



MS 2A03 / MS 2B03

## Foundations for Effective Ministry 2

### Encountering God in Ministry:

### Discipleship, Worship, and Proclamation

Tuesdays, 8:30–10:20 a.m.

Fall Semester 2013/Winter Semester 2014

Location: **TBA**

Instructors: Dr. Michael Knowles

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241

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### Course Statement

Ministry is about changing lives — changing and being changed through discipleship, worship, and proclamation. To borrow the language of John Bunyan, this course will amount to a *Pilgrim's Progress*, in this case guided by Jesus' Sermon on the Mount. As pilgrims, we will worship together; we will follow Christ together; we will learn to speak of Him. Students will select from a wide range of assignments that fit personal goals, as the course is designed to be richly diverse in styles of learning and community endeavour.

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### Course Objectives

#### KNOWING

[Cognitive]

- ▶ To explore the theological foundations of individual discipleship, congregational worship, and public proclamation as rooted in, responsive to, and reflective of the identity and nature of God.
- ▶ To assess various forms of individual and corporate spiritual discipline as reflections of spiritual temperament.
- ▶ To introduce basic hermeneutical issues that apply to the process of moving from biblical and social exegesis to proclamation.
- ▶ To examine and evaluate the component elements of preaching and their respective contributions to effective communication.

## BEING

[Experiential/Characteristic]

- ▶ To reflect on spiritual formation and ministerial identity as they apply to Christian discipleship, worship, and proclamation.
- ▶ To identify and appropriate core models of spirituality that inform Christian discipleship and ministry.
- ▶ To help students discover their own expression of discipleship, worship, and proclamation.
- ▶ To develop and function as a community of learning.

## DOING

[Practical]

- ▶ To provide opportunity for students to develop practical skills in various aspects of corporate worship leadership, teaching, and the composition and delivery of sermons.
- ▶ To help students gain experience and confidence in public presentation.
- ▶ To develop skills in comprehensive peer evaluation.

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## Resources/Reading Materials:

### *Required Reading:*

Harold M. Best. *Unceasing Worship: Biblical Perspectives On Worship And The Arts*. Downers Grove: InterVarsity, 2003.

John Bunyan. *The Pilgrim's Progress*. Ed. Roger Pooley. New York: Penguin, 2008.

Annie Dillard. "An Expedition to the Pole," in *Teaching a Stone to Talk: Expeditions and Encounters*. New York: Harper & Row, 1983. MILLS QH 81 .D563 1983

Richard Foster. *Streams of Living Water: The Great Traditions of the Christian Faith*. New York: Harper SanFrancisco, 1998. MILLS BV 4501.2 .F6546 1998

Thomas G. Long. *The Witness of Preaching*. Second Edition. Louisville: Westminster/ John Knox, 2005. MILLS BV 4211.3 .L66 2005 (Reserve)

All required textbooks for this class are available from the College's book service, READ On Bookstore, Room 145, McMaster Divinity College. Texts may be purchased on the first day of class. Other book services may also carry the texts. For advance purchase, you may contact:

READ On Bookstore  
304 The East Mall, Suite 100  
Etobicoke, ON  
M9B 6E2

E-mail: books@readon.ca  
<http://www.readon.ca>  
Tel: (416) 620-2934  
FAX: (416) 622-2308

*Recommended Additional Resources (on reserve where available):*

Karl Barth. *Homiletics*. Tr. Geoffrey W. Bromiley and Donald E. Daniels. Louisville:  
Westminster John Knox, 1991. MILLS BV 4214 .B313 1991 (Reserve)

John Bunyan. *The Pilgrim's Progress from this World to That Which Is to Come*. Ed. James B.  
Wharey and Roger Sharrock. 2<sup>nd</sup> ed. Oxford: Clarendon, 1960.  
MILLS PR 3330 .A1 1960

D. Martyn Lloyd-Jones. *Studies in the Sermon on the Mount*. 2 vols. London: InterVarsity,  
1959. MILLS BT 380 .L56

Eugene H. Peterson. *A Long Obedience in the Same Direction: Discipleship in an Instant  
Society*. Downers Grove: InterVarsity, 1980. [MILLS on order]

Schmit, Clayton J. *Public Reading of Scripture: A Handbook*. Nashville: Abingdon, 2002.

