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PEDAGOGIES OF PREACHING

by
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APPROVAL PAGE

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This study examines the life stories of six teachers of preachers within the Churches of Christ. Three of the teachers are employed at accredited seminaries while the other three teachers are employed by non-accredited schools. The problem of this study is to analyze various preaching professors' differing theories and practices of the pedagogy of preaching using a narrative methodology resulting in a phenomenological description of patterns.

In order to describe their theory and practice, the study analyzes six narratives of preaching teachers using the following framing lens: faith seeking understanding, faith relating to one another in community, and faith expressing itself in the classroom. Differences in interpretation between two distinct discourse groups correspond to two different philosophical positions; the teachers who teach at non-accredited schools maintain an Enlightenment world view while teachers at accredited schools hold what could be termed a postmodern understanding of the world. These differing paradigms significantly influence the theories and practices of each group.

This study influences the researcher's personal life story with the following implications for theory and practice: 1) pedagogy as communal activity (teaching involves inclusive relationships with a diverse and pluralistic world); 2) pedagogy as formative activity (teaching intends to facilitate student development); 3) pedagogy as critical activity (teaching examines of multiple ways of knowing in order to make sense of the

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world); and 4) pedagogy as public activity (teaching promotes activity that will influence the world).

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CHAPTER I

INTRODUCTION

How do people learn to preach? How do people learn to swim? To both questions, the short answer is: "They just do." However, people do not "just do it." They have to "figure it out," to "get the feel" of preaching or swimming for themselves.

> So there's a sense of which I still don't know a lot about teaching preaching. I mean, I realize that seeds are planted - were planted in me that didn't bear fruit until years later. I realize that it's more like learning how to carve wood than it is a technique of first you do this, second you do that. You've got to get the feel of it. You have to - it's more like learning to make biscuits than it is how to write an essay on something (W. Willimon, personal communication, April, 1995).

Swimming, biscuits, and preaching are more easily and safely negotiated if they are not undertaken alone. Comparing preaching with swimming can be instructive at several points. Understanding principles in physics, kinesiology, and aquatics is essential for learning to swim. The understanding called for, however, is embodied knowing. Well-organized conceptual schemes of theoretical information are relevant, but they don't help in the water until absorbed into swimming behavior that has become almost "second nature." Even total recall of principles and propositions, per se, will not keep a would-be swimmer afloat. Mental memory must somehow be translated in muscle memory (Edwards & Schlafer, 1995).

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All good preachers are aware of rubrics governing exegesis, interpretation, and communication. But knowledge of exegesis, hermeneutics, and rhetoric do not in themselves a good preacher make. Some unschooled people seem to "know in their bones" what preaching involves, while some educated people seem never to learn and are a pain to endure (Edwards & Schlafer, 1995). How do you move from knowledge about to knowing how? It is the purpose of this research to borrow from the experiences and reflections of others in order to better understand the significance of their experience (Van Manen, 1990). Other people's experiences will allow me to be more experienced. Their narratives will inform, shape, and enrich my narrative. Narrative research is a powerful tool in educational research and allows for the exposure of both interpretation and information. Narrative research is an appropriate means by which I can examine teacher beliefs and practices.

Statement of the Problem

The problem of this study is to analyze various preaching professors' differing theories and practices of the pedagogy of preaching using a narrative methodology resulting in a phenomenological description of patterns. More specifically, I desire to answer the following question: What patterns and implications can be discerned from different discourse communities concerning the instruction of homiletics?

Research Questions

The problem for this study will focus on and be guided by the following research questions:

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1. What constitutes the discourse(s) of selected professors of homiletics and what implications do these perceptions have for my instructional practice?
2. How do these professors identify themselves within a larger interpretive community?
3. What metaphors do these discourse communities use to describe preachers, preaching, and preaching instruction?
4. What are some of the patterns, slippages, and silences, found within an intra- and inter-textual analysis of these discourses?

Related Research

Although there is a large amount of literature on preaching (including, handbooks, theories, methods, and sermon collections), there is little written specifically about the pedagogy of preaching (Stern, 1995).[1] The literature is abundant with textbooks relating to theory and methodology of crafting and presenting a sermon. But the training of preachers is often left to prominent preachers who have little formal training in teaching. Throughout the centuries, there has been a heavy reliance upon classical rhetoric as the best alternative to teaching preaching. Many teachers rely upon modeling as the method of choice. Most of the homiletic curriculum is technical in nature emphasizing methods

[1] See Davis, 1961; Bresee, 1971; Nichols, 1977; Levering, 1983; Dorsey, 1988; Wardlaw, 1989; Slate, 1997.

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and mechanics (Craddock, 1978; Wardlaw, 1983; Lewis & Lewis, 1983; Nelson, 1987; Buttrick, 1987).[2]

My religious heritage and interpretive community is rooted among Churches of Christ. The idea of non-denominational and non-sectarian Christianity blossomed on the American Frontier. Among the Methodists there was James O'Kelly; among the Baptists, Abner Jones and Elias Smith; among the Presbyterians, Barton W. Stone; and among both the Presbyterian and Baptist churches, Thomas and Alexander Campbell. As the Great Awakening advanced west, thousands attended emotional revivals that cut across denominational lines. In 1801, Barton W. Stone preached for the Cane Ridge Presbyterian Church. It is estimated that 20,000 to 30,000 people attended this revival. This led to Stones eventual departure from the Presbyterian Church. The name "Christian" was adopted and the congregations that followed him were called "Christian Churches."

The history of the Restoration Movement has been carefully chronicled over the years (Allen & Hughes, 1988; West, 1974; Garret, 1981; Garrison & DeGroot, 1948; Hughes, 1996).[3] The American Restoration Movement was a coalescence of several

---

[2] Chapter two will summarize the history of the relationship between rhetoric and homiletics. Chapter three will narrow the discussion by reviewing the history of preaching that primarily influences the Restoration Movement.

[3]The Restoration Movement consists of three primary branches today, namely, Disciples of Christ, Christian Church, and Churches of Christ. This paper is presented from the more conservative perspective of the Churches of Christ.

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efforts to return to apostolic Christianity. R. Dudrey (1988) comments, "It is said that the movement started with Thomas Campbell's Declaration and Address (1809), which laid its philosophical basis, but it may be said almost as truly that its real basis was set down by John Locke's Letter Concerning Toleration (1689), which contains the essentials of the Restorationists' platform" (p. 21). Alexander Campbell credited Locke with creating the civil and religious liberty in America that made the Restoration Movement possible (Noll, 1980).

The Stone Movement joined forces with the movement led by Thomas and Alexander Campbell in 1832.[4] By the 1850 census, this movement ranked fourth in size west of the mountains. It is one of the few groups that survived the Civil War without division. Yet the winds of change were in the air. Many congregations in the North were introducing ideas that would eventually lead to a division in 1906.[5] Hughes (1996)

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[4]Those who did not unite at this time included many in New England, the O'Kelly group, and the Christian Connection Movement. In 1931 these groups merged with the Congregational Church. In 1957 they consolidated with the Evangelical and Reformed Church to form the United Church of Christ. This denomination should not be confused with those of the Churches of Christ even though they share some common historical roots.

[5]Most of the churches and schools in the North went with what is now called "Disciples of Christ." Eventually the Disciples split into two groups the other being called "Christian Churches." These three branches all claim Stone-Campbell as their spiritual

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proposes that many of the tensions throughout the two hundred year history of Churches of Christ arise due to the fact that Campbell and Stone understood the Christian message and oriented themselves to the world in which they lived in very different ways. The paradigm mismatch discussed in chapter three that distinguishes the two contrast groups participating in this study is described in detail by Hughes' social and intellectual analysis Reviving the Ancient Faith.

Churches of Christ comprise a loosely organized fellowship of non-denominational congregations seeking to restore New Testament Christianity. Mead (1990) identifies Churches of Christ as the largest of the three principal groups that resulted from the American Restoration Movement. Mead summarizes the characteristics of this group as follows,

> Today one of the outstanding features of Churches of Christ lies in the acceptance of the Bible as a true and completely adequate revelation. This basic concept has resulted in such practices as weekly observance of the Lord's Supper, baptism by immersion, a cappella singing, a vigorous prayer life, support of church needs through voluntary giving, and a program of teaching and preaching the Bible. This

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fathers. Although at the time of the split Disciples out numbered Churches of Christ four to one, today the conservative wing in the South is by far the largest group within the Restoration Movement.

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> concept also explains the autonomy of local churches, governed by elders and deacons appointed under New Testament qualifications.[6] (p. 92)

Because these congregations have no central headquarters, activities such as record keeping are difficult. M. Lynn (1994) reports,

> The number of Churches of Christ in the United States and her territories totals slightly above 13,000. The majority are sufficiently alike in doctrinal matters that full fellowship exists between them. Approximately 3,400 or one-fourth of the congregations are distinguished by some uniqueness in matters of teaching and practice. These congregations are generally smaller and hold only 13.5% of the total membership within Churches of Christ. ... The average mainstream church is 113 [members]. (p. 11)

Lynn also has identified twenty-one accredited, degree-granting colleges and universities four of which grant the doctorate. There are sixty-two preacher training schools that are non-degree and non-accredited.

Historically, Churches of Christ have never required academic degrees for preachers. There have never been any requirements other than those established by local congregations. On the frontier, many preachers were self-educated. By the twentieth century, more and more preachers prepared themselves by taking a four-year liberal arts curriculum. Many of the professors had doctorates from schools where they were beneficiaries of higher critical training. Conservatives found these changes threatening and

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[6] The most complete and current account of the ecclesiology of the Church of Christ is found in E. Ferguson (1996). The church of Christ: A biblical ecclesiology for today. Wm. B. Eerdmans Publishing: Grand Rapids, MI.

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unacceptable. There was a mistrust of higher education. A deep seated belief existed among the conservatives that colleges were seeking accreditation in order to achieve social acceptability. Therefore, they accused higher education of being the primary source of liberalism and modernism because they were seduced by accreditation (Hughes, 1996).

Ferguson (1982) credits brothers Jack and LeMoine Lewis as key influential leaders in the development of graduate Bible programs in Christian colleges that are sponsored by Churches of Christ. The first of these graduate programs was the Master of Arts in Religion at Pepperdine University, started by W. B. West, in 1944. Soon to follow were Harding Graduate School of Religion and Abilene Christian University. Lynn reports that ten such schools presently offer a master's degree while four offer a doctorate. Ferguson (1982) cites various sources in his defense of the high academic standards and esteem held by scholars in Churches of Christ. However, he qualifies his remarks by noting the difficulty that many students have in the transition from the classroom to the pulpit. He recommends some type of internship that would connect the local church with the college classroom.

Even with the increase in Christian colleges, the number of preachers was insufficient to fill the vacancies available. A solution to the preacher shortage came by the introduction of preacher training schools sponsored by individual congregations. In 1964, Sunset School of Preaching was a pioneer of these two-year non-accredited programs of intensive study (Hooper, 1993).

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Many voices echoed anti-institutional sentiments paralleling their nineteenth century heritage. They argued that institutions like colleges, orphans' homes, and missionary societies usurped the authority of the autonomous and democratic local church. Among the anti-institutional people the legal dimension revealed itself especially in their Baconian hermeneutic that rendered the Bible flat and binding at every point. The anti-institutional sentiment often found itself a misfit with the rapid urbanization and industrialization of American culture. Often the object of wrath was the located educated preacher who departed the old paths by following the philosophies of modernism and liberalism.

There grew a wide spread sentiment that colleges were not keeping up with the demand churches had for preachers due to the rapid growth that followed WWII. However, the disturbance over educated preachers departing the ancient faith was the single greatest factor in developing schools that would not be dependent upon anything but the Bible. The conservatives lost their faith in the colleges' abilities to produce acceptable pulpit preachers. Conservatives were convinced that such institutions had become hotbeds of the sort of biblical and theological scholarship that characterized the progressive movement. The changes were both threatening and unacceptable. As a result, they argued, colleges were producing scholars instead of preachers. It was argued that the only way to learn to preach was by a "hands-on" method and apprenticeship. It was believed that if the accredited schools had faithfully performed their function as understood by the conservatives by training the number and the kind of individuals required by churches, in all likelihood, the present phenomenon of preacher training

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schools would not have developed. Conservatives believed the growing number of preacher training schools reflected a deficiency among the colleges. They contended the Bible departments in the colleges were over-loaded with "Harvard specialists" tainted with sectarian philosophy, denominationalism, modernism, liberalism, and relativism (Hughes, 1996). Soon, this developed into what resembled trade schools that emphasized practical training rather than theology, philosophy, sociology, and the like. Preacher training schools used the Bible as the main text and offered thorough intensive study of the Bible verse by verse. Other related subjects were added to complete the curriculum.

Primarily, non-accredited schools evolved because of their reaction to the hermeneutical shift in paradigm that was taking place in Churches of Christ. Preacher training schools, as explained in chapter three, maintained allegiance to the old paradigm of rationalism and a hermeneutic commonly referred to as "command, example, and necessary inference," or their Lockean epistemology.[7] While the mainstream Churches of Christ eventually supported accredited schools and rejected anti-institutionalism,

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[7] Not all the non-accredited schools however hold to nineteenth century empiricism. Sunset in Lubbock, White's Ferry Road in West Monroe, Louisiana, and Preston Road in Dallas have distanced themselves from the more conservative schools. One example of this movement is the acceptance of credit given to these programs by accredited schools. The trend in the other direction is seen by the example of an accredited school like Freed-Hardeman in Henderson, Tennessee aligning itself with the older paradigm.

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conservatives supported preacher training schools and stand on the other side of a cultural, educational, and demographic rift within the traditions of Churches of Christ.

A limited number of studies have been conducted concerning schools of preaching. C. Parrish (1965) wrote a thesis describing the pioneer work done at Sunset Church of Christ in Lubbock, Texas. W. Hayhurst (1968), R. Bohannan (1970), and J. Harris (1985) also wrote concerning philosophies, histories, and effectiveness of such schools. Harris compares such schools with "specialized, intensive, short-term trade schools" with the following characteristics: general Bible education, the exclusion of non-biblical subjects, little or no tuition, little or no required previous education, oversight by local congregations, and non-accredited.

According to Hayhurst (1968), these schools were not designed for high school graduates who needed a more liberal arts education provided by Christian colleges. These schools were designed to serve students who have had previous education or job related experience but needing further training in Bible. Most of the student body consists of non-traditional students who are several years older than the general student population at the Christian colleges. Due to the loose structure of Churches of Christ, no formal ordination is needed by ministers. The lack of formal accreditation is due to congregations willing to hire employees without formal credentials. However, some preacher training schools are unwilling to submit to any outside control or satisfy requirements established by individuals who have limited knowledge of Churches of Christ (Hayhurst).

Ferguson (1982) notes the influence of preacher training schools by acknowledging that such schools are providing more preachers than the colleges and

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universities. He warns, "Although academic standards are improving at these schools, their popularity is sure to have an adverse effect on the educational level of the average pulpit and on the attitudes in churches toward scholarship" (p. 212).

Definition of Significant Terms

Theology

Literally, theology is the study or knowledge of God. Theology is not a reiteration of what has been or is currently believed and practiced by a community of faith. Theology is an ongoing critical reflection and inquiry of the community's faith and practice. The classical definition is *fides quaerens intellectum*, "faith seeking understanding" (Anselm). Primarily, faith seeks to understand God who remains a mystery and beyond comprehension. Christian theology begins and ends with God made known in Jesus Christ as attested by Scripture.

Yet, God is a "subject" by which faith humanity comes into relationship. Faith in a personal, living, and active God exhibits itself in a historical and cultural context. The changing and ambiguous times in which we live often pose new questions for faith. Answers that sufficed yesterday are no longer compelling today. God was God before the Bible was written, and after the canon was closed. God is not static, but continues to be active in the world.

Theology not only asks questions but must be self-conscious about the way it does so. The common questions of theology are discussed from various perspectives, e.g., feminist theology, liberation theology, narrative theology, African-American theology, and

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Latin American theology. Dialogue among these various perspectives is essential. Likewise, theology has been discussed from the perspective of Historical theology (tracing how theology has been expressed at different times and places), philosophical theology (utilizing philosophical inquiry to examine aspects of faith), practical theology (concerned with the specific tasks of Christian practice), and systematic theology (organizing faith into a coherent expression). The classical subjects discussed are: Theology (the nature of God), Christology (the nature and work of Jesus), Pneumatology (the nature of the Spirit), Antropology (the identity and nature of humanity), Ecclesiology (the nature of the church), and Eschatology (the doctrine of last things or end times).

The present study asks three theological questions which become the organizational structure and the analytical grid for chapter five. None of these questions are asked explicitly but result from a phenomenological description of patterns arising from the narratives. First, I inquire about the teacher's personal relationship and understanding of God through Christ. How does their faith seek understanding? This is the classic theological question. Second, I ask a sociological (ecclesiology) question as to how they relate to one another in a Christian community. Finally, I ask a question of praxis or from practical theology. How does their faith express itself in the classroom? This is the pedagogical question seeking understanding of the teacher's personal theory and practice. Although my inquiry is not exhaustive, it will allow the uncovering of patterns that pertain to my present pursuit.

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Postmodernism and the New Homiletic

Postmodernism does not refer to a single theory or cultural phenomenon. Most advocates of a postmodern perspective are eclectic in their inclusion and exclusion of theories and practices. Multiple understandings and polyvalent meanings and experiences are appreciated as contributing to one's view of the world. Since no one definition of postmodernism would suffice, it is operationally defined in this study as a polar opposite of the modernism and positivism that emerged from the Enlightenment's search for the universals of human nature. The Enlightenment is primarily understood as an empiricism that involves the acceptance of sense perception as constituting reality. Postmodernism generally calls into question most, if not all, of the assumptions that have directed the inquiry of knowledge since the Enlightenment. Postmodernists are highly skeptical of the desirability of seeking closure, certainty, or control.

The Modern Age	The Postmodern Age
• centered	• decentered and dispersing
• theistic	• polytheistic
• product and goal	• process and service
• vertical ideas of authority	• horizontal ideas of authority
• focus on separate disciplines	• interdisciplinary focus
• focus on the individual	• focus on the social system
• machine	• community
• unity of item	• unity of system

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• independence/autonomy	• interdependence/relationship
• objective/subjective	• relative
• authority of fact	• authorities of interpretation
• information	• communication
• singleness of meaning	• plurality of meanings
• meaning "in" and "behind" the text	• meaning "in front of" the text

All metanarratives are held in suspicion in a postmodern world. Christianity is one of the world's greatest metanarratives. A making sense of the world through a particular lens is a metanarrative.

The New Homiletic is a paradigm shift responding in kind with the postmodern phenomenon. It represents a radical shift away from the rationalistic and propositional logics of argumentation as the basis of sermon invention and arrangement. A variety of new compositional logics have been offered as an alternative (e.g., inductive, narrative, dialogic, story, imaging). They all appear to share two features: a common consensus that the old rationalistic paradigm is no longer effective and a serious attention to the creation of an affective experience for the audience of a sermon.

The narrative analysis in chapter five presupposes that there exist two discourse communities within Churches of Christ. On the one hand, Preacher Training Schools have a discourse that is rooted firmly in a positivist view of the world which emerged from the Enlightenment. On the other hand, the discourse of Graduate Professors allows the

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possibilities of contingency and multivalent meanings and perspectives. Their discourse will reflect a postmodern world view represented by the New Homiletic.

Although postmodernism is not a friendly characterization (for the Graduate Professors in this study would not choose this term for their self-designation), it is a word that allows multiple perspectives to be inclusively defined. Subsequently, narrative theology, phenomenology, post-structuralism, deconstruction, reader-response, liberation theology, and the various competing perspectives found in the New Homiletic all can find a home in a postmodern defined discourse. The designations of narrative or dialogic understanding of the world may find more affinity among Graduate Professors. A theological world view of a post-liberal hermeneutic, too, may be a designation that would find favor. However, each of these designations will bring about confusion in the way the terms theology, dialogue, and narrative are being defined elsewhere in this study.

Conclusion

Two preliminary questions remain. First, how will the problem of this study be addressed? Chapter two describes the narrative methodology utilized for the purpose of identifying the themes found within two discourse communities within Churches of Christ. Definitions, key concepts, issues of collection and analysis, and limitations are described. Furthermore, I give an account of what I actually did during the research.

The second question concerns the identity of the discourse communities studied. As noted above, the Restoration Movement comprises a diverse spectrum of ideologies. Throughout its history, the Movement has had several voices whose influence has waxed

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and waned. However, no community exists without a history. Chapters three and four trace the rhetorical and philosophical backgrounds necessary to understand the paradigm shifts and differences that are found among these teachers.

Chapter three delineates the historical connections between rhetoric and homiletics throughout history. Highlights of over four thousand years are touched upon as I narrow the focus upon a ever smaller section of the historical landscape, namely, preaching within Churches of Christ. Although the road at times contains twists and turns, divergence and convergence, rhetoric's influence upon homiletics is unmistakable.

Chapter four continues to narrow the focus of identity by examining the influence of Enlightenment rhetoric upon preaching within Churches of Christ. The Enlightenment thought of Francis Bacon is traced through the teachings of Thomas and Alexander Campbell and exemplified in the writings of J. S. Lamar. However, as post-Enlightenment rhetoric exerts its influence upon the broader field of homiletics, so too, the winds of change blow in the windows of many Restoration churches. The rhetorical and literary hermeneutics that emerged from a postmodern world diverged far afield from Enlightenment thought and practice. Eventually a postmodern rhetoric (a New Homiletic) made its presence known as a challenge and an alternative mode to preaching in many denominational camps. The wagons circled around preaching methodologies. Deductive preaching (the discursive method of the Enlightenment) and inductive preaching and her cousins (the pluralistic and polyvalent methods of choice in the post-Enlightenment) became watchwords and rallying cries by which one could identify. Therefore, chapter four names the present tension and the subsequent paradigm split within Churches of

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Christ as they experience the rhetorical ground shifting beneath their feet and as some breathe in freely the winds of change.

In order to describe the theory and practice of teachers of preaching within Churches of Christ, the study analyzes six life stories using the following framing lens: faith seeking understanding (the teacher's theology or personal understanding of God), faith relating to one another in community (the teacher's ecclesiology or personal relationship with the church), and faith expressing itself in the classroom (the teacher's pedagogy or personal theory and practice of teaching in the classroom). These three themes offer the opportunity for the distinct voices of the interpretive communities to be heard as they identify themselves within a larger discourse. Likewise, various metaphors arise from their narratives that tell us their understanding of preachers, preaching, and preaching curriculum and instruction. Subsequently, two diverse discourses express their audible pedagogical theories and instructional practices. These two communities do not exist in isolation of one another. Instead, they find themselves on a fluid continuum with an ever widening gulf between them. Each of their stories will voice struggle as they experience the push and pulls of two competing paradigms.

Finally, as a co-author and interpreter of the instructional patterns identified, these teachers' influence on my theory and practice is made explicit. The dialogic nature of narrative research is most vividly seen as I enter the conversation and give voice to my curricular theory and practice. Therefore, I offer my own pedagogical theory that has been influenced by the present research as an example of the catalytic validity of this project. My theory has been re-shaped as I overheard and became influenced by the

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narratives of these teachers. The tacit knowledge of pedagogical practice communicated to me is discussed under the themes: pedagogy as communal activity (connecting to others), pedagogy as formative activity (identity formation of the student), pedagogy as critical activity (exercising discernment in practice), and pedagogy as public activity (effecting change beyond the classroom).

Although the residual influence of the older paradigm will be evident upon my classroom practices, my affinity for the postmodern discourse will be plain. Although all the teachers and I are members of one interpretive community religiously, I too, find myself better able to voice my identity with a divergent sound made accessible by the New Homiletic. Although the last chapters of my story have not yet been uttered, my discourse is moving away from my past articulations.

Outline

I. Proposal

II. Methodology

III. Related Literature: History of the Relationship Between Rhetoric and Homiletic Education

IV. Related Literature: History of Preaching in the Restoration Movement

V. Discussion of the Data

VI. Conclusion

VII. Bibliography

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CHAPTER II

METHODOLOGY

In this chapter, I explain my choice and use of narrative methodology in my research. Narrative research will be distinguished from other forms of quantitative and qualitative methods. I define narrative research and explain key concepts. The variations found within the multiple uses of narrative are explained along with a rationale for the decisions I have made. Furthermore, issues of collection and issues of analysis are clarified so that the reader is able to discern what I did and why I did it. Subsequently, interpretation submits to a pre-defined criteria. Finally, I delineated what I actually did in the course of this project.

