

Public Speaking Workshop Intern Track

Monday, March 29	Tuesday, March 30	Wednesday, March 31
	8:00 Breakfast 9:00 Model LG talk by Curtis 9:30 Designing and prepping a talk Q&A 11:00 Small Groups: discussion, Q&A; personal strengths & weaknesses	8:00 Breakfast 9:00 Final Session: Panel 10:00 Break 10:30 Talk #4: Motivational Announcement SG wrapup 12:00 Summary/conclusion
12:00 Gather 12:30 Lunch	12:30 Lunch	12:30 Lunch
1:30 Welcome Teaching 1: Elements of a talk: Ethos, Logos, Pathos 2:30 SG: Share hopes/fears; Talk 1: historical talk 4:00 break 4:15 PR/Church model 4:30 Talk 2: PR/Church talks	1:30 Seeker talk model Break, prep 3:30 Talk #3: Seeker talks	1:00 Cleanup and depart
6:00 Dinner	6:00 Dinner	
7:30 Worship Talk by Lisa Lamb Film Clips: Public Speaking	7:30 Worship & Prayer 8:15 Extemp Public Speaking	

Public Speaking Workshop CSM Track

Monday, March 29	Tuesday, March 30	Wednesday, March 31
	8:00 Breakfast 9:00 Model LG talk by Curtis 9:30 Designing and prepping a talk Q&A 11:00 Small Group evaluation of LG talks in light of Narrative Weave model	8:00 Breakfast 9:00 SG: Redo LG talks with summary evaluation. 12:00 Summary/conclusion
12:00 Gather 12:30 Lunch	12:30 Lunch	12:30 Lunch
1:30 Welcome Teaching 1: Elements of a talk: Ethos, Logos, Pathos 2:30 SG Intro: What part of PS we enjoy... What part we don't like. 3:00 LG Talk, round 1 (45 mins max each)	1:30 Prep: redo LG talk	1:00 Cleanup and depart
6:00 Dinner	6:00 Dinner	
7:30 Worship Talk by Lisa Lamb Film Clips: Public Speaking	7:30 Worship & Prayer 8:15 Extemp Public Speaking	

Dear Public Speaking Workshop Intern Track Participants:

I am glad you will be joining us for a couple days of training in our important role as public speakers, teachers, and preachers. Our time together is designed with you in mind: we hope to give you training,

models, and lots of experience in a safe and supportive setting to help you grow in your skill and confidence in this area.

During our two days together we will spend much of our time in small groups of at most 4 participants and the small group leader, who will serve as a coach for the small group. Each participant will be given chances to present talks that have been prepared ahead of time. **You will need to prepare before you come.** This segment of training cannot be useful to you without your prep. Please block out two periods of two hours each (four hours total) for your preparation, so that you can avoid the pressure of trying to do it at the last minute. Remember, some of your preparation time will be the rehearsal of your talks--spend some of your time focused on your delivery, not just your content. All the materials you need to prepare for your talks are enclosed. You will deliver, in small groups, 4 talks:

1. **Historical Talk:** Practice reading through and delivering one of the included historical talks: Lincoln's Gettysburg Address, RF Kennedy's speech the night ML King, Jr. was killed, King's "I have a dream" speech, Antony's speeches from *Julius Caesar*, or Sojourner Truth's speech, "Ain't I a Woman". Quickly decide which of the speeches you will choose and then practice reading it through and delivering it. Do not memorize it. We want to emphasize poise, posture, pace, diction, and inflection. Your goal is to read it in a way that helps people to understand what is being said and why. (40 minute prep time)
2. **Church/PR presentation:** Review the guidelines. Pretend you are giving a "missions moment" within a supportive church or to a supportive missions committee. Your talk should last at most 5 minutes. You may want to focus on a single aspect of the IVCF Purpose statement, and talk about how that goal makes a difference on campus or in the life of a single student. Help people know a little bit more about the what and why of IVCF through your presentation. (40 min. prep time)
3. **Seeker talk or evangelistic dorm talk:** I know that on some of your campuses, most of the speaking you do is in a seeker format. The goal here is to emphasize common ground and build spiritual interest, not necessarily to get the full message of the gospel communicated in 12 minutes. You may imagine a scene, dorm, larger meeting in which your presentation would fit, and then speak as if you were in that setting. Our hope would be that you'd find a chance to use this talk at a later date. If you have a recent talk that you'd like feedback on that fits, you can just use that. Your talk should last at most 12 minutes. It is meant to provoke discussion and feedback, and as such should be parabolic in nature: do not attempt to answer all the questions--rather getting people to ask them and be eager to know some answers is your goal. It is assumed that your talk would be followed up with discussion and Q&A. Topics could be: "Success is hard; Satisfaction is harder"; God and Suffering, Money and Happiness, Hope for Healthy Relationships, etc. As you bring the talk to conclusion, point the discussion toward God or Jesus as the solution or destination of these issues. For more help or guidance on this talk, or feedback if you are on the right track, talk to your AD or email me (RCLambJr@aol.com).
4. **Motivational Announcement.** Review the guidelines. Choose either a) chapter camp recruitment, b) other conference/training opportunity recruitment, or c) a book plug, highlighting a unique and valuable discipleship book for people to read during the summer.. Your announcement should last at most 5 minutes. (40 minutes prep time)