White, James F. *Introduction to Christian Worship*. Third edition, revised and expanded.  
Nashville: Abingdon, 2000. MILLS BV 176.3 .W48 2000

Paul Scott Wilson. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville:  
Abingdon, 1999. MILLS BS 534.5 .W55 1999 (Reserve)

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## **Class Schedule**

### *Fall Semester 2013*

September 10 It All Starts with Blessing (Matthew 5:1-3)

September 17 Discipleship as Pilgrimage: An Introduction to Bunyan (Matthew 5:4)  
Worship as Hospitality

- September 24     Worship and the Vision Of God     (Matthew 5:5)  
*Reading:* Annie Dillard, "An Expedition to the Pole"  
*Due:* "Songs for the Journey"
- October 1     Why We Don't All Worship the Same Way     (Matthew 5:6)  
*Reading:* Richard Foster, *Streams of Living Water*
- October 8     The History of Liturgy and the Liturgical Calendar     (Matthew 5:7)  
Agency, Testimony, and Effective Sign
- October 15     Pilgrimage to Westminster Abbey     (Matthew 5:8)  
*Due:* "Worshipping with Strangers"
- October 22     Call and Vocation     (Matthew 5:9)  
Hearing the Voice of God: Prayer as Listening
- October 29     "Biblical Idol": An Exercise in the Public Reading of Scripture  
(Matthew 5:10–12)
- November 5     Death and Resurrection: Discipleship in the Shadow of Jesus  
(Matthew 5:13–16)  
*Due:* "Discipleship: Responding to God"
- November 12     Learning to Lament: Worship Amidst Tribulation     (Matthew 5:17–20)
- November 19     Christmas Worship Old and New: A Hands-On Workshop  
(Matthew 5:21–26)
- November 26     Speaking Up: An Introduction to Preaching     (Matthew 5:27–32)  
*Due:* "Leading Multi-Generational Worship"
- December 3     Advent: Worship as the Triumph of Hope     (Matthew 5:33–37)
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*Winter Semester 2014*

- January 7     The Art of Preachable Reading: Learning to Read the Biblical Text  
(Matthew 5:38–42)

|             |   |                      |
|-------------|---|----------------------|
| January 14  | Cultural Exegesis and Exegesis of Culture<br><i>Due: "Worship: Joining the Heavenly Chorus"</i> | (Matthew 5:43–48)    |
| January 21  | Preaching: The Art of Communication   | (Matthew 6:1–4)      |
| January 28  | "Lord, Teach Us to Pray"  | (Matthew 6:5–15)     |
| February 4  | "Welcome to My World"   | (Matthew 6:16–18)    |
| February 11 | Preaching: The Art of Composition<br><i>Due: "Other Ways of Preaching"</i>                      | (Matthew 6:19–24)    |
| February 18 | <i>Reading Week</i>   |                      |
| February 25 | Discipleship as Pilgrimage: Summing Up<br><i>Due: Explanatory Essay for March 11</i>            | (Matthew 6:25–34)    |
| March 4     | Service of Celebration and Anointing<br><i>Due: Explanatory Essay for March 18</i>              | (Matthew 7:1–6)      |
| March 11    | Student Sermons 1<br><i>Due: Explanatory Essay for March 25</i>                                 | (Matthew 7:7–12)     |
| March 18    | Student Sermons 2<br><i>Due: Explanatory Essay for April 1</i>                                  | (Matthew 7:13–20)    |
| March 25    | Student Sermons 3<br><i>Due: Explanatory Essay for April 8</i>                                  | (Matthew 7:21–23)    |
| April 1     | Student Sermons 4   | (Matthew 7:24–29)    |
| April 8     | Student Sermons 5   | (Course evaluations) |

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## Assignments

Some of the following assignments are mandatory, while others allow you to choose between different options in accordance with your personal learning goals. Some

include Ministry Formation components. There are also several non-graded, in-class activities in which all students will participate.

