Bibliography for Preaching

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Achtemeier, Elizabeth. *Creative Preaching*. Abingdon Preacher's Library Series. Nashville: Abingdon, 1980.

Preaching requires the full engagement of our abilities and labors. Faithful stewardship of our potentialities as preachers should be kept in order to produce quality sermons. This will entail sound exegesis, convincing logic, and a pleasing style. Achtemeier explores grammar, outlines, manuscripts, and illustrations. She advocates knowing the people as well as knowing the text.

_____. *Preaching As Theology & Art*. Nashville: Abingdon, 1984.

This is a follow up book to *Creative Preaching*. Theology and preaching are inseparably linked. Proclamation demands our best rhetorical skill (art). On the basis of these two convictions, Achtemeier marries theology and art to the preaching task. Her stated purpose is, "dealing with the central affirmations of the Christian faith, as prompted by the biblical text for the day, and . . . spelling out the implications of those affirmations for the congregation's day-by-day life." She discusses the themes of judgment/forgiveness, poor/rich, God's work in nature, the kingdom of God, and one holy catholic church. After exposition about theological foundations, Achtemeier offers sample sermons (sixteen working models) that illustrate one possibility for preaching on those truths. She gives valuable insights into the setting, choice of text, and hermeneutical decisions.

Achtemeier wants to take the preacher beyond crafting the sermon, mastering the English language, and rhetorical techniques to ultimately mastering theology as well. Theology needs to be proclaimed with vividness, clarity, power, and eloquence. Those who know theology can speak it clearly to the hearts of people for they know God personally. When one knows God, then testimony will reflect it.

_____. *Preaching About Family Relationships*. Philadelphia: Westminster, 1987.

Achtemeier presents many theological concerns of the Bible on the subject of the family. She deals with such topics as: human nature, marriage, sex, divorce, male and female roles, children, and the elderly. She is both sensitive to the text and to the needs of people in our society. Achtemeier also stands strongly on the need of the church to be different from the societal norms. These norms entice families to hold views contrary to God's intent. This compromise will ultimately bring a downfall to the family structure in society. Several texts are considered as examples of how to preach about these concerns.

_____. *Preaching From the Old Testament*. Louisville: Westminster/John Knox, 1989.

Achtemeier divides the book into three main parts: the loss of the Bible in mainstream American Protestantism; the necessity of the Old Testament for the Christian faith; preaching from the Old Testament. She deals with such topics as to how to select texts by using the lectionary and knowing the occasion as represented in the church year. Achtemeier examines the relationship of the Old Testament to the New Testament and the relationship of the Old Testament to the congregation. Achtemeier examines narrative, law, prophets, Psalms, and Wisdom Literature as genre categories requiring special attention when preaching from the Old Testament.

One weakness in Achtemeier's approach concerns her understanding of the relationship of the New Testament and the Old Testament in the pulpit. She claims that every sermon from the Old Testament must be paired with a text from the New.

Allen, Ronald J. *Preaching the Topical Sermon*. Louisville: Westminster/John Knox, 1992.

Allen sets out to restore a place for topical preaching which is presently out of fashion. He is restoring the valuable contribution of topical sermons that served the church well for centuries. Allen gives eighteen steps of "research, reflection and imagination" for topical preaching. Many of these steps are refreshing and able to correct the abuses of the past. Allen includes four sermons on controversial issues as a demonstration of the steps. He includes six forms for topical preaching which provide variety.

Bailey, Raymond. *Hermeneutics for Preaching: Approaches to Contemporary Interpretations of Scripture.* Nashville: Broadman Press, 1992.

Bailey has collected seven essays that describe different models contributing to the preacher's task. These models are: Historical, Canonical, Literary, Rhetorical, African-American, Philosophical, and Theological. A full sermon is given as a demonstration of each model. The first chapter offers a definition and historical development of hermeneutics. The seven models represent the best in current thought representing the works of Wilder, Funk, Ricoeur, Hirsch, Schleiermacher, Ebeling, Fuchs, and many more. The bibliography is extensive.

Baumann, Daniel J. *An Introduction to Contemporary Preaching*. Grand Rapids: Baker Book House, 1972.

Baumann's introductory overview of preaching is designed primarily for beginners. It is firmly rooted to secular communication theory. His definition of preaching is "the communication of biblical truth by [man to men] with the explicit purpose of eliciting behavioral change." Baumann divides this text into the three categories that are mentioned in his definition, namely, communication, biblical truth, and behavioral change. His range of topics includes: audience analysis, the character of the preacher, delivery, illustrations, introductions and conclusions, filing systems, and much more. He concentrates on deductive sermon structures and classifies them under the following four categories: kerygmatic (evangelistic), didactic (doctrinal), therapeutic (pastoral), and prophetic (social). In 1972, he was current with the literature as shown by his awareness of dialogue preaching. He includes a section on worship recognizing the place the sermon has in the entire context of the gathered community.

Baxter, Batsell Barret. *The Heart of the Yale Lectures*. New York: MacMillan Company, 1947.

Baxter summarizes the first sixty-six volumes of the Lyman Beecher lectures. He summarizes three major elements in the art of preaching, namely, the preacher, the sermon, and the congregation. By bringing together the best each speaker offers on these various subjects, a valuable contribution is given to the homiletical field. Many of these volumes are presently unavailable. His conclusions give summaries of the thought of these men recognizing the remarkable agreement between them. Baxter asks, "What is the secret of real influence in the pulpit?" He lists these elements as common themes that answer the question: (1) the preacher's character; (2) the preacher's qualities of being well informed, studious, and sincere; (3) the preacher is confident and loves the people; (4) the preacher's sermons style will be clear, concrete, original, interesting, coherent, and using language that is simple, familiar, and precise; (5) the preacher will deliver the sermon extemporaneously; (6) the context of the assembly will aid the delivery; (7) the sermon needs to have a definite purpose that is determined by the needs of the congregation; (8) the preacher needs to understand the congregation; and (9) the preacher will appeal to reason and emotions using indirect appeals rather than direct appeals, being audience centered rather than subject matter centered, being positive rather than negative, appealing to basic motives, and using humor sparingly. Baxter also makes a comparison between these lectures and classical rhetoric.

Best, Ernest. *From Text to Sermon: Responsible Use of the New Testament in Preaching*. Atlanta: John Knox, 1978.

Best states his purpose as, "to see how we get from Scripture to God's message today, how the Word which was once embodied in the words of Scripture may be embodied in the words of the preacher, how the Jesus who spoke to the readers of Paul and John through their words may speak to us now" (7). The task begins by understanding the nature of scripture and its evolution. Some elements that are "frozen" in tradition are: situation (circumstances that occasioned the writing); culture (an understanding of the prevailing concepts and ideas of the writer and recipients); world-view (a person's personal philosophy and theology). Within a culture there may be several world-views. Scripture needs to be "translated" to our world. Scripture is "wholly relativistic." Our world, a different culture and situation, needs to be addressed

by scripture also. Best primarily asks about how these two cultures differ in how the natural and supernatural is understood.

Best offers several exegetical techniques to unlock the meaning of scripture. He gives the possibilities, limitations, and advantages to the following categories: direct transference, allegorization, spiritualization, parallelism, theological (demythologizing), substitution, universalization, identification, and imaginative re-creation. He offers definitions, abuses, and correctives for these various techniques that are used to bridge the gap between scripture and our world. Best concludes with an admonition to know ourselves and our presuppositions that lead to false understandings. We must know the presuppositions of others as well. Exegesis excludes these false understandings.

Brokhoff, John R. *As One With Authority*. Bristol Books: Wilmore, 1989.

Brokhoff is reacting against a recent pendulum swing that has shifted in the direction of dialogical, inductive, and story telling forms of preaching. He desires to swing the authority of secular methodologies back to the authority of the Word. He discusses a vast array of topics that are primarily devotional in nature for the purpose of revitalizing and encouraging preachers. Each discussion is usually treated in greater depth in other works. Therefore, this work serves more an introductory service rather than a technical discussion designed for exhaustive treatment.

Although at first glance it would appear that he is countering Craddock, he considers Craddock's thesis different from his own and would support Craddock's ideas. Brokhoff is rooting his authority in the content of the Word (authoritative answers from God's Word.) Craddock roots his “without” authority in the method of presentation.

Brokhoff is weak in his analysis of many recent trends. He seems naive in his discussion of the nature of narrative preaching and dialogical preaching. His reactions may have validity when viewing the abuses of these methodologies in the pulpit; however, his critique of the methodologies themselves is not keen.

Brown, H. C., Jr., H. Gordon Clinard, and Jesse J Northcutt. *Steps to the Sermon: A Plan for Sermon Preparation*. Nashville: Broadman Press, 1963.

Brown, Clinard, and Northcutt present a chronological, step-by-step, approach in sermon construction. These eight steps are: a prepared preacher; an idea to preach; a text interpreted; related materials collected; maturity secured; construction completed; the sermon polished; and the message preached. The steps construct sermons deductive in nature yet are sensitive to some of the recent trends (e.g., Grady Davis). This book is best known for the structure of “then/now” to handle historical narrative material.

Browne, R. E. C. *The Ministry of the Word*. Philadelphia: Fortress, 1976.

Browne offers a theology of preaching rooted in experience. Later writers reflect much of Browne’s thought. What a preacher believes about the mode of divine revelation determines the mode of his/her preaching; therefore, all preachers need to begin in theology rather than in the technical skills. Preaching is an art. Great art hides the technical ability of the artist and draws not attention to itself. The preacher is tempted at times to dwell on the externals of the art of preaching and neglect the internals of the ministry of prayer. Character and craft are woven together. Style is rooted in personality. Authentic preaching, having integrity in the pulpit, is rooted in what is done outside the pulpit.

Browne explores the doctrine of human experience that is in process continually. Humanity is created in the image of God yet is in need of redemption due to sin. How one views death will illuminate how one views life. The preacher helps others to interpret their experiences so that they too can receive a word of grace.

