

Communication II

02PT5150



Course Syllabus

Reformed Theological Seminary—Orlando

Fall 2026

A detailed schedule with assignments will be provided near the start of the semester.

Communication II (2PT522)

Course Syllabus – Fall 2026

Instructor: Professor Michael Glodo

Office hours: Tuesdays 9:00am-noon, and gladly by appointment.

I am on campus much more than these hours and am glad to meet at other times by pre-arrangement or drop-in. It's always best to reach out ahead to make sure we connect.

During my published office hours, I will be in or near my office or else available in one of the public campus spaces. If the latter, there will be note on my door indicating where I am.

Contact information: Professor Glodo: mglodo@rts.edu, 407.278.4476

Communication: I welcome and prefer interacting in person, but email, Canvas, Zoom or my office phone works. Please don't use social media or text messaging to correspond about class matters.

Class meeting: Mondays, 10:00am–noon

Course description.

Prerequisites: Communication I and Preaching Lab I. A continuation of Communication I. This course continues to develop the skills required for interpreting and communicating the Bible. Special emphasis is given to sermon composition, including its constituent parts, as well as to the different ecclesial contexts of sermon delivery (e.g., weddings, funerals). *2 hours credit*

Course objectives.

- Gain additional experience in composing sermons, including their constituent parts and preaching the varied genres of scripture.
- Enhanced awareness of and skill in being listener-oriented in preaching and other communication.
- Skill at recognizing the theological implications of new media and interacting with and utilizing them in redemptive ways.
- Understand and apply the concept of media ecology in a redemptive way to contemporary communication challenges.
- Deepened love for and confidence in various communication acts in ministry situations, especially the proclamation of God's word in preaching.

Course requirements.

Homework assignments	20 %
Class participation	15
Book reports	30
Memorization assignments	15
Funeral sermon	10
Wedding sermon	10
Total	<u>100%</u>

Late assignments will be assessed a grade penalty.

Required reading.

The following works are to be read (in their entirety unless indicated otherwise) and incorporated into class discussion and homework assignments as relevant. A reading schedule will be provided before the semester start so that when readings are included in class discussions and homework assignments you will have already read them. An asterisk (*) indicates those items available on Canvas.

*Berry, Wendell, *Jayber Crow*, Chapter 15. Available on Canvas.

Brooks, Thomas. *Precious Remedies against Satan's Devices*. Carlisle, PA: Banner of Truth, 2020. ISBN 978-0851510026. Appr. 240pp

Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon*, 3rd ed. Grand Rapids: Baker, 2018. Appendices 7 & 8 (pp 352-358). ISBN 978-0801027987. 7pp.

———. *The Hardest Sermons You'll Ever Have to Preach*. Grand Rapids: Zondervan, 2011. ISBN 978-0310331216. Choose two sermons.

Dugdale, L. S. *The Lost Art of Dying: Reviving Forgotten Wisdom*. San Francisco: HarperOne, 2020. 200pp.

Greidanus, Sidney. *Preaching Christ from the Old Testament*. Chapters 5 & 6. 100pp.

*———. "Puritan Resources for Biblical Counseling." *Journal of Pastoral Practice* 9.3 (1988): 11-44. Available on Canvas.

*Media ecology bibliography (see Canvas)—minimum of one book, one journal article, and one video of your choosing.

*O'Conner, Flannery. "Parker's Back."

*Powlison, David. "Idols of the Heart and Vanity Fair." *Journal of Biblical Counseling* 13:2(1995): 35-50.

There will be homework assignments which will depend upon the assigned reading schedule, therefore you should keep pace with the schedule.

Recommended reading.

Long, Thomas G. *Accompany Them with Singing—The Christian Funeral*. Atlanta: Westminster/John Knox Press, 2013. ISBN 978-0664239701. Chapters 1-5. Appr 113pp.¹

¹ Long holds to two serious theological errors which are a Christian universalism and a denial of the intermediate state. However, the book's historical and pastoral survey of funerals make it well worth reading.

