Dundurn Press, 1985), 236.

[57] The current nomenclature is to use "African-American" instead of "Black."

[58] Good insight on this area are books by Eric L. F. Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (St. Louis: Chalice Press, 1993) and *The Bush was Blazing But Not Consumed: Developing a Multicultural Community through Dialogue and Liturgy* (St. Louis: Chalice Press, 1996). Another good book on multicultural ministry is Stephen A. Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove, IL: InterVarsity Press, 1998).

[59] Gudykunst, *Bridging Differences*, 73, 116.

[60] Gary C. Powell, "On Being a Culturally Sensitive Instructional Designer and Educator*," Educational Technology* (March-April 1997): 6-14.

[61] Hunter, "Revisioning the Preaching Curriculum," 79.

[62] Ronald Allen's Spring 2001 Introduction to Preaching syllabus is posted on the internet at www.cts.edu/FacHomePages/allenr/M520_S2001.htm

[63] Don Wardlaw, "Preaching Preference Profile," Videotape, (N.p: Takestock Ministries, 1988).

[64] Pablo A. Jiménez, "Teaching Homiletics to Hispanic Students: A Bibliographic Essay," Papers of the 35th meeting, Academy of Homiletics, Nov. 30-Dec. 2, 2000, 151. Overall, Jiménez offers good insight into teaching Hispanic students in this essay.