Browne also discusses the concepts of authority, grammar, use of images, and the relationship of the Word to sacrament. Many of these insights are rooted in common sense gleaned from years of experience.

Brueggemann, Walter. *Finally Comes the Poet: Daring Speech for Proclamation*. Philadelphia: Fortress, 1989.

These essays were first prepared for the Lyman Beecher Lectures. Brueggemann follows a tradition that uses language existentially as an event to create reality different from what may be accepted by the audience. The use of language as event is in opposition to moralism, didactic instruction, problem solving, or doctrinal lessons, which he would conclude are not preaching. Rational and deductive models of preaching, according to Brueggemann, reduce truth in society to the point that keeps the news from being new.

The baptized gather to be shaped by the text. They come to hear the text. They intersect the text on a specific occasion when the preacher proclaims the Word. The preaching moment needs to evoke a new world not yet witnessed by the baptized so that a new better world is revealed. By using the Bible's own poetics, the preacher can assist in creating a new reality for the congregation. Brueggemann's expertise in both Old Testament and poetics brings freshness to his approach.

Buechner, Frederick. *Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale*. 1977 Lyman Beecher Lectures. New York: Harper & Row, 1977.

Buechner advocates that the preacher's own story must come through the sermon. The gospel is represented using the literary terms of "tragedy" (the reality of our situation), "comedy" (the unexpectant love of God), and "fairy tale" (transformation of that love). By using these terms, Buechner represents the gospel in terms of "bad news" "good news." This is more than a book about preaching but a revelation of the gospel itself.

Burghardt, Walter. *Preaching: The Art and the Craft*. New York: Paulist Press, 1987.

Here is a book from the Catholic perspective. These are lively, eye opening challenges and reflections on preaching. The power of the words in a sermon is rooted in scripture, theology, prayer, imagination, and preparation. Power is found when these elements are used to bridge today's language to the real concerns of people. By exploring the prophet image, Burghardt discusses the prophet's intimacy with God and compassion for people. The preacher as prophet then will know his/her congregation (the perplexing problem found in all human experience) and strive to know God through both study and experience. Then the preacher is ready to preach. Proclamation has four stages: topic/occasion, link, organization, and development. Unafraid of critique, Burghardt readily recognizes and summarizes Elisabeth Schussler Fiorenza's discussion of his methodology.

Burghardt gives helpful discussions on the Church Year and the problems associated with various holy days, themes, and special occasions. He discusses the relationship of the sermon to the liturgy and worship. He is convicting when he discusses the issue of social justice. His chapters on humor and the cost of preaching are thought provoking. His understanding of the sermon's relationship to the liturgy meets a need often not addressed. He is unafraid to handle a sensitive subject, "How to preach about the Jews?" Burghardt's perspective is refreshing. A good annotated bibliography is included.

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

David Buttrick's *Homiletic: Moves and Structures* has quickly become a classic work in the field of homiletics. Buttrick follows the recent trend toward a new homiletic with the most complete text to date. There are few homiletical textbooks that have explored the subject of phenomenology with such sophistication and comprehensiveness.

Buttrick writes about rhetoric--about the organization of language so it makes an impact on human consciousness. Buttrick's method is a phenomenological approach in that he begins with the event of what is heard and understood by people. If "faith comes by hearing," the question of what congregations actually hear and experience when a sermon is preached is absolutely crucial. A sermon needs to be formed to function in consciousness much as thoughts themselves form in the mind.

He divides his book into two parts; the first titled “Moves” and the second titled “Structures.” “Moves” are blocks of thought on a “single notion” or a “single conceptual idea.” Within a “move,” there is a weaving of three different strands of thought: (1) theological reflections; (2) “oppositions” or intellectual blocks in the minds of the congregation; and (3) experiences which we all share in common.

The second half of the book concerns “plotting.” The preacher needs to ascertain how to structure the movement of sermon language so certain patterns of understanding form in the consciousness of the hearers. The structure of the sermon will follow the structure of the text. Maybe not in content, genre, or organization but the sermon will function as the text functions in consciousness.

Plots are determined by intentions. Language is performative; it does something in human consciousness. In preaching, preachers replot plots and reintend intentions for a new world in consciousness. This is not, “What did the text mean?” but, “What does the text prompt us to say now.”

There are also “moments” in consciousness termed: “immediacy,” “reflection,” and “praxis.” Symbols function in consciousness in different ways. Since scripture functions in these different ways, sermons also are plotted to work in human consciousness to shift congregational consciousness.

_____. “Interpretation and Preaching.” *Interpretation* 35 (January 1981): 46-58.

Buttrick criticizes the deductive approaches, because in either “textual” preaching or biblical “topic” preaching, “preachers are forced to fabricate some sort of sermon design from their own minds.” As early as 1981, Buttrick analyzed these approaches describing them as “homiletic systems . . . what might be called a 'method of distillation' by which passages are reduced to single propositional 'truths'“ (p.48) Buttrick gives his first hints of a new homiletic in this article. The critique of the deductive approach is thoughtfully on target.

_____. “On Preaching Parable: The Problem of Homiletic Method.” *Reformed Liturgy and Music* 17 (Winter 1983): 16-22.

He begins his homiletic from the ground up laying new foundations for the field. He describes his journey toward a new homiletic in this article. He concluded his autobiographical tangent by stating: “I grew curious as to how human consciousness actually did conjoin ideas. The result was a journeying system of “moves” assembled by various “logics.” When preached, such sermons did seem to heighten attention and retention in surprising ways. More, a mobile system offered freedom to fulfill intention, to alter models in consciousness, in a word to change minds. This article presents a concise description of Buttrick's thought before it was expanded in *Homiletic*. His analysis of how a parable functions in consciousness is excellent.

_____. *Preaching Jesus Christ: An Exercise in Homiletic Theology*. Philadelphia: Fortress, 1988.

Buttrick applies his methodology in this short concise book dealing with Christology (the symbol of Christ reinterpreted for today). This book offers a briefer analysis of the use of language as it applies to one specific category. Buttrick's understanding of language, metaphor, image, and parable is a valuable contribution. In this age, one may need to find new symbol and story with a new language with which to speak central Christian affirmations. One must discover the metaphor of today that communicates to this culture. In preaching Christ as a present-tense reality of God's New Order, Buttrick robs the Christian of a historical Jesus and the events of the cross and resurrection.

Claypool, John. *The Preaching Event*. Waco: Word Books, 1980.

This is the 1979 Lyman Beecher Lectures on preaching. Claypool is an advocate of “confessional” preaching. The only one we have to share is our experiences and ourselves. Self-giving is at the root of both authentic preaching and authentic Christian living. By making available our own vulnerability and woundedness to people to whom we preach, we offer the possibility of true healing. Restoration of trust between pulpit and pew must take place. Claypool discusses the “What?” “Why?” “How?” and “When?” of the preaching event. Each of these questions is answered from the perspective of the preacher as reconciler,

gift-giver, witness, and nurturer. The primary aim of preaching, according to Claypool, is to bring reconciliation of creature back to creator.

Cox, James W. *A Guide to Biblical Preaching*. Nashville: Abingdon, 1976.

Cox believes the Bible itself is the main source for preaching. This text highlights the values of biblical preaching. Cox describes and gives examples of a wide range of sermons that can be categorized as biblical. He offers practical advice in sermon construction and illustration. He advocates expository preaching. He offers different ways of "sequencing" the sermon to explain, convince, and motivate. His third chapter offers fourteen basic questions through which the preacher can hope to secure a contemporary, yet scripturally faithful, message from the text. Cox includes in the second appendix the "Guiding Principles for the Interpretation of the Bible: As Accepted by the Ecumenical Study Conference, 1949."

Cox, James W., ed. *Biblical Preaching: An Expositor's Treasury*. Philadelphia: Westminster, 1983.

This one of the most helpful books for bridging the gap between text and sermon. Different experts in the field explore each genre of the Old and New Testament. There are eight chapters alone that deal with the Gospels in a variety of ways and perspectives (either by genre type or book exposition). After detailed analysis of each genre from a historical-critical viewpoint, the author raises hermeneutical issues, gives sermon suggestions, and lists resources for further reading. There are over 200 sermon starters given for various genres. These sermons represent a variety of homiletical approaches.

Cox, James. *Preaching: A Comprehensive Approach to the Design and Delivery of Sermons*. San Francisco, CA: Harper & Row Publishers, 1985.

This is an expanded version of his earlier work. Cox roots his methodology in a conservative use of scripture. He primarily advocates a traditional understanding of the deductive sermon as the primary mode of pulpit communication. Cox provides a variety of sermonic forms to choose from giving one plenty of options depending upon individual personality and/or situations. The novice is in need of such structure, bricks, and mortar in assembling his own style and voice.

Cox's discussions on the nature and authority of the Word are concise and helpful. As a comprehensive text, he covers a wealth of information with little detail. He covers such subjects as plagiarism, grammar, voice, notes, personality, and scheduling. This practical advice is helpful to the beginning minister who does not have the experience to make useful judgments concerning these topics.

Craddock, Fred B. *As One Without Authority*. Nashville: Abingdon, 1971.

This is Craddock's monumental work that opened the floodgates of much of the thought presented in homiletics throughout the 1980s. The text comes out of a critique of preaching that has lost its power due to the loss of the meaning of words ("the crisis in preaching"). He advocates an indirect approach for hearing the gospel that will bring renewal. Signs of renewal are now recognizable in biblical, linguistic, and theological studies. He gives an explanation of how induction works. Inductive preaching corresponds to the way people ordinarily experience reality and to the way life's problem-solving activity goes on naturally and casually. The text itself shapes the sermonic form. Craddock advocates the preacher use the same method s/he uses in coming to an understanding of the text in the study. If this method (the inductive thought process) was imitated in the pulpit, then the audience is permitted to take the same inductive trip restoring the excitement of discovery.