The assignments are meant to be very useful and practical. Feel free to draw from material you have already used or intend to use in the near future. Adhere strictly to the time limits for your presentations; your small group will need time to give you verbal feedback. Memorize, work from an outline, or a prepared text, as you prefer: do whatever makes you most relaxed and is most familiar.

- Dates: March 29-31, 1999. Please arrive by noon, to get settled. We will finish after lunch on Wednesday.
- Place: Toah Nipi (where else?)

I am looking forward to seeing you there!

In Jesus,

Rich Lamb

Dear Public Speaking Workshop CSM Track Participants:

I am glad you will be joining us for a couple days of training in our important role as public speakers, teachers, and preachers. Our time together is designed with you in mind: we hope to give you training, models, and lots of experience in a safe and supportive setting to help you grow in your skill and confidence in this area. We are especially excited about the design of the new CSM track and expect you will enjoy it and find the chance to hone your speaking craft very valuable.

During our two days together we will spend much of our time in small groups of at most 4 participants and the small group leader, who will serve as a coach for the small group. Each participant will be given chances to present a talk prepared ahead of time. **You will need to prepare before you come.** This segment of training cannot be useful to you without your prep.

1. Please find a LG talk that you have given in the last year and which you feel showed more promise than it achieved. In other words, don't bring your best talk ever (since you can only have one of those, it will be less than helpful to work on that) but also don't bring a dog of a talk that had no hope of improvement. Select a talk that you'd like to take to the next level of quality and skill. We are looking for a 30-minute presentation, one long enough to get a sense of the strength of your style but short enough that everyone in your small group will be able to have enough time to deliver their talks in the time allotted.
2. Spend at most 4 hours re-prepping that talk, going over the structure as well as the delivery of the talk. Make sure you don't simply pull your notes off your computer without going over them: do you remember the stories you used? Do you remember how you saw the points from the scripture text? Make sure the talk is current when you come to the workshop. Please practice your talk to keep it under or at the 30 minute time limit.
3. Spend some time thinking about your own experience of public speaking. What aspects do you most enjoy? What is hardest for you? We would like the coaching to be as helpful to you as possible. If you get consistent feedback on your talks regarding certain weaknesses, be prepared to share those. It may be that your coach or someone else in your small group can help you.

This assignment is meant to be very useful and practical. Adhere strictly to the time limits for your presentation; your small group will need time to give you verbal feedback. Memorize, work from an outline, or a prepared text, as you prefer: do whatever makes you most relaxed and is most familiar.

- Dates: March 29-31, 1999. Please arrive by noon, to get settled. We will finish after lunch on Wednesday.
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We are looking forward to seeing you there!

In Jesus,

Rich Lamb and Curtis Chang (CSM Track leader)

The Battle of Gettysburg occurred over three hot summer days, July 1 to July 3, 1863, around the small market town of Gettysburg, Pennsylvania. It began as a skirmish but by its end involved 160,000 Americans and effectively decided the fate of the Union.

On November 19, 1863, President Lincoln went to the Battlefield to dedicate it as a national cemetery. The main orator, Edward Everett of Massachusetts, delivered a two hour formal address. The president then had his turn. He spoke in his high, penetrating voice, and in a little over two minutes delivered this speech, surprising many in the audience by its shortness and leaving many others quite unimpressed.

Over time, however, his speech with its ending words - government of the People, by the People, for the People - have come to symbolize the definition of democracy itself.

The Gettysburg Address

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate - we cannot consecrate - we cannot hallow - this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us - that from these honored dead we may take increased devotion to that cause for which they gave the last full measure of devotion - that we here highly resolve that these dead shall not have died in vain - that this nation, under God, shall have a new birth of freedom - and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln - November 19, 1863

Amid the tragedy of the assassination of Rev. Dr. Martin Luther King, April 4, 1968, an extraordinary moment in U.S. political history occurred as Robert F. Kennedy, younger brother of slain President John F. Kennedy, broke the news of King's death to a large gathering of African Americans in Indianapolis, Indiana.