Narrative as Theory Building

The debate between qualitative researchers and quantitative researchers has been well documented in the literature (Kleinman, 1993; Lather, 1986). Ornstein (1995) notes how quantitative methods miss the complexity of the teaching event by focusing on isolated behaviors, methods, and processes while ignoring the larger patterns and relationships of teaching and learning. Therefore, Ornstein proposes narrative as a vehicle for new understanding and explanation of the teaching-learning process. N. Postman (1995) defines narrative research as follows:

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> The purpose of a narrative is to give meaning to the world, not to describe it scientifically. The measure of a narrative's "truth" or "falsity" is in its consequences: Does it provide people with a sense of personal identity, or sense of community life, a basis for moral conduct explanations of that which cannot be known? (p. 7)

Through narrative, a researcher can explore the ways teachers come to know and practice their craft in tacit and unmeasurable ways. Life stories is one way teachers are able to convey expert knowledge about teaching to others. Narrative research reflects on this tacit knowledge and translates it into explicit knowledge allowing it to be integrated with other perspectives (Ornstein, 1995).

K. Casey (1995) identifies three strands of narrative research, namely, auto-biographical reflection, collective subjective, and plastic identities. The link that holds these new qualitative approaches together is their common interest in the ways that human beings make meaning through language. How do we organize meaning, order experience, and construct reality? These new approaches are based on the speaker's understanding of self and the rediscovery of self. From the narrative of self perspective, another perspective is given voice that had gone unheard by positivist approaches to research. Other common elements in these postpositivist perspectives is a recognition of one's subjectivity as a researcher and the making visible one's social background, preunderstandings, and relationships.

Lather (1986) emphasizes the myth of objective, value-neutral research as unrealizable, self-deceptive, and value laden. She emphasizes that following the correct method does not guarantee true results but only corrects guesses. Narrative research is

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about a different way of knowing. Knowledge is socially constructed, historically embedded, and valuationally based. Olson (1995) roots "narrative authority" in Dewey's notion that knowledge is constructed through experience. Teachers have personal knowledge of education theory and practice as they interact within their individual contexts. The self is an evolving entity that changes constantly through social forces and self-reflection. The self is contextualized in so far as an individual's identity is tied to community, family, economic and social consideration (K. Casey, 1993).

Lather (1986) proposes research as praxis as a viable alternative to generate social knowledge that is not empirical. In contrast to the more positivist sciences, narrative research does not seek theory first before practice. Rather theory enlightens practice. Practice comes first. Theory follows practice after there has been time for reflection. Theory that follows practice then can assist in developing a greater awareness of practice (Van Manen, 1990). Therefore, in narrative research understood as research as praxis, the daily practice of teachers in the classroom and their self-understanding of what they do gives rise to theory. Lather's (1986) research as praxis generates theory from the data and seeks to minimize hypothesis and researcher imposed definitions and limitations. Therefore, she contends, research as praxis has greater application and a greater possibility to generate new knowledge.

Dialectical theory arises from contextual situations rather than from an abstract theoretical framework (Lather, 1986). The study of human science must be built upon a different foundation than exists for studying objects. The theory "grows out of the context-embedded data," not from a preconceived notion of the researcher (Lather, 1986,

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p. 267). Theory comes only after reflection (Van Manen, 1990). By collecting narratives, lived experiences are collected and considered. Interpretation of lived experience points to meaning. The process is both descriptive and interpretive. Such an interpretation is validated when lived experiences are confirmed by lived experiences. Van Manen names this as "the validating circle of inquiry" (p. 27).

The concern for reciprocity during research as praxis is addressed early in the process. The researcher and the researched need to be in mutual relationship so there is a shared understanding of meaning and power. The researched need to know how this project benefits them. Furthermore, Lather (1986) identifies that research from praxis comes forth from contextual situations. Life has the evocative power to generate theory. This encourages the researcher to maintain an open frame of reference and the possibility of new and unexpected discoveries. Primarily, this critical inquiry focuses on the needs of people so that practical and liberating possibilities are made known in their world. Finally, Lather encourages practices that insures the trustworthiness of the data. Trustworthiness of the data or validity concerns are discussed later in this chapter. In short, self-corrective techniques need to be formalized so that credibility of the data is maintained and personal bias minimized.

Van Manen (1990) lists seven aspects of story relevant to this study.

1. Story provides us with possible human experiences.
2. Story enables us to experience life situations, feelings, emotions, and events that we would not normally experience.
3. Story allows us to broaden the horizons of our normal existential landscape by creating possible worlds.
4. Story tends to appeal and involve us in a personal way.

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5. Story is an artistic device that lets us turn back to life as lived experience.
6. Story evokes the quality of vividness in detailing unique and particular aspects of a life that could be my life or your life.
7. Stories transcend the particularity of their plots and protagonists, etc., which makes them subject to thematic analysis and criticism. (p. 70)

Furthermore, stories express the multiplicity of meaning and the interconnectedness of phenomenon that resist reduction and singular interpretations. Stories accommodate ambiguity and inconsistency found in everyday experience (Carter, 1993).

Riessman (1993) sees narratives as representations. Since all researchers are interpreting their firsthand experiences, the essence of authentic experience cannot be captured by any methodology. Narrative research in teaching is an alternative way of knowing. Individual life stories embody ideologies and theories that are woven with educational practices. What we tell and how we tell it is a revelation of what we believe and what we do. People construct their narratives. They decide what is included and what is excluded in their stories. They plot their stories and add interpretive clues. The narratives are shaped also by the relationship that exists between the teller and the hearer. As a representation, narratives fashion identities. Riessman sees the narratives in an ontological way since she notes how narratives have deep structures about the nature of life itself.

People tell narratives in such a way as to make sense of life and experience. Whether they represent actual events or "truths" is not key to this methodology. Actual events are not what is being sought in this research. The representation, the construction of reality, is the focus of the research. How people tell their story and with what message

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they desire their story to contain is key. Actual events cannot be exactly "recovered." Our memories "selectively reconstruct" the past. Even as events are occurring, we are actively making interpretations and reinterpretations for the purpose of coherence. Riessman emphasizes how language functions as constituting reality. Stories, therefore, do not mirror the world. Stories are constructed, creatively authored, with rhetorical assumptions, and interpretations (Riessman, 1993).

Riessman's theory begins with primary experience. The first encounter is prelinguistic (image, color, light, noise, sensations, without analysis). But then the experience is attended to by the individual. Certain features are made discrete through reflection and memory. Language names observations. Phenomenon is given meaning. Choices are made that determines perception of reality. Next, the experience is told or re-presented in a narrative that already contains an interpretation. The telling moves from an oral stage to a written stage when the experience is transcribed on paper. The experience is now fixed in time and form. The order and style of the telling can now be analyzed. The narrative is now subject to different viewpoints. Decisions are made about why the narrative was told this way. The metanarrative takes shape.

Finally, a reader one day comes to the newsstand and reads the narrative making his/her own interpretations. Different readers in different situations may make different observations. The same reader may interpret the same narrative differently depending upon various factors involved in his/her context. By the final level, there is a transformation of the primary experience. Now, there is no direct access to the primary experience. Each step involves both an expansion and a reduction due to the choices

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made in the selection process. The whole has been selectively represented. These selections have been interpreted. The partial narrative of the primary experience imperfectly reflects the whole. The dynamic experience becomes a frozen text. The reader of the text will usually only have access to the published version. Therefore, Riessman concludes that narratives are but interpretations embedded in language and culture (embedded in many elements besides the "truth").

Riessman notes how fully formed narratives have six elements: (1) abstract (summary of the substance); (2) orientation (time, place, situation, participants); (3) complicating action (sequence of events); (4) evaluation (significance and meaning of the action, attitude of the narrator); (5) resolution (what finally happened); and (6) coda (returns the perspective to the present).

K. Casey's (1993) theory of narrative centers on her conscious belief that meaning comes from people making sense of their own situations. So much research imposes meaning on others. K. Casey desires to listen to how others make sense of their experiences. Narratives give the voice a place in time. The perspective of the past is woven into the future to give shape to the present. Propositions are flat and lifeless. Narratives are dynamic. Narratives do something. Sometimes narratives do more than is anticipated.

K. Casey anchors her theory in two frameworks: The Popular Memory Group and Bakhtin. The former guided her collection of the narratives while the latter guided her analysis. Narrative, language, and rhetoric is owned and shaped by both individuals and community. Words have meaning only in context. Narratives place words in their

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context. Therefore, individual narratives must be interpreted in relationship with the community from which it arises and not in isolation. The community context of language is often not understood. K. Casey allows each of the three groups she interviews to use their language and metaphors to shape their identity. The languages are distinct yet similar. By locating patterns (Van Manen's "themes") and particulars, understanding and coherence arises. The patterns in language of a particular community allows the researcher to adopt a method described as "group biography." The key concept for narrative theory is "relationships." By examining relationships and "slippage," then concepts of reality (how reality is presented) can be understood at a level that positivist methods cannot. Bullough & Stokes (1994) quoting Olney state, "To tell a story is to create a purposeful coherence of meanings, to impose a pattern that, despite inevitable ambiguity, enables consistency of interpretation and action."

Data Collection

Data collection and analysis techniques should be appropriate to, and, in fact, driven by the research questions. As K. Casey (1995) assumes about teachers, so too, preaching professors are perceived as persons capable of theorizing their own practices and as sources of rich, albeit tacit, knowledge about teaching. Contributing to a particular teacher's theory and practice are the factors of culture, ethnicity, personality, and life experiences that are brought to light through narratives.

K. Casey (1993) desires to be inclusive in the gathering of a narrative. By allowing narrative to be as open ended as possible, K. Casey limited her own interference. Her

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inclusive stance included respect for the participants as persons rather than subjects. She maintained the interpersonal character of her research throughout the project. Although K. Casey asked open-ended questions unaware of the journey before her, she chose her subjects for the purpose of pursuing a political discourse about social change. Riessman (1993) also suggests that the researcher use open-ended questions so that the listener is able to "construct answers" without unnecessary prodding (p. 54). Open-ended interviews permit teachers to speak for teachers and about teachers so that their knowledge, experiences, and practices can be translated into "professional" knowledge (Ornstein, 1995). The lack of a researcher structured agenda creates a relaxed, conversational atmosphere necessary for eliciting narratives.

Quantz (1992) describes the process of data collection as follows:

> This "emic" approach requires the interviewer to eliminate as much as possible the urge to apply external structure to the interview. Instead of a formal interview schedule which has all the questions planned ahead of time, the interpretive interview must be a process which is flexible enough to follow the lead of the interviewee while not losing sight of the object. The typical interview might begin with what Spradley and McCurdy (1972) call the "grand tour" question. Such questions are designed to be directive enough to require concrete and precise responses, yet open enough to allow the interviewee to go in any direction. ... Such questions allow the interviewees ... to recall anything they think might be important or amusing. On the basis of their usually very lengthy response to this initial question, the interviewer should have a wealth of material to begin more specific questioning. In this way, a typical interview has been structured by the interviewee, but is clarified by the follow-up questioning of the interviewer. (p. 189)

Lather (1986) encourages the researcher to gather sequential interviews to facilitate collaboration and deepen the probing process affirming the notion that single

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narratives may tend to become paradigmatic and consequently dogmatic. Although it may be assumed that people follow the same basic patterns when retelling their stories, Lather's desire to demonstrate coherence in the research encourages me to consider subsequent interviews of my participants. However, for this dissertation, I only interviewed my participants once, tapping in on the belief that people speak and tell their stories in pattern ways. I am assuming their stories would be generally the same on different days. I am assuming that people have consistent perspectives, people use common metaphors, and their identities are the same throughout time. The question of what lens the participant is using while telling me their story can be determined by comparing their story to a larger collective subjective in which they belong (K. Casey, 1996).

What I Actually Did

I have interviewed six Church of Christ professors of preaching asking them to tell me stories about teaching preaching. Three of the teachers are Ph.D. professors who teach preaching on the doctorate level at an accredited institution. In contrast, three other teachers of preachers have been selected from preacher training schools. The six teachers have been selected due to their accessibility in geographic and scheduling terms. I framed our conversation by stating, "I'm collecting narratives from teachers of preaching." I followed their narratives with appropriate responses such as: "Where did your values about preaching come from?" "Tell me more about how you learned to preach." "What was that experience like?" "Give me some examples of. ..."

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In each case, we talked about their metaphors for preachers and preaching. Metaphors embody a large part of self-understanding. Metaphors are useful in narratives by lending form and structure to stories and by simplifying, clarifying, and summarizing our lives at a high level of abstraction (Bullough and Stokes, 1994). Further, "a change in metaphor may indicate a change in how the world of teaching is conceived, a change in the evolving story of self" (Bullough and Stokes, 1994, p. 200). Identifying metaphors contributes to the reflection needed to better understand the constructs which form identities. Similarly, by using the narrative research methodology, I can identify themes and patterns in the discourse of these six teachers, giving me rich data for detailed reflection and interpretation.

Kleinman's (1993) purpose is to legitimize the field. Her primary encouragement to researchers is to understand their field notes as data. She encourages that this data set be understood as sense making and encourages greater use of analytical note taking and reflective thinking during the process of data collection. The narratives collected from the six teachers function as my complete data set.

I briefly explained the purpose of my project before each interview. "I am doing a study for my thesis where I am collecting life stories of teachers teaching preaching. I am using a narrative research methodology. I'm only planning to ask you one question, namely, 'Tell me the story of your life.'" Although I am seeking their story in the framework of being a professor of homiletics and I want them to construct their narrative so they tell me what they deem to be most important about their personal story and its relationship with being a professor of homiletics, I found in my pilot studies that a narrow

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framing of the question reduced the richness of the story. In the pilot studies, the teachers focused upon the specifics of the question thus narrowing their responses to meet their perception of my expectations. Their narratives were also filtered through the context in which I explained my project. I gave too much explanation which included my expectations. Even explaining my narrative methodology seemed to guide the teachers down my path instead of allowing their narratives to arise naturally. The narrative was reduced to an essay; complex issues, patterns, and themes became obscure. Therefore, only after the primary life story was presented, did I follow with more specific questions (noted above) designed to draw from the narrative richer descriptions related to my particular research questions. During the interview, I took notes to remind myself of points that I wish the participants to later elaborate and clarify. Notes allowed me to revisit specific sections of the narrative without interrupting the participants' associational logic, patterns, and themes.

Data Analysis

K. Casey's (1993) analysis is structured around the patterns she identified within the various narratives. She defines discourses as "a consistent system of controlling metaphors, notions, categories, and norms which develops and delimits its speakers' conceptions of personal, work, and social relations" (p. 31). In this dissertation, I primarily identified the discourse of participants by locating patterns clustered around the common metaphors employed in their life stories. Sometimes a particular metaphor is not

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used by the participant, but only the concept of the metaphor. These patterns and metaphors are made explicit by the interpretation of the researcher.

K. Casey (1993) uses the language theories of Bakhtin. Interpretive communities share a common discourse. K. Casey analyzed the patterns in the various discourses collected and discovered various intersections among the different groups. The patterns, intersections, and metaphors, however, were not random creations. K. Casey located a body of literature that supported her analysis (e.g., Gates (1988) on signifying as a means to understand African-American rhetoric).

Every individual is unique and separate having various experiences and differing stories. At the same time, every individual is part of a whole and in relationship with other individuals. These shared relationships and experiences place everyone into larger discourse communities. The voice of an interpretive community represents that community's construction of knowledge. In order to be part of a community, individuals shape their voice in relationship with others in order to express ideas and to be understood (Olson, 1995). Olson continues, "While we each construct and reconstruct knowledge in different ways, certain authorized versions of what counts as knowledge are constructed as consensus is reached among individual voices" (p. 127). Narrative research restores the possibility of hearing the single voice again thus bringing clarity and understanding to a larger discourse community.

Intertextuality of heteroglossic texts seeks to bring together different texts from different frameworks so that intersections are seen across linguistic and ideological boundaries. It becomes a critical interpretive act to learn to read complex utterances and

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voices of different passages in a way that hears them interact with one another so that deeper social, political, philosophical, or religious processes are revealed. Patterns and intersections of discourse are similar to Van Manen's (1990) themes.

My analysis follows K. Casey's (1995) view that narratives are constructed around a "cultural framework of meaning and shaped by particular patterns of inclusion, omission, and disparity" (p. 24). She continues, "The principle value of narrative is that its information comes complete with evaluations, explanations, and theories and with selectivities, silences, and slippages that are intrinsic to its representations of reality."

The teachers interviewed were encouraged to construct their narrative and give meaning to their life within the boundaries of the question asked. Since a broad frame was cast, the teachers were allowed to present their life as they deem fit. I discovered what I could not have imagined to ask. Due to time limitations, only a small portion of their stories are recounted. Each teacher selectively shares what s/he wants to tell or what s/he thinks I want to hear. Gaps occur in their stories. The significance of these silences are a subject for interpretation. Why did they tell this story this way? How did they plot their story? What is included? What is excluded? These questions guide my process. In retrospect, collection issues shape and influence analysis.

The life stories collected become my data set. These texts are a resource for developing a deeper understanding of human experience by reflecting on central themes which characterize the phenomenon. My analysis makes explicit the structures of meaning of the various lived experiences. The distillation of themes always falls short of the goal and is at best a simplification or a reduction of the deeper meanings embedded in the texts.

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Formulating themes and patterns is just one way of capturing, make sense of, and communicating the phenomenon being analyzed.

Van Manen (1990) offers three approaches for identifying themes: (1) Find the phrase that communicates the fundamental meaning of the text as a whole. (2) Select the statements that are particularly essential and revealing about the phenomenon being described. (3) Examine every sentence' contribution to the phenomenon being described. The identified themes need to remain true to the essential quality of the experience described. If the phenomenon would change by deleting a theme from the experience, then we know that such a theme is essential to the meaning of the phenomenon described.

Van Manen lists four aspects by which people experience the world, namely, spatially, corporeality, temporality, and relationality. These four aspects together form a unity of experience. The life stories collected for this study are analyzed through the lens of this relational aspect. The pedagogical relationship the teacher has with the student, the sociological relationship the teacher understands the preacher has with the congregation, and the theological relationship the teacher perceives the preacher has with God contributes to understanding the teacher's theory of practice. The differing metaphors, themes, and patterns used by the two groups of teachers reveal different ways they have of understanding self and the relationships described above. The rhetorical relationships and perceived roles are different for each of these categories.

Much of this research occurs at Riessman's (1993) fourth level of analysis. Each level of the narratives transmission involves expansion and reduction of the story. Meta-analysis about form, ordering, style, inclusion, and exclusion comprise the primary

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discussion of the data. The reader of this project is functioning on Riessman's fifth level. Van Manen (1990) emphasizes how the central meaning of something is often multi-layered and multi-dimensional which invites continued reflective analysis of the structural and thematic aspects of experience. Therefore, thick description is employed as a point of entry into the layers of meaning that are present within the narratives.

Finally, this analysis seeks to avoid the common pitfalls of seeking precise measurements to determine definitions and "linguistic arbitrariness" (Scriven, 1988). Therefore, definitions are loosely defined and not intended to replace complex concepts. Consequently, analogies, paradigmatic examples of what the concepts are and are not, and making plausible generalizations from particular instances employed in the analysis (Scriven).

Key Concepts

Validity

Authors of narrative research are often concerned with legitimization and acceptance of a method that is still viewed as second class by the old guard. However, they are also cautious not to present a methodology that becomes sterile, inflexible, and just as arrogant as they perceive has developed among the positivists. Munro as quoted by Thomas (1992) suggests that, as an epistemological concept, validity assumes some absolute, fixed and verifiable truth. If the methodology is deemed appropriate in relationship to the research questions, data collection procedures, and analysis techniques,

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then validity questions are subservient to the methodology at hand (Munby, 1995; Howe & Eisenhart, 1990).

Primarily, this task can be accomplished by following careful and effective guidelines for and access to data collection and analysis outlined by the methodology. Furthermore, the researcher needs to demonstrate alertness to and coherence of prior knowledge. However, value constraints are subjective. Internal constraints of ethical conduct of the research and external constraints of value and significance are variously judged by the reader. It is my position that narrative research is the appropriate methodology for the research proposed for it can inform and improve educational practice. Generalizability claims, however, are limited. A limitation to narrative research must be seen in the recognition of not being able to discover some macro narrative (a more positivist concern). Patterns, metaphors, images, and themes cannot be turned into propositional truths in an attempt to construct utility. Research has the purpose to contribute to the advancement of knowledge. The contribution made in this project is left to the reader to relate the research to their own situation. Or as Bassey states as quoted by Thomas (1992),

> To the interpretive researcher the purpose of research is to describe and interpret the phenomena of the world in attempts to get shared meanings with others. ... it is a search for perspectives and theoretical insights. It may offer possibilities but no certainties as to what may be the outcomes of future events. (p. 42)

Riessman (1993, pp. 64-68) lists persuasiveness, correspondence, coherence, and pragmatic uses as criteria for the validation of narratives. However, she emphasizes there

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is no set formula for doing narrative. Nor should there be for each context may require a new or different set of criteria to effectively reach for understanding. The narrative methods require flexibility. This opens the doors for a host of unscrupulous methods, sloppy work, and invalidated babble to pass as legitimate research. Therefore, Riessman encourages making visible the contexts and methods used in our projects so that others may be able to determine for themselves about validity concerns. The validation of this research is ultimately determined by the reader (face validity). Is the interpretation persuasive? Does this research have pragmatic uses (catalytic validity)? Is this research believable?

Slippage

Slippage may occur in the narratives of the teachers interviewed. For further research, one could compare their narratives with student interviews, their own writings, class notes, or their sermons. A further investigation into their sermons may reveal more about how consistently they apply what they claim than any other approach. In this dissertation, intertextual methods are used to analyze for slippage. I am looking for internal coherence, patterns, contrasts, and intersections. The significance of the speakers' slippages is a subject for later interpretation. A secondary analysis could also be conducted by asking the interviewee to verify my interpretations. Van Manen (1990) uses this conversation as a spring-board into a second interview. He encourages continued conversations and interviews until there is silence. However, as noted above, this project is limited to one interview.

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Silences

Van Manen (1990) states nothing is more silent than that which is taken for granted or self-evident. He notes how silences fall into different categories. Sometimes people just do not speak about something for various reasons. Sometimes silence is part of who we are. Some silences are epistemological. These unspeakable silences is the beginning of interpretation. Epistemological silences may occur because of linguistic ability of the speaker, the form of the discourse, or the setting and timing of the discourse. Others may be able to give voice to these silences. Maybe, at another time and place, the participant can also give voice to these silences.

Omissions are also silences. The gaps in the story may prove to be the most significant aspect of the narrative. Other silences occur when only one side of a narrative is being told or a narrative is being reinterpreted in such a way as to silence other voices. Bringing the narrative into conversation with other narratives helps fill in the gaps.

Olson (1995) describes silences as what occurs when we tell "cover stories." A cover story is one we believe will be acceptable to society. We often silence the stories we believe will be unacceptable even when they are deemed more "real" or authentic to our experiences. We discount what experience teaches and tell the cover stories instead.

Self-Identification

How do researchers handle their emotions? We may be uncomfortable, feel ambivalent, sad, angry, and/or dislike those we research. Some researchers choose to ignore those feelings. The attempt is to remain "objective" at a distance. Yet,

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"subjective" feelings may hinder honest interpretation. Researchers who ignore their feelings may not explore all the possibilities available to them for their interpretation. Ignoring feelings may cause the researcher to ignore significant data.

Kleinman and Copp (1993) speak about the two ends of the emotional spectrum in terms of distance (detached concern) and intimacy. Intimacy leads to empathy, closeness, and connectedness with those being researched. Intimacy encourages positive relationships and good will. Researchers do well to maintain a grateful and submissive attitude, for it is the researcher who is the learner. Therefore, possible status and power shifts that may unduly influence the study need to be avoided.