### Non-Credit Assignments

1. Regular and timely participation in all class sessions, including peer evaluation of sermons presented in class.
2. Completion of all assigned reading.
3. *In-Class Worship*. Twice between September 17 and March 4, and in cooperation with one other student, each member of the class will plan and lead a 10 minute worship service (between 8:30 and 8:40 a.m.) based on a portion of the Sermon on the Mount. Weekly texts are indicated on the class schedule; sign-up sheet will be distributed on the first day of classes.
4. *Pilgrimage Through the Sermon on the Mount*. Between September 17 and March 4, each member of the class will offer 5 minutes (i.e. 9:30 – 9:35 a.m.) of reflective meditation on discipleship and pilgrimage, again based on a portion of the Sermon on the Mount. Weekly texts are indicated on the class schedule; sign-up sheet will be distributed on the first day of classes.
5. *“Biblical Idol”: An Exercise in the Public Reading of Scripture*. Students will compete by reading aloud a Scripture passage of their choice ( $\pm$  20 verses) for evaluation by other members of the class. The winner will be awarded the Canadian Bible Society Prize for the Public Reading of Scripture at Convocation 2014 (scheduled date: October 29).
6. *Welcome to My World*. Because many people find it difficult to speak in front of others, this exercise is intended to provide initial practice in public speaking. Your assignment is to speak for five minutes without notes, visual aids, or electronic assistance, on the subject, “Welcome to My World.” The content is entirely at your discretion, but must convey something of personal relevance or interest and include a reference to at least one biblical text or theme (scheduled date: February 4).

### Graded Assignments

1. *Songs for the Journey*: Taking Eugene Peterson’s treatment of the Psalms of Ascent as your model (from his 1980 study, *A Long Obedience in the Same Direction*), compose a reflective meditation on patterns for discipleship indicated by a specific biblical psalm (with the exception, however, of Psalms 120–134, which Peterson discusses).

What aspects of Christian experience does your chosen psalm highlight, and what directions for pilgrimage does it suggest?

Length: 1,000 words      Due: September 24      % of first term grade: 20%

2. *Worshipping with Strangers*. In the course of the first semester, attend a worship service in a Christian tradition with which you are *not* familiar (e.g. Coptic, Greek, Russian, or Syrian Orthodox; Lutheran; Nazarene; Pentecostal, Roman Catholic, etc.; see the attached list of local options). Commenting on significant aspects of the service and comparing these to models of worship with which you are more familiar, discuss the theology and conduct of Christian worship. In particular, what does worship say about the reality of God, and about who we are as worshippers in relation to God? *Please note that this assignment must not conflict with Ministry Formation responsibilities.*

Length: 1,000 words      Due: October 15      % of first term grade: 20%

3. *Discipleship: Responding to God*. Choose one of the following options:
  - a. *Discipleship 101*. In consultation with your Ministry Formation supervisor, create a four-week course for new converts that guides them through the basics of the Christian life. Provide readings, practical exercises, and learning goals in the form of a) a leader's guide and b) a handbook for participants, together with a description of why you shaped the course in this manner.
  - b. *Christian Biography*. Review three substantive works of Christian biography (print, film, or other media). From these three examples, what do you learn about the nature of Christian discipleship, its challenges and rewards?
  - c. *Pilgrim's Progress*. Review John Bunyan's classic description of Christian pilgrimage in *The Pilgrim's Progress from this World to That Which Is to Come* (Books One and Two). According to Bunyan, what are some of the key features and dimensions of the normal Christian life, and why? How does Bunyan's theological characterization of pilgrimage compare with or illuminate your own experience?

Length: 2,000 words      Due: November 5      % of first term grade: 40%

4. *Leading Multi-Generational Worship*. Plan and lead a multi-generational worship service (minimum 60 minutes). Materials submitted for evaluation should include a) a service outline (in the form of a bulletin or details leader's notes), b) an explanation of the theological and practical considerations that informed your choice of service

elements, and c) a follow-up evaluation that includes comments/feedback from your Ministry Formation Supervisor.