The gathering was actually a planned campaign rally for **Robert Kennedy** in his bid to get the 1968 Democratic nomination for President. Just after he arrived by plane at Indianapolis, Kennedy was told of King's death. He was advised by police against making the campaign stop which was in a part of the city considered to be a dangerous ghetto. But Kennedy insisted on going.

He arrived to find the people in an upbeat mood, anticipating the excitement of a Kennedy appearance. He climbed onto the platform, and realizing they did not know, broke the news.

Ladies and Gentlemen - I'm only going to talk to you just for a minute or so this evening. Because...

I have some very sad news for all of you, and I think sad news for all of our fellow citizens, and people who love peace all over the world, and that is that Martin Luther King was shot and was killed tonight in Memphis, Tennessee.

Martin Luther King dedicated his life to love and to justice between fellow human beings. He died in the cause of that effort. In this difficult day, in this difficult time for the United States, it's perhaps well to ask what kind of a nation we are and what direction we want to move in.

For those of you who are black - considering the evidence evidently is that there were white people who were responsible - you can be filled with bitterness, and with hatred, and a desire for revenge.

We can move in that direction as a country, in greater polarization - black people amongst blacks, and white amongst whites, filled with hatred toward one another. Or we can make an effort, as Martin Luther King did, to understand and to comprehend, and replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand, compassion and love.

For those of you who are black and are tempted to be filled with hatred and mistrust of the injustice of such an act, against all white people, I would only say that I can also feel in my own heart the same kind of feeling. I had a member of my family killed, but he was killed by a white man.

But we have to make an effort in the United States, we have to make an effort to understand, to get beyond these rather difficult times.

My favorite poet was Aeschylus. He once wrote: "Even in our sleep, pain which cannot forget falls drop by drop upon the heart, until, in our own despair, against our will, comes wisdom through the awful grace of God."

What we need in the United States is not division; what we need in the United States is not hatred; what we need in the United States is not violence and

lawlessness, but is love and wisdom, and compassion toward one another, and a feeling of justice toward those who still suffer within our country, whether they be white or whether they be black.

So I ask you tonight to return home, to say a prayer for the family of Martin Luther King, yeah that's true, but more importantly to say a prayer for our own country, which all of us love - a prayer for understanding and that compassion of which I spoke. We can do well in this country. We will have difficult times. We've had difficult times in the past. And we will have difficult times in the future. It is not the end of violence; it is not the end of lawlessness; and it's not the end of disorder.

But the vast majority of white people and the vast majority of black people in this country want to live together, want to improve the quality of our life, and want justice for all human beings that abide in our land.

Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.

Let us dedicate ourselves to that, and say a prayer for our country and for our people. Thank you very much.

Robert F. Kennedy - April 4, 1968

“I Have a Dream”

Martin Luther King, August 28, 1963

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has

engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heighthening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Antony's speeches in *Julius Caesar* (Act III, scene 2)

by William Shakespeare

What follows is a paraphrase to more colloquial English, but feel free to use the original wording. Paraphrase from Kathy Livingston in April 1997, found at:
<http://hometown.aol.com/lklivngstn/caesar/index.html>

Antony.

Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil things that men do live on after them;
The good things are often buried with their bones.
Let it be this way with Caesar. The noble Brutus
Has told you that Caesar was ambitious.
If that were true, it was a terrible fault,
And Caesar has paid for it terribly.
Here, with the permission of Brutus and the rest
(For Brutus is an honorable man;
So are they all, all honorable men),
I come to speak in Caesar's funeral.
He has brought many captives home to Rome,
Whose ransoms filled the government treasury.
Did this seem ambitious in Caesar?
Whenever the poor have cried, Caesar has wept;
Ambition should be made of sterner stuff.
But Brutus says he was ambitious;
And Brutus is an honorable man.
You all saw that on the Lupercal
I offered him a kingly crown three times,
Which he refused three times. Was this ambition?
But Brutus says he was ambitious;
And surely he is an honorable man.
I am speaking not to disprove what Brutus said,
But I am here to say what I do know.
You all loved him once, for good reasons.
What reason keeps you from mourning for him, then?
O judgment, you have run away to dumb animals,
And men have lost their intelligence! Bear with me,
My heart is in the coffin there with Caesar,
And I must pause until it comes back to me.

(pause)

Only yesterday the word of Caesar might
Have stood against the world. Now he lies there,

And no one will stoop so low as to pay him respect.
O gentlemen! If I wanted to stir up
Your hearts and minds to mutiny and rage,
I would be doing Brutus wrong, and Cassius wrong,
Who, you all know, are honorable men.
I will not do them wrong. Instead, I choose
To wrong the dead to wrong myself and you,
Rather than wronging such honorable men.
But here's a document with Caesar's seal.
I found it in his closet; it's his will.
Just let the public hear this testament,
Which (pardon me) I do not mean to read,
And they would go and kiss dead Caesar's wounds
And dip their handkerchiefs in his sacred blood;
Yes, beg a hair from him to remember him by,
And when they are dying, mention it in their wills,
Bequeathing it as a valuable inheritance
To their children.