Postman, Neil, with Andrew Postman. *Amusing Ourselves to Death: Public Discourse in the Age of Show Business, 50th Anniversary Edition*. New York: Penguin Books, 2005.

Homework assignments.

Homework assignments will be made based on lecture content and assigned readings as announced at the end of each week's class period. There will be approximately 6-8 such assignments throughout the course of the semester.

Because communication is fundamental to learning as well as ministry, and because good writing is a reliable indicator that assignments have been completed in time to have been reviewed and improved before submission, the evaluation of all written assignments will include assessment of clarity, grammar, and spelling.

Course participation & queries

Class participation will be assessed on attendance, participation, and interaction with assigned materials and lectures. I will regularly query the class on reading assigned for that day, homework assignments due, or on material covered in previous lectures. This is not a default grade but must be earned.

Book reports.

Dugdale report – After the lectures on funerals and reading Dugdale's *The Lost Art of Dying*, in a single-spaced paper of 1,500 words (+/-250) written for church members and seekers which presents the problem addressed by the book and how, through the gospel, the church body can address it. The paper should include the following. This is a pastoral paper in which tone and clarity of expression are essential.

- 1) Introductory paragraph addressed to the church member explaining why the need this paper and what it will say.
- 2) Synopsis of the problem the book addresses, including the reasons we face the problem.
- 3) A concise summary of the Bible's teaching on death and dying.
- 5) Ways in which you (pastor and elders) are planning to cultivate *ars morendi* practices in your congregation, including practical steps in which members are to participate.

Brooks report – Students should read Brooks in its entirety, but will be assigned a chapter, and submit a report with the following. A sample will be provided on Canvas.

- Chapter assigned
- The device and remedy you have chosen to develop
In contemporary terms suitable for a contemporary congregation...
- Description of the device and remedy
- Interrogation – a paragraph using questions to draw out the presence of Satan's device
- Explanation – a paragraph which describes the device in explanatory terms
- Solution – a paragraph which explains Brooks' solution
- Application – practical steps in which your listeners can enact the solution.

Reading life assignment – At the start of the semester you will choose a meritorious work of fiction (subject to professor approval) and submit a report which contains the following:

- The author, work, and edition which you have read.
- Why have critics regarded this work as worthy of reading?
- A summary of the plot.
- A description of your own reading encounter with the work.
- The humanistic value of the work.
- Three different passages of potential use for sermon illustrations.

Memorization assignments.

Memorization significantly enhances a minister's communication work on certain tasks such as benedictions, communion, and weddings. Therefore, each student will memorize the communion elements and wedding service along with the benedictions found in the following benedictions. Each of these three categories will count for one third of the memorization assignments. For the benedictions you may use the translation of your own choosing.

Numbers 6:24-26
Romans 15:13
2 Corinthians 13:14
2 Thessalonians 3:16
Hebrews 13:20-21

By the start of class on the due dates indicated you will have memorized these requirements and completed the assignment by reciting your memorization to a spouse or classmate and getting their signature on the form included in this syllabus. Submit evidence of your completion by uploading a photo or scan of the signed sheet. Late submissions will not receive full credit. See the syllabus for due dates.

If English is your second language, you may memorize a suitable translation in your first language. If you wish to substitute established forms from another tradition for communion and weddings, consult with me before beginning memorization.

Funeral & wedding sermons.

On the due dates indicated above, you will submit manuscripts of a funeral and a wedding sermon. These sermons should be approximately 2-3 single-spaced pages in manuscript form. Criteria for these sermons will be discussed in class and in your reading.

Computers, phones, Bible, & note taking.

Bring a printed Bible to class every day. Printed lecture handouts will be provided each week. Laptops and tablets will not be needed during class unless accessing written homework assignments for class discussion. Students who wish to handwrite notes using electronic devices may do so. Mobile phones are to be put away except during breaks unless urgent personal or professional reasons require you to be reachable. If you need access to your phone for these reasons, let me know before the start of class.