_____. *Overhearing the Gospel*. Nashville: Abingdon, 1978.

This book is the result of the 1978 Lyman Beecher Lectures. Craddock answers the question, "How to preach the gospel to people who can no longer hear it directly." People are so familiar with the

information that they are bored. People do not want to be told what to think. They need to hear the gospel in such a way that they overcome the familiar. Craddock turns to Kierkegaard's concept of indirect communication. Commenting on Kierkegaard, Craddock states, “He understood that people live in images rather than ideas and that human transformation occurs when images carrying deep symbolic force are modified or replaced by others” (97). In many ways, this text is an exposition of Kierkegaard's statement, “There is no lack of information in a Christian land; something else is lacking, and this is something which the one (person) cannot directly communicate to the other.”

Craddock proposes using story as the primary vehicle to communicate the gospel so that the listener can eavesdrop on the gospel. Narratives reproduce and recreate events. This reexperiencing is the source of the emotive and imaginative power in the telling. There are two elements involved in overhearing the gospel: (1) distance—preserves objectivity by allowing the listener to maintain freedom; and (2) participation—freedom of the listener to overcome the distance to participate by identification with the message.

_____. *Preaching*. Nashville: Abingdon, 1985.

Craddock proposes that the form of the text should be the primary consideration in choosing the sermon form. Even if the adoption of Greek rhetorical form for sermon outlines was a wise choice in the mission to the Hellenistic world, certainly after nineteen centuries the time has arrived for critical review of sermon form as well as content. Craddock's conversational style is misleading. He speaks with keen awareness of recent developments in rhetorical and literary criticism. In many ways, this volume provides a shift back to center to what many critics felt was overstated in his earlier works.

The listener is primary in the preaching event. That is why Craddock advocates clarity over cleverness. The message belongs to them. The listener has something to do, namely, to think, feel, and decide. The minister of the Word will need to know who the listener is. The preacher needs to listen to the sermon from the pew position.

Craddock emphasizes a life of study that is necessary for the preacher. The preacher should receive the message of God in silence. The “whisper of God” needs public proclamation. The gospel is not a private matter.

Engel, James. *How Can I Get Them to Listen? A Handbook on Communication Strategy and Research*. Grand Rapids: Zondervan Publishing House, 1977.

Engel offers a primer in research methodology so that the preacher can increase listening on the part of the congregation. Preachers are not often trained in sociological research methodologies nor statistical analysis that leads to both reliable and valid results. Even when research is carried out, the preacher often does not know how to interpret the data in order to make effective change. Engel discusses several subject areas including: the problem, data collection, sample populations, designing questionnaires, environmental analysis, pre-testing, and much more.

Eslinger, Richard L. *A New Hearing: Living Options in Homiletic Method*. Nashville: Abingdon, 1987.

Eslinger presents the methodology of five leading homiliticians of the “new homiletic.” His primary purpose is renewal in the pulpit as preachers “navigate through uncharted waters.” The five preachers included in this volume are: Charles Rice (storytelling); Henry Mitchell (black narrative); Eugene Lowry (a mixture of narrative and induction); Fred Craddock (induction); and David Buttrick (structure and movement). Eslinger explicates each man's technique. He offers a critique of both the strengths and weaknesses of their respective methods. He offers a representative sermon from each that exemplifies the methodology under discussion. Eslinger's postscript offers a critique rooted in narrative theology.

Fant, Clyde E. *Preaching for Today*. First ed. rev. Cambridge, MA: Harper & Row, 1987.

Fant advocates “incarnational” preaching which stresses the meeting point of scripture, preacher, and people. He desires to bring theological considerations on the task of homiletics rescuing the sermon

from Greek rhetoric. His stated purpose is, "An attempt to unify the practice of preaching, from sermon construction to pulpit delivery, within a meaningful theology of proclamation." The task of theology is a melding of the practical act to the theoretical idea of preaching.

Exegesis occurs on the two levels: exegesis of the text; exegesis of the people. The text needs to be translated into the idiom of today. Fant suggests writing oral manuscripts designed to be heard and not read. Other subjects include: a critique of a past methodology; balance between text and culture; moving from idea to a text to a sermon; and planning your preaching. Fant's motive is to bring impact back to the pulpit.

Fisher, Wallace E. *Who Dares to Preach? The Challenge of Biblical Preaching*. Minneapolis: Augsburg Publishing House, 1979.

Fisher offers a reflective look at a restoration of biblical preaching from a practitioner's point of view. These reflections create a dialogue for preachers to begin an examination of their own craft. His perspective represents one of maturity derived from experience. He does not concern himself with the delivery of sermons (for babies are delivered) but the proclamation of God's Word. Therefore, when he discusses various models, a different slant is seen. He emphasizes the need for structure. There is a detailed discussion of prophetic, didactic, evangelical, therapeutic, and affirmational preaching. Fisher takes seriously the Word of God. The preacher's conviction that the Word will make a difference in people's lives is the root of the preacher's authority. What the preacher believes about the relationship between the Bible and the Word of God will determine the content, structure, and style of her or his preaching.

Gonzalez Justo L. and Gonzalez, Catherine G. *Liberation Preaching: The Pulpit and the Oppressed*. Abingdon Preacher's Library. Nashville: Abingdon, 1980.

Gonzalez and Gonzalez begin with an explanation of Liberation Theology. Their emphasis is that all preaching must be addressed to the oppressed in society. Human need is rooted in human liberation, equality, and justice. They desire to restore a perspective to biblical interpretation that has been lost due to the "powerful" in society that has controlled biblical interpretation for their own advantage. They advocate a change in "self-image" that will lead to a new understanding of text. These texts were written by and for the oppressed in society bringing freedom from captivity. Gonzalez and Gonzalez identify difficulties that need to be overcome so that the interpreter can see the text with new eyes. They also offer several examples primarily to change the perspective and attitude of the interpreter. There is a strong sense that one must first experience oppression before one can accurately interpret the texts from this perspective.

Gonzalez and Gonzalez offer five guidelines to assist in a "hermeneutic of suspicion" with a biblical text. These are: (1) ask questions of power concerning who is "inside," in authority, and who is "outside," and also how God responds to power and powerlessness; (2) shift from identifying with the characters we normally identify with and see what the text means now; (3) imagine reading the text in a situation radically different from our own, for instance as a poor person; (4) seek out the justice component of the text for its day and translate that into our situation; and (5) avoid avoiding the difficult issues the texts raise and which modern commentators often choose to avoid.

Gowan, Donald E. *Reclaiming the Old Testament for the Christian Pulpit*. Edinburgh: T. & T. Clark, 1980.

Gowan roots his volume on preaching in Old Testament form criticism. He selects the following genres: historical texts, sagas, short stories, law, wisdom literature, and prophets. Each section contains insights in how this particular genre ought to be handled both exegetically and homiletically. He offers detailed exegesis from a form critical perspective of two texts in each category. He also offers two complete sermons from these texts as models. Gowan claims, "the central problem which has faced modern preachers who attempt to use the Old Testament faithfully is *discontinuity*." He advocates "tradition history" (not as von Rad uses the term) as the key to "reclaiming" the Old Testament to the pulpit. These ancient texts create a history that influences subsequent history and writing. The history of Israel is our

history. We share the same story. Gowan includes an Epilogue that discusses genres not included in the main body of the text, namely, songs, prayers, genealogies, itineraries, oracles, and apocalyptic visions.

Greidanus, Sidney. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids: William B. Eerdmans Publishing Company, 1988.

Greidanus gives the preacher a needed integration between biblical hermeneutics and homiletics. He begins with an enlightening discussion of a biblical definition of preaching. The case for expository preaching is well made. He defines biblical forms usefully. His informed and conservative background is refreshing and balanced. Greidanus summarizes various methodologies (e.g., Form Criticism, Historical-Critical Method, Redaction Criticism, Rhetorical Criticism, Canonical, and more). He gleans what is useful from each methodology while rejecting those conclusions that lead one astray from conservative views of inspiration. However, his primary contribution is in the area of Literary Criticism. From this foundation he moves practically from text to sermon.

Greidanus is especially helpful in discussing various literary types and how they can best be preached. He discusses at length the genres of narrative, prophetic, gospel, and epistle. His examples alone provide rich exegetical material for preaching and worth the price of the book. Each chapter follows with specific guidelines tailored for that genre. He discusses in depth in each chapter Text Selection, Literary Interpretation, Historical Interpretation, Theological Interpretation, Theme Formulation, Form of the Sermon, and the Relevance of the Sermon. These categories are described in detail in earlier chapters.

Holbert, John C. *Preaching Old Testament: Proclamation and Narrative in the Hebrew Bible*. Nashville: Abingdon, 1991.

Holbert writes with full awareness of narrative theology. He provides a useful and clear review of recent scholarship and applies it to preaching from the Old Testament. Narrative preaching, Holbert contends, can transform people (a changing of their story). The power of narrative is when the people of God remember, thus seeing God. He presents his material under the categories of narrative homiletics (definition, problems, and possibilities) and literary analysis (poetics). Holbert offers five types of narrative sermons: pure, frame, multiple, fictional, and personal. He emphasizes plot, action, speech, character, and point of view. His pure narrative approach contradicts Achtemeier's methodology. Achtemeier cautions that the pure narrative form does not guarantee listener identification with the character the preacher intends. Holbert also has a tendency to leave the story in the historical setting trusting the listener to make modern application. He provides two sample narrative sermons with brief comments inside the bodies of the sermons and extensive comments at the ends of the sermons to illustrate how the pastor can read and interpret the Old Testament story.

Howe, Reuel L. *Partners in Preaching: Clergy and Laity in Dialogue*. New York: The Seabury Press, 1967.

The monological character of preaching has lost its power. People are not listening anymore. Howe's approach takes the listener's involvement seriously. Preaching is to be a cooperative business requiring the joint thought and action of preacher and people. Since preaching is to be communication, then a dialogue must take place between God and humanity. Communication is two-way. The biblical tradition must be in dialogue with contemporary life. Both of these come together in the pulpit and the pew. Howe mentions several barriers to this dialogue. When the church is mobilized to action by engaging the world in dialogue, then the communication process is complete.