(Pause)

Good friends, sweet friends, don't let me stir you up
To such a sudden flood of mutiny.
The men who have done this are honorable.
Alas, I don't know what private concerns they have
That made them do it. They are wise and honorable,
And no doubt will answer you with reasons.
I do not come, friends, to steal away your hearts.
I am no orator, like Brutus is,
But (as all of you know me) a plain blunt man
That loves my friend; and that is known very well by the men
Who publicly gave me permission to speak of him.
Because I don't have intelligence, or words, or worthiness,
Action, or voice, or the power of speech
To stir up men's emotions. I only speak right on.
I tell you what you yourselves know,
Show you sweet Caesar's wounds, poor poor speechless mouths,
And ask them to speak for me. But if I were Brutus,
And Brutus were Antony, then there would be an Antony
Who would ruffle up your spirits, and put a tongue
In every wound of Caesar that would persuade
The stones of Rome to rise and mutiny.

***"Ain't I A Woman?" by Sojourner Truth
Delivered 1851 at the Women's Convention in Akron, Ohio***

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

Guidelines for Motivational Announcements

Often one of the most important spoken parts of a large group gathering is the announcement regarding some upcoming event of significance. For many younger students in the group, their initial reaction to a retreat, camp or training event can often be significant in determining their openness to participation. And yet often announcements get very little of our attention beforehand by way of preparation. Before we stand up to speak, we are convinced of the goodness of participation in whatever it is we are about to announce, but on the spot our tongues are tangled and our words are somewhat less than persuasive. Our prior enthusiasm seemingly drains from our faces as we stand up. We are going to try to prevent this all-too-common occurrence through practice.

One entire session will be devoted to giving a motivational announcement meant for a large group setting. The successful motivational announcement does not need to be deeply theological, brilliantly rhetorical, or long, but it does need to be memorable in some way and it needs to motivate people to some action. We stress "motivational" in contrast to two other styles. Your 5-minute maximum presentation is to be:

- 1) Motivational, not informational: merely presenting the facts of the event is not enough. You must motivate people even to spend the energy to listen to your announcement, let alone to spend the time, energy and money to follow your urging. WHY, not simply WHAT.
- 2) Motivational, not manipulative: you aren't trying to sell products the audience does not need, you are merely conveying with passion, enthusiasm and/or humor your understanding of their desire to grow (or whatever) and how what you are announcing will meet their felt needs.

The following are suggested topics for your announcement: either

1. chapter camp recruitment,
2. other conference/training opportunity recruitment,
3. or a book plug, highlighting a unique and valuable discipleship book for people to read during the summer.

The best situation possible would be to identify an upcoming announcement you really would like to make in Large Group anyway, and then take a little time to think creatively about it. You may want to jot down some notes for your practice, but we would like you to try to give the announcement without notes if possible. Also, a memorable 2-minute announcement is better than a dragging 5-minute one. No penalty for short announcements!

One by-product of this time is that we will all be given good ideas about how to communicate in creative and motivational ways. (Feel free to take notes and "borrow" other peoples' good ideas.)

Public Speaking Workshop
February 18-20, 1992

Goals:

- 1) Give staff training and experience in writing and giving talks, and in evaluating their own talks and the talks of others.
- 2) Give staff confidence in their own gifts and styles of speaking.

Content of Teaching:

- 1) Types of Talks: their purpose and the implications.
Tone: Reflective <----> inspirational
Applicational: Challenging <----> encouragement
Setting: evangelistic <----> training
- 2) How to give a talk
- 3) Writing and Organizing talks, panel presentation with discussion following.

Sample Talks:

Evangelistic Dorm Talk, Lou
Church PR presentation, Doug
Challenging talk (from scripture), Rich

Each participant will come prepared with the following assigned talks:

The Gettysburg Address: 3 minutes, prepared to read.

Evangelistic dorm talk: 10 minutes, choose from 3 outlines.

Church PR Presentation: 5-7 minutes, follow a format from Doug.

Motivational Announcement: 5 minutes, choose from three topics: Chapter Camp Announcement,
2+ participation, Fall Conference

Emphasis will be made on preparation including keeping to the time limits. The small groups will work only if there is close adherence.