Use of Resources

Students are expected to do their own original research and writing unless stipulated otherwise. Assignments must be the student's original composition except when attributed through citation (e.g. footnotes). Students may not use artificial intelligence bots, language generation models, or similar tools (e.g. Chat-GPT) for research, compilation of materials, editing of, or completion of assignments.

The reason for this policy is that the ministry of the Word is a calling in which the Lord's servant takes into himself the counsels of God and, through character and wisdom, speaks out of the abundance of his heart. "I have stored up your word in my heart, that I might not sin against you" (Ps. 119.11). Integrity is the integration of the whole person, including one's speech, not the projection of a public persona that is inconsistent with the person's inner life. Artificial intelligence is a powerful capability and very beneficial for many things, but not for the minister's study, preparation, and exposition.

If you have any questions or reservations about specific aspects of this policy, please contact me. Students will be asked at the end of the course to confirm their compliance with this policy. If you are unclear about the application of this policy, please see me.

Wedding Service

The following is a portion of the order for solemnization of marriage from the Book of Common Worship (Philadelphia: Board of Christian Education of the Presbyterian Church in the United States of America, 1946). Archaic expressions have been updated.²

Dearly beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage
which is instituted of God,
regulated by His commandments,
blessed by our Lord Jesus Christ,
and to be held in honor among all men.

Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Savior has declared that a man shall leave his father and mother and be joined to his wife.

By His apostles, He has instructed those who enter into this relation
to cherish a mutual esteem and love;
to bear with each other's infirmities and weaknesses;
to comfort each other in sickness, trouble, and sorrow;
in honesty and industry to provide for each other, and for their household, in temporal things;
to pray for and encourage each other in the things which pertain to God;
and to live together as heirs of the grace of life.

[Man's/Woman's name], will you have this Woman/Man to be your wife, and will you pledge your faith to her,
in all love and honor,
in all duty and service,
in all faith and tenderness,
to live with her, and cherish her,
according to the ordinances of God, in the holy bond of marriage?

Who gives this woman to be married to this man?

...

Repeat after me.

I, [Name], take you, [Name], to be my wedded wife/husband.
And I do promise and covenant;
Before God and these witnesses;
To be your loving and faithful husband/wife;
In plenty and in want;
In joy and in sorry;

² I recommend this edition of the BCW as an indispensable ministry tool. It can be obtained in hardback binding on the used book market as well as in softcover reprint at <http://www.cepbookstore.com/p-513-book-of-common-worship-1946.aspx> and http://www.amazon.com/Common-Worship-Office-General-Assembly/dp/0664243320/ref=sr_1_1?ie=UTF8&qid=1314646127&sr=8-1.

In sickness and in health;
As long as we both shall live.

With this ring I wed you; In the name of the Father; And of the Son; And of the Holy Spirit.

Bless, O Lord, this ring, that he who gives it and she who wears it may be in Your peace, and continue in Your favor, until their life's end; through Jesus Christ our Lord. Amen.

By the authority committed to me as a Minister of the Church of Christ, I declare that [Name] and [Name] are now Husband and Wife, according to the ordinance of God, and the law of the State; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Whom therefore God has joined together, let no man put asunder.

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### **Communion Service**

Beloved in the Lord, hear what gracious words our Savior Christ says to all who truly turn to Him:

[Recite Matthew 11:28-30]

Hear the Words of the Institution of the Holy Supper of our Lord Jesus Christ, as they are delivered to us by the Apostle Paul:

[Recite 1 Corinthians 11:23-26]

As the Lord Jesus, the same night in which He was betrayed, took bread, I take these elements of bread and wine, to be set apart from all common uses to this holy use and mystery; and as He gave thanks and blessed, let us draw near to God, and present to Him our prayers and thanksgivings.

...

For in the night in which He was betrayed, He took bread [*take common loaf into hands*]

And when he had blessed, and given thanks, he broke it [*break the loaf*]

And said, "Take. Eat. Do this in remembrance of me.