Other researchers may talk themselves into changing their emotions so that they feel the ways they think they are supposed to feel. This may prove to be a trap that only satisfies the researcher's self-interest. The researcher may be acting deceptively (sometimes self-deceptively). These artificial feelings may lead to cynicism (which is a defense mechanism). The need to identify may lead such a researcher down the path of over-identification.

Kleinman and Copp encourage the researcher to acknowledge their feelings. The clash in feelings may lead to the best questions. When the researchers recognize their emotions, these feelings can be used as a tool to increase analytical interpretation. All researchers have an agenda. Honesty with my agenda brings objectivity, or at least an acknowledgment of my own subjectivity (Peshkin, 1988). Good analysis is produced by the researcher's interactions with participants, even when the researcher desires to remain distant. Therefore, Kleinman and Copp encourage a practice of recording emotions and

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reactions that are incorporated in the field notes. Self-awareness helps the researcher bracket personal biases and beliefs systems that otherwise shape the research process. However, I cannot remove myself nor can I reduce subjectivity by some method. The relationship I have with the participants and their narratives becomes an integral part of the data. For Peshkin (1988) all researchers (qualitative and quantitative; consciously or not) assume different identity modes based on the research setting, participants involved, and the researcher's feelings about the observations.

K. Casey (1993) is also open about her preunderstandings. She acknowledges her philosophical framework. She recognizes her emotions (especially as she engages these thoughtful and moving narratives). K. Casey embraces the influence this research has on herself. Therefore, as a reader, I am forced to acknowledge my stance. I become aware of my place in the dialogue. Understanding myself is a precondition to understanding others (K. Casey, 1995).

Often we know too much to make an interpretation. We possess theories, common sense, and presuppositions that predispose us to interpret before we come to grips with the question (Van Manen, 1990). Throughout her research, K. Casey (1993) located herself. Her identified stance allows the reader to choose between accepting K. Casey's lens or another. As I looked at these teachers through K. Casey's lens, I could not adopt another lens without first appreciating and respecting these women as persons. K. Casey refuses to objectify these narratives forcing me, the reader, to remain human and sympathetic. By recognizing the position of the researcher, preconceptions can be bracketed from the interpretation. Since we believe we already know, we need to

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recognize and keep at bay our beliefs (Van Manen, 1990). I do not desire to pour data into my preset mold. I desire to minimize the distortion of the meanings presented by openly acknowledging my role as researcher (Lather, 1986). Therefore, by acknowledging emotions and perspectives, I bracket myself from my analysis.

I have a doctorate in homiletics from an accredited school. My professors were of the highest academic standards and highly esteemed by their professional colleagues. I have a negative bias toward preacher training schools due to the characteristics I have perceived among their graduates. However, I want to bracket intellectual snobbery due to my belief that such schools have bridged the gap between the classroom and the pulpit more so than accredited institutions. I am convinced there is something to be garnered from preacher training schools that are more involved with teaching as praxis. Therefore, my stance is as a learner seeking to gain insight into another's perspective and ideological stance.

This research is a dialogue co-authored by me and my participants. These professors are active agents constructing the meaning and interpretation. This collaboration is ultimately a negotiation of the meaning presented. As researcher, I pose questions, probes, and alternative perceptions. I consider and reflect on the text at hand offering my interpretations within a collaborative relationship. Although I comment on their words and select what to talk about and not talk about, I do not have the right to "unsay" their words (Lather, 1986, p. 264). The original recordings and transcripts are

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kept (anonymously) and can be checked against my reconstruction.[8] I am concerned that I simply do not weave the participants' comments into my conclusions. The reader will be asked to accept that the evidence I have presented represents the participants.

I anticipate a gap between these two interpretive communities of teachers of preachers in terms of their pedagogical, sociological, and theological relationships with their students. I foresee the teachers at non-accredited schools to philosophically correspond to the deductive methodologies of our heritage noted below. I expect the teachers at the graduate level to correspond with the newer homiletical models described in chapter three that followed the initiatives of the New Homiletic.

Limitations

A primary limitation that results from using the narrative method with these participants centers on the nature of who they are as advocates of homiletics in the field. They have a vested interest in presenting their story from a certain perspective. I need to exercise caution when analyzing the data because I may only be hearing the script they have rehearsed several times. Each of the participants have often told their stories as a common homiletical device. Finding the deeper levels of their theory and practice may be subsequently hindered.

Furthermore, a story told to a researcher differs from the stories told to friends. Thomas (1992) cites Grumet as one who cautions the researcher who takes the role of

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[8] See appendix A for a representative narrative from each discourse.

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friend. Although friendship may lead to openness, it creates risks, for some stories should remain just between friends. Therefore, Ornstein (1995) endorses stories told to researchers. Although they have a modified character that strips away some of the original meaning and vitality, the order, and patterns brought about by the researcher garners trustworthiness. Carter (1993) suspects stories told by teachers for they tend to be "autobiographical, self-serving, and grounded in ego" (p. 7). Carter finds the stories told to researchers are often told for effect and may not represent the discourse openly.

Because narrative research depends heavily upon the notion of discourse communities, chapters three and four examine closely the history, development, and relationship of rhetoric and homiletics, and how these disciplines have expressed themselves within Churches of Christ. As the rhetorical and homiletical movements undergo philosophical fluctuation through history, I observe that two discourse communities begin to take shape within Churches of Christ. Consequently, the voices expressed by participants in this research project are interpreted through the following philosophical perspectives. Furthermore, the following descriptions of patterns within the histories of rhetoric and homiletics also become the backdrop for interpretive comparisons. Therefore, silences and slippages become more glaring.

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CHAPTER III

REVIEW OF THE LITERATURE: PART I

In this chapter, I highlight the history of rhetoric to homiletics. Major paradigm shifts occurred in rhetoric and homiletics as a reflection of the changes taking place philosophically in a particular time and place. Competing world views often clashed with one another as rhetoricians, philosophers, educators, preachers, etc. argued their perspectives. Only through hindsight can one discern the movements and trends in philosophical thought. The dominant periods are highlighted below in order to provide the necessary background for understanding the late twentieth-century's paradigm shift from a modern Enlightenment homiletic to a postmodern one.

The philosophy of the Sophists accounts for the earliest known record of humanity conceptualizing rhetoric. Opposed to the Sophists were Plato and Aristotle among the Greeks who influenced the Roman rhetors Cicero and Quintilion. The ebb and flow between Sophistic thought and Aristotelian logic continues today. Augustine followed Cicero's use of Aristotle and promoted a Christian rhetoric that would dominate homiletics throughout the Medieval period which subsequently witnessed a deterioration of classical rhetoric. The Renaissance period brought rapid changes politically and philosophically throughout Europe. Humanism open the doors for the revival of classical Greek and Roman learning. Peter Ramus attacked the classical rhetoric eventually leading to a separation between invention and rhetoric and assigns the former to dialectic. Ramus'

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approach became bound to the Protestant way of thinking in syllogisms thus influencing preaching in profound ways (deductive preaching or Scholasticism). In the Enlightenment, the Ramist conception of dialectic was overturned by the inductive orientation of the new approach to science. Francis Bacon, and later John Locke, followed the scientific revolution by reforming the role of rhetoric. Invention was restored. Inductive reasoning from observed facts reversed the deductive approaches of the Scholastics. During the Enlightenment, the psychology of the human mind categorized into various faculties brought about a corresponding rhetoric and an emphasis on a universal mode of discourse. Yet, the influence of Peter Ramus would be felt during this time when an odd mixing of paradigms emerged in Protestant Fundamentalism. Enlightenment rhetoric profoundly influenced Churches of Christ as noted in chapter four. Finally, the late twentieth century has brought another shift in the rhetorical field. Postmodernism brought a renewed appreciation for Sophistic rhetoric. Probable reasoning and argumentation along with experience became the foundation for rhetorical theory. Rhetoric became synonymous with meaning.

The teacher narratives examined in this study reflect two distinct discourse communities. One community reflects the older paradigm of the Enlightenment with its odd mixing of Ramism. The other community of teachers reflect a postmodern understanding of language and meaning.

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The Historical Relationship of Rhetoric to Homiletics[9]

Rhetoric has a bad connotation in American popular culture. When we hear of "political rhetoric" or "religious rhetoric" the word that most often comes to mind is "empty" rhetoric. It has not always been so.

> The question is which rhetoric will the church use and toward what end. We are constantly being shaped and reshaped by rhetoric. We forget it because we call it something else; we call it advertising or public relations or spin control. But it is rhetoric. It is pervasive, not intrinsically evil, but constantly present. We cannot escape rhetoric because it is how worlds are formed in consciousness (Greenhaw, 1996, p. 13).

Primary rhetoric is language itself. Everything has a rhetoric (e.g., phone books, the white pages have a different way of using language.) The New Testament used common conventions that were widely known and imitated in Jewish and Greek society. Because early Christian preaching was more practiced than studied, little more than speculation about its characteristics have been offered. C. H. Dodd (1960), for example, suggested the categories for early Christian preaching of didactic, apologetic, kerygmatic, and eschatological.

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[9] Rorty (1984) and Maukin (1988) caution the researcher to maintain the difference between historical reconstruction and rational reconstruction. The following rational reconstruction presupposes a paradigm shift has occurred and functions as a philosophical framework. The following accounts in chapters three and four provide critical insight for the needs and values of a present postmodern homiletical audience.

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For centuries, Rhetoric was the heart and soul of classical education. The subjects of content (invention), argument (arrangement), style, memory, and delivery were all included in the rhetorical discipline. Soon, content was removed from Rhetoric and studied under Philosophy.

Classically, the art of rhetoric has been the art of persuasion. K. Burke (1969) has pointed out that

> the Greek word [for persuasion], peitho, comes from the same root as the Latin word for faith. Accordingly, Aristotle's term for rhetorical 'proof' is the related word, pistis ... the word which, in Greek ecclesiastical literature, came to designate the highest order of Christian knowledge, 'faith' or 'belief' as contrasted with 'reason.' While the active form of peitho means to persuade, its middle and passive forms mean 'to obey.' (p. 52)

Subsequently, Christian preaching has been associated with rhetoric. All sermons are rhetorical, seeking to persuade or create identification in order to enroll people in a way of life (Wilson, 1995; Long, 1993).

The Sophists

The Greeks were the first to name and define these devices in conceptual terms. In the fifth century Corax (Syracuse, Sicily) and Tisias are credited for creating ancient rhetoric. According to Aristotle, Cicero, and Quintilian, Tisias came to Athens and taught the argument of probability: which one of two propositions is more likely to be truer than the other.

Murphy (1974) recognizes Gorgias as the first and foremost Sophist who spread the rhetoric of Tisias in Greece. Sophists reacted against the natural philosophers (pre-

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Socratics: Thales, Anaximander, Anaximenes, Parmenides, Empedocles, and Heraclitus) who were engaged in an attempt to discover the secrets of the natural world by reducing the world into a few manageable principles by reason.

Sophists were pragmatists who spoke not according to any eternal truths, but to the needs of the times. The public assemblies required sophisticated skills, therefore, the common person needed training in rhetoric. Sophists provided this training. Aratee (the praiseworthy life) could be achieved through education not by birth. This increased the intellectual growth in Greece. People became convinced education was the key to unlocking reality and this led to an enormous leap in civilized thought. In other words, you can do something about your fate by education.

Poulakos (1983, p. 36) gives the following definition of sophistic rhetoric: "Rhetoric is the art which seeks to capture in opportune moments that which is appropriate and attempts to suggest that which is possible." Sophists believed knowledge to be relative. You know only what you perceive or from your own point of view. They embraced anything against the phenomenal world and used knowledge that did not come from the senses. Every issue had at least two sides; therefore, they would practice arguing issues from two sides. Persuasion came not by finding what was true but by one speaker beginning to see it like the other. To be persuasive, the speech must be written with an artistic style because the way a thing is said affects its intelligibility (Poulakos, 1983). Sense speeches were given in situational contexts (in times of need, to end a crisis, to redistribute justice, or restore order), knowing the opportune moment and the appropriate

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audience increased persuasion. Speeches also articulated the possible, that which has the potential to be and the hope of an alternative future (Poulakos, 1983, 1984).

Dissoi Logoi, Protagorous, Antiphon, Lysias, Isocrates, and Gorgias, are classified as common sophistic sources. Although often classified together, the Sophists have no unity of thought. One common theme among them was the concern to take the audience into account. The speaker must know the context of the hearer. The very speech used to speak to the hearer changes the context. Isocrates, Dionysius, and Longinus wrote extensively on the importance of affective elements which influenced persuasion in a way that concentrating on content of an argument could not (Reid, 1995). Since there is no uniform thought among the Sophists, they are perceived in extremes: display only versus reasoned discourse; opportunists only versus the honest speaker. However, most Sophists in ancient Greece were held in the highest respect. Much of modern rhetoric and postmodern thought is finding rich parallels with the ancient Sophists.

Classical Rhetoric

Plato opposed the Sophists. Plato accused the Sophists of anti-logic and wrangling. He accused them of only being interested in winning arguments and not interested in truth. Plato and Aristotle called this flattery. They argued rhetoric was for persuasion to the good, just, and honorable. The good being defined by that which was best for society (the civic good). The credibility of the speaker and the speech is essential. Only a good person can be a good speaker. Plato invents the word rhetoric and divided it from philosophy. For Plato, rhetoric was a dialectic.

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Aristotle is credited for developing rhetoric that most influenced Christian preaching (especially as it was filtered through Quintilian). Aristotle defined rhetoric as the discovery of all available means of persuasion (Murphy, 1974). Artistic proofs (that furnished by the speaker) and non-artistic proofs (external evidence) were essential means the speaker used in persuasion. Argument (logic to persuade) was not just how to use words but how to think and how to move an audience. Although acknowledging the need for the aesthetic (Poloukas, 1983), Aristotle concentrated on the world of "actuality" or the substance of a thing as it is, thus giving primacy to "facts" (Poloukas, 1984). For the Sophists, there were no pure facts but only what was perceived, interpreted, and communicated. Facts were open, unfinished, recurring, and rooted in language rather than objective reality. Therefore, Aristotle sharply diverged from the Sophists in the way he viewed the world as phenomena to be discovered and reproduced in language (Poloukas, 1984).

In ancient Greece there were three groups needing to be moved: the courts (forensic or judicial—seeking to persuade the audience to make a judgment about events; a question of truth); the senate (deliberative rhetoric—seeking to persuade the audience to take action in the future; a question of self interest or future benefit); and the ceremonial (epideictic—seeking to persuade audience to hold or to affirm some point of view in the present; a change of attitude or deepening of values). Much of this rhetoric developed for practical reasons, namely, how to solve problems in a democratic way.

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Rhetoric was a matter of persuasion when two options were available. It does not have to be an airtight set of arguments, syllogisms, or logic to persuade the masses. Most people would be persuaded to believe an assertion without logical demonstration. The speaker would need ethos, pathos, and a reasonable enthymene or a non apodeictic proof. However, some audiences would require an apodeictic proof that depended upon formal logic, a continuous line of syllogistic reasoning, and valid connections of every premise. Therefore, the important item for the speaker was to know the audience and situation in order to argue for what was best for that setting and people for the purpose of producing belief and or opinion (Bizzell & Herzberg, 1990; Corbett, 1991; Enos, 1996; Golden, Berquist, Goodwin, & Coleman, 1992; Mack, 1990; Murphy & Katula, 1994).

There developed four uses of rhetoric for the public in a democratic society: 1) To help society to perceive the difference between truth and falsehood; 2) To help citizens to understand how people are moved to action; 3) To help both sides of and issue to comprehend the complexity of an issue; and 4) To help defend citizens against the arguments of others.

Roman Rhetoric by 90 BC was fairly standardized. Students learned rhetoric by a set of rules that provided a definite method; and imitation, or the stimulation to attain the effectiveness of certain models; and practice, or diligent exercise and experience in speaking. A standard work was Rhetorica as Herennium. This anonymous work developed the idea of style (grand, middle, and plain). Style required taste, artistic composition, and distinction. Distinction primarily came through figures of speech and figures of thought. The groundwork of a standardized rhetoric was in place (Bizzell &

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Herzberg, 1990; Corbett, 1991; Enos, 1996; Golden, Berquist, Goodwin, & Coleman, 1992; Mack, 1990; Murphy & Katula, 1994).

Cicero (106-45 BC) did not create the offices of rhetoric but reported them in a convenient form. He did not use the word rhetoric but called it oratory. Oratory needed to be pragmatic. What one learned in theory only had meaning in practice. Oratory was the act of persuasion, the binding of belief by tapping in on the core of belief of the people. Oratory was to be used for the good of the state and to create an orderly society.

For Cicero, oratory was not an art (techne) but based on natural talent, training, and practice. Rhetoric was divided in the traditional divisions. Invention (inventio) included exegesis, discovery, the planning of a discourse, and the arguments to be used in it. Invention involved devising a matter so as to make the case convincing. Arrangement (dispositio) was concerned with form, the composition of the various parts into an effective whole. Arrangement ordered and distributed the matter by making clear the place which a thing was assigned. Style (elocutio) involved both choice of words and the composition of words into sentences, including using figures. Adaptation of suitable words and sentences to the matter invented fell under the category of style. Memory (memoria) was most useful for preparation for delivery. The retention of the matter in the mind had to do with the words and arrangement. Delivery (pronuncio) was concerned with the rules for control of the voice and the use of gestures. Included under delivery were the subjects of graceful regulation of the voice, countenance, and gesture.

Quintilian saw no fixed laws for rhetoric for rules change for each case. He divorced rhetoric from persuasion and did not see persuasion as the end of things. The

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purpose of rhetoric was to focus on how one spoke. Rhetoric was not a matter of whether one won or lost an argument but how one argued. He was convinced the rhetorician must speak that which was true whether he could convince you or not. Quintilian distanced himself from the audience. A good speaker was one who spoke the truth in an effective way for those who heard. If they did not hear, then it was their fault. Quintilian defined rhetoric as: the art of speaking well. He interpreted "well" in two senses: (1) effectively; and (2) virtuously. It was this second sense that influenced Christian preaching.

The Second Sophistic Movement occurred during the time of the twelve Caesars. Only epideictic oratory was left for a good orator. Free speech was limited. Emphasis therefore was on style and grammar. During this time there was little advancement in rhetoric. Christians were reluctant to use the rhetoric of the culture due to the heavy dependence of the Second Sophistic upon "probability." Christians found this rhetoric contrary to their convictions about absolute truth.

The history of homiletics has been more interested in theory than pedagogy. Prior to Origen there was little formal theological training for preachers. Stern (1995) notes most preachers would receive training in classical rhetoric, read transcribed sermons circulated for study, and emulated master preachers. Whether study was done individually or in a formal school, the model resembled that of apprenticeship in the crafts.

Kennedy (1980) mentions four forms of preaching that existed between the New Testament era and Augustine. The primary method was the homily (an informal address and interpretation of a text). The structure of a homily would be determined by the

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structure of the text. However, Christian epideictic grew in favor by Christian preachers who used classical rhetoric more so than their theory would allow.

John Chrysostom (ca. 347-407) learned the art of rhetoric from Libanius in preparation for a law career. He argued that Christianity was being attacked on all sides by pagan views through the effective use of rhetoric. He advocated using rhetorical skills to counter these enemies. Chrysostom also encouraged the next step in the use of rhetoric for ministering to those already converted. Murphy (1974) cites Chrysostom as an example of the homily at its height.

Medieval Homiletic

Augustine is often called the last classical man and the first medieval man (Murphy, 1974). Augustine lived in a time where rhetoric and all forms of pagan culture and literature were being rejected by Christians. The first systematic exposition of Christian preaching did not appear until the fifth century in Augustine's On Christian Doctrine. Augustine enabled preachers to use Cicero without guilt. By attacking sophistry, Augustine united meaning and expression. Therefore, Kennedy (1980) credits Augustine with a profound influence on Christian preaching.

Bullock (1997) gives an alternative reading to Augustine. Although agreeing with Murphy and Kennedy about Augustine's influence for Christian rhetoric, Bullock argues that Augustine initiated a unique homiletical practice that was more sophistic in nature. Augustine shared the primary concern of the Sophists by desiring to create an experience with the audience by using rhetoric. His new homiletic taught generations how to preach

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to a post-classical age. He borrowed the style, not content, from Cicero, for the sake of the hearing audience.

Murphy (1974) notes how Augustine brought respect to Christianity by renovating the educational culture of the empire to a Christian base. For example, Cyprian and Jerome would turn their backs on rhetoric altogether, thus eliminating all the old order had to offer including Rome's education system. Murphy cites Basil and Ambrose as mediating forces. All of these individuals had been trained in classical rhetoric and recognized the dilemma that the Bible as literature had not favorably compared stylistically with the pagan writers. The Bible itself became the object of intense defense.

Augustine's Books I-III were about hermeneutics (Invention/Discovery), a way of discovery of those things which were to be understood. Book I addressed the science of things, the hierarchy of being, things to be enjoyed. Book II was concerned with signs both literal and figurative (that which is used to signify something else). Figurative analysis and different levels of meaning became a way to resolve conflicts about differing interpretations of the text. Since the Bible was true and without contradictions, and the Bible was unified by one unifying message of charity, then all in the Bible must conform to charity. The love principle used as one reads Scripture, was his favorite theme. The Bible was the first place one goes to gather material for rhetorical occasions (invention). The topics found in the Bible were a different list than the one found in pagan handbooks. This difference in invention changed the task from selecting topics based on rhetorical situations to interpreting the truth of sacred texts.

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Book III was about signs developed. Language was a set of conventional signs which humans agreed to show each other to convey ideas and feelings. Christians needed to know signs in order to understand the Bible, and rhetoric in order to explain the Christian message.

Augustine argued for the use of secular rhetoric as a tool of the gospel. Augustine heavily depended upon Cicero and how the Bible used Cicero's three styles. The classical view of nature was orderly and so was rhetoric. Homiletics took over the classical forms and superimposed them onto texts. This was done regardless of text form. Originally, these classical forms were created without text in mind, however, Christianity came along and applied them to texts. Augustine treated texts as ideas. Augustine argued that the reader of the Bible must have the keys to unlock its truths. He reasoned that belief came before understanding. Then, it was argued, the reader could see the beauty of the Bible.

Book IV was written in response to a growing crisis of how the Christian community was to speak. Kennedy (1980) summarizes Book IV as follows: 1) Introduction; 2) A description of Christian eloquence; 3) An examination of the duties of the orator as stated by Cicero and applied to Scripture and preaching; 4) Examination of three kinds of style; 5) Ethos; 6) Conclusion.

Book IV attacked the idea that the one who knew content also had the ability to communicate. Augustine argued the need for the speaker to communicate, to persuade. The "ecclesiastical orator" is entrusted with the responsibility of persuading the listeners to the end that "that which is taught must be put into practice" (4.13.29). Augustine argued that eloquence need not be taught even though it could be taught while the speaker was

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young. It was better to teach students to imitate others than to give them rules. Augustine used the Bible's own eloquence to teach eloquence, and the Bible's own rhetoric for rules. Rhetoric as a tool was considered morally neutral and can be employed for the service of the truth. His position was,

> While the proponents of error know the art of winning an audience to good will, attention, and open mind, shall the proponents of truth remain ignorant? While the [sophists] state facts concisely, clearly, plausibly, shall the preacher state them so that they are tedious to hear, hard to understand, hard to believe? While one attacks truth and insinuates falsehood by fallacious argument, shall the other have too little skill either to defend the true or refute the false? (4.2)

Augustine (from Cicero) spoke about style. The primary virtue of style was clarity. High Style (to move people to take action); Medium Style (to delight (detictare) praising good behavior and blaming bad behavior in order to hold the attention of the audience); Low Style (to teach (docere) instruction of key doctrines). The speaker should not use the same style throughout the whole sermon. Augustine gave examples tied to rhythm, cadence, line length, situations, and passion. Style was connected to purpose. The pastoral, priestly, or teaching purpose in the sermon became a key question. Augustine suggested that an orator speak

> in a subdued manner when he teaches, ... in a moderate manner when he condemns or praises. But when something is to be done and he is speaking to those who ought to do it but do not wish to do it, then those great things should be spoken in the grand manner in a way appropriate to the persuasion of their minds. (4.19.38)

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Augustine applied the devices of classical rhetoric to preaching not for the goal of eloquence, but to enable those who hear "to be moved rather than taught, so that they may not be sluggish in putting what they know into practice and so that they may fully accept those thins which they acknowledge to be true" (4.10.24).