Precourse Material:

- 1) Letter from Doug explaining purpose of time and the nature of the preparation.
- 2) advance reading material (? very little if any)
- 3) Description of speaking assignments
 - Gettysburg Address, notes on the nature of effective reading from a script.
 - Outlines for Evangelistic Dorm Talks.
 - Format for Church PR presentation: opening line, topic, or outline.
 - Set of topics and passages for Challenging talk.
 - Guidelines for Motivational Announcements.
 - Diff. between motivation & information
 - Diff between motivation and manipulation
- 4) Notes on evaluating talks: Why and How, including an evaluation form used by peers and the leader to facilitate the the evaluation process. Each peer and leader will turn in one evaluation form for each speaker listing comments on all talks. Strong and weak areas and progress seen will be easily noted. Seeing the evaluation form ahead of time will aid preparation.

Tentative Schedule:

Tuesday

Noon: Lunch

1:30 Intro, training talk #1, discussion
2:30-3:45 Small group #1, Gettysburg address; share hopes & fears
3:45 Break
4:00 Doug with PR presentation, discussion
4:30-6:00 Small group #2, Church PR presentations.
6:00 Dinner
7:30 Training Talk #2
8:00 LG discussion of enjoyable, difficult talk experiences

Wednesday:

9:00-11:00 Manuscript in II Corinthians
11:00 Break
11:15 Challenging talk (from scripture), Rich
11:30 Small group #3, Challenging talk from Scripture
12:30 Lunch
1:30 Small group #3, Challenging talk (finish up)
2:15 Break
4:00 Evangelistic Dorm Talk, Lou
4:45 Small group #4, Evangelistic talk
6:30 Dinner
8:00 Worship, sharing, prayer

Thursday:

9:00 Training Talk #3, panel presentation and discussion
10:00 Small Group #5, Chapter Camp Announcements, final eval
11:30 Summary discussion
Noon Finish

Small Group #1: 12-15 mins speaking, 20 of eval, 40 of sharing

Small Group #2: 30 mins speaking, 60 of eval

Small Group #3: 40 mins speaking, 65 mins eval

Small Group #4: 40 mins speaking, 65 mins eval

Small Group #5: 20 mins speaking, 70 mins final eval

Total: 140 mins speaking (35/person)

280 mins evaluation (70/person)--this would allow for one talk per person to be given twice to work on delivery.

Questions:

1) For this to work, each small group contains no more than 4 participants and 1 leader. How many staff can we accommodate? Who can be leaders? (We will prepare some precourse material for leaders to better be able to evaluate and help younger staff. Still, who could lead these small groups?)

2) How is the schedule and pace? I know that this is a full schedule, and involves a lot of work on the part of staff. Still, I think this is the best way for people to learn--it will be something of a blitz, with lots of practical help to bring back to campus, plus a few specific talks and tools to begin to use immediately.

3) Content? More? Less? Different?

Guidelines for Motivational Announcements.

Often one of the most important spoken parts of a large group gathering is the announcement regarding some upcoming event of significance. For many younger students in the group, their initial reaction to a retreat, camp or training event can often be significant in determining their openness to participation. And yet often announcements get very little of our attention beforehand by way of preparation. Before we stand up to speak, we are convinced of the goodness of participation in whatever it is we are about to announce, but on the spot our tongues are tangled and our words are somewhat less than persuasive. Our prior enthusiasm seemingly drains from our faces as we stand up. We are going to try to prevent this all-too-common occurrence through practice.

One entire session will be devoted to giving a motivational announcement meant for a large group setting. The successful motivational announcement does not need to be deeply theological, brilliantly rhetorical, or long, but it does need to be memorable in some way and it needs to motivate people to some action. We stress "motivational" in contrast to two other styles. Your 5-minute maximum presentation is to be:

1) Motivational, not informational: merely presenting the facts of the event is not enough. You must motivate people even to spend the energy to listen to your announcement, let alone to spend the time, energy and money to follow your urging. WHY, not simply WHAT.

2) Motivational, not manipulative: you aren't trying to sell products the audience does not need, you are merely conveying with passion, enthusiasm and/or humor your understanding of their desire to grow (or whatever) and how what you are announcing will meet their felt needs.

The following are suggested topics for your announcement:

- 1) a book plug (if you do this, pick something unique, not Knowing God or The Fight)
- 2) encouragement to participate in 2+
- 3) invitation to attend Chapter Camp
- 4) invitation to attend fall conference

You aren't meant to spend a lot of time working on this, and the best situation possible would be to identify an upcoming announcement you really would like to make in Large Group anyway, and then take a little time to think creatively about it. You may want to jot down some notes for your practice, but we would like you to try to give the announcement without notes if possible. Also, a memorable 2-minute announcement is better than a dragging 5-minute one. No penalty for short announcements!

One by-product of this time is that we will all be given good ideas about how to communicate in creative and motivational ways. (Feel free to take notes and "borrow" other peoples' good ideas.)

Doug,

Enclosed is

1) a copy of the Gettysburg Address, which you will probably need to have retyped for our workshop.