Length: 1,500 words Due: November 26 % of first term grade: 20%

5. *Worship: Joining the Heavenly Chorus*. Choose one of the following options:

- a. *Asymmetrical Worship*: Plan a worship event/series of worship services for a neglected/ under-represented/atypical people group (palliative care patients; Heavy Metal fans; Sunday joggers; Goths; persons with disabilities; World of Warcraft players, etc.). In addition to detailed service outlines, explain how the various elements are relevant to the people group in question, and how they function to evoke and express Christian worship.
- b. *In the Image of the Saviour*. According to Paul, “we are being changed into His likeness, from one degree of glory to another” (2 Cor 3:17). Use a creative medium of your choice (music, poetry, sculpture, photography, painting, dance, film/video, etc.) to express the manner in which discipleship and worship involve transformation into the image of Jesus. Together with the completed artwork, submit a 1,500 word essay explaining how this contribution expresses the meaning of worship, or is intended to inspire worship on the part of others. In consultation with the course instructors, students may choose to perform/ display their artwork for the benefit of other class members.

Length: 1,500 words Due: January 14 % of second term grade: 30%

6. *Other Ways of Preaching*. Choose one of the following:

- a. *Blessing and Blessedness*. Prepare and present in the context of your Ministry Formation placement an instructional lesson on one of the Beatitudes for an audience representing a specific age group, culture, or ethnicity (preferably one to which you yourself do not belong; e.g. a pre-school daycare class, Karen refugees, Hispanic high-school students, etc.). Offer a follow-up evaluation that includes comments/feedback from your Ministry Formation Supervisor.
- b. *Faith and Lifestyle*. Prepare and present a 10-minute doctrinal or ethical exposition explaining a feature of Christian doctrine or ethics that every Christian disciple should know. Offer a follow-up evaluation that includes comments/feedback from your Ministry Formation Supervisor.

Length: 1,000 words Due: February 11 % of second term grade: 20%



## 7. Sermon Preparation

- a. *Explanatory Essay* % of second term grade: 20%

Assemble preparatory material for a sermon based on a text of your choice (but not Matthew 5–7). Explain why you chose this text and what you understand it to mean. Of all the possible sermons that could be preached from this text, explain why you intend to preach this message in this manner to this particular congregation (who in this case are your fellow students). Do not submit a draft copy of the sermon itself; rather, summarize your main points, indicating how each premise is derived from the text and applies to your audience. Where appropriate, include evidence (in the form of footnotes) indicating use of secondary sources (e.g. commentaries or texts on preaching). The graded essay will be returned one week prior to the scheduled presentation of the sermon. *Essays cannot, under any circumstances, be submitted late.*

Length: 1,500 words

Due Date: two weeks prior to sermon presentation

- b. *Sermon Presentation* % of second term grade: 30%

Preach the full sermon for peer evaluation on a date selected in advance (e.g. March 11, 18, 25, April 1, 8).

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## 8. Style

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the *McMaster Divinity College Style Guidelines for Essays and Theses* (<http://www.mcmasterdivinity.ca/sites/default/files/documents/MDCStyleGuideMarch0413.pdf>). Failure to observe appropriate form will result in grade reductions. See also “CRITERIA FOR GRADING OF WRITTEN ASSIGNMENTS,” below. Electronic submission of assignments (whether via email, fax, or posting to the web) is not permitted.

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## 9. Academic Dishonesty

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one’s own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one’s academic transcript, and/or suspension or expulsion from the College. Students are responsible for

understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty: <http://www.mcmasterdivinity.info/programs/rules-regulations>

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## 10. Inclusive Language

McMaster Divinity College is committed to employing inclusive language for human beings in worship services, written materials, and all publications. With regard to biblical texts, the integrity of original expressions (including references to God) should be respected; the NRSV and TNIV provide appropriate examples of the use of inclusive language for human subjects. With the exception of direct quotations from historical documents, inclusive language is to be used in chapel services and in all assignments submitted for academic credit.

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## 11. Cell Phone/Computer Policy

Students will refrain from conducting cell phone conversations while the class is in session. Should you need to maintain contact with family members and/or your church or ministry, please turn off the ringer so as to avoid disturbing others; upon receipt of an urgent call, you may discretely excuse yourself from the classroom. The same policy applies to computer-generated sound schemes, pagers, or other electronic annunciation systems.