Augustine became the standard of medieval preaching theory influencing Rhabanus Maurus in the ninth century, Alain de Lille in the twelfth century, Humbert of Roman in the thirteenth century, Robert of Basevorn in the fourteenth century, and others (Murphy, 1960).

There are few examples of homiletical writings between the time of Augustine and Medieval times. Even though there are examples of preachers who were capable of great rhetorical flourishes, the simple homily dominated. The homily is a short exposition of a text with little elaboration or ornamentation. The very appearance of the simple homily in the highly sophistic age argues for a deliberate choice on the part of many preachers (Murphy, 1960). Murphy (1974) cites Cassiodorus (480-575), Boethius (480-524), and Isidore of Seville (570-636) as examples. These encyclopedists strove to preserve classical rhetoric. The homily was the primary mode of communication for Christians until the revival of classical studies (Murphy).

Gregory the Great is an example of one who talked about preaching content and the duties of the bishop but said little about style. Murphy (1974) notes that Gregory's concern for the audience was more abut the occasion of the speech rather than audience analysis. Therefore, Murphy calls Gregory's work "non-theory." Often there was a heavy reliance upon the authority of others (the older the authority the better).

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Thomas Aquinas helped preserve the works of Aristotle as a means of understanding the Christian universe. His Summa Theologica became the ground work for the scholastic method and syllogism. He relied heavily upon apodeictic proofs. Other examples cited by Murphy support his conclusion that little advancement took place in rhetoric from Augustine until the Middle Ages.

Murphy (1974) contrasts the classical method of Aristotle, Cicero, and Quintilian from the standpoint of invention. The classical approach began with proofs. Proofs primarily were significant as they related to probabilities. However, Christianity begins with belief. The sacred text is the proof needed to speak. Message took precedent over style. Persuasion was rooted in content not in the speaker or the speaker's ability to present the content. Augustine argued for the use of pagan rhetoric but he too only used the Bible for examples of the teachings of Cicero. In summary, Augustine differed greatly from Cicero in his understanding of invention. Although he restored rhetoric to Christian circles, it was this distinction that separates preaching from classical rhetoric for over a thousand years.

Another interpretation of the state of homiletics that existed during the time between Augustine and Medieval times is the case study done by Prentice Meador, Jr. (1971). Meador's research offers a balance in how rhetorical critics look at ancient homilies. Instead of seeing Murphy's nontheory approach to homilies during this time period, Meador offers a plausible alternative: more was going on in the construction and delivery of homilies than previously thought.

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Meador (1971) applies rhetorical critical methods to the earliest extant English homilies. The patterns found in these sermons do not represent the linear structure associated with the University Sermon of Medieval times. Often these sermons are noted for their formlessness. However, Meador discovered a form similar to that found in other artistic works of the time. All these sermons predate Aelfric's homilies (991-996) which represent more familiar homilies of a later time. Meador states, "the pervasive influence of the interlace motif in early Anglo-Saxon art establishes the historical probability of an analogue in the literary and rhetorical arts of the same culture" (p. 185). The similarity with the literature found in Beowulf and the rhetoric of Aldhelm and Alcuin is striking. "They intertwine classical citations with direct statements to produce verbal braids in which the classical references cross and recross with the present subject" (p. 185). The exempla that were woven throughout the sermons could not be untied from the design without unraveling the form of the whole. Few comments were made between the exempla because the significance comes from the intersections of the design. The interlacing methods of these woven sermons was not used for clarity but for effect.

Alain de Lille's writings were also more rhetorical in nature. He appealed to authority and often divided his homilies in threes. However, Murphy (1974) lists him among the non-preceptive writers. Only the preface of his work would be considered useful from a rhetorical perspective. Otherwise, his writings resemble Gregory. The emergence of standards for medieval monastic preaching had shifted the alignment of disciplines that informed homiletical theory from disciplines related to the classical rhetorical arts to those concerned with biblical exposition and spiritual nurture. The rise

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of liturgical practice in the Middle Ages significantly reconfigured the shape of Christian worship and determined the nature of preaching. The celebration of the sacraments eclipsed the proclaimed word, establishing a dichotomy between Word and sacrament.

The homily style persisted until the time of the University Sermon (Thematic Sermon) developed at Paris (ca. 1230). At this time, a flourish of preaching manuals rose on the scene (Murphy, 1974; Caplan, 1925, 1927, 1929, April 1933, June 1933; Dieter, 1965). Murphy notes that it appears a whole new genre appeared in less than twenty years. He cites Alexander of Ashby, Thomas of Salisbury, and Richard of Thetfor as examples of the development of the University Sermon noting that the development of this new genre had been evolving for some time. Thematic sermons developed as a logical and systematic alternative to the homily. It consisted of a linear structure (theme, protheme, introduction to the theme, division, subdivision, and discussion with the insertion of proofs in each division). The University Sermon remained prominent until the Reformation.

Robert Basevorn is cited by Murphy (1974) as a prime example of a writer whose handbook of practical Christian rhetoric reflected the University Sermon in a fully developed and now standardized form. 1) Opening Prayer; 2) Protheme/anti-theme; 3) Theme (statement of the text); 4) Division of the text (threee members); 5) Development of the parts (primarily proof-texting, using other saints; within the dogma of Catholicism); 6) Conclusion. Basevorn spoke knowledgeably of the preaching styles in Paris and Oxford. Thomas Waley also taught the ornate "university sermon." He emphasized necessary ingredients for the preacher. Many of the qualities preachers must attend to are: dress, humility, gestures, speech, and length of sermon (Edwards, 1989).

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Renaissance Homiletic

The Renaissance was a turbulent political situation and an age of uncertainty. It was a time marked by a belief that traditional learning was bankrupt. New discoveries were shaking the foundations of knowledge and religious beliefs. Rhetoric was seen as an alternative to force and violence. Discoveries of unknown Latin and Greek texts abounded. Murphy (1974) cites the rediscovery of Cicero's De Oratore at Lodi in 1422 as the boundary marker separating the Medieval period from the Renaissance. Petrarch spoke strongly against scholasticism. In keeping with the contemporary practice of using the classics, he revived Cicero for preaching purposes and recombined rhetoric and philosophy

Humanists revived the classics. They saw knowledge as needed to serve practical ends. Erasmus wanted to take the abundance of material (copia) and give all the various possibilities so people could have a choice. He held a high view of education for the masses. Erasmus saw a variety of ways to say things and the speaker should choose the way that bests fits the context for some ways are better than others. Erasmus departed from Cicero by advocating using the language of the literate and not the common language of the people.

One of Protestant's earliest precursors, Peter Ramus (1551-1572) saw philosophy as greater than rhetoric. He wanted to simplify a method of invention due to the abundance of materials. He attacked Aristotle, Cicero, and Quintilian, feeling they were confused and deluded with an over abundance of material. Ramus clearly defined and categorized the arts of grammar, rhetoric, and dialectic. He ruled out arguing the opposite

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side of things. He advocated that every subject had only one predicate. He offered certainty not probability, dialectic not rhetoric, persuasion by truth not by probable discourse. Therefore, true rhetoric was subordinate to dialectic. Rhetoric was clothing only (style and delivery) to the syllogism that was arranged as an unbroken chain of God's truths. This produced the notion that all knowledge can be reduced by a dichotomy. All truth was interconnected. All knowledge was fixed. If Nature was fixed an orderly, then so was knowledge, and so was society. Ramus reflected what became a Protestant mind-set. He rejected the classical and traditional. The scientific mind-set became supreme (Yarbrough, 1994).

The dialogues of Francois Fenelon (1651-1715) are sometimes called the first modern rhetoric. In the tradition of Plato's dialogues, Fenelon allowed his position on preaching to emerge dialectically through a conversation of characters. Much of the dialogue was an expression of opposition to Ramus and neo-scholasticism which restricted rhetoric to ornamental eloquence. Fenelon was interested in persuasive rhetoric and advocated a plain style. Consequently, he opposed the endless divisions of a sermon into logical outlines more influenced by experimental science than the sacred text. (Lischer, 1980).

Fenelon's Dialogue I discusses the preacher's skill to serve the hearer's intelligence and morals rather than call attention to the speaker's eloquence. Dialogue II developes the concepts that the sermon was to prove, to portray, to move by appealing to the hearer's reason, imagination, and sentiment. Eloquence consists not only of proof but also of arousing passion or persuasion. Persuasion was the primary function of rhetoric.

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Persuasion primarily occurred through images and concrete examples. Kennedy (1980) notes how Fenelon's admiration for Plato, Aristotle, and Augustine made him a neo-classical man. However, Fenelon's emphasis on substance, direct expression, and extemporaneous speaking, made him a modern precursor of the Enlightenment.

Enlightenment Homiletic

Francis Bacon (1561-1626) gave the world a reconstruction of human knowledge which required a recasting of the language of learning. Bacon's rhetoric was "to apply Reason to Imagination for the better moving of the will" (p. 629). Imagination functioned to act as an intermediary between the senses and reason, between the senses and the will, and between the reason and the will. Therefore, verbal techniques will relocate facts to stir the imagination and thereby the will to influence actions (Cogan, 1981). Bacon broke reason, imagination, and will into categories that would follow each other sequentially. To reverse the order would be false and illogical. Knowledge comes by direct observation and experience through scientific methods. He desired to clarify language. Language functioned only to transfer information. Knowledge was power. Mastery of science gave power. Bacon wanted to keep theology and philosophy separate. He argued that one could use reason to prove God but religion only comes by revelation. Philosophy could be proved by reason. Bacon became a leading scholar to use induction over deduction. By dwelling on the facts of nature through the process of induction and data collection, all theories were reformulated in order that language would match the data. Words "are symbols of notions" and must be derived from the facts and not from preconceived

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"axioms." He introduced hypothesis as opposed to syllogism. Syllogism was seen as a rhetorical device and no longer able to discover new knowledge. Scholasticism was rejected and the scientific method dominated. Rhetoric was reduced in its scope but not its utility for you need to transmit the knowledge you have. The emphasis on reason as the first order of business for Baconian preachers was readily seen.[10] Bacon did for philosophy what Newton had done for the science.

John Locke (1632-1704) followed the logical conclusions of Baconian thinking leading to the development of Common Sense Realism. Locke set out to fix language in one standardized form. He believed language to be logical, therefore positing a universal language. Words, for Locke, were only packages of ideas that needed to be tied to things and not other words. The word was a sign, a code, or an arbitrary sign. Words carried no meaning of themselves but only given meaning through social convention

Locke insisted that the claims of the Christian religion were neither according to nor contrary to reason but "above reason." Locke wrote in his Essay Concerning Human Understanding that faith "is the assent to any proposition, not thus made out by the deductions of reason; but upon the credit of the proposer, as coming from God, in some

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[10] Sutherland (1991) demonstrates the similarity between Augustine's view of rhetoric and the rhetoric of the Enlightenment. What appears at first glance to be an anti-rhetoric in both cases is actually a necessary approach due to the reforming nature of their tasks and times.

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extraordinary way of communication. This way of discovering truths to men we call revelation" (p. 326).

T. D. Bozeman (1977) describes Locke's methodology as a precursor to "Protestant biblicism" seen today in many fundamentalists. "Divine revelation is not disclosed a priori to the naked reason, but is contained in the Scripture" (p. 128). Locke's idea stated that no one has innate ideas or a priori knowledge but all begin with a blank slate. What is knowable comes by way of sensation and reflection. Subsequently, much of the preaching in the nineteenth century also reflected Locke's view of rhetoric:

> I confess, in discourses where we seek rather pleasure and delight than information and improvement, such ornaments as are borrowed from them can scarce pass for faults. But yet, if we would speak of things as they are, we must allow that all the art of rhetoric, besides order and clearness, all the artificial and figurative application of words eloquence hath invented, are for nothing else but to insinuate wrong ideas, ... thereby mislead the judgment. ... (p. 329).

The eighteenth century was characterized by intense intellectual fervor that revived the study of the classical texts. Primary proponents of rhetoric were George Campbell (1709-1796), Hugh Blair (1718-1800), and Richard Whately (1787-1863). They each advocated rhetoric as an effective tool in the defense and presentation of the gospel.

George Campbell viewed "sense, expression, and purpose" as natural for human understanding and acceptance. The use of words as signs, factual evidence, and testimony, as well as ideas on audience analysis and the speaker's sympathetic image were all developed by Campbell. Campbell believed the purpose of rhetoric was to inform the understanding, to delight the imagination, to move the passions, in order to persuade the

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will. Each of these categories corresponded to one of the psychological functions of the mind and was dependent upon the one preceding it in the list given. Campbell's method demonstrated his dependence upon Locke's splitting the person into psychological faculties. A sermon, likewise, should proceed from informing to delighting to moving and finally to persuading. A complete statement of the steps in the process would include: 1) The things said or done, the fact; 2) Knowledge by a witness of that fact; 3) A report made by the witness of the fact; 4) Testimony; confirmation of the report to make it credible; 5) Reliance on the testimony, or faith; 6) Emotional response to the thing said or done; and 7) Action produced by emotional motivation. A preaching of the facts methodology developed which emphasized explanation. Since evidence produces faith, the strength of the faith depended directly on the quality of the evidence. Movement of proofs and appeals led to sermons that persuaded by using reason to marshal the evidence for the argument that supported the testimony of Scripture. Therefore, the testimony must be clearly presented so that belief would occur. Only after the evidence and proofs were presented could the preacher encourage the audience by appealing to the emotions. The appeal to feelings was only proper after the audience was convinced by the facts. The rhetorical order of the distinct faculties in Campbell's model for discourse must be maintained to avoid the abuses so prevalent in revivalism (an exploitation of emotions)

Common Sense teachings dominated early American thought. The only meaningful counter to the Common Sense Realist would be found in the romanticism of Ralph Waldo Emerson and the like. Thomas Reid (originator of Scottish commonsense philosophy) kept the teachings of Bacon and Locke alive. John Witherspoon, an

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Edinburgh-trained minister, is credited as the first to bring Scottish Realism to America when he became president of the College of New Jersey in 1769. The increase in Realist's texts introduced in American colleges was seen throughout the early nineteenth century.

Bozeman (1987) argues that "Reid considered their entire philosophical program to be an enactment of the inductive plan of research set forth in Bacon's Novum Organum" (p. 7). Bozeman summarizes four principles of "Baconianism" refracted through the lens of Scottish Realism as: 1) a "spirited enthusiasm for natural sciences"; 2) a "scrupulous empiricism" built upon Realist's confidence in the senses; 3) deep suspicion of abstract concepts, hypotheses, imaginations, and speculation, and insistence upon an inductive accumulation of "facts"; and 4) a celebration of "Lord Bacon" as the founder of the inductive method (pp. 4-27).

Bozeman identifies the dependence Protestants maintained on deduction even in the midst of advocating inductive methodologies (p. 67). Bozeman's study of primitivism in To Live Ancient Lives discusses how deductive methods subsequently influenced the preaching of the Puritans and their dependence upon Peter Ramus. The irony of an Enlightenment mindset relying upon the mixing of rhetorical methods with Ramus has gone virtually unnoticed until recent times. The deductive and syllogistic methods of the Scholastics that were opposed by Bacon, Locke, and others, were now being reintroduced to the scientific inductive hermeneutic.

The Bible became a propositional source book similar to Ramist logic. The very scholastic methodology that was opposed became the new methodology in practice.

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Invention was the discovery of that which was already available in order to construct a logical discourse. The Bible provided the "places" for these propositional truths.

Bozeman notes that Ramist philosophy was not the controlling influence of Puritan preaching. However, since Puritans desired to promote a plain style of religious expression, they welcomed the Ramist's emphasis upon simplicity and accessibility of knowledge. Ramism provided a tool for organizing theology and became a "handmaiden for confident dogmatists." Ramism was not a method of inquiry but a method of organization of "facts" into larger patterns of truth. Logical procedures that classified and reduced large amounts of material helped preachers discern elements of biblical teaching and locate the results of their inquiry into easily communicable forms.

Even though content of sermons changed, the forms did not. Early American preachers crafted sermons according to the rules of classical rhetoric learned in British and European universities, for the most part, until the nineteenth century (Zink-Sawyer, 1997). "The sermons followed the structure of logic prevalent within the colonial academic curriculum, developing text, exposition, and application through countless points and subpoints" (Zink-Sawyer, 1997, p. 345).

Cotton Mather's Manuductio ad Ministerium, written in 1726, was the first book on preaching written by an American. He primarily concerned himself with foundational matters needed to prepare preachers for their task. Scholarship influenced by a wide variety of disciplines was emphasized. Often preachers relied on a rationalistic method of understanding the text, explaining the text, and applying the text (Wardlaw, 1995).

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Style was given little consideration except for John Witherspoon's Lectures on Eloquence. Preachers primarily concerned themselves with elaborate biblical exposition that unfolded in an extended series of divisions and subdivisions. Romanticism influenced homiletics by stirring new concerns for imagination and feeling. Communication of the truth became a concern. Witherspoon only devoted two pages to delivery but renewed emphasis on written style. Witherspoon relied on Cicero and openly embraced classical rhetoric. Massa (1995) notes how nineteenth century seminaries established by leading Protestant denominations depended heavily on rhetoricians studying in the original languages Aristotle, Plato, Horace, Demosthenes, Cicero, and Quintilian, while also exploring Campbell, Blair, and Whately (Wardlaw, 1995).

Zink-Sawyer (1997) traces the development of listener-oriented preaching during the Great Awakening (beginning in 1726) noting how various preachers (Whitefield, Edwards, Tennent, and other eighteenth-century "New Lights") took into account style as well as content when delivering the message. The Puritan standards that once dominated no longer held sway in an ever changing pluralistic society.

A growing concern to connect with people developed in the mid-nineteenth century. Capturing the attention of the hearer became a primary concern of many homiletical texts. Great lengths were taken to demonstrate the ways language, voice, and gestures could be used. Scholastic methods were being replaced by a more natural style centered on a single thought (Wardlaw, 1995). Preachers like Finney began to emphasize conversion causing them to preach in a manner that would move the listeners. Therefore,

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a more practical, direct, and conversational approach developed (Zink-Sawyer, 1997). The desire not to be boring brought about an increase use of illustrations.

By the end of the century, however, separate departments of speech or rhetoric were developed independent of homiletical preparation. A split occurred between those who emphasized rhetoric in homiletical instruction and were primarily academicians (e.g., John Broadus), and those who emphasized homiletics as a theological discipline and were primarily parish pastors (e.g., Henry Ward Beecher and Phillips Brooks). For the latter, human experience and daily concerns of people were prominent.

Zink-Sawyer (1997) describes how non-mainstream preaching of women and African Americans during the nineteenth century also fostered a listener-oriented homiletic that pre-dates the New Homiletic by a century. Humor, narrative, and real life issues brought many of these preachers to national prominence even though they were denied formal theological education and standing. Women and African American preachers rejected much of the scholasticism and oppressive orthodoxy that characterized traditional American Protestant churches.

By the twentieth century, there was a cry from the pew requiring preachers to be more attuned to social concerns and issues. Preachers turned to the philosophy and psychology of men like Dewey, Freud, and Jung. Preachers began to teach preaching as an event that occurred between biblical theology and psychological-sociological aspects of human existence (Massa, 1995). The Social Gospel of Rauschenbusch addressed the social problems of society. Revivalists (e.g., Dwight L. Moody and Billy Sunday) emphasized personal salvation to be the goal of social witness. But the latter two groups

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shared a common concern for style that spoke in the language and needs of people (Zink-Sawyer, 1997). Need oriented preaching reached its pinnacle in the sermons of Harry Emerson Fosdick.

While the first three decades of the twentieth century saw the preacher turning to sources other than the Bible, by mid-century, another course change occurred. Karl Barth's emphasis on theology in the late 1920's impacted preaching considerably. Combining the results of critical biblical scholarship with a reaction against nineteenth-century liberalism led homiliticians to reassert the Scriptures as the primary voice of God. The metaphor of the preacher being the "mouthpiece" of God dominated (Wardlaw, 1995). Barth, although at times sensitive to context of preaching, namely, the audience, he believed strongly that the Bible be the primary source of the sermon (Zink-Sawyer, 1997). The biblical theology movement and its later manifestation in mid-century neo-orthodoxy and fundamentalism dominated mainstream American Protestant preaching.

New emphasis by C. H. Dodd (1960) on early Christian preaching renewed the idea of the proclamation of gospel as the central theme of homiletics. This renewal on hope and God's eternal kingdom in the eschaton nurtured a nation through the depression and two world wars.

The New Homiletic

Nelson (1988) demonstrates how the post-New Testament era in homiletics patterns itself after the rhetoric of Aristotle. He summarizes much of the literature,

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concluding that the deductive method dominated the pulpit until recent years (p. 77). Wardlaw (1983) agrees:

> Recent theological changes have made it possible to see how preaching since the second century has been clothed mostly in prosaic dress. ... Church Fathers from Origen to Chrysostom, while endued with the mind of Christ, exegeted and preached with the mind of Plato and Aristotle. ... The Fathers preached ... with a rhetoric that Greeks over the centuries had developed into a science of persuasion. (pp. 11-12)

Murphy (1974) analyzes Christian preaching differently than many biblical literary critics. Murphy is more aligned with Augustine's understanding of how the writers of the Bible employed the techniques of classical rhetoric and not narrative.

Nelson (pp. 19-23) surveys the most popular homiletic texts beginning with John Broadus in 1870. He finds the dominant method advocated by these texts is clearly the deductive method with the one exception of J. Fort Newton.[11] Kinneavy (p. 326) notes Broadus' dependence upon classical rhetoric and Whately. Broadus perpetuated the durable misconception that homiletics is merely a branch of rhetoric. Ramus' restriction of rhetoric to style and delivery was perpetuated in Broadus' classic text thus prolonging

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[11]Other exceptions are: Davis (1924), Randolph (1969). Davis (1958) sorted out the general categories of sermons from the standpoint of functional forms and organic shapes. The fifth (and last) of the organic types of sermon falls under the classification of "A Story Told." He believed that not more than 10 percent of sermons being preached in the middle and late 1950s could be listed in this category.

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the separation of homiletics from biblical studies, theology, and liturgics. Others who used the classical rhetoric in the nineteenth century were Phillips Brooks and Ronald Sleeth.

Over the centuries, few works emphasized biblical rhetoric. Rhetorical criticism for biblical studies did not develop until Amos Wilder (who emphasized New Testament studies) and James Muilenberg (who emphasized Old Testament studies). Wilder (1964) argued that form and content cannot be separated from each other, yet he observed that the history of biblical study and preaching has been primarily a history of the divorce of form from content (pp. 9-47). Wilder pointed to the homiletic possibilities inherent in the findings of Form Criticism:

> The character of the early Christian speech-forms should have much to say to us with regard to our understanding of Christianity and its communication today. ... We can learn much from our observations as to the appropriate strategies and vehicles of Christian speech and then adapt them to our situation. (pp. 11-12)

Muilenberg (1969) challenged scholars (in the 1968 Society of Biblical Literature presidential address) to move beyond form criticism by noting the aesthetic dimensions of literary style and structural patterns. He labeled this new discipline for biblical studies "rhetorical criticism." Subsequently, many articles and books came forth exploring stylistic and poetic dimensions of biblical literature.

Randolph (1969) was one of the first to apply Wilder's literary emphasis to homiletics by calling for a renewal in preaching and articulating several concerns. He argued that the "intentionality" of the text and biblical forms should influence sermon design (pp. 128-132). Craddock's work popularized these thoughts opening the

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floodgates of a "new homiletic." He stated, "The time has arrived for critical review of sermon form as well as content" (p. 153). Keck (1978) articulated the new emphasis in his often quoted statement, "preaching is biblical when it imparts a Bible-shaped word in a Bible-like way" (p. 106).