Kaiser, Walter C., Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker Book House, 1981.

Kaiser believes there is a gap between what is taught at seminary and the pulpit. Preachers are not trained to take their exegesis notes and craft a sermon. Kaiser is firmly rooted in a historical-critical methodology. He offers these steps: contextual analysis, syntactical analysis, verbal analysis, theological

analysis, and homiletical analysis. Kaiser offers eight texts as examples of his methodology. He concludes by discussing specific genres, namely, prophecy, narrative, and poetry.

Keck, Leander E. *The Bible in the Pulpit: The Renewal of Biblical Preaching*. Nashville: Abingdon, 1978.

Keck's purpose is to redefine biblical preaching bidding farewell to moralizing. He proposes an interpretive process based upon scripture. Keck asks, "What kind of Bible do we really have and how does one preach from it convincingly and effectively?" He claims that preaching is truly biblical when the Bible governs the content of the sermon and when the function of the sermon is analogous to that of the text. His famous quote, "preaching is biblical when it imparts a Bible-shaped word in a Bible-like way" (106). Keck offers three of his own sermons as models that apply his principles. His definition of biblical preaching becomes a standard used in many homiletical texts that followed in the next decade.

Killinger, John. *Fundamentals of Preaching*. Philadelphia: Fortress, 1985.

Killinger's book is a comprehensive beginning text on many traditional categories relevant to preachers. Topics range from authority to sermon structure and delivery, to the minister's spiritual life. He offers various structural possibilities. None of the topics are dealt with in great depth. Killinger is current in much of the new homiletical thought available. He encourages preachers to immerse themselves in contemporary understandings of psychology, which provides a responsible resource for insights into human intimacy and communication.

Koller, Charles W. *Expository Preaching Without Notes plus Sermons Preached Without Notes*. Grand Rapids: Baker Book House, 1962.

This volume is the product of two earlier volumes by the same author. He advocates the classical expository sermon that is deductive in form representative of an earlier age. His section on preaching without notes is one of the more comprehensive treatments of this subject in the literature. His listing of "key words" is most helpful. These key words provide structural unity by connecting the main divisions of the sermon together. Using a transitional verb with the key word brings clarity to the overall sermon design.

Larsen, David L. *The Anatomy of Preaching: Identifying the Issues in Preaching Today*. Grand Rapids: Baker Book House, 1989.

Larson explores homiletics from a more conservative evangelical background than most of the other authors in the field. He is well informed by the recent literature. He is critical of most, yet he highlights those concepts he sees that are valuable. Larson offers a comprehensive text covering fifteen key issues. These issues are: viability, authority, ecology, spirituality, morphology, fluidy, variety, relevancy, creativity, intentionality, ethicality, story, Christocentricity, originality, and delivery.

Lewis, Ralph L., and Gregg Lewis. *Inductive Preaching: Helping People Listen*. Westchester, IL: Crossway Books, 1983.

The Bible primarily uses narrative to communicate God's message suggests its preference for the inductive method. "Generally, in the Bible, the concrete comes before the abstract, the particulars before the general, the data before the rule. While some decrees and dogma may be found in Scripture, they tend to follow experience, examples and cases in an inductive way rather than precede them in a deductive authoritarian manner" (61).

Lewis and Lewis bridge the gap between text and audience noting that most people learn primarily from induction. Reasonable induction from experience carries more clout for contemporary listeners than deduction. This text offers a step-by-step instruction for creating inductive sermons. Through the use of story, the listener is drawn into the movement of the sermon. They offer several useful graphics that visually demonstrate how stories can be incorporated into the inductive process. Relying heavily upon

narrative, analogy, questions, and dialogue the authors move from first hand experience to Christian propositions distilled from scripture. The appendices include a checklist of inductive characteristics.

_____. *Learning to Preach Like Jesus*. Westchester, IL: Crossway Books, 1989.

Lewis and Lewis provide an analysis of Jesus' own style and attitudes in preaching. Several sermons of Jesus are examined with a detailed schematic. This analysis falls under the categories of: Ingredients in Jesus' Preaching; Structures in Jesus' Preaching; Attitudes Evident in Jesus' Preaching; Brain appeals in Jesus' Preaching. Many sermons and parables are then classified under twenty-six possible catalogue headings. Lewis and Lewis bring modern brain theory applications to preaching, discussing such things as "left and right-brain." For example, when Jesus uses dialogue, parables, and questions, he is appealing primarily to the right-brain. The right brain is more inductive, intuitive, inventive, emotional, life centered, visual, etc. The authors also examine learning theory. They explore such categories as dynamic learners, innovative learners, common sense learners, and analytic learners. The discussion is based upon Dr. McCarthy's book *The 4Mat System*. McCarthy combines the use of Meyers-Briggs personality profile with left-brain and right-brain research. Appendix one contains four sample sermons. Appendix two lists "Characteristics and Preaching Principles." Appendix three is a list of "Some Characteristics of Jesus' Preaching."

Liefeld, Walter L. *New Testament Exposition: From Text to Sermon*. Ministry Resources Library. Grand Rapids: Zondervan, 1984.

Liefeld offers an exegetical methodology that will bridge the gap that exists between the needs of the audience and biblical exegesis. The first section of the book makes a case for expository preaching. Expository preaching will address these three concerns: Hermeneutics (the biblical concern of the teacher--facts); Homiletics (the practical concern of the preacher--form); Human Need (the personal concern of the pastor--function). Part two discusses exegesis. Some topics addressed are: exegetical outlines, narratives, compositional patterns, semantic patterns, and underlying assumptions of the text. In the final section, Liefeld discusses application. Here he bridges the gap between the function of the text and the needs of the congregation. Included in this volume is a chapter on preaching from difficult texts.

Lischer, Richard. "The Limits of Story." *Interpretation* 38 (January 1984): 26-38.

Lischer provides a corrective to the weight given to story. Lischer notes an imbalance caused by the extreme of some homiletical methods. He desires to limit the reducing (distorting) of human life and divine revelation that comes by using only this one model. The limits fall under the categories of aesthetic, ontological, theological, and socio-political. Story cannot be separated from its context. The exclusive use of story neglects the non-narrative domains of human existence. The exclusive use of story ignores other rhetorical tools available for the purpose of social and personal transformation.

_____. *A Theology of Preaching*. Durham, NC: The Labyrinth Press, 1981.

This is the most complete text on the theology of preaching available. In today's pulpit there are those who preach without recognizing the theological perspective that informs their sermons. Lischer points out that such preaching lacks substance, coherence, authority, and relevance. Theology informs preaching of what the gospel is and is not. Preaching becomes the primary vehicle for expressing theology to the congregation. "Theology is preaching and preaching is theology."

Lischer roots preaching in the resurrection. Resurrection hope defines the cross. The promise of resurrection brings with it the commission and power to preach. Resurrection preaching reenacts and participates as a present reality the defeat and victory of Jesus.

Lischer explores the theology of the law and the gospel. The reality of sin needs to be taken seriously. The dual role of law and gospel needs to be understood by the preacher as it is presented with clarity and balance. Lischer explores both the distinctions between law and gospel and their correlation.

After exploring some of the correlatives, He identifies seven confusions of law and gospel: the mechanical application of law and gospel; grace without judgment; judgment without grace; preoccupation with analysis; moralism; preaching about the gospel; and preaching the gospel in a law-tone. Preaching brings the gospel imperative to the forefront so faith will be produced. Primarily, the preaching task is to bring healing to the sick.

How one views scripture will effect his/her preaching. Lischer advocates an understanding of the Word of God that possesses power. Then people will listen. The gospel is what makes scripture the Word of the Lord. Theology must call for a reclamation of the oral-aural nature of preaching. When people hear the preached Word, they will listen and respond. "Preaching the Word of God is the Word of God."

Lischer discusses new paradigms for preaching. These new paradigms rename traditional theological understandings. It is his firm conviction that preaching forms community. Lischer carefully describes community rooting his thought into the ground breaking work of Gerhard Lohfink. When the preacher makes a shift to these new choices for preaching, community will be shaped into a new reality. These new choices are: move from event to formation; move from illustration to narrative; and move from translation to performance. A restoration of theology to the pulpit will bring about a restoration of God's intent for the church. Preaching is God speaking through a sinful human agent to accomplish his will.

_____. *Theories of Preaching: Selected Readings in Homiletical Tradition*. Durham, NC: The Labyrinth Press, 1987.

Lischer has gathered in this anthology a wide range of authors, from yesterday and today, who have written on various "systematic samplings of the church's reflection on its central activity, the proclamation of the word of God." Lischer provides a brief orientation of each author to maintain the discussion in its original setting. The book offers several selections on the following topics: what is preaching?; the preacher; the event; biblical interpretation; rhetoric; the hearer; the Holy Spirit; and theology, Word and Sacrament. Some of the discussions are for a time long past and may or may not reflect current thought. Other discussions are still on the cutting edge. Lischer offers this book as a contribution to the "renewal" of preaching. "If the church is to achieve that renewal of preaching, it will find it where it has always found it, in the reappropriation of the gospel. . . . What is it about the *gospel* that demands this particular expression? It is this question—and our ability to answer it—that holds the promise of the renewal of preaching" (5).

Long, Thomas G. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress, 1989.

Literary Forms of the Bible delves into genre. Here, Long supplements *Witness* with specific exegetical practices needed for the variety of literary forms found in scripture so the transition from text to sermon will be faithful. The premise that form and function of the text are inseparably woven and God chosen becomes the foundation for choosing sermon form and function. To believe that any and every genre of the Bible can be molded to fit one homiletical model does great disservice to the message. Long explores the genres of Psalm, Proverb, Narrative, Parable, and Epistle. This leaves the door open for further study into the other genres found in scripture (e.g. Prophetic and Apocalyptic).