2) my outline for a dorm talk. This is too much of a detailed outline and I am not sure would make for a good model anyway. I am sending it basically because I don't have the time to edit it down to a sendable outline--you may feel free to skip this.

3) The outline from the model evangelistic dorm talk from the last TTW I went to. This is definitely more usable than mine in its present form. This kind of format (modular, filled out some but not completely) would be what I would suggest for all of the dorm talk outlines we send out.

4) Guidelines for motivational announcements. I hope this is usable as is or that you can change it slightly as you see fit.

I hope this is all you need. I am taking off in less than 9 hours and I still have prayer letters to send off, so I am eager to end this. Thanks for your work with me on this, and for letting me do this with you. As you know, I love this stuff. I think the workshop will be a good one--definitely worth people's time.

I also would like to get the 2+ cards from you sometime soon--we will want to distribute them in two weeks. If you could give them to John to drop to me, that would be great. We wanted 120 copies. Thanks!

Practice Teaching Evaluation

Name of Speaker _____

Name of Evaluator _____

Directed Comments

General Comments

1. PR/Church Presentation:

Content

Organization

intro/conclusion

transitions, flow

Support

stories, scripture

Creativity

Effectiveness,

clarity

Delivery

Tone: conviction,

enthusiasm

Pace

Eye Contact,

audience relationship

Gestures

2. Evangelistic Dorm Talk

Content

Organization

intro/conclusion

transitions, flow

Support

stories, scripture

Creativity

Effectiveness,

clarity

Delivery

Tone: conviction,

inviting

Pace

Eye Contact,

audience relationship

Gestures

3. Motivational Announcement

Content

Organization

intro/conclusion

transitions, flow

Creativity

Effectiveness,
clarity

Delivery

Tone: motivation,
enthusiasm

Pace

Eye Contact,
audience relationship

Gestures

Types of Talks: their purpose and the implications.

Examples of Talks from Scripture:

What are they attempting to do? Essentially to bring conviction, to bring about change in attitude and action, to inspire. Evocative, not merely informational.

Three Axis of Talks, all dependent on the purpose.

I. Tone: Reflective <----> inspirational

I used to think that because I was strongest at inspirational talks, that is what people needed most. I have come to see that inspirational talks are not always what people need or are ready for. Hence, the first axis is the tone axis, which majors in style issues though content is a factor as well.

Reflective talk: Goal is to help people reflect, on their lives, (for example on their past, on rel with someone, on an issue in their lives) or on God, (his character, his mercy, etc). The tone of the talk combines with the content to focus people on God. The speaker does best when he/she gets out of the way and allows people to see something of God's character (or their own)--some new insight-- that brings them into reflection. Their response is "Hmmm.." or "Ah.."

- an example would be a short devotional, meant to center the group, perhaps before a business or planning discussion. Not essentially looking for radical change of action or attitude, except perhaps to focus on God, his character, or our relationship with him.
- Lead into a time of worship, an offering, or extended prayer.
- Gestures (not wide & sweeping but gentle, peaceful), pace, vocabulary are reflective.

Inspirational Talk: Goal is more than merely to inform, or even persuade, but to motivate and mobilize the audience, to stir up the emotions as a means to bring people to action.

David's talk--every phrase is meant to stir up people's emotions.... God could have used other means to prepare people's hearts to be generous, but in this case God used David's inspirational message.

--Here the speaker is a more prominent player--often a model of the desired action, such as David or Paul. Some may tend to think that it is always wrong to draw attention to ourselves in speaking, but that is not true from scripture.

In the inspirational talk, the audience often is inspired not simply because of God or because of truths about God, but also because of the confidence in God that the speaker demonstrates.

- Gestures, pace, vocabulary are inspirational. Very evocative language is used. Involves more body movement and voice modulation.

It is crucial to understand the readiness of your audience here. An inspiring talk to a tired and defensive audience is not likely to work, and another tack is needed (probably more like a reflective talk). For example, last week's leadership team on Vision....

Nevertheless, I actually think this type of speaking is under-used by staff. We are and can be models for students but we are hesitant to say, "Follow me as I follow Christ." Obviously, this kind of speaking style can also be mis-used, but I doubt most of us are in danger of erring on this side.

II. Applicational: Challenging <----> encouragement

I discovered the importance of understanding this axis when I worked on staff with a woman named Jennie. We both spoke frequently to our fellowship and she routinely gave encouraging talks, while I spoke with strong exhortations and usually a challenge to repent of something or other. We realized that both styles were

necessary and without both types of talks, the group would suffer. I also grew to understand the importance of encouraging talks, and specifically of my giving such talks, not simply relying on Jennie, or later Lisa, to give these kinds of talks.

These have different goals and different styles. What do you want people to do with your talk?