Buttrick (1987) likewise warns, "stock sermon designs . . . may not be appropriate to forms of biblical thought" (p. 366). 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." Buttrick (1981) analyzes these approaches describing them as "homiletic systems . . . what might be called a 'method of distillation' by which passages are reduced to single propositional 'truths.'" He suggests (p. 50) a different tactic: "let us propose questions which a preacher might ask of a passage, questions which may yield different results and which may indirectly suggest a different way of 'biblical preaching.'" Should not biblical form and function influence the form and function of the sermon? At a minimum, the variety of biblical forms should engender greater variety of sermonic forms. Greidanus (1988) expresses a similar concern for the sermon: "In reshaping the form of the text, it may unintentionally distort the message of the text" (p. 147). Craddock (1971) is even bolder, saying, "The separation of form and content is fatal for preaching, for it fails to recognize the theology implicit in the method of communication" (p. 128).

Craddock's "inductive" approach emerged in the 1980s as a reaction to the monological character of traditional preaching. Craddock asserted that dialogical preaching has greater power. Although previous attempts at a dialogical methodology had

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preceded Craddock, preaching still remained authoritarian in many respects. A decade passed before Craddock's emphasis gained momentum. In time, subsequent authors brought forth a host of texts advancing the cause of inductive preaching, dialogical preaching, and narrative preaching stating that the literary form of the text should have an influence on preaching strategies.[12] It was a call for "Biblical Preaching."

Texts began to appear that proposed a process of sermon development sensitive to the literary genre of the text. These new trends called for biblical preaching based on the "relatively simple idea that the literary form and dynamics of a biblical text can and should be important factors in the preacher's navigation of the distance between text and sermon" (Long, 1988, p. 11). Wardlaw (1995) lists the following as key areas of study in the New Homiletic: narrative, imagination, dialogue, preaching as social-act, poetics, phenomenology, and more. Many works in the past decade have explored these themes.

Reed, Fleer, and Bullock (1995) propose that the creation of an experience in which speaker and audience participate together is the central element that unifies the paradigm shift in homiletic method. Preachers of the New Homiletic all desire to propose an affective stylistics in order to create an experience during the preaching event.

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[12]A small sampling of the more popular texts include: Achtemeier (1980; 1984; 1989), Bruggemann (1989), Buechner (1977), Craddock (1978), Gonzalez and Gonzalez (1980), Gowan (1980), Eslinger (1994), Long (1988; 1989), Loscalzo (1992), Lowry (1980; 1985; 1989), Nichols (1987), O'Day and Long (1993), Smith (1989), Steimle (1980), Thompson (1981), Troeger (1990), Wilson (1988).

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Metaphor and image became primary thus overshadowing content. For example, Long (1989) speaks about regenerating the impact of the biblical text so that the ancient Word of God lives again in a new setting. Mitchell (1990) describes Black preaching as a vicarious reinterpretation or re-appropriation of the text for the present audience. The whole emphasis on narrative preaching is rooted in the assumption that identity is primarily a narrative identity thus providing the primary set of signs and symbols that give rise to the meaning of existence.

Reed, Fleer, and Bullock (1995) offer a reversal of Bacon's formulation of the function of rhetoric by stating rhetoric is reaching the will through imagination and not by reason. Therefore, they conclude the dramatic difference in the New Homiletic is the elevated concern of experience created by narrative and imagination over rational argument.

Although recent homiletical thought has been influenced by the renewal of the study of biblical literature, rhetoricians still influence both hermeneutics and homiletics in profound ways. Contemporary homileticians are focusing more and more on rhetorical studies at the same time that rhetoric itself is expanding into arenas of audience analysis, linguistic, gender-based communication, cultural biases in communication, as well as the more traditional purviews of speech studies (Loscalzo, 1995).

Modern students of homiletics need to be conversant with Walter Ong, M. M. Bakhtin, I. A. Richards, Kenneth Burke, Richard Weaver, Chaim Perelman, S. Thulmin,

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Foucault, Saussure, and Derrida.[13] For example, Mikhail Mikhailovich Bakhtin underscores the open-ended and dialogical quality of preaching. Dialogue is an open-ended encounter engaged by the preacher and every listener. The preaching event, therefore, is not a closed event nor will it find closure when the "Amen" is spoken. The listener is a contributor to the process with God as a co-creator in the ongoing work of God. Therefore, preaching is both formed and forming throughout the communication event and the isolated authoritarian approaches of the past are undermined.

Furthermore, an understanding of Nietzsche and Foucault help to reconstruct the nature of the paradigm shift in homiletics. They reject the separation of reality from language about reality thus undermining the foundation of metaphysics (Poloukas, 1984). Therefore, philosophy cannot be divorced from language in which it is expressed because philosophy is rhetorical. Consequently, history and literature can only be seen through the lens of the present theories and methodologies. Postmodernism no longer pretends there is anything like a final, objective, or impersonal reading of reality but only an ever shifting perspective from the present.

The awareness of the diversity in American society has come from many new educational, sociological, psychological, and epistemological theories that have emphasized how individuals think, hear, and learn. The voices of previously disenfranchised groups such as women and African Americans have contributed greatly to

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[13] See Loscalzo (1992) as an example of a homiletical textbook indebted to Kenneth Burke, or Wilson (1995) who quotes from I. A. Richards.

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the recent homiletical discussions. As Zink-Sawyer (1997) states, "Perspectives representing the broad range of gender, racial, ethnic, and socioeconomic communities within the church of Jesus Christ can only make our preaching more sensitive and more faithful" (p. 352).

The New Homiletic is a direct result of a shift in paradigm in American culture. A shift to the postmodern perspective. Postmodernism provides an inclusive name for the cultural conditions of a post-industrial society in which truth is no longer capitalized and is highly suspect. Postmodernism suggests that reality does not have a fixed character but is the outcome of inquiry constantly under construction. As inquiry shifts perspectives, so will the nature of the real. Those involved in different disciplines are providing different avenues of inquiry producing different realities. Many today are highly skeptical of the desirability of seeking closure, certainty, or control in regard to epistemological matters. Preaching styles that served the needs of the Enlightenment are incommensurable for the emerging paradigm. For example, as Hughes (1996) describes the intellectual paradigm shift among Churches of Christ, he successfully explains how the new paradigm addresses the current crisis in American culture, while simultaneously explains why the prior traditions became sterile.

The shape of the New Homiletic represents a radical shift away from rationalistic and propositional logics of argumentation as the bases of sermon invention and arrangement. Central to the New Homiletic is creating an affective experience for the audience (Reid, 1995; Reed, Fleer, and Bullock, 1995). The new paradigm in many respects is a recovery of a premodern Sophistic paradigm (Poloukas, 1983, 1984), which

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tends to be more concerned with the effect of a speaker or writer on the audience than on the content or meaning of what was communicated.

The paradigm shift in homiletics followed the hermeneutical shift that occurred in biblical scholarship. Wilder's literary emphasis noted above was only one factor. Many rhetorical approaches surfaced including structuralism, redaction criticism, reader-response criticism, deconstruction, and phenomenological approaches. With the erosion of rationalistic assumptions, assumptions about how language functions changed. Ricoeur spoke about how language functioned in consciousness. Fuchs and Ebeling, who introduced the New Hermeneutic, spoke of "language event" and performance. Aesthetic approaches reaffirmed the role of imagination. Interpretation sought polyvalent meanings. Doors were open to liberation and feminist theologies. The revolution of a New Homiletic in many respects was a natural response to these wider paradigm shifts.

Rhetoric and homiletics has interrelated over the centuries. Philosophical changes do not appear over night. Transitions between one period of time to another are hazy and imprecise. Although it is rightly said that all paradigms are in constant flux, major shifts described above are especially turbulent. Preaching within Churches of Christ is a progeny of these various philosophical influences. As a postmodern world emerges, Churches of Christ are pulled in new directions. The postmodern shift now underway is effecting the preaching in Churches of Christ. Chapter four examines more acutely the turn from an Enlightenment homiletic within Churches of Christ to various postmodern homiletics.

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CHAPTER IV

REVIEW OF THE LITERATURE: PART II

History of Preaching in the Restoration Movement:

Baconian Influences On Preaching

In this chapter, I examine the historical development of homiletics within Churches of Christ highlighting the paradigm tensions existing between an Enlightenment homiletic maintained by teachers in non-accredited institutions and a postmodern homiletic advocated by teachers at accredited schools. The philosophical differences between these discourse communities are assumed during the interpretive analysis in chapter five.

As noted in chapter one, Churches of Christ comprise the largest denomination stemming from the American Restoration Movement. The Restoration Movement sought to restore New Testament Christianity by returning to the Bible as the only source of truth. The Bible became a text book that any individual could read and interpret without the aid of clergy or creed and thereby discover the basic facts of doctrine. The inductive method advocated by Enlightenment science advocated the examination of every thought in Scripture as individual propositions that could become the basic building blocks for a system of faith. Once doctrines are induced in this fashion, they were then preached in a deductive manner. In other words, deductive preaching begins with the conclusion of the argument and delineates the supporting evidence.

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Throughout much church history, preaching generally followed a deductive form. As noted in chapter three, Nelson (1986) demonstrates how the post-New Testament era in homiletics patterns itself after the rhetoric of Aristotle. He summarizes much of the literature, concluding that the deductive method dominated the pulpit until recent years.

Even though the biblical texts represent a wide variety of literary genres, most sermons forced the text into a limited number of forms. Preaching spoke about texts rather than letting those texts say things their way (Wardlaw, 1983). Eslinger (1987) argues that the difficulty with a thematic-deductive approach to the sermon is that "the form of the text is abandoned for a deductive model presumed to be normative apart from the form and function of the text" (p. 109). Craddock (1971) states:

> Why should the multitude of forms and moods within biblical literature and the multitude of needs in the congregation be brought together in one unvarying mold, and that copied from Greek rhetoricians of centuries ago? ... Even if the adoption of Greek rhetorical forms 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. (pp. 143-44, 153)

Recently, the writers on New Homiletic have proposed a process of sermon development sensitive to the literary genre of the text. This new trend calls for biblical preaching based on the relatively simple idea that the literary form and dynamics of a biblical text can and should be important factors in the preacher's navigation of the distance between text and sermon. Furthermore, that the experience of the audience takes precedence over content in this postmodern society. Some Christian denominations have

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been reluctant to follow this line of thought. One common factor for some of these denominations involves their connection to a Baconian methodology.

A deductive rhetoric in a religious heritage that is strongly rooted in a Baconian inductive methodology appears to be contradictory. Why is there a prolepsis in homiletics among several denominations that are philosophically connected to Bacon's methods of inquiry? This chapter explores the incongruity between the homiletical practice of a religious movement that claims a strong Baconian philosophy.

Churches of Christ: A Case Study in Deductive Reasoning

Hughes (1996) defines Baconianism as an eighteenth-century philosophical perspective based upon the assumption that human beings, by exercising their common sense, can know reality precisely as it is, with full confidence in the accuracy of the knowledge. In antebellum America, many Christians embraced the Baconian perspective, insisting that the scientific method could unlock even biblical truths with scientific precision. Churches of Christ are philosophically dependent upon Baconian rationalism and empiricism, Lockean epistemology, and Scottish Common Sense Realism.

The history of the Restoration Movement[14] has been carefully chronicled over the years (Allen & Hughes, 1988; West, 1974; Garrett, 1981; Garrison & DeGroot, 1948;

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[14]The Restoration Movement consists of three primary branches today, namely, Disciples of Christ, Christian Church, and Churches of Christ. This paper is presented from the more conservative perspective of the Churches of Christ.

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Hughes, 1996). The Restoration Movement is an attempt to restore or recreate primitive Christianity within society. Primitivism seeks to model the contemporary church upon the "ancient gospel" by restoring the "ancient order" described in the New Testament. The New Testament becomes a pattern, a constitution, a blueprint in order to reproduce the behavior and practices of the earliest Christians.

Dudrey (1988) comments, "It is said that the movement started with Thomas Campbell's Declaration and Address (1809), which laid its philosophical basis, but it may be said almost as truly that its real basis was set down by John Locke's Letter Concerning Toleration (1689), which contains the essentials of the Restorationists' platform" (p. 21). Alexander Campbell credited Locke with creating the civil and religious liberty in America that made the Restoration Movement possible (Noll, 1980).[15]

Yet, it may better be said that Francis Bacon, more so than Locke, influenced the Restoration leaders. Their love affair with Bacon is best illustrated by the opening of Bacon College in 1836, five years before Alexander Campbell opened Bethany College. Walter Scott served as the first president. Ware (1932) records the inaugural address.

> Our institution has been denominated 'Bacon College,' in honor of Sir Francis Bacon, that illustrious reformer who contributed so much, by means of his 'Inductive Philosophy' to dispel the mystic science of Aristotle and his followers, to wrest from them the scepter which, for some

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[15] Timothy Dwight, Thomas Jefferson, Samuel Miller, Charles Hodge, and Charles Finney among others owe their philosophical heritage to John Locke. Locke's views of individual rights and freedoms is explored more fully in Moore (1978).

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> two thousand years, they had swayed over the human mind and to dispel the gloom of ignorance and superstition which prevailed almost universally during the 'Middle Ages.' (p. 287)

The Restoration Movement's dependence upon Bacon is strongly connected to the Campbells. Thomas Campbell and his son Alexander studied at Glasgow University. Common Sense teachings dominated during this time. The teachings of Francis Bacon and John Locke were made widely known through the teachings of Thomas Reid and Dugald Stewart. Reid retired from his professorship at Glasgow only a year before Thomas Campbell entered as a student. Reid and Stewart's successors still actively taught at Glasgow and Edinburgh during Alexander Campbell's student days (Garrison & DeGroot, 1948).

M. Casey (1989) demonstrates Campbell's dependence on George Jardine, a friend and student of Thomas Reid. While Campbell was a student at Glasgow he kept careful class notes of Jardine's lectures. Casey traces Campbell's dependence on Reid's and Jardine's rejection of the syllogism as a means of reasoning. The syllogism was cited in these class notes as the source of necessary inference. Campbell saw syllogism as the methods of the Protestants.[16] Reid corrected the flaws in Locke's philosophy that led to skepticism, idealism, or materialism (Pearson, 1977; Noll, 1980). The Campbells

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[16]The term "Protestant" is consistently rejected by the early Restoration Movement. The followers of Campbell's reforms considered themselves, "Just Christians." They openly advocated they were neither Protestant, Catholic, nor Jew.

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eclectically used the writings of Locke and Bacon to compile their own interpretations and philosophical agendas (M. Casey, Part Two, 1989).[17]

Alexander Campbell followed Locke's insistence that the claims of the Christian religion are neither according nor contrary to reason but "above reason" (Pearson, 1977). Locke wrote in his Essay Concerning Human Understanding that faith

> is the assent to any proposition, not thus made out by the deductions of reason; but upon the credit of the proposer, as coming from God, in some extraordinary way of communication. This way of discovering truths to men we call revelation.[18] (p. 326)

Campbell's view agrees with what T. D. Bozeman (1977) describes as "Protestant biblicism:" "Divine revelation is not disclosed a priori to the naked reason, but is contained in the Scripture" (p. 128). Campbell agreed with Locke's idea that no one has innate ideas or a priori knowledge but all begin with a blank slate. What is knowable comes by way of sensation and reflection (Eames, 1966).

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[17]M. Casey, "Part Two" 193. Olbricht (1968) discusses the debate that takes place between Restoration scholars who generally agree that Campbell's psychology comes from Locke while his metaphysics comes from Reid. Olbricht disagrees stating that in those matters in which Campbell's ideas are distinctive, they are those of Locke almost every time.

[18] Locke's understanding of the relationship between faith and reason is developed by Snyder (1986).

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John Witherspoon, an Edinburgh-trained minister, is credited as the first to bring Scottish Realism to America when he became president of the College of New Jersey in 1769 (Allen, 1986). The increase in Realists' texts introduced in American colleges is seen throughout the early nineteenth century (Hicks, 1992). However, both the Campbells moved to America directly from Ireland and no connection between their understandings of Reid and Stewart and the American experience can be established. Nevertheless, America was primed to respond to their preaching.

Bozeman (1977) argues that "both Reid and Stewart considered their entire philosophical program to be an enactment of the inductive plan of research set forth in Bacon's Novum Organum" (p. 7). Bozeman summarizes four principles of "Baconianism" refracted through the lens of Scottish Realism as: 1) a "spirited enthusiasm for natural sciences"; 2) a "scrupulous empiricism" built upon Realist's confidence in the senses; 3) deep suspicion of abstract concepts, hypotheses, imaginations, and speculation, and insistence upon an inductive accumulation of "facts"; and 4) a celebration of "Lord Bacon" as the founder of the inductive method (pp. 4-21).

The Campbells applied the empirical method they learned from the Scottish philosophers to biblical exposition. The empirical method presumes that epistemological and ethical sense are common to all sensible people. By using the Common Sense method to examine the Bible, any student of the Word is endowed with the ability to arrive at "objective," "unprejudiced," and "factual" results. Thomas Campbell (1809) writes,

> The New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular

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> duties of its members, as the Old Testament was for the worship of the Old Testament Church, and the particular duties of its members. (p. 44)

He describes the New Testament "as the original pattern laid down" and urges "a complete conformity to the apostolic Church" (p. 34). By viewing the Bible as a source book of facts, any reasoning person could understood Christianity as a logical system. Therefore, the Bible is seen as a constitution, a blueprint, and a pattern for the Church.[19] When Christians follow the pattern for the Church found in the New Testament, then the first century Church can be restored today.

Locke desired to reduce religion to its essentials upon which all reasonable persons could agree. Locke hoped that Christians could learn to tolerate one another if they all agreed on the essentials. Allen and Hughes (1988) comment on the Declaration and Address noting that Campbell "identified the essentials of the Christian faith as consisting of whatever God commanded, 'either in express terms or by approved precedent'" (p. 82). The addition of biblical examples determined to be "approved precedents" require human judgment and logical methods that all Christians could not agree thereby proving to be a costly addition to Locke's position. Consequently, the Restoration Movement has been

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[19]Such terms as "blueprint," "pattern," and "constitution" are used throughout Restoration history to describe the Bible. However, the metaphor does not properly convey Bacon's idea of reading the Bible as one would read Nature. A blueprint or map are not "facts," but an interpretation of the "facts."

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plagued with divisions due to the lack of toleration with those who logically deduce other conclusions.

Marsden (1980) notes how "Baconians" conceived God's truth to be a single unified order. Alexander Campbell understood all systems as having an "archetype" or general pattern. He used his knowledge of Bacon, Locke, Reid, and Stewart to put together a "Christian System" or a pattern of New Testament Christianity (Eames, 1966). He believed the Scriptures possessed in themselves an absolute and necessary power to make themselves understood. In his Christian System, clarity of Scripture is emphasized (Campbell, 1912). He notes how God has given people the "natural faculties adequate for the task and a book capable of ready interpretation."[20]

Allen (1986) quotes Alexander Campbell demonstrating how he applied Bacon's theories of inductive reasoning for science to a method to study Scripture:

> Accepting Bacon's definition of a "fact" as "something said" or "something done," he asserted: "The Bible is a book of facts, not of opinions, theories, abstract generalities, nor of verbal definitions. It is a book of awful fact, grand and sublime beyond description. ... The meaning of the Bible facts is the true biblical doctrine. ... History has, we say, to do with facts—and religion springs from them." In the same way that Bacon wanted to abolish the medieval scholastic theories of science and place science upon an inductive basis, so Campbell wanted to abolish the

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[20]Marsden (1980) traces the history of other Protestant groups who base their ideas on *Scritura Sola*, the perspicuity of Scripture, and the ability of every common person to readily interpret the Bible. Garrison and DeGroot (1948) quote from Daniel Defoe's Robinson Crusoe (1719) as an example of these views so dominate in this culture.

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> dogmatic creeds and systems of religion and place Christianity upon an inductive basis. (p. 70)

Campbell followed Bacon's practice of heaping fact upon fact—Scripture upon Scripture—until a generalization resulted (Eames, 1966). In the Owen-Campbell debate, Campbell cites five of Bacon's aphorisms to guide his discussion. Since the "idea is in the word and the word is in the idea," Campbell emphasized grammatical studies and knowledge of the original languages (Eames, 1966). Since ideas and words are inseparable, "the Word of God in the Bible is the Word of God expressed by God, that is, the Word of God in the Bible is the way in which God reveals Himself" (Eames, 1966). Empirical study of God's Word, therefore, is the only way to know God.

Campbell's view of Scripture led him and others to a propositional truth theory. On the one hand he was not a literalist. He discouraged reducing figures of speech to factual meanings. The literary differences in the various genres of the Bible were written with "specific intents, at specific times, with a specific kind of language" (Eames, 1966). On the other hand, when Campbell proposed his methodology and inaugurated his "Christian System," patternism tended to flatten the text. For example, in the Christian System under Campbell's seven rules of interpretation, rule six states the interpreter should ascertain the point to be illustrated in the symbol, type, parable, or allegory. Campbell's reductionism encouraged the preacher to ignore the form of a text while preaching deductive, propositional sermons. The Bible was seen as a collection of propositions that interpreters who followed Campbell would rearrange to fit their own homiletical forms and arguments.

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From the above principles, Campbell obviously used deductive reasoning. When the Scriptures are silent regarding any particular point, Campbell "infers" or "deduces" a truth from clear generic laws and authoritative examples (Dudrey, 1988). However, Campbell guarded against using these deductions in such a way that would divide Christians.

Dudrey concludes that Robert Richardson (Alexander Campbell's biographer) is the one who developed the doctrine of "necessary inference." Richardson states, "every proposition, then, for which there is not clear Scriptural evidence, is to be regarded as a matter of opinion; and every thing for which such evidence can be adduced, is a matter of faith—a fact or truth to be believed" (Dudrey, 1988). Richardson's concludes that deductions drawn from necessary inference are no longer opinions but binding doctrines intended by Scripture. The Campbells and John Locke would have opposed this development for they all advocated that inferences drawn from Scripture are matters of opinion and cannot be used as "tests of fellowship" (Dudrey, 1988; M. Casey, 1989).

Locke saw inferences as a legitimate act of the rational faculty. He reasoned that people will see connections between ideas in a set of propositions and will draw new propositions from ones already laid down as true. But he noted that inferences are limited for many people make mistakes, draw false relationships, or begin with false starting points. Therefore, Alexander Campbell asserted, only positive commands and approved examples could be used as doctrine, but not inferences (Casey, 1989). Although Campbell's methods would be extended by his followers to include necessary inference as binding, Campbell himself resisted this step (M. Casey, 1986).

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Perhaps the most developed implementation of Bacon's methodology is found in J. S. Lamar's Organon of Scripture. Lamar's connection to the Campbells is easily recognizable (Allen, 1986). Lamar attended Alexander Campbell's Bethany College in 1854 (Garrison & DeGroot, 1948). Campbell gave Lamar's book a favorable review (Allen, 1986).

Lamar (1860) invokes "Lord Bacon" as the author of his theological method, by which he expects to establish facts of Scripture as "objects of precise and certain knowledge" (p. 32). Theology needs to use the same method as science and establish the precise meaning of Scripture (pp. 187-91). Lamar proposes to demonstrate that "the Scriptures admit of being studied and expounded upon the principles of the inductive method; and that, when thus interpreted they speak to us in a voice as certain and unmistakable as the language of nature heard in the experiments and observations of science" (p. 176). When Christians give up theories and creeds and accept "Scriptural facts," then unity among Christians will occur and the Church will be restored to its primitive purity (pp. 26, 32). Locke opposed a complete restoration of primitive Christianity in all its details believing such a move is inherently divisive (Allen & Hughes, 1988).

Lamar asserts he is not discovering a new method nor remodeling an old method but adopting a method used in science and applying it to Scripture (p. iii). He explains that much of the division in the religious world is the failure to settle on the right method of inquiry (p. iv). He offers four possible reasons why there are different interpretations among the Protestants, namely, 1) those who profess to draw their conclusions from the

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Bible are dishonest; or 2) the Bible itself is unintelligible; or 3) it teaches the contradictions which are professedly drawn from it; or 4) it is not interpreted according to the right method (pp. 28-29).