Long supports historical investigation to discover the background of the text. What did it once "mean" in a particular time and place? However, he adds to such historical investigations a literary and rhetorical aspect. He asks the following questions of each genre in each chapter:

1. What is the genre of the text? Not wanting just to name it, Long desires to understand how that genre works. Many of these genres do not function for us today as they did in their own time.
2. What is the rhetorical function of this genre? This goes beyond the literary question and asks how the text functions for the reader. Each genre possesses a rhetorical impact unique to itself.
3. What literary devices does this genre employ to achieve its rhetorical effect?
4. How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in questions 1-3?
5. How may the sermon, in a new setting, say and do what the text says and does in its setting?

Long discusses the following four perspectives for a hermeneutical bridge between exegesis and sermon.

1. Allow the Movement of the Sermon to Follow the Movement of the Text.
2. Allow the Opposing Forces in the Text to Become the Opposing Forces in the Sermon.
3. Allow the Central Insight of the Text to Be the Central Insight of the Sermon.
4. Allow the Mood of the Text to Set the Mood of the Sermon.

_____. *Preaching In and Out of Season*. Louisville: Westminster/John Knox, 1990.

Long has edited this volume to address difficult occasions. The secular calendar brings many events to the minds of the people throughout the year that require attention. Each contributor deals with different topics such as: race relations; family; church and nation; ecumenical church; and thanksgiving. Most of the chapters provide several thoughts provoking ideas for preaching. Primarily, the authors are concerned about laying a theological foundation that will give rise to responsible dealing with the subjects. The quality of each chapter varies from fair to excellent. In those places where the subject has been lightly treated, the preacher will be prompted to explore to even greater depths a more appropriate perspective for the Christian community.

_____. *The Senses of Preaching*. Atlanta: John Knox, 1988.

The Senses of Preaching is Long's conversation with preachers about preaching. Although he claims that this is not a theology of preaching, anyone who has not yet thought about such matters will be greatly benefited.

Long speaks of the senses of “voice,” “eyes,” and “ears” to help the preacher reflect upon the nature of preaching. Preaching is giving voice to the text so that the congregation will respond to the claims of the gospel. Long concludes with a chapter on the “embodiment” of preaching. God uses the preacher in the service of the Word to speak to the faithful.

What is preaching anyway? A complete answer is given in *Witness*; however, from the preacher's perspective at the door shaking hands, Long answers the question differently in *Senses*. Rooting himself in Augustine, who copied from Cicero, Long concludes in chapter 1, "At the door of Augustine's parish, he would be pleased if people would say, 'I learned something today; I was moved by what you said; and, I intend to do something about it.'"

_____. *The Witness of Preaching*. Louisville: Westminster/John Knox, 1989.

The Witness of Preaching is Long's text on the mechanics of sermon building. He gives a solid overview of the exegetical method necessary behind each sermon. He concentrates on form, focus, and function. He allows the theological concern of the text to speak clearly. Long is well versed with the current literature. He brings the best of current scholarship (from Craddock to Ricoeur) and blends them with the legends of yesterday (Sangster to Stewart). He deals with introductions, transitions, length, children's sermons, titles, conclusions, illustrations, and a host of practical concerns. This text offers a fresh perspective that will affirm and challenge some time honored methods. He believes the gospel is too rich to be proclaimed with a single sermon form.

Long develops a theology of proclamation by exploring common metaphors for preaching: the herald, the pastor, and the storyteller. Long himself favors the metaphor of witness as best suited to describe our task today. The witness has seen or experienced truth in such a way that testimony is given. Long advocates using a “focus statement” and a “function statement” to help the preacher sharpen the sermon. He also carries the critique of illustrations to new height by offering excellent alternatives: simile, synecdoche, and metaphor.

Loscalzo, Craig A. *Preaching Sermons that Connect: Effective Communication Through Identification*. Downers Grove, IL: InterVarsity Press, 1992.

Here is one of the few authors who incorporates the work of rhetorician Kenneth Burke into the field of preaching. Burke’s mind is less than organized and difficult to comprehend. Most will need the

help of one like Loscalzo to breathe in the insights of Burke. Speech brings persuasion by means of identification. When the preacher speaks the same language as the congregation thus creating identification, persuasion will occur. This is what Craddock calls, “the nod of recognition. “ Identification overcomes dissociation and alienation between the speaker and the audience. The result will be a joining of speaker and audience forming the idea of Loscalzo’s newest book, *To Be One With Them*. Is that not what the mystery of the incarnation is all about?

In order to identify with the congregation, the preacher must know the people. The preacher will need to be aware of the real concerns, dreams, hurts, and weaknesses of the people who come expecting to hear a word from the Lord. Only then is change possible. Therefore, Loscalzo offers strategies that both enable the preacher to analyze the congregation and build sermons that will bring about identification. He offers three model sermons with reflective questions that will help the preacher evaluate Loscalzo’s methods. Finally, the text concludes with a chapter on how delivery contributes to identification.

Lowry, Eugene L. *Doing Time in the Pulpit*. Nashville: Abingdon, 1985.

A sermon is an ordered form of moving time and spacing thought. The sermon orders time both spatially and experientially. The time of the story and the time of the sermon needs to become one and the same. Lowry changes vocabulary in order to change perspective. Building becomes pruning. Shaping becomes organizing. Propositional statements and transitions become road markers to a destination. Listening, plot, movement, and process become standard processes that guide the preacher in his craft. As the preacher works inductively to unearth the sermon, so the sermon itself will inductively reveal itself to the congregation.

Lowry analyzes how plot works in literature applying his findings to the sermon. As one focus on events instead of a theme, s/he will develop movement by ambiguity, suspense, and happenings to finally reach crisis denouement. This will require greater creative skills.

_____. *Living With the Lectionary: Preaching Through the Revised Common Lectionary*. Nashville: Abingdon, 1192.

Lowry reviews both the assets and liabilities of using the common lectionary in preaching. As one who originally disliked the lectionary, he offers a different perspective as to how to use this preaching aid. Lowry moves beyond description of lectionary preaching to a section describing how to overcome the various obstacles involved in using the lectionary. It his belief that the primary motive of the lectionary committees was to serve liturgical interests that are not homiletical interests. The result is often lections that “do not preach” and whose thematic unity “does not bode well for the preaching office.” Although one might use this text as a critique of the lectionary, Lowry's primary purpose is to offer a control.

_____. *The Homiletical Plot*. Atlanta: John Knox, 1980.

Lowry explains five typical movements of a sermonic plot: (1) Upsetting the equilibrium; (2) Analyzing the discrepancy; (3) Disclosing the clue to resolution; (4) Experiencing the gospel; (5) Anticipating the consequences. This understanding of plotting will enable the preacher to move beyond simple narrative or story telling to actually crafting (mapping) thought in such a way that captivates the listener's mind.

_____. *How to Preach a Parable: Designs for Narrative Sermons*. Abingdon Preacher's Library. Nashville: Abingdon, 1989.

Lowry continues to develop the sermon as a narrative with a focus on sermons that imitate parabolic features. This volume is designed to give a “how to” to the development of the underlying plot that is typical of oral narration. He changes the question, “What is the message in this story?” to “What is the focus here?” and “How can this issue get resolved?” He develops this question further by asking, “Is the resolution found in the text, or before it, or after it, or outside it?” By using actual sermons and analyzing

them with a running commentary technique, Lowry illustrates four different models of plotting sermons. His examples represent these four options: (1) Running the story—Follow the biblical story. The shape of the text will be the shape of the narration; (2) Delaying the story—The biblical story is delayed to create tension and anticipation; (3) Suspending the story—Following the biblical story until the story line runs into trouble but ultimately returning to the story for resolution; (4) Alternating the story—The story weaves in and out of the contemporary scene (back and forth or what is sometimes called "then" and "now").

Markquart, Edward F. *Quest for Better Preaching Resources for Renewal in the Pulpit*. Minneapolis: Augsburg Pub. House, 1985.

A rich resource in bringing the words of other homiliticians together in dialogue on certain topics for parish ministry. Markquart presents what he considers the best of the recent literature as he learned it. He is convinced that every preacher can improve. These selected sections are what best helped him in busy parish ministry. He states, "My ears are those of a parish pastor and intuitively I test everything I read against the realities of parish life" (18). Markquart explores various topics like: The preacher as person, theologian, exegete, interpreter, prophet, and storyteller; the importance of stories, analogies, and images; the importance of language, "living speech," and forms. The appendix contains a course of study where a preacher can work on preaching by using this text and a feedback group.

Massey, James Earl. *Designing the Sermon: Order and Movement In Preaching*. Abingdon Preacher's Library. Nashville: Abingdon, 1980.

Each sermon needs a goal (what the sermon plans to achieve). Sermon design is matched to that goal so that the goal is accomplished. Massey believes sermon design should meet the following concerns: increasing the understanding of listeners; increasing the connection between the sermon and the worship context; transforming the community of faith through preaching; meet the increasing need to pay attention to both the story of the text and the story "quality of human life;" and the arrangement of the sermon centered around a theme that meets these concerns.

Massey concisely describes several organizational methods for structuring the sermon. He discusses narrative, textual/expository, and doctrinal/topical methods pointing out both the strengths and weaknesses. A methodology for special occasion sermons using the funeral sermon as a paradigm is offered. Massey suggests a method to explore the design of sermons by the "masters." If one can uncover jewels in the "masters" methods, then this becomes an effective resource for improving sermons. Finally, he offers three of his own sermons as models.

Mitchell, Henry. *Black Preaching*. Nashville: Abingdon, 1990.

This volume is a revision of two earlier works by Mitchell who is advocating the recovery of the powerful art form of black preaching. Although black preaching is primarily "caught" rather than "taught," he reminds the reader that this does not indicate a lack of training. The distinctiveness of black preaching (its essential quality) is found in several elements: a combination of a narrative style with imagination and emotion; the use of the congregation's language; the use of imagination to embellish scripture; speaking to real needs with a liberation theme woven throughout.