A. Are you calling for radical repentance? Challenging:

--Evangelism: Emphasis on the nature of lostness? the uniqueness of Christ, necessity of belief in him

--Servanthood: Emphasis on trusting God and loving others in practical ways

--Missions: Challenging people to become World Christians

--Prayer: Challenging people to believe that "apart from me you can do nothing".

B. Often people need encouragement. Your goal in your talk is often a change of attitude or perspective. You are still looking for change, but on a different scale.

--Evangelism: Encouraging people that Jesus really does have the answers to their friends deepest questions or needs

--After Cliffe or some big project: I Kings 19--Elijah comforted in his post-project depression. Remember that God has his 7000 who have not bowed the knee

--Servanthood: Peter says, "Lo, we have left everything..." People may need to remember that God will give them a hundred-fold, now (with persecutions). An encouragement to continue.

--Prayer: Encouragement to believe that God is at work through daily prayer meetings... An encouragement to stick with it.

Ask yourself, What does the group need to hear now?

My talk this past weekend at our retreat on worship:

"You hypocrites! Isaiah prophesied rightly about you when he said, 'This people honors me with their lips, but their hearts are far from me...'"

This could have been a very challenging talk, with a discussion of the various idolotries and blocks that keep us from drawing near to God, and including a call to repentance. Rather, I attempted to make this an encouraging talk, focusing on God's desire that our hearts be close to him and trying to encourage people that we can draw near to God with our hearts in the right place as we think about God's goodness. By focusing on inspiring a proper motive for worship (rather than challenging people for their lack of true motive) the talk took on an encouraging tone. This in spite of the challenging scripture from which the talk was based.

III. Setting: evangelistic <----> training

Dorm Talk ==> LGM ==> Frosh Discipleship Weekend ==> L.T.

Here I am following the model of Jesus in the parable of the Sower: those who are on the outside here parables, those on the inside hear everything, because they have the S of K of G. Jesus graded his addresses, and gave his most intimate material to his closest disciples. We will need to be parabolic in our teaching for those on the outside--not because we want them to stay on the outside, but so that we can discern responsiveness and give more to those for whom it is appropriate.

A. Dorm Talk

This will affect your vocabulary, assumptions, and specific goals. Dorm talks likely to be challenging, but could be encouraging (say, of more discussion, to consider Jesus, to discuss broken romantic relationships, etc: pre-evangelism). Dorm talks not likely to be either reflective or inspirational, but somewhere in between--informative and provocative.

B. Training talks:

On the other end of the spectrum is a training talk for a leadership team. This is a type of talk (or inductive discussion) that I give often to our leadership team which meets 90 mins on Friday afternoons. Usually the format is 20-30 mins of some large group talk, presentation or discussion with small group follow-up. Whether to 5 or 30 people, training talks can be helpful in economically addressing needs of the fellowship.

The vocabulary is different; often key words, filled with meaning, can be used, especially if the leaders have some body of mutually familiar scripture, like Mark, Philippians, Acts, etc.

Assumptions: with a tight group like a leadership team, certain more specific assumptions can be made regarding preparedness. Jesus gave more specific teaching to those on the inside: your LT is on the inside and should be ready for more specific teaching and challenge. Paul's speech to the Ephesian elders was much different than his "dorm talk" in Athens. The language, the examples, the challenge, the tone.

The danger with training is to assume that information is all that is needed. Simply lists, categories (say, of different types of talks), data, procedures, rules, "things to remember": it is easy to assume that this is training, but the first job of a trainer is to inspire people, to motivate them to learn what you are ready to teach them. Sometimes that motivation is built in, but usually you must provide it. The trainer must help people to understand the crucial significance of the training being given, otherwise the training is most likely going to be wasted.

Acts 17:22-23,32-34

Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you... (32) When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." (33) At that point Paul left them. (34) But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

Acts 2:14-16, 36-39

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. (15) Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. (16) No, this is what was spoken through the prophet Joel... (36) Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified." (37) Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" (38) Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. (39) For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."

1 Chronicles 29:1-2, 5-9

King David said to the whole assembly, "My son Solomon, whom alone God has chosen, is young and inexperienced, and the work is great; for the temple will not be for mortals but for the LORD God. (2) So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones, and marble in abundance... (5) ... Who then will offer willingly, consecrating themselves today to the LORD?" (6) Then the leaders of ancestral houses made their freewill offerings, as did also the leaders of the tribes, the commanders of the thousands and of the hundreds, and the officers over the king's work. (7) They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. (8) Whoever had precious stones gave them to the treasury of the house of the LORD, into the care of Jehiel the Gershonite. (9) Then the people rejoiced because these had given willingly, for with single mind they had offered freely to the LORD; King David also rejoiced greatly.