Due to the uncertainty of biblical interpretations of other Protestant groups, Lamar proposes a method to supply the Church with the proper "materials or individual facts of revelation" to put together a blueprint and build "the great temple of truth" (pp. 39-43). Lamar labels the other Protestant methods as either "mystic" or "dogmatic" (pp. 48, 56, 81). The mystic method "professes to see more in natural and revealed phenomena than is cognizable by common sense." Dogmatic methods are similar to Scholasticism of the Middle Ages "with its fondness for the subtleties of the Aristotelian logic and metaphysics." He attacks Scholasticism as an "abuse of that which in itself is good—the art of reasoning" (p. 117). Although Luther opposed Scholasticism, Melancthon revived it again. It was not until "Lord Bacon" that the Scholastic influence can now be curtailed (p. 131). Lamar associates the errors in Protestant methodologies to the "idola" of Bacon's Novum Organum (p. 200).

Lamar denounces the dogmatic methods saying,

> Let it be observed, then, that in so far as the rules and articles of faith which we now have under review claim to have scriptural warrant, they rest not upon the express words of the Bible, taken in their connection, but upon inferences and deductions from them. From premises often hastily adopted, and from texts often disjointed and misplaced, certain logical conclusions are drawn, and these conclusions are made fundamental, and are built upon as scriptural truth. They become the constitutional and elementary principles of the system, and, as the system is supposed to be pure Christianity, they are regarded as the cardinal principles of that system, and consequently the standards of all subsequent interpretation. (p. 139)

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He also denounces the dogmatics for not practicing the "right of private judgment" possessed by every individual who comes to read the Scriptures (pp. 140-143). He sarcastically concludes,

> Here is the contrast: theoretically, "the Bible is the sole rule of faith,"—practically, "each church has certain standards" besides the Bible; theoretically, it is "the right of every one to judge of that rule,"—practically, every one "is expected to adhere" to some one of these "standards." (p. 144)

Who can separate Lamar's method from that of the dogmatics? Lamar reduces Scripture to one single point— "are these the facts?" (pp. 174-75). The same mind (God) gave people the "Book of Nature" and the "Book of Revelation" (pp. 187, 189). Both books record the facts. The Bible records the spiritual facts—the "phenomena of spiritual facts" (p. 192). These spiritual facts are verified by trusted witnesses (p. 193). When the interpreter investigates these facts, s/he must suspend as premature any preconceived notion of what might or what ought to be the order of God's system on any proposed case (p. 203). Therefore, Scriptures will yield God's will when the interpreter uses "sober judgment" and "common sense" just as would be used with other "literal texts" for all doctrinal truth is taught in "literal and plain language" (pp. 101, 105).

Lamar advocates that the Bible is clear and easily understood by all (pp. 85, 105, 107). Due to the nature of the canon, the Bible is the only rule of religious faith and practice. The finality of the canon excludes all other canons, traditions, and philosophies (p. 132). The Bible does not contradict itself and all the facts contained within its pages

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remain in harmony with one another for the Bible is its own interpreter (p. 106). Since the Bible is a source book for facts, the interpreter collects the materials, classifies the evidence, and draws general conclusions (pp. 211, 216). Lamar allows for the use of deduction (p. 177). He states, "Deduction proceeds upon the principle, that the necessary consequences of a truth must themselves be true" (p. 266). Therefore, deductions "enlarge the borders of truth" by going beyond what is "expressly mentioned" (p. 269). Consequently, Lamar develops a closed system able to dispute someone who disagrees with the conclusions that are drawn from inductive study (p. 263). In this discussion, a system of doctrine is implied to be binding on others.

Lamar understands deduction (argument descending from the general whole to the particular parts) as a natural next step to induction (argument descending from the particular parts to the general whole). Lamar is convinced Bacon would have explained the necessity for a deductive rhetoric that explains inductive inquiry if only he would have finished his "Great Instauration" (pp. 180-181).

Bozeman (1977) notes how deduction was used by other Protestants during this time period:

> Deductive reasoning must assume the truth of the premises with which it begins; it is merely a drawing out of implications already contained in those premises. If deduction must begin with generalizations already formed, it cannot at the same time be a device for their formation. Induction, beginning with particular facts, refers then to general principles, or laws; these principles then become the premises for the additional procedure of deductive analysis. (p. 67)

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The similarities to Lamar are obvious. The use of the deduction by the Protestants that Lamar deplores as a dogmatic approach corresponds with the Baconian method of deduction he advocates as legitimate. Lamar's inconsistency has been carried along by several generations. Lamar deplored the deductive methods used by the Protestants and yet claimed that very method as the legitimate rhetoric of an inductive methodology. Those who followed Lamar's reasoning subsequently would reject the inductive methodologies of the New Homiletic.

Lamar continues with two useful purposes of deduction, namely, (1) to verify the conclusions or generalizations of induction and their inferred consequences; and (2) to conduct the interpreter to new truth embraced in those conclusions. "Thus we go up and down the ladder; from particulars to generals, and from generals to particulars" (p. 181). Therefore, deduction is given the same authoritative weight as induction: "Again, having risen to the general truth, and verified it, every legitimate conclusion from it is also true. Thus deduction multiplies the truths reached by the opposite process" (p. 182).

Bozeman (1977) notes Lamar's mistaken assumption that he was the first to apply Bacon's ideas to Scripture. Lamar had missed the mark by about three decades. Allen goes on to note how Lamar later saw the promise of Baconianism as "unfulfilled" and by 1901 was speaking of "intuition" and "inmost heart" (Allen, 1986). Lamar's hopes were not realized, for the very presuppositions and abuses of deductions practiced by the Protestants affected the Restoration Movement interpreters too.

Lamar's indictment of other methodologies plagues the Restoration Movement. Olbricht (1995) states,

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> In most of their theologizing, however, my impression is that spokespersons in the Churches of Christ reason from Scripture in a deductive manner, arguing from one premise or hypothesis to another so as to arrive at a conclusion. In this regard the approach is much like that of science which, in practice, moves deductively from one hypothesis to another, rather than in a Baconian inductive manner. (p. 22)

Lamar's words are not consistent with what he has advocated about deduction and serve as an indictment to "Baconians" everywhere.

With Christ understood as the lawgiver for the church, a propositional view of Scripture developed over time. If Christ gave the church a "blueprint" (the Bible), then Christians are to construct Christianity accordingly. When one disagrees, then the label "heretic" or "liberal" is readily applied. This sectarian heritage fosters a fondness for debates (i.e., polemics against heretics). Many of these arguments proceeded by simple explication of inferences understood to be arrived at by induction (Olbricht, 1995). However, induction that treats all statements of Scripture alike, pulling them together or taking them apart regardless of context, so that a system can be imposed where none was explicitly before, controverts the spirit of Bacon, Locke, Campbell, and eventually Lamar. One example of this distorted view of induction is what Olbricht (1995) describes as "taking grapes and making grape juice."

A concordance can be taken off the shelf and all the passages on one subject gathered as facts. These facts can be compressed into one or more propositions. These propositions may be presented deductively as a coherent whole (namely, topical preaching). Another preaching style, although methodologically sounder, shares the same capacity of abuse. Only one text may be chosen for inductive examination. The

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interpreter reaches generalizations as to the meaning and intent. These generalizations may then be presented deductively as expository sermons. Often the original form and function of the text are lost in this process for it has been molded to fit a homiletical shape devised by the preacher.

Dudrey (1986) traces the development of deductive uses in the Restoration Movement, concluding that as early as the second generation a "Restorations Scholasticism" evolved. He continues, "Just as the Protestant Reformation in the 17th century lost many of the very real advances reforming Christendom under the 16th century reformers due to the scholasticizing and calcifying of Protestant orthodoxy," so too has the Restoration Movement. By synthesizing, harmonizing, and systematizing Scripture into deductive and syllogistic logical canons, the Restoration Movement became "strict constructionists," "dogmatists," and upholders of "case law."

Dungan (n.d.) wrote his Hermeneutics shortly after Lamar, and is another example of a Restorationist who has no perceptible difference in methodology or conclusions. He demonstrates a strong faith in inspiration's finality, harmony, and clarity (pp. 15, 83, 184). Dungan seeks to find the God-given system or plan inherent in the biblical text (p. 82). From the facts reported by reliable witnesses, miracles, and prophecies the interpreter is to draw conclusions. These facts cannot be judged but only apprehended. Deductions come after properly inducing the truth (pp. 84-85). He warns the interpreter to be careful of convictions that already exist before the start of the empirical study (p. 87). However, Dungan thinks that by careful methods these presuppositions will either be confirmed or

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changed. He concludes that inference and approved precedents have legitimate roles to play in ascertaining facts and drawing conclusions (pp. 91, 95).

The influence of the interpreter's own cultural milieu upon his/her understanding of the biblical text cannot be escaped. Pre-understandings of the Bible will echo back to the interpreter (Bultmann, 1960). Different Protestant groups use the same inductive methods and arrive at various and often opposing doctrines. Pre-understandings of the text often determine the results of their investigations. Bacon opposed the a priori methods of the medieval Scholastics. The irony of Bacon's methods being used to create a new scholastic approach to the text should not be missed.[21]

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[21] Another example of Baconianism developing into a positivist scholasticism is given by Sailor (1988). Sailor (1988) demonstrates how dispensationalists apply "Baconianism" to their hermeneutical methods arriving at a literal and legalistic approach to Scripture that ignores the "language of ordinary discourse" (p. 75). Dispensationalists—convinced that they were only taking the hard facts of Scripture, carefully arranging and classifying them, and thereby finding the clear patterns which the Scriptures revealed—demonstrate their loyalty to Baconian methods (Marsden, 1980). In the effort to oppose what was considered extreme views of Scripture, many Evangelicals viewed virtually all Scripture the same regardless of its literary genre (Sailor, 1988). The tendency to insist that different genres, terms, and phrases could be treated as isolated units of precise language will inevitably lead to fanciful and strained interpretations.

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The scientific model of Bacon did not endure into the late nineteenth century, for those involved in the natural sciences realized these methods led to a mechanistic, static, antithetical, fixed, and dogmatic system that did not match reality. Noll (1980) credits agnostic and materialistic "Darwinists" as the ones who hindered conservative Christians in accepting newer approaches to science. He notes how this "common-sensical and literalistic approach to Scripture" ignores the Bible's many literary devices and "divinely inspired authors of Scripture who lived in a world that knew neither Newton nor the modern fashion of historical precision" (p. 621).

Churches of Christ: A Case Study in Deductive Preaching

M. Casey (Part One, 1989) demonstrates Campbell's dependence upon Erasmus and Zwingli for his primitivist ideals. The Restoration Movement became an ecclesiastical restoration or the restoring of the patterns of polity (Olbricht, 1995). Much of Campbell's grammatico-historical hermeneutics agrees with J. A. Ernesti and Moses Stuart. Allen and Hughes (1988),

> It is clear, then, that Campbell merged the restoration philosophy he had inherited from the Reformed and Puritan traditions with the Enlightenment approach he had inherited from the Age of Reason. The bonding of Puritan and Enlightenment thought would cause serious problems for Churches of Christ in years to come. (p. 82)

Although dispensationalists arrive at different conclusions than Restorationists, similar abuse in methodology exists between the two groups.

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As world views change, the allegiance Churches of Christ gave to Campbell's philosophical heritage proved to be inflexible. Their commitment to the idea that a right methodology leads to the only right answers caused Churches of Christ to become increasingly exclusionary. The possibilities that other competing paradigms have valuable contributions were rejected. Subsequently, when Churches of Christ experience paradigm shifts, often battle lines are drawn rather than communication lines.

It is easy to see why Campbell also followed the Puritan rejection of ornamental style and emphasized the power of the Word. Archibald McLean (1908) noted how a Judge Riddle had commented on Campbell's preaching and its effect saying there was "no appeal to passion, no effect at pathos, no figures of rhetoric; but a warm, kindling, heated, glowing, manly argument, silencing the will, captivating the judgment, and satisfying the reason" (p. 25).[22] Jorgenson (1984) affirms that deductive logic dominated Campbell's style clearly seen in the Owen-Campbell debate where Campbell openly advocated Bacon's methodology.

As noted above, Campbell did not see the Bible as a book of theology but a technical blueprint or scientific manual laying out in precise factual detail the outlines of both primitive theology and the primitive church (Hughes, 1996). Therefore, Campbell

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[22]R. Richardson (1897) gives a longer account of Campbell's preaching style noting that his eloquence and figures of speech all came from other parts of the Bible. Campbell would not lower himself to use everyday analogies for illustrations (pp. 581-584).

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advised preachers when discussing biblical things to employ biblical language to convey the evident meaning of the biblical facts. To do otherwise, he warned, would open the door to disputation and division over human opinions. He believed there was a greater need for the essential unity of Christians than the purity of speech.

The emphasis on reason as the first order of business for Campbell is readily seen. Bacon's rhetoric, primarily the "illustration of tradition," is "to apply Reason to Imagination for the better moving of the will" (p. 629). Imagination functions to act as an intermediary between the senses and reason, between the senses and the will, and between the reason and the will. Therefore, verbal techniques will relocate facts to stir the imagination and thereby the will to influence actions (Cogan, 1981).

Berryhill's dissertation notes the influence of George Campbell (no relation) on Alexander Campbell's preaching (Roberts, 1988). Alexander adopted George Campbell's view that "sense, expression, and purpose" are natural for human understanding and acceptance. The use of words as signs, factual evidence, and testimony, as well as ideas on audience analysis and the speaker's sympathetic image, all developed by George Campbell, became tools for Alexander Campbell. Berryhill (1980) identifies four purposes of eloquence that Alexander Campbell borrowed from George Campbell, namely, to inform the understanding, to delight the imagination, to move the passions, or to persuade the will. Each of these categories corresponds to one of the psychological functions of the mind and is dependent upon the one preceding it in the list given (G. Campbell is dependent upon Locke's splitting the person into psychological faculties). A sermon should proceed from informing to delighting to moving and finally to persuading:

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> A complete statement of the steps in the process would include the things said or done, the fact; knowledge by a witness of that fact; a report made by the witness of the fact; or testimony; confirmation of the report to make it credible; reliance on the testimony, or faith; emotional response to the thing said or done; action produced by emotional motivation. (pp. 114-15)

A "preaching of the facts" methodology developed which emphasized explanation: "Since evidence produces faith, the strength of the faith depends directly on the quality of the evidence" (p. 116). Movement of proofs and appeals led to sermons that persuaded by using reason to marshal the evidence for the argument that supported the testimony of Scripture. Therefore, the testimony must be clearly presented so that belief would occur. Only after the evidence and proofs were presented could the preacher encourage the audience by appealing to the emotions (p. 119). The appeal to feelings is only proper after the audience is convinced by the facts (p. 121). The rhetorical order of the distinct faculties in Campbell's model for discourse must be maintained to avoid the abuses so prevalent in revivalism. This emphasis led to a dominance of reason over feeling, expository lectures, and intensive Bible Study among the Disciples (p. 124).

Roberts (1988) cites M. Casey's dissertation which traces Alexander Campbell's move from George Campbell's inductivist approach to argumentation from Richard Whately's use of logic to create new beliefs and practices for churches. The use of inference in the Restoration Movement increased through 1830-1850, resulting in an unrecognized division by 1860 that manifested itself overtly shortly after the turn of the century.

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Bergeson's dissertation recognizes the themes of freedom, individualism, and simplicity so common on the frontier which made it ready for Campbell's message (Roberts, 1988). Campbell preached a "rhetoric of defense" to support his views on revealed religion, and a "rhetoric of attack" in strong opposition to ecclesiasticism found in Europe. Being anti-continental played well in a Jacksonian world.

Hicks (1992) discusses one of Alexander Campbell's contemporaries, Walter Scott. Scott was one of the leading evangelists who preached in the initial stages of the Restoration Movement. Scott presented rational evidences from the Bible and asked the audience to make decisions purely on the biblical evidence. A proper understanding of the Bible would lead to a proper response because: "Once the truth was discovered it became the responsibility of the preacher to logically present the message and its attendant duty for the individual to either accept or reject" (p. 216). Biblical interpreters discovered the pattern found in Scripture. Biblical preachers presented the pattern to the open minds of people. The success of such preaching is seen in the rapid growth of the Restoration Movement.

The Restoration Movement is one example of homiletics not keeping pace with the developments in other religious disciplines. The irony that a Baconian methodology for the study of Scripture would be employed to build a scholastic homiletic may seem incomprehensible but became so commonplace that it cannot be ignored. Today, however, the scholastic anachronism found in homiletics among graduate schools is slowly being reconciled with biblical studies and theology. A paradigm shift is taking place. But

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preacher training schools have primarily resisted philosophical and hermeneutical reevaluation.

The above analysis highlighted the philosophical and rhetorical developments within the Restoration Movement. Hughes (1996) describes this paradigm shift along socio-economic lines. Older more traditional churches associated with poorer classes, agrarian rural culture, and lower educational achievement have consistently throughout the last two hundred years opposed the modernistic and progressive tendencies among urban churches that reflected changes in American society as a whole. Some churches cross the tracks to mainstream social acceptability thus shedding the garb of their Enlightenment heritage. Other churches maintain their fidelity to both the lifestyle and thinking of their parentage. Educated preachers are ridiculed for their fancy clothes, educated words, and high life style.

Hughes (1996) demonstrates that throughout the two hundred year history of Churches of Christ, many of the changes were social, economic, and political in nature. As the mainstream of Churches of Christ came to mirror the landscape of mainstream American culture, conservatives grew in their resistance. Mainstream churches underwent significant acculturation being driven by many of the social agendas of the day. The shift that was taking place in the larger culture discredited the Enlightenment notion that the application of reason would somehow solve all the world's problems and usher in a golden age. The Jacksonian era had ended. Belief in Manifest Destiny was gone. Americans generally turned away from unquestioned faith in scientific objectivity and sought out instead the subjective dimensions of human life. As America shifted to a postmodern and

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pluralistic perspective, so also, mainstream Churches of Christ changed. People found the traditional concerns of the Churches of Christ inadequate and irrelevant to the world in which they lived. They seriously questioned every aspect of their tradition from the Baconian hermeneutic to the way church leaders formulated the Restoration vision. Now in a culture skeptical of rationalism, many turned to subjective and relational ways of understanding the Bible and the Christian faith. Only those congregations entrenched in rationality and empiricism escaped this paradigm shift. These are the churches that traditionally support preacher training schools.

The philosophical differences between non-accredited schools of preaching and accredited graduates schools (two distinct discourse communities or collective subjectives) reflects the larger hermeneutical crisis within Churches of Christ. A paradigm shift has occurred over the past several decades which is reflective of fundamental differences within different segments of Churches of Christ. To date, as seen by these two models of preacher education, the paradigm shift is not complete nor the hermeneutical crisis resolved.

The philosophical shift described in chapters three and four will be assumed as primary points of differentiation between these two discourse communities. The next chapter examines the discourse between teachers who maintain an Enlightenment homiletic at non-accredited schools with teachers who are conversant with the New Homiletic and teach at accredited schools.

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CHAPTER V

NARRATIVE ANALYSIS

In this chapter, I analyze the narratives I have collected. In order to describe the theory and practice of teachers of preaching within Churches of Christ, the study analyzes six life stories using the following framing lens: faith seeking understanding (the teacher's theology or personal understanding of God), faith relating to one another in community (the teacher's ecclesiology or personal relationship with the church), and faith expressing itself in the classroom (the teacher's pedagogy or personal theory and practice of teaching in the classroom). These three themes offer the opportunity for the distinct voices of the interpretive communities to be heard as they identify themselves within a larger discourse.

Three of the narratives come from teachers from non-accredited Preacher Training Schools who maintain an Enlightenment philosophical world view and are openly antagonistic to postmodernism. Secondly, three narratives of graduate Professors from accredited Universities who openly acknowledge their affinity for postmodern possibilities were collected. These two sets of schools were founded and are maintained by Churches of Christ and represent two diverse interpretive communities within that denomination.

These two communities cannot be said to be at polar ends of the conversation. The paradigm shifts among Churches of Christ is fluid. Locating various teachers and institutions along a moving and nebulas continuum is beyond the scope of the present

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research. However, even when the same vocabulary is used by various teachers, the differences in the Enlightenment and postmodern paradigms prohibit the interpreter from hearing the same meaning. The philosophical background noted in chapter one and four serves as the primary presupposition for interpretation of the discourses within these texts.

Faith Seeking Understanding

People of faith seek to understand and subsequently express the subject and object of their faith. Each of the participants in the study professes their personal relationship and understanding of God in terms of a strong faith in God as revealed in Jesus Christ. The primary way the following analysis examines their expressions of faith is through the metaphors for preachers and preaching they employed either explicitly or implicitly. Graduate Professors use a variety of images and metaphors to describe their personal relationship with God. Witness, dialogue or conversation partner, and servant are the most prevalent. Although Preacher Training School Teachers also use the metaphor servant, the herald/proclaimer and teacher metaphors drive their discourse. I offer the metaphors of bridge and vessel as alternative ways to clarify the herald metaphor. Finally, I compare and contrast how these two discourse communities describe their personal relationship with God.

Herald/Proclaimer

A common metaphor in the discourse of Training School Teachers is "proclaimer" or "herald." It functions similarly to the teacher who said, "all preaching is pleading." The proclaimer is the "mouthpiece of God," a tool through which God communicates.

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The preacher has little or no influence on the message that is from God to the people. The more the preacher interprets or modifies the Bible, the further away from preaching s/he moves.

The proclaimer metaphor sees God functioning as a monarch who through the mouth of a herald proclaims his law to the land. God is proclaiming through the preacher his voice and his message. A divine Word is a free and gracious act of the gospel announced. Therefore, the preacher is to be faithful to the message of Scripture. Preachers are mere tools, servants of the Word who are under another's authority. This metaphor implies that preachers possess two responsibilities—to get the message straight and speak it plainly, for the primary movement of preaching is from God through the herald to the hearers.

The Hebrew word for prophet means, "spokesperson," or "mouthpiece." Even a casual glance at the prophetic writings demonstrates that the majority of their words deal with "proclamation" rather than "predictions." The classical example of the term prophet is found when Moses complains about not being able to eloquently speak for God in Exodus 4:1, 10. God responds, "Aaron your brother shall be your prophet. ... I will be with your mouth and teach you what you shall speak. ... I will be with your mouth and with his [Aaron's] mouth and will teach you what you shall do" (Ex. 7:1; 4:12, 15).

E. Achtemeier's narrative, in an earlier pilot study, is saturated with the herald metaphor and displays an affinity for the language of the Training School Teachers. Her understanding is readily seen by her dependence on the word "through."

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> My entire preaching and teaching style comes out of my convictions about the Scripture. It is only **through** Scripture that we truly know who God is, because it is only **through** Scripture that knowledge of Jesus Christ is mediated to us—**through** the Old and New Testaments. The persons who first made the Scripture come alive for me was a professor of Old Testament _____. **Through**_____ teaching, God spoke **through** the witness of Scripture, and has continued to speak **through** Scripture to me ever since. I understand canon as being where we hear the voice of the living God speaking to us. ... If the sermon is not preaching out of a biblical text, it has no validity and no authority, and the preacher might as well give up the preaching enterprise and go sell insurance. I am not at all interested in anyone's particular opinions about God, or their personal religious experience alone. I want to know what God is saying and doing, and that is mediated to us only **through** Scripture. So my teaching of homiletics is characterized by careful analysis and exposition of biblical passages. ... We stand in a long line of tradition of the Christian church, which has been created and sustained **through** the ages by the history of salvation mediated to us **through** the Scriptures and brought home to us by the work of the Holy Spirit. And it is that salvation which my student must preach. (E. Achtemeier, personal communication, March, 1995)

The classic metaphor of "herald" or "proclaimer" functions implicitly throughout the Training School Teacher's discourse. An example from their discourse is:

> Well, of course, preacher is proclaimer. If a preacher's main priority is not preaching, then "preacher" is a misnomer. I mean, that should be his priority, so preaching the Word is not just proclamation. It is the study of it. It is the proclamation of it, and it is trying to live by it. It is all of that. All of that is preaching. [PTST][23]

Teacher

Another primary metaphor in the discourse of Preaching Training Schools is "teacher." The "teacher" metaphor functions in the same way as the "proclaimer"

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[23] PTST is used as a notation for Preacher Training School Teachers.

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metaphor noted above. Teaching is the primary result of the proclamation.