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## 12. Deadlines and Late Submission Penalty

Assignments are due in class at 8:30 a.m. on the morning of the due date, after which they will be considered late and penalized accordingly. The penalty for late submission of assignments is 1% per calendar day (without limit).

All course assignments are to be submitted in hard copy; no form of electronic submission (whether via email, fax, or posting to the web) is permitted (feel free to ask why).

*Final date for submission of all course assignments is the last day of classes, April 9.  
Assignments received after this date will not be accepted for grading or credit.*

Disclaimer:

This syllabus is the property of the instructors and is prepared with currently available information. The instructors reserve the right to make revisions up to and including the first day of class.

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ALTERNATIVE WORSHIP OPPORTUNITIES (for *Worshipping with Strangers* assignment)

This is neither an exhaustive list nor an endorsement of any particular church or its policies and practices: *Caveat Cultor*. In the case of major denominations, only local/nearby congregations are listed: alternative locations may prove more accessible or convenient.

*Anglican* (22 in total)

Christ's Church Cathedral, 252 James Street North  
Saint Paul's Anglican Church, 1140 King Street West

*Armenian*

Saint Mary Armenian Church of Hamilton, 8 Mayhurst Avenue

*Associated Gospel*

Compass Point Bible Church  
Kerns Campus, 1500 Kerns Road, Burlington  
Ellis Campus/Ellis Avenue Bible Church, 80 Ellis Avenue, Hamilton  
Faith Gospel Church, 518 Cochrane Road  
Garside Bible Church, 47 Garside Avenue North  
Hamilton Gypsy Christian Church, 1053 Barton Street East  
Hill Park Bible Church, 668 Upper Wentworth Street  
Meadow Creek Community Church, 662 Fennell Avenue East  
Philpott Memorial Church, 84 York Boulevard

*Assyrian*

Holy Apostolic Catholic Assyrian Church of the East, 63 Stone Church Road West

Saint Shmooni Church (Ancient Apostolic Catholic Church of the East), 100 Clinton Street

*Baptist* (22+ in total, of various affiliations; see also *Fundamental Baptist* and *Southern Baptist*)

King Street Baptist Church, 458 King Street West

McNeill Baptist Church, 1145 King Street West

Mission Baptist Church, 100 North Oval

Westside Baptist Church, 261 Whitney Avenue

*Byzantine Slovak*

Slovak Assumption Byzantine Catholic Church, 1406 Barton Street East

*Charismatic*

Crossfire Community Church, 430 York Boulevard

Metro Church International, 105 Nash Road South

*Christian and Missionary Alliance*

Paramount Drive Alliance Church, 1035 Paramount Drive, Stoney Creek

Parkview Church, 1136 West 5<sup>th</sup> Street

Stoney Creek Alliance Church, 605 Highway 8, Stoney Creek

*Christian Reformed*

Ancaster Christian Reformed Church, 70 Garner Road West

First Hamilton Christian Reformed Church, 181 Charlton Avenue West

Immanuel Christian Reformed Church, 61 Mohawk Road West

Westdale Reformed Church, 201 Paradise Road North

*Church of Christ*

Church of Christ, 321 East 27<sup>th</sup> Street

Church of Christ West Hamilton, Mohawk College

*Church of God Reformation Movement*

Church of God, 265 Bowman Street

Church Of God In Hamilton, 186 Annabelle Street

Hamilton Church Of God, 1338 Stone Church Road East

*Coptic (Egyptian) Orthodox*

Saint Mina Coptic Orthodox Church, 480 Melvin Street

The Church of the Virgin Mary and Saint Athanasius, 1245 Eglinton Avenue West,  
Mississauga

*Evangelical*

Kensington Gospel Hall, 162½ Kensington Avenue North

*Evangelical Lutheran*

Christ Latvian Evangelical Lutheran Church, 18 Victoria Avenue South

Faith Evangelical Lutheran Church, 1907 King Street East

Grace Evangelical Lutheran Church, 1107 Main Street West  
Pilgrim Evangelical Lutheran Church, 1054 Upper Sherman Avenue  
Redeemer Lutheran Church, 15 Wexford Avenue  
Saint John's Evangelical Lutheran Church of Hamilton, 104 Hughson Street North  
Transfiguration Lutheran Church, 232 Fennell Avenue East