After the same manner he took the cup [*raise the common cup*]

Saying: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Take. Eat. This is the body of Christ which is broken for you. Do this in remembrance of him. [*administer the bread*]

This cup is the new covenant in the blood of Christ, which is shed for many for the remission of sins. Drink of it, all of you. [*administer the cup*]

## Benediction Memorization

..... has successfully recited to me from memory  
(circle appropriately) Numbers 6:24-26; Romans 15:13; 2 Corinthians 13:14; 2 Thessalonians  
3:16; and Hebrews 13:20-21.

.....  
(signed) (date)

*To be signed and submitted on the date indicated in the syllabus. Late submission will not receive full credit.  
This sheet will be returned for the signing of the communion service memorization (see immediately below).*

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Wedding Service Memorization Completion

..... has successfully recited to me from memory
the wedding service assigned for Communication II.

.....
(signed) (date)

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## Communion Service Memorization Completion

..... has successfully recited to me from memory  
the communion service assigned for Communication II.

.....  
(signed) (date)





### Course Objectives Related to MDiv\* Student Learning Outcomes

Course: O2PT5150, Communication II

Professor: Michael J. Glodo

Campus: Orlando

Date: Fall 2026

| <b>MDiv* Student Learning Outcomes</b><br><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i><br><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i> |                                                                                                                                                                                                                                                                                                                                                                   | <b>Rubric</b><br><ul style="list-style-type: none"> <li>• Strong</li> <li>• Moderate</li> <li>• Minimal</li> <li>• None</li> </ul> | <b>Mini-Justification</b>                                                                                                                                                                            |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Articulation (oral &amp; written)</b>                                                                                                                                                                                                                                                                                                                                                                                     | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.                                                                                                                                                               | Strong                                                                                                                             | Oral & written articulation are the primary subjects of the course and required in all assignments.                                                                                                  |
| <b>Scripture</b>                                                                                                                                                                                                                                                                                                                                                                                                             | Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Moderate                                                                                                                           | All classes and assignments are measured by and aim to communicate biblical teaching.                                                                                                                |
| <b>Reformed Theology</b>                                                                                                                                                                                                                                                                                                                                                                                                     | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.                                                                                                                                                                                                                                                              | Moderate                                                                                                                           | The Reformed doctrines of preaching, of scripture, of human nature underlie course approach and serve as evaluation criteria for assignments.                                                        |
| <b>Sanctification</b>                                                                                                                                                                                                                                                                                                                                                                                                        | Demonstrates a love for the Triune God that aids the student's sanctification.                                                                                                                                                                                                                                                                                    | Moderate                                                                                                                           | Students must understand and apply principles of sanctification as they do exercises in the ministry of the Word as well as develop certain disciplines which will enhance their own sanctification. |
| <b>Worldview</b>                                                                                                                                                                                                                                                                                                                                                                                                             | Burning desire to conform all of life to the Word of God.                                                                                                                                                                                                                                                                                                         | Minimal                                                                                                                            | In certain units students must comprehend and develop strategies for communicating with those outside the church from the standpoint of the outsiders' world view.                                   |
| <b>Winsomely Reformed</b>                                                                                                                                                                                                                                                                                                                                                                                                    | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)                                                                                                       | Strong                                                                                                                             | Classes and assignments strongly emphasize the need to be understood, to understand others, and to offer the hope of the gospel.                                                                     |
| <b>Preach</b>                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                    |                                                                                                                                                                                                      |
| <b>Worship</b>                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                    |                                                                                                                                                                                                      |
| <b>Shepherd</b>                                                                                                                                                                                                                                                                                                                                                                                                              | Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of                                                                                                                                                                                                                                                                        | Strong                                                                                                                             | Classes and assignments are focused exclusively on core pastoral responsibilities                                                                                                                    |

|                     |                                                                                                                               |  |                                                             |
|---------------------|-------------------------------------------------------------------------------------------------------------------------------|--|-------------------------------------------------------------|
|                     | gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.                              |  | including preaching, funerals, weddings, and pastoral care. |
| <b>Church/World</b> | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. |  |                                                             |