Mitchell offers a history of black preaching and a theology of black preaching that should prove useful to all preachers of the gospel. He correlates the hermeneutic of the black preacher with the "New Hermeneutic." This hermeneutic sees the preaching event rooted in the gospel as an oral event. The narrative is used to create identification between the gospel story and "my" story. Mitchell defines in chapter 5, "Black English." Next, he identifies distinctive features of style. Both of these last two chapters elaborate upon the effectiveness of communicating to the black culture. An analysis of three sermon forms often employed in the black pulpit exemplifies the discussion.

Nichols, J. Randall. *The Restoring Word: Preaching as Pastoral Communication*. San Francisco: Harper & Row, 1987.

Pastoral preaching is a sensitivity, an attitude, an awareness of the real needs and pains of people. Pastoral preaching is "therapeutic" in nature. It is willing to take time for the purpose of restoring people. Nichols explores several aspects of the minister's restoring ministry. For example, he discusses worship as a restoring act that imparts transformation. The purpose of therapeutic preaching is: (1) learning limits and consequences (discipline); (2) learning how to manage conflict (both internal and external); (3) clarifying and restructuring relationships (reconciliation); and (4) broadening a person's permissible range of experience and feeling.

Noren, Carol M. *The Women in the Pulpit*. Nashville: Abingdon, 1991.

The purpose of this book is clearly stated on page 11, "to make women sensitive to underlying issues in their own theology of communication" in the local church. There is also a concern of informing the church about gender-related pulpit expectations.

O' Day, Gail R. and Long, Thomas G. *Listening to the Word: Studies in Honor of Fred B. Craddock*. Nashville: Abingdon, 1993.

This text is a collection of twelve essays focusing on the themes that have been central to Craddock's work. The primary themes center on the text (rhetorical dimensions) and the listener (the oral dimension). The listener has a role in completing the meaning of any sermon. Craddock brought new life to literary criticism for homiletics by emphasizing the union of form and content that shapes the rhetoric of the sermon. This volume is divided into three sections. In "Turning to the Text," the rhetorical dimension of the biblical text is explored. "Turning to the Sermon," focuses on the hermeneutical bridge between the text and the sermon. In this second section, there is a special interest in the theological nature of preaching. The final section is "Turning to the Listener." The essays discuss the ways in which the sermon evokes the listener's active participation in the sermon event. A selected bibliography of Craddock's writings is included.

Patte, Daniel. *Preaching Paul*. Philadelphia: Fortress, 1984.

Even though Patte is a French Structuralist, he offers a particle guide to preaching the gospel as the "power unto salvation." This text is a popularization of his earlier more complicated writings. Patte's love of Paul rings loudly on every page. Patte deeply desires to imitate Paul's faith that was communicated in Paul's preaching. Therefore, this text explores what Paul said about preaching (primarily Romans 10) and how Paul himself preached. This volume is organized around fifteen theses that Patte discerns from Paul's writings. Each of these theses are insightful. The one that most challenged my personal thinking was Thesis 6: "Paul sees God at work in situations which are Christ-like, that is, in situations which include both a cross-like experience and a resurrection-like experience."

Proctor, Samuel D. *"How Shall They Hear?" Effective Preaching for Vital Faith*. Valley Forge: Judson, 1992.

This book is based upon Proctor's 1990 Lyman Beecher Lectures on Preaching. The book is organized around four themes: God is present and active in human affairs and intervenes in our behalf; spiritual renewal and moral wholeness are available to us all; genuine community is a realizable goal for the human family; eternity moves through time, and immortality is an ever present potential. We have already passed from death unto life when we love. Proctor advocates the dialectical method in conjunction with these four themes. If the preacher will preach on these four core themes using the dialectical method, then the congregation will both hear and respond.

_____. *Preaching About Crisis in the Community*. Philadelphia: The Westminster Press, 1988.

Proctor begins by changing the perception of community in crisis from a negative understanding to an understanding that community is "holy ground." When the preacher addresses good news to real concerns, then the ground at that point becomes consecrated. Proctor helps to clarify the context of community as they struggle in today's society. He develops the issues of morality, disobedience, relationships, poverty, education, family, abundance, the oppressed, and the outcasts. Proctor lays a theological foundation for our understanding of God, human worth, community, and the liberating gospel, as essential for the healing of crisis.

Proctor's final chapter develops the dialectical method of preaching. To meet the various crisis situations in the congregation, the preacher must begin where they are. Every sermon needs a theme or proposition. This proposition comes from both experience and the Word of God. Yet this "ideal" that the preacher desires to communicate must be examined in relationship with the "real" of people's lives (antithesis). A relevant question is asked to reconcile the real and the ideal. The message, the resolution, the answer to the relevant question is the synthesis. This answer may be presented in two to six points. Each point needs to be developed from several perspectives to bring clarity. The preacher may develop these points from the biblical record, history, literature, and experience, but will always contain the good news. There is no need for a conclusion for by the time you have stated your case, resolution should have occurred. Many of Proctor's chapters are set-up following this same dialectic methodology.

Randolph, David James. *The Renewal of Preaching*. Philadelphia: Fortress, 1969.

Randolph understands preaching as "eventfulness." It is not what the sermon "is," but what it "does." "Preaching is an event in which the biblical text is interpreted in order that its meaning will come to expression in the concrete situations of the hearers." There is an encounter, an engagement, a dialogue between the text and the listeners. Randolph is one of the first to root his homiletic in the new hermeneutic.

Two quotes worth repeating: "It is really not so funny when a pastor finds himself drawn into legitimate activities which divert him from his unique functions." "It is the preacher's calling to speak the Word of God in the midst of the concrete situations in which man [and woman are] on trial for [their] life."

Preaching is reality exposed by the biblical text. Randolph asks, "What does the sermon do?" The sermon deals with concerns shared rather than with topics explained. The sermon moves confirmation to affirmation not evidence to axiom. The sermon seeks concretion not abstraction. The sermon seeks forms of construction and communication consistent with the message it intends to convey.

Read, David H. C. *The Communication of the Gospel*. London: SCM Press, LTD, 1952.

This text comes from Read's Warrick Lectures. He diagnosed the problem of preaching as the ineffectiveness of responding to a changing world. The preacher must be involved in the real human situation. The Word is dynamic, active, and alive. The preacher must hear it and be transformed by it before it will be communicated. Therefore, Read advocates the preacher make firm contact with the Word and the world in the context of the church.

Reid, Clyde. *The Empty Pulpit: A Study In Preaching As Communication*. New York: Harper & Row Publishers, 1967.

Preaching is complex, does not lead to change, overemphasized, boring, irrelevant, not courageous, and does not communicate. Preaching is in crisis. We live in a new world with new structures that require a different response by preachers. These new structures are best seen, according to Reid, in Marshall McCulan's work. Humanity has a new mode of thinking. We live in the age of imagery. Communication and learning take place differently now. Preaching needs a new voice. Therefore, Reid advocates preaching as proclamation of the good news. It is a reenactment of the event of God's saving activity. This new voice is best given expression in dialogue. Reid follows the standard communication model of: transmission, contact, feedback, comprehension, acceptance, internalization, and action. Reid is

best known for his introduction of small feedback groups as a method to enhance the dialogue between pulpit and pew.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. Grand Rapids: Baker Book House, 1980.

This is a comprehensive beginner's primer to preaching from a conservative evangelical perspective. Robinson begins with exegesis and takes the student step by step through the process of structuring a deductive sermon. He gives brief comments about inductive approaches and narrative preaching, however, his primary emphasis leads him away from such methodologies.

Salmon, Bruce. *Storytelling in Preaching*. Nashville: Broadman Press, 1989.

Salmon's title reveals his limitations. Much can be learned from this text on the art of telling a story. He explores vital topics of why and how to use stories and how sermons can be improved by using carefully crafted stories as illustrations, metaphors, and analogies. He gives many detailed examples with analysis. However, this is not a text on narrative preaching and is not following in the tradition of Lowry. This is a book about “stories in the sermon” that function as tools for the preacher and not “sermon as story.” If the preacher wants to learn about story telling as an art form, this would serve as a good introduction.

Scherer, Paul. The Word God Sent. New York: Harper & Row, Publishers, 1965.

Scherer’s two part volume is evenly divided between essays about preaching and actual sermons preached. This is not a “how to text” but a theology of preaching from one of the most popular preachers of this century. The heart of Scherer’s understanding of preaching centers on the demand of the Christ Event. In many ways, Fosdick’s social gospel methodology is taken to task with this conservative alternate methodology. For Scherer, the Word of God does not have to be made relevant for it is already relevant. Scherer concentrates on ethical preaching as a response to the offense of the gospel, yet he will consistently root the imperatives of the gospel in the indicatives of scripture.

Sleeth, Ronald. *Persuasive Preaching*. New York: Harper & Row, Publishers, 1956.

Augustine as a primary purpose in preaching recognized persuasion. The preacher needs to seek commitment from the people to the claims of God. Sleeth's timeless classic discusses persuasion from the perspectives of the preacher's character and his/her relationship with the congregation. Persuasion begins by understanding the needs of the people who sit in the pew week after week. He deals with: how to motivate to a decision; how to recover interest after an “anthem”; suggestions on the use of humor; narrowing down sermon ideas; outlining; balancing positive against negative; when and how to dramatize the central idea; emotional content of words; and hints to aid delivery. Reason, emotion, dramatizing ideas, language, and delivery are all elements of persuasion and discussed in detailed.

Smith, Christine M. *Weaving the Sermon: Preaching in a Feminist Perspective*. Louisville: Westminster/John Knox, 1989.

Smith clearly narrows her subject to cover only white, Protestant, middle-class, North American, feminist women who are preachers. She reviews the literature of feminists in psychology, sociology, and theology. There is an absence in the feminist literature about preaching. Smith proposes this absence is due to a lack of consensus in the literature regarding the distinctive quality of women's preaching and the difficulty in naming and describing particular feminist elements of this distinctiveness. A distinctive voice is needed for women due to the distinctive female experience, different female human development, and different world view. Many traditional themes are redefined to match her perspectives.