*Free Methodist*

Buchanan Park Free Methodist Church, 122 Delmar Drive

*Full Gospel*

All Nations Full Gospel Church, 1205 Main Street East  
Free Believers in Christ Fellowship International, 389 Concession Street

*Fundamental Baptist*

New Testament Baptist Church, 21 Jameston Avenue

*Greek Orthodox*

Panagia Greek Orthodox Church of the Dormition of The Virgin Mary, 233 East  
15<sup>th</sup> Street  
Saint Demetrios Greek Orthodox Church, 22 Head Street

*Holiness*

The Apostolic Assembly of the Faith in Jesus Christ, 168 West Avenue North  
(services in Italian only)

*Macedonian Orthodox*

Saint Naum of Ohrid Macedonian Orthodox Church, 1150 Stone Church Road East

*Mennonite*

Hamilton Mennonite Church, 143 Lower Horning Road

*Mennonite Brethren*

Mountainview Mennonite Brethren Church, 380 Highway 8, Stoney Creek

*Methodist Episcopal*

Stewart Memorial Church (formerly Saint Paul's African Methodist Episcopal  
Church), 114 John Street North

*Nazarene*

First Church Of The Nazarene, 92 Ottawa Street North  
Mountain Church Of The Nazarene, 910 Upper Sherman Avenue

*Orthodox Church in America*

All Saints of North America Orthodox Church, 117 Queenston Road

*Pentecostal Assemblies of Canada*

Calvary Pentecostal Tabernacle, 139 Wilson Street West, Ancaster  
East Hamilton United Pentecostal Church, 887 King Street East  
Mount Albion Pentecostal Church, 1267 Paramount Drive, Stoney Creek  
Peoples Church Hamilton, 510 Mohawk Road West

Victory International Church, 2799 Barton Street East  
 Woodvale Pentecostal Church, 1221 Wilson Street East  
*Polish National Catholic Church*  
 Holy Trinity Polish Church, 880 Barton Street East  
*Presbyterian (18 in total)*  
 St. Cuthbert's Presbyterian Church, 2 Bond Street North  
*Reformed Church in America*  
 Westdale Reformed Church, 201 Paradise Road North  
*Reformed Church in Canada*  
 Street Light Ministries, 82 Ferguson Avenue North  
*Reformed Episcopal*  
 Saint George's Reformed Episcopal Church, 134 Emerson Street  
*Religious Society of Friends (Quaker)*  
 The Religious Society of Friends, 7 Butty Place  
*Roman Catholic (33 in total)*  
 Canadian Martyrs Catholic Church, 38 Emerson Street  
 Cathedral of Christ the King, 714 King Street West  
*Romanian Orthodox*  
 Romanian Orthodox Church of the Holy Resurrection, 20 Murray Street West  
*Russian Orthodox*  
 Holy Veil of Holy Mother Russian Orthodox Church Outside of Russia, 77 Sanford  
 Avenue South  
 Our Lady of Glastonbury Orthodox Church, 390 Cannon Street East  
*Salvation Army*  
 The Freeway, 333 King Street East  
 Laotian Corps, 573 Concession Street  
 Meadowlands Corps, 187 Stone Church Road West  
 Mountain Citadel, 835 Stone Church Road East  
 Winterberry Heights, 300 Winterberry Drive  
*Serbian Orthodox*  
 Saint Nikola Serbian Eastern Orthodox Church, 1415 Barton Street East  
 Saint Nicholas Serbian Orthodox Cathedral, 157 Nash Road South  
*Slovenian Catholic*  
 Saint Gregory the Great Slovenian Church, 125 Centennial Parkway North  
*Southern Baptist*  
 Ridgecrest Southern Baptist Church, 582 Barton Street East  
*Syriac Orthodox*  
 Saint Mark Syriac Orthodox Church, 1202 Dunsmure Road