> And this is something we try to emphasize with the men of this school. That is what is your relationship with this church. You are there primarily to be the **teacher**. The primary responsibility of the preacher is **teaching** the Word of God. ... The Bible is God's Word and becomes the rule and direction for our lives. ... In **teaching** religion and Bible, often times the studies focus more about what others say about the text etc. rather than the text itself. And while all this is important, what people say, it seems to me a lot of **teaching** gets away from the importance of the text itself and dealing with the text. A lot of **teaching** does not get to the meaning of the text itself, but a lot of other issues. [PTST]

The preacher as teacher or proclaimer transfers knowledge from one mind (namely, God's message contained in the content of the Bible) to another mind (namely, the congregation's understanding of the content of the Bible).

The idea of proclaimer and teacher is rooted in one's understanding of inspiration and the role the Bible plays in preaching. Although there is a formal difference between "mechanical dictation" and "verbal inspiration," both understandings of inspiration produce a positivist understanding of the Bible which translates to the pulpit as being the locus of proclamation of a set of facts and rules written by the very hand of God. These theories of inspiration conclude that the Bible is the exact word of God without any errors or contradictions.

> Now I'm not one of those people, who believes that the Bible evolved. I personally believe in verbal inspiration. That is my viewpoint of the Scripture. ... I understand that it was in a community and a historical setting. I don't ignore all of those things, and we don't ignore them with our students. They need to understand that the Hebrew language is different from the Greek language, and those were different cultures, and what is going on there, and how to approach all of that, but at the same time, we believe in what we call verbal inspiration. Not mechanical dictation, but verbal inspiration. We believe that God used the minds

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> of the people and the words of those people, and the vocabularies of those people and the personalities of those people to write the Scripture. That it came through man. In other words, it is incarnate, I think, the Word is. So we believe that and we teach that here at _____ School of Preaching. [PTST]

The hermeneutical reevaluation described in chapter four ultimately confronts the issue of how to read the Bible. The old paradigm, reflected in the discourse of Preacher Training Schools, sees the Bible as a constitution that governs every aspect of church life. Every verse becomes a propositional rule that dictates all of life and doctrine. The words on the page have the life God breathed into them and are said to be incarnate. But the action of God to inspire the Bible by the Holy Spirit is frozen in time. Inspiration ceased by the end of the first century.

The new paradigm, reflected in the discourse of Graduate Professors, views the Bible differently. The Bible is a theological treatise describing God who sought relationship with his children. Many among mainstream Churches of Christ, who maintain a strong association with the accredited schools, concern themselves to a lesser degree with hermeneutical philosophies derived from Bacon and Locke but rather with a theological understanding of the New Testament that emphasizes a subjective understanding of God and his relationship with a community of believers (Hughes, 1996). An emphasis on a theological reading of the Bible would maintain a Christocentric perspective rooted in God's activity in the world. Subsequently, an open atmosphere developed that was ready to receive the influences of the New Homiletic. Subsequently, the herald/proclaimer metaphor (although still used, is operationally redefined as noted below) does not play as significant a role among Graduate Professors.

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Graduate Professors are silent about inspiration in their discourse. When speaking about the nature of Scripture, Graduate Professors reflect the concerns of the New Homiletic and speak about matters of genre and the need to approach various genres differently. The Bible, for Graduate Professors, is one more partner in the dialogue. God has a story too. Through Scripture, the preacher encounters God. By the merging of stories, namely, God's, the preacher's, and the community's, preaching re-writes the story of personal identity. The revelation of God through the Bible is incarnational, therefore, experiential, because God is still breathing life into the words each time the community of faith experiences relationship with God.

However, for the Training School Teacher, the Bible is an authoritarian voice that one heeds. The interaction is one dimensional and unidirectional. As one teacher fondly remembers how he was trained he said,

> I was also being taught the Bible, and that was the greatest thing that I got at the School of Preaching, was they taught me every verse in the Bible. Nothing in the Bible was a stranger to me anymore. It was a familiar friend now, and I could deal with the verses. [PTST]

Bridge and Vessel

The bridge metaphor represents the text being delivered from God (namely, the Bible) to the congregation by means of the sermon. The bridge paradigm assumes that the sermon must build a bridge from the ancient text to the contemporary congregation. The metaphor of herald and proclaimer then functions by representing the preacher as a mere conduit or mouthpiece striving to find a positive point of connection between the text and

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today (Allen, 1996).

Verbal inspiration is a highly respected bridge from God to humanity among Training School Teachers. The bridge metaphor pictures God crossing the gulf between Heaven and Earth with a message dictated to people by the Holy Spirit. The preacher reads the message in the Bible and proclaims that message. The preacher only delivers the message and does not shape or interpret it. To claim there exists a second bridge between the preacher and the congregation will draw ire. Everyone, preacher and congregation, has equal access to the Bible, "the message once delivered to the saints." Therefore, such statements as the classic Reformed position, "The preached Word of God is the Word of God" are highly suspect. Training Schools are highly suspicious of the second bridge (unlike Graduate Professors as noted elsewhere).

The metaphor of a bridge, the proclaimer, or the teacher may emphasize the uniqueness of an individual, but the preacher will pour forth the same message that has been handed down to him from God in the Bible. It is like a vessel dipping from the same well. The vessels people use come in different sizes and are made of different materials but the water is the same. Proclaimers may have different personalities, cultural backgrounds, and educational experiences, but the unadulterated message from God must remain the same for it transcends culture, time, and space.

The term "mold" is used often by Training School Teachers in their discourse. Once, it is used to describe being molded into the image of Christ. More often, they desire not to "mold" or "pre-package" the student into some preconceived product and seek to find the "best fit." Teachers desire the students to "fit" with methodologies and to "fit"

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with congregations.

> My preacher training classes are very informal. I tell my students that I am not trying to package you. I'm not trying to make you a clone. We can't do that to you, and we shouldn't do it to you. It would be detrimental to you. We have people from various cultures. It wouldn't be good for them to be put into a mold. What I try to help them with is the best way for them to take their personality, take the Scripture, run it through their personality, and talk to the audience—or talk with the audience and let's see what happens when you do that. [PTST]

Their philosophical understanding of the preacher being the mouthpiece of God overrides their concern for personal power and authority within community. Although the claim is made that clones are not being produced, every sermon should reproduce the same message in every congregational hearing, otherwise, the preacher is not being faithful to the message delivered across the bridge. For example:

> Do you know that preachers in this century have become more social leaders and TV personalities and personalities per se than maybe is good? I don't know about all that. I've never done any research on it, but I notice even among Churches of Christ that when we have a seminar or a meeting or a gospel meeting or a revival or whatever they call it, that what is being pushed more and more is the personality and the background and the education of the speaker. And in some senses—not always is this the case, and I don't think brethren intend to do this—but in some senses, the message is secondary to the speaker. That is not all good. No matter who is speaking, the message stays the same.

The witness metaphor (discussed below) allows the student to express his or her own voice in preaching rather than being just a bridge or a vessel for an unchanging truth. Contrast the vessel understanding with the following statement by a Graduate Professor:

> And so what I preach is something that really is part of me. And I'm drawn to that because to me that seems consistent with the notion of a witness who says what he or she have themselves glimpsed and thus tells it in their unique way. I can only

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> say it in the words I have and through the eyes of faith that I have. And that is not going to be like anyone else's, but that is part of the beauty of the foolishness of preaching is that no two messengers have to or should they sound alike. [GP] [24]

Dialogue Partner

The New Homiletic criticizes the bridge, proclaimer, and teacher metaphors for they reduce the dynamic to single elements within the text thus dominating the sermon's content and nullifying the gospel which the text bears witness. The New Homiletic offers postmodern and dialogical descriptions to supplant the bridge paradigm. The text becomes a conversation partner with the preacher and the congregation. Conversation is not a lecture, an examination, or a debate. The conversation is a dialogue that follows a question wherever it may go. Allen (1996) calls this process "critical correlation." The preacher correlates the gospel to the contemporary experiences of the congregation in a mutual critical manner. Conversation that creates critical correlation allows for the possibility of change.

Dialogical language is used by Graduate Professors because they understand preaching as an event, a dynamic happening, that occurs with various dialogue partners. The preacher is in relationship with the text and the people in the context of the assembly. The sermon is not a pronouncement from on high, but rather an interactive process. Since preaching is seen as an interactive process, so too, is the classroom. The goal is to assist

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[24] GP is used as a notation for Graduate Professor quotations.

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the student to interrelate with all aspects of homiletics so that they can make their own way to the pulpit and sound their own voice (Wardlaw, 1989).

One Graduate Professor focuses on the inadequacy of the "proclaimer" metaphor.

> It seems to me that character is an extremely important part of preaching. Who I am as a person plays an integral role. It's not—all we do is just proclaim and we're heralds, and that is it. It opens the door for ministry just being a profession. And so I can live however I want to live. And I'm going to an extreme here, but you can take it to this extreme. It doesn't matter who I am because I am just a conduit. I'm just a vessel. My life doesn't count, so all I do is proclaim. [GP]

Yet, the same "herald" metaphor is chosen by another Graduate Professor, however, with significant qualifications. The herald metaphor is being redefined from a "bridge" concept to a "conversation" or "witness" concept.

> One metaphor is not sufficient for the unfolding biblical literature. One metaphor is not sufficient for one today. A spokesman for God. One who speaks on God's behalf. One who calls the church in an audacious way to be in and of themselves what they cannot be and in the task of that proclamation God enables that church to be more than they could ever have imagined by a power that is not theirs and a power that is not the preachers' either. And by the heralding of the good news, that person is a participant in the Gospel itself. Not just a proclaimer of it but a sharer of it with the church and that together with the church the preacher becomes the herald to the world. Not herald in the sense of "over-and-against" the church, but herald with the church as a listener to as well as a speaker to the community of faith. [GP]

The herald metaphor is further developed when he contrasts his understanding with the traditional definition. By removing the authoritarian nature of the herald metaphor (authority derived from the message and not the preacher), the term takes on a new dynamic.

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> "Herald with" and not "herald to." I feel a burden on my heart to be an advocate of many larger causes, not methodological causes, but causes related to the nature of God and the path which we are called. I have been in those classes not as an authoritarian top down this is how it is done and you're going to do it this way over against the other way. A "standing-along-side-with" heralding instead of an "over-and-against" heralding. [GP]

I asked him to explicitly compare the idea of dialogue partner with the term herald because I heard this former metaphor functioning implicitly in his discourse. He concludes that dialogue partner needs to be understood in a way that allows one of the participants in the conversation to bear more responsibility in the intercourse. The teacher functions in the conversation as a facilitator and mentor to the student.

> Teaching involves dialogue, listening, learning, and involves changing, and involves flexibility, but I have some pretty clear understandings and experiences that I want my students to go through. ... I just don't do it by pronouncements as much as I do it by the ministry of discovery. I don't do it very deductively. It is more inductively. It is no less directed. It is just more open. For example, in a graduate seminar, we have nine common readings, ... one of the students is asked to be the discussion leader. ... I am a participant. ... Sometimes I don't make a comment. Sometimes I mediate considerably and more forcefully. Sometimes it goes in a direction I wouldn't have taken it. Sometimes I learn immensely and sometimes I am aggravated with what they have said and done. I'll have other opportunities to readdress it or ask questions of it. But never I hope in an authoritarian type of way. I want them to be full partners in the discussion but not an equal partner in the relationship. I bring something else to bear that I am not asking them to bear in the discussion. [GP]

The dialogic nature of language becomes a useful way to critique or modify the herald/proclaimer metaphor. Conversation becomes a word used often when Graduate Professors speak about how they learned to preach, how they preach, and how they interact with the congregation (noted below). However, the witness metaphor is preferred

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over that of dialogue or conversation partner when I asked Graduate Professors to make their metaphor explicit. The witness is engaged in the dialogue, but has a contribution to the conversation that those listening have not experienced or are being asked to re-experience.

Witness

The theological language describing one's relationship with God is also seen in the metaphor of "witness." Allen (1996) prefers the metaphor of "witness" instead of "bridge" in order to encourage conversation. A witness beholds, sees, experiences, observes, basks in, becomes aware, and perceives, the biblical text as an encounter with God. Subsequently, the witness will attest, give out, say, make others aware, and testify to the others. Therefore, the biblical text encounters the audience through the witness of the preacher.

The witness testifies to truth. Two credentials are needed—the witness has seen something and the witness is willing to tell the truth, the whole truth, and nothing but the truth. What the witness believes to be true is part of the evidence. The credibility of the witness is crucial. Ricouer states, "False testimony is a lie in the heart of the witness. This perverse intention is so fatal to the exercise of justice and to the entire order of discourse that all codes of morality place it very high in the scale of vices" (Long, 1988, p. 43).

The authority of the witness comes from what the preacher has seen and heard. Preachers listen for a voice, the claim of God, and the encounter with the biblical text. Preachers are witnesses to the event of God's encounter with us. Witnesses are not

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neutral observers. They have had a personal encounter and experience. The biblical text is a faithful witness. Therefore, the witness will find the best way to communicate the message by using various sermonic forms and rhetorical styles for the shape of a sermon should fit the character of the testimony. Finally, witnesses testify on the behalf of shared community.

Training School Teachers reject totally the idea of witness claiming only those first century eye witnesses can rightly testify to what they have seen and heard. For them, a witness metaphor carries the idea that the message will be altered because it is filtered through the experience and personality of the preacher. Therefore, they advocate, preachers today can only proclaim the testimony of those reliable witnesses who wrote the Bible.

However, Graduate Professors show their affinity with the witness metaphor often. "And I'm very drawn to his [Long, 1989] identification of the witness. The word I speak in the sermon is the truth which I bear witness to." The witness image embodies a way of approaching the Bible. The witnessing preacher understands the Bible as a faithful witness to the interactions of God with the whole creation and speaks along side of the biblical accounts.

> Yes, there are some things I speak of that I have not personally experienced. In other words, my message needs to be bigger than just the small experience of my faith, and I think Scripture gives me that. It gives me a much more vast repository of material of experience of narrative to draw from. I'm very appreciative of this idea of going to the text, trying to place myself as much within that text as I can. I don't want to get into this is what touches me or this is what I feel. ... [But] to bring my own experience of faith to that and speak out of that. [GP]

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The preacher goes to Scripture, then, not to glean a set of facts about God that can be rehearsed over and over again. The preacher reads the Bible to encounter a Presence, to hear God's voice speaking to us ever anew.

No place else in this research project was one's personal relationship with God expressed more intimately than when one Graduate Professor discusses the witness metaphor.

> But the most powerful preaching I do I am convinced is when I sense that I am witnessing to something that I have truly glimpsed, maybe not fully experienced and certainly not fully mastered in any sense, but I have glimpsed it for myself. To me the phrase in Paul that I come back to is "my gospel." You know, what did he mean by that? He uses that often, "my gospel." Well, obviously, he didn't mean his authorship of it. He didn't mean his unique take on it. You know "my gospel" as opposed to Peter's gospel as opposed to—I don't think he meant that. What I think he meant was my incarnational experience of the gospel, the gospel that has taken root in my life. I, too, in my preaching, witness to my personal experience and relationship with God. [GP]

Servant

Another Graduate Professor readily supplied not only the metaphor of servant but a deep fundamental understanding of how the function of that metaphor needed to be communicated in the classroom.

> Servant ... a fundamental metaphor. I'm trying to think of that which would be the most holistic kind of metaphor. And then how I convey that in class, probably one would be through the materials that I want the students to read, materials that convey a holistic view of preaching, materials and discussions that convey the responsibility of preaching as more stewardship. If I am a person or a student who has a gift for speaking and public speaking, then using that as a steward and not just tapping into techniques and then relying on the gift. I think in some ways a person is more vulnerable to abusing the role of preaching if he is highly gifted because then you just simply rely on that gift. There is no effort or energy. There

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> is no sacrifice that is expended. And so [I try] to convey in class the role of the preacher as servant, as steward. [GP]

Accordingly, Wardlaw (1989) uses the metaphor "servants of the church" as a primary way to assist students to discover preaching as a social enterprise where the sermon is generated, processed, and owned by the congregation. However, even when one Training School Teacher used the metaphor "servant," it was apparent that to be a "servant of the Word" or "the servant of the congregation," implied that the preacher faithfully communicate the content of the Bible to the audience or faithfully meet the various needs and fulfilling various service oriented functions. One Preaching School Teacher, after noting "teacher" as the best metaphor, used the servant metaphor as a synonym.

> The little article "the" probably should never be applied to a minister. He should think of himself more as a servant among servants. That is our attitude. That is what we want to get across to people. We don't want them going out of here singing how great I am. They are Christ's man. ... He should be a prepared servant, but he should also realize that he needs to be a suffering servant if is going to be like his master. [PTST]

The servant is merely a vessel being used by another. Note the following example of the servant functioning as a teacher that he gives a few moments later.

> In churches today and that would be any church, if you announced a study of the book of Hosea—we're going to study the book of Hosea—and at the same time you announced a seminar on how to handle Christian finances. Would you like to tell me which one of those groups would be the larger? Maybe we should make a metaphor for preaching in the 20th century, "a voice crying in the wilderness" because the darkness right now is tremendous, the darkness of sin and ignorance and apathy. ... I would hope that people who came out of _____ School of

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> Preaching knew they were servants. ... [W]e hammer that point all the time. You are servants. You are not policemen. You are not bulldogs. You are not brotherhood watchmen, and so the methodology is to turn out a servant who will teach the Bible. [PTST]

When both discourse communities use the same word, in this case, servant, the meaning must be differentiated. For the Graduate Professors, they intend to emphasize the relationship the preacher has to God and to the congregation. However, when Training School Teachers use the word servant, they imply the preacher is God's instrument, tool, or vessel. Functionally, for Training School Teachers, servant does not differ from their use of herald and teacher.

Graduate Professors understand the servant metaphor similar to a witness who serves the court by giving testimony. The witness is not a container of knowledge that once it pours forth its contents, it is no longer necessary. The testimony of the witness has shape and character which is dependent upon the identity of the witness. Various witness may testify concerning a particular incident, yet, give differing accounts. The witnesses have experienced, processed, and interpreted the incident through their identities. The witness becomes a steward, a servant, of the testimony on behalf of those who were not present.

The servant and witness metaphors are understood by Graduate Professors in relational terms. They are in intimate relationship with God and with the congregation. Their relational understanding of the nature of language effects their relationship with students. However, Training School Teachers, although not void of relational language, tend toward positional language. Positional language understands relationships

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differently. Preachers hold an office or position that connects them to God and to the congregation in a more authoritarian manner (authority deriving from the Bible which they proclaim).

Personal Relationship With God

To understand preaching theologically, is to understand preaching as a medium that facilitates relationship between God and God's people, and less as a platform to communicate objective information or to explain ideas (Wilson, 1995). Theology is a relational language. Community takes precedence over the individual throughout a theological discourse. Graduate Professors tend to reference their personal communion with God in terms of relational language that is grounded in a deep sense of God's grace, while Preacher Training School Teachers opt for language that describes them as being right, correct, and obedient to the absolute truth presented in the Bible. Graduate Professors speak of "being saved" in relational ways, as people who intimately love and are loved by God. Preacher Training School Teachers talk about being in the "state" or "condition" of "being saved." They have moved from a "lost state" to a "saved state."

The sparse use by Preaching School Teachers of relational language is exposed the more you listen to how intently Graduate Professors recognized the important role of their understanding of God in their identity and practice. The word theology is used to describe how their faith seeks understanding of God and the world and corresponds to the classical definition operationally defined in chapter one.

I would say my relationship with God is where the theological dimension is vital.

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> That theologically speaking, here is a person who is informed about—at least as humanly possible—is informed about the nature of God and how God works in the world and then proclaims that in the life of the congregation. I would say that there are both vertical and horizontal dimensions to that experience. [GP]

And another states,

> And so a preacher is one who is able to look at culture and think theologically in an informed way and is one who relates to the congregation in an intimate way. And then out of those relationships theologically and relationally, he is able to preach. ... [I]n the biblical—well, in the holistic sense as I am thinking about, I think a preacher is the one who is in the life of the congregation, and is informed theologically, and thinks critically, and evaluates things through the eyes of logic, and proclaims from that experience. [GP]

Preaching School Teachers speak about methods and techniques. Positional terminology was used more so than relational terminology. In terms of their conversion, they spoke in terms of being legally right with God or of their fear of Hell. They referred to the importance of prayer, congregational life, and personal salvation with a technical language. For example, one teacher emphasized the importance of teaching students about how to keep a prayer journal. They listed aspects of a relationship that resembles a menu without revealing a more intimate and relational dynamic. Their relationship with God is connected to the outward things you do more so than what you experience. For example, when one Training School Teacher describes prayer, he makes a list of things to do rather than describe a dialogue you might have with God. Although God is named, God is not central to his discourse.

> Everything from keeping a prayer journal, a little diary for every day where you write down something you are praying about, and date it, and then read a Scripture

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> along with it, a kind of faith journal as well. And then you might reflect upon that in your prayer as well. But as you date that, and keep a journal of it, you can go back to it and see how God answered your prayers. ... and we did it in all my classes. [PTST]

And another speaks about a spiritual relationship with God in terms of chapel attendance and vague language about prayer. God, the one whom we relate to, is not mentioned.

> We have chapel from 8:30 to 9:00 every morning and then from 1:00 to 1:15 in the afternoon. They have two chapel services every day trying to encourage them to pray a lot and to be in prayer and have a prayerful attitude. All of our classes start with prayer and end with prayer. ... You know, when you go to a school of preaching, if you are just studying the Bible all day long to study the Bible, you may not become spiritual. You may become very unspiritual. And so we try to get a lot of prayer involved and this kind of thing and encourage them to do just some devotional study and that kind of thing. [PTST]

Graduate Professors speak about their personal relationship with God differently than Preaching School Teachers. The discussion above describing their understanding of witness is the most telling. They describe experiencing and encountering God and God's activity in the World. God is a person rather than a subject. God is one whom you engage in conversation. The experience of God affects your heart as well as inform your mind.

For Graduate Professors, spiritual disciplines are not talked about in terms of individualized, privitized techniques, but in terms of being embodied by the preacher.

> What place does prayer have in the preparation of a sermon? At what point do you pray over or into or out of the sermon? What about meditation? What about some of the other classic disciplines? What about fasting? What is the place of fasting in the life of a preacher? And I guess I'm delighted to hear those questions asked because when I was—a few years ago when I was sitting in some classes

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> like that, my questions were all pretty technical and really expository exegetical in nature. And now I'm beginning to see that a sermon that is long on exegesis but short on prayer is a sermon that comes up short—is an incomplete—is an improperly crafted sermon. So that is something I'm wanting to not only evidence in my own practice but also have a chance to talk about and discuss with other people in preaching. [GP]

One Graduate Professor spoke at great length about his personal relationship with God using subjective and communal terms. He described in detail different stages in his life. His growth toward an intimate relationship with God was slow and often painful. He described a legal stage of striving to be right with God. He followed that with a pietistic period where a private and personal relationship developed. He described how his spouse helped him to find a mature faith. Her deep devotion, he described as "sincere and consistent and made me want to have more of that quality of faith." He claimed to discover Jesus outside of a set of doctrines and denominational dogma. He said later when discussing a mentor,

> [He] showed me the possibility of the marriage of both a deep personal relationship with God, a prayerful relationship sustained by, you know, spiritual discipline, a strong prayer life, meditation life combined with good theology. It wasn't either or. You didn't have to opt for either doctrine or passion. [GP]

Passion was a word used by another Graduate Professor too. He mourned that preachers' often have passion for being right and proving others wrong, but lacked a real passion for an intimate relationship with God that involves the whole person living in a vital relationship with a faith community. "Passion is not something that is tacked onto the end of the process. It is not something that is the wrapping around of a substitute

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package." [GP]

Graduate Professors spoke about the need to pass their faith onto the next generation of spiritual believers. One Professor spoke openly about sharing his faith with his children. He had a deep desire to allow them to have the freedom to choose their own path. He stressed his desire that their faith be experiential rather than something "churchy or false in any way."