Smith develops the theme of weaving as a metaphor for feminist preaching. Weaving is difficult, demanding great patience and detailed work. Weaving requires constant balance between technical skill and personal creativity. Separate strands are interwoven from a holistic perspective to design the total tapestry. Distinctions are interwoven to enhance the separateness of each strand and the woven texture of the whole. Smith does not want to idolize the female experience. She advocates that experience should be seen with equal value. Women are not called to overthrow the dominant culture but are to weave into that culture their own experience so that the dominant culture will be transformed.

Smith explores: the nature of pastoral intimacy and authority in the preaching task; the prophetic nature of preaching in confronting and challenging; the nature of vision and hope in preaching; and the nature and style in the preaching act.

Some of the new perspectives that are different from the male counterpart are: Women are more in touch with basic life experiences which is significantly present in all ethical decision making; women emphasize relatedness and intimacy; women are more willing to admit vulnerability and emotionality; women emphasize cooperation and a need for human solidarity; and women place a high value on affiliations and attachments. By emphasizing these different issues and questions, eventually everyone will be moved to new realities.

Smith advocates a new vision for preaching that includes: "(1) feminist clarity and conviction that there is an interwoven, an interconnected, quality to all forms of oppression; (2) feminist commitments to peace and disarmament and a vision about living in harmony with all creation; and (3) new feminist understanding of spirituality. . . . Each of these strands of the weft reflects commitments rooted in values and ethics of solidarity, nonviolence, critical self-reflection, and a spirituality that is inseparable from one's work for social and political transformation."

The last chapter brings together Smith's completed tapestry. She discusses the final design of preaching under the headings of proportion, balance, emphasis, and rhythm.

These new perspectives are worthy of consideration and the metaphor of weaving ("weft-faced" preaching) may spark a new reality for men and women alike. However, her theology goes beyond critique of the male dominant profession and ultimately denies much of Christianity. Her renaming in the areas of God language, Christology, and biblical hermeneutics is intended to strip away years of patriarchal interpretations and the pervasive androcentric worldview within the biblical narratives themselves in order to recover the voice of the powerless and oppressed. Her Christology is unclear if not heretical. For a view of feminist theology, this book may prove helpful; however, when one denies the place of scripture in proclamation, then there is little this book offers to our churches for preaching.

Steimle, Edmund A. "The Fabric of the Sermon." *Luther Theological Seminary Review* 17 (Spring 1978): 50-55.

The Bible informs sermonic form. The biblical content is wedded in form to its rhetoric. Biblical language, structures, plots, imagery, and figures of speech all use the secular in such a way as to relate to the people who lived during that time. The sermon will find the modern language, structures, plots, images, and figures of speech that reproduce the original function of the first.

Steimle, Edmund A., Morris J. Niedenthal, and Charles L. Rice. *Preaching the Story*. Philadelphia: Fortress, 1980.

This is a collection of essays organized around the theory of narrative preaching. Preaching is shared story. The preacher, who must have a story of his own, is the storyteller. Who the preacher is as a person and how the story has affected his/her life, makes a difference in how s/he preaches God's story. The preacher takes the life experiences of his/her story and the stories of others (congregation) and weaves it into the fabric of The Story. The biblical story is interpreted in terms of their world and their stories.

The liturgy itself functions as a reenactment of the story and functions to form community. Sermons are expositions of the Word in the context of the world. Not just a rehearsal of the biblical story way back somewhere but in present tense reality so that faith possibility will be created. When the preacher focuses on the common story of the community, the listeners will recognize their own story in the larger story of the gospel. The gospel story then becomes their story. Sermons should live where people live.

Stott, John R. W. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: William B. Eerdmans Publishing Company, 1982.

Stott begins with a historical sketch of preaching beginning with the prophets, passing through the New Testament, and concluding with today. Stott demonstrates that preaching is not an isolated event but has roots to an ongoing tradition. There are those who raise objections to the act of preaching. Stott offers a defense in response to the most often used objections.

For Stott, preaching is not the mastering of techniques but a being mastered by certain convictions about God, scripture, the church, the preacher, and preaching. Theology takes precedent over methodology. Principles of practice are needed, but preachers ought not to put their confidence there.

The primary thrust of this volume centers on the metaphor of bridge building. There must be a bridge built between the two worlds of "then" and "now." This is accomplished by building a bridge between exegesis and application. Once the ancient text and modern world are understood, the preaching event crosses the cultural gap. Many preachers will spend too much time in one world or the other (Bible versus relevance). The Word of God must be contextualized. The preacher cannot let relevance dictate. The preacher must present a God given message to living people. Therefore, the gospel and culture must interact. In doing so, the preacher will address current social and political issues (e.g., unemployment, civil rights, abortion, nuclear threat, and capital punishment).

Stott discusses six pictures of the preacher presented in scripture: herald, sower, ambassador, shepherd, skilled workman, and steward. Stott also advocates the craft of expository preaching. Throughout, Stott offers practical and wise advice to the inexperience from his own experience.

Thompson, William, ed. *Preaching Biblically: Exegesis and Interpretation*. Abingdon Preacher's Library. Nashville: Abingdon, 1981.

Thompson begins by defining biblical preaching as "biblical preaching occurs when listeners are enabled to see how their world, like the biblical world, is addressed by the word of God and are enabled to respond to that word" (10). Next, he spells out the fundamentals of biblical exegesis. That triad consists of a literary, historical, and theological understanding of the text in its original setting. Exegesis is discussed setting forth basic principles of interpretation. Thompson defines several words like "revelation" and "inspiration." He acknowledges several presuppositions necessary for the interpretive process. This process is discussed under the headings: simplicity, intentionality, correspondence, polarity, contextuality, genre, language, identification, multiplicity, and perspective.

Thompson bases his thought on the notion of analogical correspondence between ancient and contemporary situations. He details an exegetical triad as a mean to understand the meaning of the text. A methodology is provided that the preacher can use to construct a sermon. He develops a sermon from a "then" and "now" perspective. What was human need then? What is human need now? What was the nature and activity of God then? What is the nature and activity of God now? What was their response? What should be our response? He names this model the "dyadic model." Thompson distinguishes between exegesis (what the text meant) and hermeneutics (what the text means). He gives a case study to exemplify his methodology. Finally, he gives guidelines for preaching from a variety of biblical genres.

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

Taylor offers both essays on preaching and example sermons putting her ideas to the test. The uniqueness of this volume of essays is that it follows Taylor's own spiritual journey. Through this biographical sketch, with grace and style, Taylor causes the reader to identify with his/her own story. In this way, preaching cannot be separated from the preacher's own life experience. With her ability to write, tell a story, and evoke mental images, Taylor truly entertains. Yet, at times she is theologically shallow and uses the biblical text sparingly.

Troeger, Thomas H. *Imagining A Sermon*. Nashville: Abingdon, 1990.

Troeger allows us into his own mind as he prepares a sermon. Being creative comes so natural to some, that to explain the process is like explaining a joke--you lose the power of the punch. However, Troeger explores how to use creativity and imagination in sermon preparation with graceful ease. His method involves putting all the ingredients (images, music, scripture, research, literature, etc.) into his mind so that the process of free association will create a finished product. He desires the congregation's own mind to be stimulated to imagination by the images created in the sermon.

Seven practical suggestions are offered: alert the eye to keener sight; feel the bodily weight of truth; listen to the music of speech; draw parables from life; understand the church's resistance to imagination; dream of new worlds; and return to the Source. He offers several illustrations of sermons that are intended to embody these principles. A difficulty in the book is that Troeger is a natural trying to communicate the art of imagination with language that is equally elusive. Imaginative theology "employs the visionary and integrative capacities of the mind to create theological understanding. It uses the powers of observation to become receptive to the Holy Spirit, who works upon our consciousness through patterns of association and juxtaposition" (26). Although intrigued, many will be left awe struck but with no methodology for imitation.

_____. *The Parable of Ten Preachers*. Nashville: Abingdon, 1992.

This is the story of a homiletics teacher and a small group of preachers learning to preach. Each of the students provides a variety of voices who bring tension to the group because of their various backgrounds and interpretive perspectives.

Van der Geest, Hans. *Presence in the Pulpit: The Impact of Personality in Preaching*. Trans. by Douglas W. Scott. Atlanta: John Knox, 1981.

Van der Geest's primary concern is the listener. It is not what the preacher intends does, or says that determines the effect on the listener, but only what the listener hears and registers. This calls into question the value of content. Van der Geest down plays this aspect in the process. His research is based upon a carefully explained research model for measuring the effect of preaching. He analyzed over 200 sermons using this model. His primary conclusion centered upon the personality of the preacher as the determinate factor in effect. The preacher's persona can dominate the tone and mood of the worship environment and the text.

Analyzing sermons from the written page or by use of media is both difficult and artificial. It removes the sermon from the larger context of the worship service. Only the listening congregation can determine the effect of a sermon. Often, unconscious elements of the listener's own experience, well-being, character, relationships, or problems will arouse different feelings and perceptions. Over time, loving trust, empathy, understanding, and respect must be developed between the preacher and listener. Often, these relationships will need to be renewed.

Preachers often hear judgments from the listeners when receiving feedback. The preacher needs to encourage the listener to express feelings, self-reflection, and internal perceptions. Feelings are valid because they are genuine. Often these feelings are expressed in disguise. Listener's statements need analysis so that the feelings can be unpacked. "A listener's statement becomes useful for the preacher only when it's clear what behavior or words led to the effect the listener describes. The analysis is fruitful only when one succeeds in exactly identifying the two qualities: cause (in the sermon) and feeling (in the listener)" (20). Positive and negative feedback cannot be the determining factors of success. False prophets often get positive responses. The listener is not the final standard in the matter. However, if the increase of certain negative responses occurs, then the value of them also increases. These often repeated negative responses from different sources often point to something that happened that was not intended by the preacher.