*Ukrainian Catholic*

Church of the Holy Spirit, 15 Saint Olga Street  
Church of the Resurrection, 821 Upper Wentworth Street  
Saint Nicholas Ukrainian Catholic Parish, 260 Melvin

*Ukrainian Orthodox*

Ukrainian Orthodox Church of Saint Vladimir, 855 Barton Street East

*United Church of Canada (32 in total)*

Binkley United Church, 1570 Main Street West  
Westdale United Church, 99 North Oval

*United Reformed*

Rehoboth United Reformed Church, 77 Glancaster Road, Ancaster

*Unidentified/Non-Denominational/Other*

Apostolic Holiness Church Of Jesus Christ, 42 Royal Avenue  
Church of God of Prophecy, 64 Wentworth Street North  
City Kidz, 177 Sherman Street North  
Dominion Christian Centre, 141 Park Street North  
Eagle Worldwide Ministries, 73 Emerald St North  
Eagle's Nest Fellowship, 1151 Garner Road West, Ancaster  
Evangelical Church Apostles and Prophets the Voice of Christ to the World, 87 – 605  
Stone Church Road East  
Faith Church of Jesus Christ, 1855 Main Street East  
Forestview Church Without Walls, 165 King Street West  
Free Believers In Christ Fellowship International, 389 Concession Street  
Hamilton Christian Fellowship, 135 Strathcona Street North  
Hamilton Church of Christ, 126 Ottawa Street North  
Hamilton Deliverance Church of Jesus Christ, 606 Upper James Street  
Jesus Is Alive Community, 97 East 33<sup>rd</sup> Street  
Life Christian Church, 1205 Rymal Road East  
Living Hope Christian Assembly, 1045 Garth Street  
Living Water Ministries, 1475 Barton Street East  
Living Word Covenant Community Church, 159 Beach Boulevard  
The Lord's Ministry House, 1393 Main Street East

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**SERMON EVALUATION FORM**

Date:

Start time:

End time:

Preacher:

Evaluator:

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Theme, focus, or text:

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Thesis: The main point this sermon makes is...

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Purpose: As a result of this sermon, the hearers should...

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Structure: What is the basic outline of this sermon? (List points on reverse side)

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Was the sermon clearly structured or developed (beginning, middle, end)? Easy to follow?

1      2      3      4      5      6      7      8      9      10      \_\_\_\_\_

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Biblical exegesis/theological analysis: How clearly did the sermon explain the text/theme?

3      6      9      12      15      18      21      24      27      30      \_\_\_\_\_

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Culture and Audience: How clearly did the sermon relate to contemporary culture/the immediate audience?

3      6      9      12      15      18      21      24      27      30      \_\_\_\_\_

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The Speaker: How effectively did the speaker use voice and body movements?

1      2      3      4      5      6      7      8      9      10      \_\_\_\_\_

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Communicative strategies: How effective were the illustrations in relation to the text/theme?

1      2      3      4      5      6      7      8      9      10      \_\_\_\_\_

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Summary: How effective was the sermon in accomplishing its intended purpose?

1      2      3      4      5      6      7      8      9      10      \_\_\_\_\_

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Additional comments and observations:

TOTAL

\_\_\_\_\_

100



UNDERSTANDING YOURSELF, YOUR CULTURE, AND YOUR AUDIENCE: AN EXERCISE IN SOCIAL AND CULTURAL EXEGESIS

Personal Information

Name:

Your Current Age:

Gender:

Highest Degree received:

Income Range of your Family of Origin:

Under 20K \_\_\_ 60 – 80K \_\_\_  
20K – 40K \_\_\_ 80 – 100K \_\_\_  
40K – 60K \_\_\_ Over 100K \_\_\_

Which of the following designations would best describe you, your family of origin, family friends, or neighbourhood?