Acts 20:18-21, 25-27, 36-38

When they came to him, he said to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, (19) serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. (20) I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, (21) as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus...

(25) "And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. (26) Therefore I declare to you this day that I am not responsible for the blood of any of you, (27) for I did not shrink from declaring to you the whole purpose of God...

(36) When he had finished speaking, he knelt down with them all and prayed. (37) There was much weeping among them all; they embraced Paul and kissed him, (38) grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

Rhetorical Components of a Satisfying LG Talk:

“Give Me an Answer... That satisfies my heart and my mind” A good talk satisfies both.

Urbana-- how many of you made key decisions at Urbana?

How many can remember specific LG talks or conferences during which God did key work in your life?

This is not to undervalue manuscript study, friendships, conversations, etc. But...

Main Point: Public Address is crucial for staffwork, and we can easily underestimate its power. It is worth it to learn the tools, techniques, vocabulary of rhetoric--so as to make our public address more effective. “Pummel my body, in order to subdue it... All things to all people, so that by any means I might save some.” Public address is one of those means...

Ethos: Establishing a connection with your audience.

- Humor, especially self-deprecating
- Knowledge about the topic... Or the campus... Or the time of year... What people are up against in classes, etc. Staff must be able to recall what it is like to be a student.
- Appeal to a common source -- Scripture, if that is so... Or a common pop culture artifact.
- Appeal as an “expert”: When might we use being an “expert” to establish ethical authority to speak? Pre-evangelistic or evangelistic speaking... People want to come hear an expert, or at least someone who knows something about the topic. So we get women to speak on women’s topics, married people to speak about sex, marriage and relationships, philosophers to speak about apologetics, scientifically trained folks to speak about or to science folks, etc.
- Stating what everyone else is thinking but no one is saying, “Solomon is young and inexperienced”: establishes that David sees things as they are. “People will trust your vision if they think you see clearly.” INSIGHT.

Logos: The logic or structure of the argument to persuade. The marshalling of reasons.

- Central Idea: ONE MAIN POINT. “Screw the truth into their minds.” One point. Jesus had to die. God is more loving than any earthly father. You want to know what Jesus is like? Get to know him through his very incarnation on campus, the fellowship.
- Then marshalling data to build the case for your way of seeing it...
- Be willing to throw out material that doesn’t fit, that doesn’t advance the main point. Trim. Even very enlightened ideas you have, already typed into your computer, may need to be cut out. Paste them into another file, a left-overs file, or a “waiting until the proper time” file.

Pathos: arousing passions of the listeners, getting their emotions running in the direction of the action desired.

- Looking at a confusing part of the text and asking, “Why is it this way?” This prepares people to want to know what you are going to tell them... (Confusion...Aha strategy)
- Use an appeal to universal desires:
 - If you have never known the Father love of God--if you have never heard from God, “My child, with you I am well pleased”-- I want to invite you into a process of getting to know the God who loved his son Jesus, and yet who loved us enough to let his son be killed to give us life and love.
 - If you lived this way, what would you get? much more... deeper friendships, greater reliance on God, greater understanding of scripture, of the practical ways his promises are true and good.

- Peter's problem was that he knew Jesus was the messiah, but he didn't like what kind of Messiah Jesus intended to be. Sometimes I think that may be our problem. The Cross--as a pendant on a chain it is fine, but as a way of life it is scary. But let us not make the same mistake Peter did: he heard Jesus speak of the cross, but he missed entirely the point about the resurrection. The way of the cross involves death, but it is the only road to life. Come, let us go together, as we follow Jesus into real life!

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ethos

Ethos names the persuasive appeal of one's character, especially how this is established by means of the speech or discourse. Aristotle claimed that one needs to appear both knowledgeable about one's subject and benevolent. Cicero said that in classical oratory the initial portion of a speech (its encomium or introduction) was the place to establish one's credibility with the audience.

pathos

Pathos names the appeal to emotion. Cicero encouraged the use of pathos at the conclusion of an oration, but emotional appeals are of course more widely viable. Aristotle's *Rhetoric* contains a great deal of discussion of affecting the emotions, categorizing the kinds of responses of different demographic groups. Thus, we see the close relations between assessment of pathos and of [audience](#). Pathos is also the category by which we can understand the psychological aspects of rhetoric. Criticism of rhetoric tends to focus on the overemphasis of pathos, emotion, at the expense of logos, the message.

logos

Logos names the appeal to reason. Aristotle wished that all communication could be transacted only through this appeal, but given the weaknesses of humanity, he laments, we must resort to the use of the other two appeals. The Greek term logos is laden with many more meanings than simply "reason," and is in fact the term used for "oration."

From <http://humanities.byu.edu/rhetoric/silva.htm>