Van der Geest explores in great detail three dimensions in the experience of worship that arouses greater participation of the congregation when present. If the sermon meets these needs, then the effect will have a greater chance of being positive for the listener. These dimensions are: security and trust (the expectation the preacher will instill trust); deliverance (facing daily reality by giving new eyes to see that

reality); and understanding (the expectation that the preacher will be conceptually clear.) The preacher will need to address these needs in both preaching and ministry.

The last section of the book deals with the preacher's personality. Van der Geest lists aspects in which the basic posture of the preacher will emerge. These elements are: sense of calling; feeling of responsibility; seeking contact with oneself; giving of oneself; standing in belief and unbelief; both leading and letting go; and performing the task decisively and without presumption. When these elements are present, hearing will increase.

Van Harn, Roger E. *Pew Rights: For People Who Listen to Sermons*. Eerdmans, 1992.

Van Harn admits that his book "contains nothing that cannot be found in one form or another" in recent homiletical works. His primary thesis: Hearing is central. Preachers need to step out of the limelight so that the congregation's role in hearing the Word is emphasized. The value of any sermon lies in what the listener hears. Also, "people who listen to sermons have the right to be listened to before and after sermons are spoken."

Van Seters, Arthur. *Preaching As a Social Act: Theology & Practice*. Nashville: Abingdon, 1988.

A collection of articles written by Arthur Van Seters, Justo L. And Catherine G. Gonzalez, Don Wardlaw, Edwina Hunter, Walter Brueggemann, Ronald J. Allen, and Thomas Troeger that addresses the pulpits relationship to society. The pressing cultural issues in society rather than theology interpret often texts more. How does the preacher respect both the historical text and the modern society when it seems they do not have a direct relationship with each other? These authors offer ways to address the gospel to new situations. A fundamental assumption of this text is that the gospel both shapes and is shaped by society. Although both sociology and theology must influence preaching, theology is given the greater emphasis.

Wardlaw, Don M., ed. *Preaching Biblically: Creating Sermons in the Shape of Scripture*. Philadelphia: Westminster, 1983.

Wardlaw edits this collection of seven recent homiliticians who each comment on his method while making both exegetical observations about a particular text. This volume is in response to the "discursive rhetoric" that has dominated preaching since the gospel was taken to the Hellenistic world. Narration, at that time, was "confined to pauses for illustrations or allusions in the line of argument." This volume is designed to help the preacher to escape the "straightjacket" of argument. Argument has restricted both the preacher and the text. New study in language has created opportunities for new sermonic forms to take shape.

The categories that represent the different perspectives of these men on shaping the sermon from the shape of the biblical passage are: the language of the text; the context of the text; plotting the text's claim upon us; the interplay of text and metaphor; the structure of the text; the shape of text and preacher. The value of bringing theory into practice is wedded when each contributor actually deals with a text by bringing the reader through the entire process of sermon crafting. Each contributor provides a resultant narrative sermon from a variety of biblical genres. Having theory and application side by side in this manner allows the reader to make clearer evaluations of the proposed methodology.

Willimon, William H. *Peculiar Speech: Preaching to the Baptized*. Grand Rapids: William B. Eerdmans Publishing Company, 1992.

This book represents a serious attempt at understanding the relationship of Gospel and culture in pulpit speech. In particular, Willimon provides a corrective to sermons that tends toward universality and rationalism and do not speak to anyone. The Church is a counter-culture polis designed to speak a different language. Preaching should make a difference in how we view the congregation. If we choose to use the language of culture, the sermon is still designed to subvert that culture by bringing about transformation.

The biblical text is the norm for Christian communities. The biblical text is used in preaching to "create and critique a new people."

Willimon uses the term "baptism" to discuss preaching for the converted. Although preaching can be directed to the world, the emphasis here is on preaching to those either already baptized or contemplating being baptized. Preaching is a witness and proclamation of the good news. It is not to make Jesus more believable but for us to take him more seriously. Interspersed throughout the book are Willimon's sermons that he offers as examples.

Willimon, William and Hauerwas, Stanley. *Preaching to Strangers*. Louisville: Westminster/John Knox Press, 1992.

This is a fresh and unusual collection of sermons delivered by Will Willimon. The fascinating aspect of this collection is in the fact that Hauerwas responds to each sermon as a listener in the pew. Hauerwas' responses give insight as to the relationship of theology and preaching. The title, *Preaching to Strangers*, is rooted in the particular context of preaching in Duke Chapel, where most of the congregation does not share a common tradition. Willimon's primary concern is leading his hearers into discipleship (conversion). Detailed analysis of the sermons leads to the question, "What is missing in these sermons?" Willimon answers, "The Church."

Wilson, Paul Scott. *Imagination of the Heart: New Understandings in Preaching*. Nashville: Abingdon, 1988.

Wilson outlines his work on a "Monday to next Sunday" path of preparing the sermon. His primary interest is to train the imagination so that human experience and the biblical text can be brought into union in the sermon. He desires to destroy the myth that imagination is only the gift of the gifted few. Rooted in literary and rhetorical criticism, Wilson desires to bring about "language renewal" which will foster "faith renewal." Wilson is convinced that imagination springs from the tension created by opposites. This involves examining the structure of language. Meaning exists between poles. Therefore, he concentrates on four pairs of opposites: (1) the biblical text and our situation; (2) law and gospel (or judgment and grace); (3) story and doctrine; and (4) pastor and prophet. For example, Wilson does not see the "spark of imagination" coming by examining the biblical text. The biblical text is where the preacher begins. The spark of imagination comes when the preacher brings the biblical text in juxtaposition with our situation. The final chapter illustrates the fruits of the proposed methodology. Wilson weaves commentary throughout the sermon to guide the reader's understanding of his intent.

RESOURCES

Recent Homiletical Thought: A Bibliography. Vol. 1: 1935-65; Vol. 2: 1966-79. (Dec 25)
This bibliography from both Roman Catholic and Protestant sources is divided into three sections: Books, articles, theses and dissertations. Vol. 2 has an index of personal subjects.

Achtemeier & Aycock. *Bibliography on Preaching, 1975-1985*.
Includes books, periodical articles, and essays categorized under 15 general headings. Also contains separate list of theses and dissertations dealing with homiletics. No author or subject indexes.

Index to Journals in Communication Studies Through 1985.
Contains table of contents of the following 15 Journals: *Quarterly Journal of Speech* (1915-85), *Communication Monographs* (1934-85), *Communication Education* (1952-85), *Critical Studies in Mass Communication* (1984-85), *Southern Speech Communication Journal* (1935-85), *Western Journal of Speech Communication* (1937-85), *Association For Communication Administration Bulletin* (1972-85), *Philosophy and Rhetoric* (1968-85), *Central States Speech Journal* (1948-85), *Communication Quarterly* (1953-85), *Journal of Communication* (1951-85), *Human Communication Research* (1974-85), *Journalism Quarterly* (1924-85), *Journal of Broadcasting & Electronic Media* (1956-85), *Journal of the American Forensic Association* (1964-85). Includes subject and author indexes.

Fant and Pinson. *20 Centuries of Great Preaching*, 13v. (DE28)
Over 90 preachers and their sermons are included. Covers the first century to the present. Indexes in v. 13 by subject, Scripture, person, sermon titles, homiletics, illustrations, and alphabetical listing of preachers.

Warrack Lectures on Preaching. St. Andrews, Edinburgh.

Lyman Beecher Lectures on Preaching. Yale University.

JOURNALS

Homiletic. 1975- Academic; reviews of recent books on preaching, the history of preaching, sermon collections, liturgics, the history of worship, biblical interpretation, theology, media, and relevant dissertations. A semiannual publication surveying theological and communication literature from the perspective of the minister. Of special note: *Homiletic* included a bibliography on "Women and Preaching" in Volume XVII (2), the Winter of 1992 issue, and Volume XVIII(1), the Summer of 1993 issue. *Homiletic* promises future additions and new references in future issues. See http://www.homiletics.org

Biblical Preaching Journal. Contains exegesis and full text sermons for each week based on the Common Lectionary. Quarterly.

Interpretation. Articles on biblical interpretation and theology; book reviews; expository articles on three lectionary texts. Quarterly.

Journal for Preachers. Published in relation to church seasons: Advent, Lent, Easter, Pentecost. Articles on preaching and topical issues; book reviews.

Kerux: A Journal of Biblical-Theological Preaching. "A journal devoted to biblical-theological sermons, exposition and reviews;" contains full text sermons; does not follow the lectionary. Three times yearly.

Lectionary Homiletics. Devoted to lectionary preaching; offers exegesis of texts, theological themes, etc.

Living Pulpit. Features topical articles related to preaching; each issue covers a particular theme such as "conflict," "the love of God," or "conformity." Quarterly.

Papers of the Annual Meeting of the Academy of Homiletics. Working papers exploring all aspects of preaching. Annually.

Preaching. Articles on preaching and full text sermons (both topical and lectionary) by parish pastors. Bimonthly.

Pulpit Digest. Full text sermons, both topical and expository; book reviews; articles on the writing of sermons. Bimonthly.

ONLINE HOMILETIC RESOURCES

- The Academy of Homiletics. http://www.homiletics.org/
- Evangelicals Homiletics Society. http://www.ehomiletics.com/
- The Living Pulpit. Sample articles from back issues; each issue has a theme such as "Hope," "Politics," or "Work." Table of contents for back issues are also listed. The journal is produced by non-profit organization, Living Pulpit, Inc. http://www.pulpit.org/
- The Text This Week: Revised Common Lectionary, Scripture Study and Worship Links and Resources for Students, Teachers and Preachers. An outstanding site, with RCL lections, searchable by date or scripture, with links to versions, exegeses, sermons, and other relevant commentary; plus the occasional link to interesting and related sites. http://www.textweek.com/
- Homiletics Online - http://homileticsonline.com
- Working Preacher - http://www.workingpreacher.org

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