Administration \_\_\_%      Educational \_\_\_%  
Blue Collar/Labour \_\_\_%      Management \_\_\_%  
Clerical \_\_\_%      Military \_\_\_%  
Domestic \_\_\_%      Professional \_\_\_%

Institution or Context for Ministry

Name:

Age of Members of your Audience (by percentage):

0–15 \_\_\_%      35–45 \_\_\_%  
15–25 \_\_\_%      45–65 \_\_\_%  
25–35 \_\_\_%      65+ \_\_\_%

Gender of Audience/Community:

Male \_\_\_%      Female \_\_\_%

Educational Background:

Primary \_\_\_%      Secondary \_\_\_%  
Post-Secondary \_\_\_%      Post-Grad \_\_\_%

Income Range:

Under 20K \_\_\_%      60 – 80K \_\_\_%  
20K – 40K \_\_\_%      80 – 100K \_\_\_%  
40K – 60K \_\_\_%      Over 100K \_\_\_%

What percentage of your audience/community would likely describe themselves, their occupations, or employment situations in the following terms?

Self-Employed \_\_\_%      Small Business \_\_\_%  
Service Industries \_\_\_%      Unemployed \_\_\_%  
Skilled Trades \_\_\_%      (any of the above)

In what church or setting were you converted, or did you spend the longest period of time between the ages of 5 and 25?

Type of Institution/Community (Church, Hospital, Prison, etc.):

Which of the following terms would you use to describe yourself and your faith journey?

Which of the following terms might significant numbers of your audience use to describe themselves and their faith journey?

|                 |                 |                |
|-----------------|-----------------|----------------|
| Agnostic        | Catholic        | Feminist       |
| Anglo-Catholic  | Charismatic     | Fundamentalist |
| Atheist         | Conservative    | Liberal        |
| Back-sliding    | Creationist     | Liberationist  |
| Bible-believing | Eco-Theological | Liturgical     |
| Born-again      | Evangelical     | Messianic      |

|                    |                |                  |
|--------------------|----------------|------------------|
| New Age            | Radical        | Sacramentalist   |
| Non-Christian      | Reformed       | Spiritualist     |
| Non-conformist     | Renewed        | Traditionalist   |
| Non-denominational | Restorationist | 12-Step Adherent |
| Observant          | Revisionist    | Womanist         |
| Orthodox           | Revivalist     | Other            |

Name three significant personal or social factors that keep you interested in reading the Bible and/or seeking to understand God:

What, in your opinion, are the three most significant reasons why people in your congregation/community gather together?

Name three reasons why, despite its difficulty, you want to undertake Christian ministry:

Identify three ways in which Christian adherence makes a difference in the lives of members of your community:

If Jesus were to grant you a personal audience this evening, what three questions would you ask him?

If Jesus were to attend the next gathering of your church or place of ministry, what three questions might its members most want to ask?

CRITERIA FOR GRADING OF WRITTEN ASSIGNMENTS

Grading of written materials will be based on the following general criteria

| Grade Range                      | Content   | Argument  | Presentation   |
|----------------------------------|---|---|--|
| 90–100 A+<br>85–89 A<br>80–84 A– | Mastery of subject matter; creativity and individualized integration of insights and their relationships; exceeds required elements | Clear, logical structure; with comprehensive introduction, persuasive argumentation, and innovative conclusions | Detailed adherence to relevant style for formatting of text, notes, and bibliography; no errors of grammar or syntax; elegant presentation |
| 77–79 B+<br>73–76 B<br>70–72 B–  | Above-average grasp of principles and concepts, and their inter-relationship; completion of all required elements                   | Coherent structure and consistent argumentation; well-stated introduction and conclusion                        | General adherence to relevant style and format; few errors of grammar or syntax  |
| 67–69 C+<br>63–66 C<br>60–62 C–  | Adequate understanding of theoretical foundations; minimal completion of required elements  | Rudimentary structure; minimal introductory and concluding statements   | Significant errors of grammar, syntax, or style  |
| 57–59 D+<br>53–56 D<br>50–52 D–  | Low level of comprehension; required elements incomplete or missing   | Lack of coherence or structure in argumentation; no introduction or conclusion                                  | Abundant grammatical, syntactical, and stylistic errors  |
| 0–49% F                          | Inability to grasp basic concepts; required elements missing  | Incomprehensible or illogical structure and argumentation   | Failure to follow stylistic guidelines; incomprehensible syntax  |
| Comments                         |   |   |  |