> I guess it really comes back to doing what my parents did without much self-awareness, and that was just to make our faith and our life in the Church as natural a thing as possible without a lot of ought's and must's and should's. ... We have tried to make our spiritual life as a family a real natural part of family life. ... So I guess I bring that up just because in the last ten or fifteen years of my own spiritual life, I have seen in kind of reflection from my kids' emerging religious consciousness ... a need to be more self-aware. ... No longer is my spiritual life and my relationship with God just a personal thing. It now draws in my whole family circle, and it is rather hard for me to think of it apart from them anymore. [GP]

The difference in language when discussing one's personal relationship is apparent in the following statements by Graduate Professors which highlight the holistic nature of preaching and the relational aspect of their discourse.

> [The servant metaphor] is holistic. It involves character. I am involved in the task. God works through me, yes, but it is not that I am neutral. I have a vital stake in this, my life. I'm not just a conduit. And it is more than just an art because that makes—you know, some have it and some don't. That is limiting God on how God uses people and limiting God's work in life. [GP]

And another states,

> Where is the role of the incarnate Word in my life? Does not the incarnate Word

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> have a very important role in the preaching task? How are the people to know how they are to live if they don't see it fleshed out in the flesh? [GP]

The relationship the preacher has with God makes a difference. Seeing their relationship with God as a communal dynamic causes them to be unable to speak about either the sociological or pedagogical aspects as isolated subjects. Therefore, an obvious theological silence on the part of Training School Teachers was their omission of any discussion of the Holy Spirit. Graduate Professors spoke freely of the nearness of the Holy Spirit in their lives. For them, the Holy Spirit is not just a doctrine or fact, but a subjective presence and experience.

> Ogilve said as a young preacher, "I had the gifts of public address. I knew I was a good public speaker. For the longest time I had the words, but I didn't have the music." And that was very suggestive to me during periods of dryness in my preaching, but even maybe more of where we have been at times as a brotherhood, as a people in the Churches of Christ. We have been so afraid of the music, whatever that turns out to be—if it is the influence of the Holy Spirit, if it is a more subjective expression of the presence of God in our lives. We have always had the words. We have been good at the words. We have emphasized the words, "Come let us reason together." You know, let's reduce the truth of the gospel down to a few indispensable propositions. Let's order those, find the right proof text and we have it. We have the words. We have the very Word of God. If we could continue that commitment to the text but link it with an equally committed determination to be people indwelt by the Spirit of God, that seems to me to be the kind of balance, the kind of wholeness that will make for great preaching and make for great churches. [GP]

The difference between a positional relationship with God and a relational relationship effects teaching practice. These differences are more carefully delineated in the third section of this chapter.

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Faith Relating To One Another In Community

> [A] preacher is someone who is intimately involved in the life of the congregation and relates to them well and knows them well. And from that relationship and from ... developing a way of thinking theologically, that it is integrated into his relationship with the congregation. Out of that flows the preaching that he does. [GP]

The nature of a God who lives in community (doctrine of the Trinity) relates directly to the church as a community in communion with God. The preacher's personal story connects with God's story and the congregation's story in order to rewrite and reconstruct all or our identities.

Family

Community begins with how one understands one's biological family. Many of those early and formative relationships carry over to how one relates to a spiritual family, the church. Furthermore, how one conceives of the classroom is rooted in one's ideas about community. All the participants spoke about their families and how they were connected to their faith decisions. Graduate Professors spoke about families that affirmed their freedom to grow and develop along a path of their choosing. Parents and spouses are described as partners in the conversation.

> I'm a child of the church. I'm a child of this University in very significant ways. I cannot describe the story of my life without describing the story of my family. I am who I am due to events that took place ... [GP]

He later states,

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> My father is a man devoted to the work of kingdom in very passionate ways. My memory of him is a business man who got a Master's degree in ministry, not because he was going into ministry, for he does not have public gifts, but wanted to have intelligent conversation with his three sons about spiritual things. And that is one of formative stories of my life. ... and that is an ongoing conversation about theology and about spiritual things. [GP]

Parents encouraged the freedom to find personal relationship with God. They were recognized as being partners in their early developmental years.

> I guess it really comes back to doing what my parents did without much self-awareness, and that was just to make our faith and our life in the Church as natural a thing as possible without a lot of ought's and must's and should's. [GP]

And another states,

> The preaching I heard was very propositional, very accusatory, very argumentative. I knew all the reasons why the Baptists, Presbyterians, certainly the Catholics were going to Hell in a hand basket. I was never drawn to that kind of preaching, and there was never any affirmation of that kind of preaching at home. I mean, my Mom and Dad always affirmed the Church and the Lord, but I never saw that they particularly admired especially the more extreme manifestations of that kind of legalism. So I was blessed to grow up in a home that was on one end conservative but always with an openness to the possibility that there was a lot more we needed to learn. [GP]

On the other hand, Training School Teachers gave just the facts about their families. The primary theme in their discourse is how these family members aided or were merely present when decisions were made during one's conversion. The emphasis is on the individual as an autonomous identity rather than a relationally connected to others as part of a community.

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> When I was ten years old, I heard a sermon on Hell. And when the lesson was completed, I went to my parents. It was one of those afternoons where you had a pot luck. There was a gospel meeting going on. I told my parents that I felt like if I weren't baptized that day, I would go to Hell if Christ came. I was only ten years old at the time, and my parents were concerned and went to the preacher. He said he would ask me some questions, which he did. And the questions satisfied his curiosity that I knew enough, so that night I was sitting on the second row. I will never forget it. As soon as the invitation song was sung, the first verse hadn't completed, and I was already on the front row, and I was baptized that day. And that next morning, Monday morning—it was the summertime I remember—and I immediately told my mother that I wanted to be a preacher. I'm not sure exactly why I said it except that I so wanted to spread the gospel. I wanted to be his servant. And that was just what I wanted to do. I didn't know what it meant to be a preacher. [PTST]

Likewise, in brief terms, acknowledgment is given to his father for him having an positivist world view, and credit given to his mother for giving him a solid Church of Christ tradition.

> I tell it to say that is my roots. I come from a man who is an analytical man who studies things very clearly and logically. And he became a Christian. I was raised with that kind of thinking. My mother, a dedicated Christian all of her life, two to three generations of Christians in that family. So I have that as a background. [PTST]

And another states,

> Someone planted a seed in my mind when I was very young. I was born on a Sunday morning, and someone said to me, "Well, you need to be a preacher then." My mother was very religious, and she took me and my sister to Sunday School all the time and to church. Sometimes when we would be at the table, we would sing religious songs and that kind of thing. [PTST]

The language of "planted" indicates a transference of content and ideas. Although, each of the items listed that his mother did in their household could be elaborated as to the way

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he experienced them, they function more like building blocks constructing an edifice more so than formative activities that influenced identity.

I need to make explicit the language used in the last two quotes. When the first refers to his mother being Christian, he means a member of the Church of Christ. She was in the "right" church as opposed to a denomination. The second man refers to his mother as being "religious." She was not considered a Christian for she was not a member of the Church of Christ. Positional language categorizes relationships in finite terms. Being right about the content of doctrine determines relationship with God and with community.

When describing in detail how one Preacher Training School Teacher became a Christian, he describes his wife as a teacher. She was one who was taught first and became the conduit of that teaching to him. The herald metaphor functions implicitly in the events. It was the content of what was taught that brought him into a relationship with God and with God's church, the Church of Christ.

> I met a young lady who was a very spiritual young lady. And she was doing something I had never thought about doing. She was reading the Bible, but she was somewhat frustrated too because what we read in the Bible wasn't what we were being taught at church and that kind of thing. But one day some folks from _____ then knocked on the door in _____ and found her and taught her the New Testament pattern of salvation, and about a month later she taught it to me. So we became Christians. ... So in the history of my preaching and in my life and in the way I view everything, my wife is the one who stands there as my teacher. She is the one who brought me to Christ. She is the one who encourages me to preach. She prayed I would be a preacher before I ever became a Christian. [PTST]

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The Congregation as a Community of Faith

All the teachers in this study emphasize they are preachers first. When they are not actively working with a congregation, their teaching suffers. Furthermore, when they are teaching full-time and their only relationship with the congregation is the pulpit ministry, then their preaching suffers. "I preach on a regular basis for a church here in town. I think I am more effective in teaching in the classroom if I am continuing to do preaching in the church." [GP] Or from the other perspective,

> And so I don't think a preacher is one who is a Sunday preacher. ... I don't think a preacher is what I am really doing right now. I'm teaching and then I preach on Sundays. That is a Sunday preacher. I think a preacher is that person that is in the trenches really doing the weekly work. [GP]

Preaching is not something you do but who you are. Although Training School Teachers acknowledged their identity as a preacher takes precedence over their role as teacher, they did not expound upon the subject.

Training School Teachers describe their relationship with the church as though they are separate and apart from one another. The connection between the church and the preacher is a formal relationship more like a business agreement or contract. They talked about changing jobs in the same terms you might expect in the corporate world. The congregation is identified as a separate single entity rather than in relational terms.

> Congregations have personalities like people. Roles and what is expected varies from church to church. That is why a preacher going in needs to be careful with the leadership of the congregation--to know what they expect of him as a preacher. Do they want him to be just the custodian and keep the lawn mowed and so forth. ... Not to take on the responsibilities of the other members but rather to lead and develop and mold. [PTST]

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Long (1989) illustrates the relationship a preacher has with a church by describing some preachers arriving to the pulpit through the door coming from the preacher's study. He arrives with a fresh message from God gleaned from the Bible. The other preacher Long describes comes to the pulpit from the pew. He arises from the midst of community to give voice for the community. The first model created a preacher against the church framework. In an attempt to compensate for that conflict, one Training School Teacher describes a recent project.

> I did a research that was designed to help a student from a School of Preaching who has sat in a classroom for two years, digested thousands of facts about the Bible, and thousands of Bible verses, and thousands of facts about history, and he is going three thousand miles an hour, and the congregation where he is going is five miles an hour. And Schools of Preaching students tended to try to run over congregations, so I tried to find a system where we could work with that, and find out where a student was, and let him know where he was, and let him know how to measure the congregation, and to work with the congregation.

His diagnosis of the conflict that graduates have had in the past led him to propose a system that would maintain a traditional understanding of the preacher and church relationship. His system was not design to redefine the relationship, but only to do what was done in the past more effectively.

> We have a system now that we do here the last three months they are in school where we teach them what their faith stage is. ... And we teach them how to measure the congregation so that the dichotomy between the two is understood by the preacher. In fact, our students now are staying in local work, staying without moving around like they used. They used to move at tremendous rates. Sixty-seven percent of them are staying more than five years when they go, and the reason for that is the thinking has changed. They don't go in thinking I will change

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> this and I will make it right. They go in thinking here is where I am, and here is where they are. There maybe is some kind of problem. We may never resolve it, but we can reconcile it and we keep working with it. [PTST]

So, if the preacher uses the questionnaire to achieve a better understanding of the congregation, and if they all try harder, then the perceived conflict will work itself out. Relational language is missing from the discourse. The pulpit still stands opposite of the pew in a strained relationship.

Marriage

Training School Teachers gravitate toward a marriage metaphor to describe their relationship with a congregation. At first, I interpreted the marriage metaphor as a relational one; however, marriage is described in contractual terms more so than in intimate relational terms or family.

> It's a marriage. It really is a marriage. You go through a dating period and the honeymoon period and then the ups and downs like a marriage. ... And that is why it hurts sometimes when you leave. It is like a divorce, a separation. There are a lot of questions of "why." I can see where a person could spend all of his life in one congregation. I can see the advantage of moving on. So marriage may not be a complete metaphor you want to use for that, but I can't think of any other one really. It is not parent/child. It is not friends. It's not—I guess marriage would be the best one. [PTST]

My impression (based upon my personal knowledge of Churches of Christ) is an understanding of marriage that resembles a Victorian model where the man is the head of the household and the wife is the "keeper of the home." The New Testament would understand the church as the bride of Christ. The preacher would be a member of the

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household as bride with the congregation as husband.

> Congregations and preachers I think of as marriages. There are a lot of women in the world and a lot of men in the world. Not every woman is for every man and not every man for every woman. And there are a lot of churches and a lot of preachers. But not every church is for every preacher nor every preacher for every church. Churches have personalities. And preachers need to be aware of personalities of churches and churches need to be aware of personalities of preachers. There are some relationships that work well between preachers and churches and given other situations will not work well--just as in marriages. [PTST]

The metaphor of marriage takes on richer relational meaning when connected to the following confessional statement by one Training School Teacher. The metaphor has an aspect that would move closer Graduate Professors on the continuum.

> [O]ne of the leaders told me when I came there—he says "Just love us." And it is true in a small congregation, that is what they really want more than anything else. They want a lover, and I'm still getting there. I do have some walls, some privacy matters. I'm hard to really open up to. I open up to a certain extent, and I don't think I've opened up enough yet, but they love me anyway. But I would like to be more open, more transparent to them. I have not got there yet. [PTST]

Although none of the Graduate Professors used marriage as a metaphor for the preacher's relationship with a congregation, I would venture that if they had done so, the emphasis would have focused on oneness, intimacy, family, and mutual interdependence that the "lover" metaphor suggests.

Fellow Struggler

Graduate Professors speak of a struggle in their journey to know God within the context of community. "Fellow" struggler best describes how they understand their

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journey of growth and maturity within relationship with the community of faith. The community context of "struggle" is explored below.

Fellow struggler is a metaphor that sheds light on how one Training School Teacher speaks about his relationship with God. He describes his relationship as an individual struggle he wrestles with alone. He uses contingency language as he describes his own fallibility. His recognition of personal struggles, growth, and the continuing need to become, will have a positive effect in his classroom. His understanding of his journey as fellow struggler (although individualized and privitized) allows for the possibility of moving him closer to a dialogic and relational discourse.

> But I'm still—I guess I'm a struggler. I'm still struggling to understand God better. I want to understand God better. I want to emulate him better. I think being a father has helped me a great deal in understanding God as a father. As a preacher, I have become more and more convinced in my preaching that I really need to be the man and then try to convey that through the pulpit. ...It is a constant struggle, a constant growth process. I'm not there yet by any means. [PTST]

Later he adds,

> I have struggled always with temper, frustration, not quite knowing what my relationship to God was. And if that is a funny admission for a preacher, I think it should be admitted by a lot of preachers. That we are not always sure where we are, but we always try to appear like we are sure. And I think that is—that to me is the problem, and maybe it would be better for us just to admit we are not sure where we are. [PTST]

Likewise,

> And so it has been a lifetime struggle of who in the world is _____ and what is he

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> doing preaching and why isn't his relationship to God always what it ought to be and how can I pass that frustration on to people and see you can still make it even though you are going through the frustration. Well, all of that happened because of crises though. And so I would say the story of my life is that I have learned that the crisis can often times be the time when I am closest to God and the time when I learn more about me and about God and that sort of thing. ... [Therefore, students] have a different attitude hopefully when they leave here. Some don't. We are not successful with all of them. [PTST]

These statements about struggling are the only times in the narratives when God as a person to relate intimately to is central; the speaker still does not mention community in his struggle. Although heart language was rare, these moments highlight the flux that exists between the two discourse communities.

For Graduate Professors, personal relationship with God could not be talked about separate from community and the struggle that exists as community strives to interrelate with one another. Community is described in relational terms rather than status and positional terms. These understandings are made explicit in the following quote:

> As a child of a church, I was overtly committed leader of the youth group... but a period of doubt as a graduate student. ... [My relationship with God] has not always been close and although it has always been often and it has increasingly become a relationship that has been a mediated by and administered through a community of faith. My ongoing faith walk is less as an individual commitment and relationship than it has been as a part of a community of faith which also corresponds to some theological shifts that have taken place that are interrelated. Kind of growing out of an old modern (using that philosophically or culturally) modern view of individual and responding to a more a biblical notion of the person in the midst of community. I've been more intentional about having that relationship in the context of a prayer group and an accountability group of peers of a small group of the community of faith and within the worshipping community itself. And feel stronger and purposefully at this point in my life than any other point in my life. [GP]

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Moreover, the struggle to be community is not a cause of grief but of celebration. Struggle is seen as an opportunity for growth as a community. The privitized language seen in the Training School Teacher above is absent here.

> I felt for a long time, resigned to it, and then taking joy in it, that I would never belong to a congregation that is ideal. In the first 10—15 years of ministry as a young man that was frustrating. Now there is some peace and some joy in that. That's' the way church ought to be—a clashing and jarring of people with different interests and concerns and lifestyles and preferences and experiences that God has brought together–as Jew and Gentile and slave and master in the same group and male and female in the same group in the same community and that has been a wonderful thing. [GP]

Graduate Professors spoke at great length concerning this identity dynamic. Personal identity, one's relationship with God, and one's relationship with the congregation could not be isolated in their discourse. To reduce the discussion to one thread of their discourse would be to unravel the tapestry of their story.

> [A] preacher is someone who is intimately involved in the life of the congregation and relates to them well and knows them well. And from that relationship and from ... developing a way of thinking theologically, that it is integrated into his relationship with the congregation. Out of that flows the preaching that he does. [GP]

The Classroom as a Community of Faith

The participants' understanding of community also translates to how they view the classroom. Exegesis of biblical texts focuses on the role of the original faith community implied or described in the documents. Hermeneutics brings the ancient faith community into dialogue with the contemporary audience. Homiletics involves the preacher standing

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within the community hearing and proclaiming a living word relevant today. The classroom ought to model this communal process. Since preaching is a thorough-going social phenomenon, teachers teaching preaching should seek to re-create community in the classroom thereby modeling the relationship the students can have within a congregation.

Edwards and Schlafer (1995) emphasize that preacher education cannot remain in a laboratory. Preaching is not a "solo performance" nor a "spectator sport." Preaching only occurs within the social realities of community and the larger society. Preaching gives voice to God's dynamic word to a diverse community. Also, preaching gives voice to community so their collective voice may affirm and confess faith. Faithful preaching will seek to express the voices that have been suppressed and marginalized in order to celebrate community. Preacher education that isolates the preacher from people does a great disservice to God's activity in this world.

The nature of a triune God and the church as community connects our personal stories with God's story and the congregation's story. The teacher's story intersects with the student's stories creating an environment of dialogue found in community. A learning community is established not just to insure dialogical processes, but also to provide community crucial to the formation and nurture of the student's identity. The classroom community will value others and the variety of gifts represented. Acceptance of one another will increase thus lowering the competitive factors. Students will feel freer to risk, discover, and experiment with their own voice in the pulpit and within community. Therefore, it is recommended by Wardlaw (1989), to foster heterogeneous and cross-cultural classes consisting of groups mixed in terms of gender, marital status,

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denominations, racial, economic, and cultural representations. The classroom becomes the microcosm of the congregation. Community oriented learning recognizes that student and teacher alike are part of the people of God rather than an individualistic religion in which each person seeks his or her place. The classroom becomes a collective story and vision of wholeness.

A positive understanding held by Training School Teachers is that they recognized the demographics in their classes were different from the traditional route taken by most seminary students.

> I did have a BA teaching men who did not have BA's. Well, some of them did have BA's of other different disciplines and things, but we were want-to-be preachers now at a preaching school level. But basically there were men out of high school who had had a little bit of college, gone into local work and about 20 years later decided they wanted to be preachers. I'm coming back to preaching school. This is usually the student you get in preaching schools, men who are looking for career change about mid-life and are coming back to do that. So they are very eager. And that is one thing that I really enjoy about teaching men is I'm teaching men who really want to learn probably better than a college student who is not really sure what he wants to do in life. These men have been out there. They experience it. They come back. They know what they are paying for. They know they are sacrificing. They give up their jobs perhaps. Their wives are working so they can go to school for these two years to concentrate an effort to study. So they are very good students. They are very exciting students to have, and they keep you sharp and keep you studying. [PTST]

Another states more precisely,

> But that is all very practical because a lot of these kids of course, they are very—some of them are young. Some of them are older. The problem with the School of Preaching is you might have somebody from eighteen to sixty-two. I mean, you've got all kinds of ages and different levels of experience, and it is rather exciting from that standpoint. [PTST]

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Graduate Professors were silent about demographics, seemingly, assuming a homogenous classroom of traditional students. However, when they speak of students within community who are on a journey (see below) and engaging the student's story in conversation (as noted above), they demonstrate their knowledge of a classroom in a more dynamic way than facts and figures of demographics possibly can.

Faith Expressing Itself In The Classroom

Teachers in both discourse communities find it difficult to make explicit what they do in the classroom into a meaningful pedagogy. Mostly, the participants in this research demonstrated little self-conscious attention to the matter of theoretical pedagogy within their personal homiletic. These teachers could wax eloquently about homiletical content but demonstrated a major degree of unawareness about teaching theory and practice. "I have been reading some material, since I've been Dean, in the Higher Education field, and realize that none of us have been trained how to teach." [GP] Consequently, determination of the teachers pedagogy must be viewed through the lens of their philosophical bent as reflected in their practice.

Preacher Training Schools understand the foundations of curriculum and instruction that follows an Enlightenment world view. The technical, traditional, or conventional classroom settings connected to an older paradigm in educational studies represents Preacher Training Schools. Graduate Professors embrace active learning styles that reflect a constructivistic pedagogy similar to Piaget. Although Graduate Professors are not cognizant (as one confesses below) of recent curriculum and instruction

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categories, the postmodern world view they reflect influences their teaching theory and practice.

Farnham-Diggory (1994) discusses the relationship between experts and novices. She proposes three models of teaching and learning that are mutually exclusive. The behavior model is learning by incrementation a quantifiable body of knowledge. The developmental model is based more on Piaget's conceptual change approach to learning. Personal theories of the students are questioned and revised so that a shift in perspective occurs. Finally, there is the apprenticeship model where the novice participates in the world of the expert.

For some teachers, the classroom is the primary and only source of application in the field and fall under Farnham-Diggory's behavior model. The technical model is employed to teach methods and techniques. Set formulas and paradigms are learned. For these teachers, good preaching is seen when the student successfully demonstrates skills and communicates content. They rely on learning skills from other disciplines that may or may not involve theological reflection (e.g., communications, counseling, management, supervision, etc.).

Conventional classrooms reflect a modernism mind-set that has dominated Western philosophy since the seventeenth century. Knowledge is acquired passively as the teacher writes on the clean slate of the students mind. Inquiry models itself after the scientific method of careful observation of facts. Education in such environments have two principal aims: first, to transmit all of the important knowledge that has been acquired by those who have preceded us and, second, to make sure that the student's mind remains accurately aimed and receptive of the curriculum.

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Edwards and Schlafer (1995) note how homiletical education creates a context for preaching as a "theological art form." The training of preachers in the professional discipline comprises tools and techniques. Students need to focus on ways to see, hear, read, and speak. Students need to bring biblical, historical, and cultural understandings into a lively dialogue. The basics of hermeneutics, theology, rhetoric, and public speaking can be taught.

Past Influences: Former Teachers and Preachers

Each of the teachers in this study described how they were taught. Early teachers, preachers, and readings functioned as formative influences on their development as teachers. Preacher Training School Teachers often listed various preachers who influenced their preaching and style. The acknowledgment was brief and the influence these predecessors had was not elaborated upon.

However, Graduate Professors spoke at great length how these early influences became mentors and dialogue partners with them on their personal journey of development contributing greatly to their present identity. They spoke about learning how to preach by imitating these respected predecessors. Various preachers influenced their life assisting them on their journey to become who they are today.

> Even after my years here in _____, I had never really identified a model for preaching. [He] was the first ... preacher I ever heard that I really thought, "I would like to sound like that" because he was very contemporary. He was very impressive in a communicative way, but it was not the old stained glass tone. It was not the old kind of anecdotal stuff. His illustrations were all out of the morning paper. He was very aware of contemporary issues. I thought, now if I were going to preach, that is how I would like to do it. [GP]

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He later elaborates,

> [He] preached every Sunday. He was very biblical, very Jesus—centered, very conversational. [He] gave me a slightly different model. It was a gentler, in many ways, a more Christ—centered model as far as I perceived it, very conversational. And so I found myself drawn to that kind of preaching. [GP]

The influential role models that shaped their identity also reflected a deep sense of relationship with God and community. Although my account of the paradigm shift given in chapter four indicates a later development of a postmodern paradigm, nascent postmodernism emerges in the lives of these early mentors of Graduate Professors.

Similarly, another Graduate Professor acknowledges that his personal development depended upon the influence of key figures. Imitation of mentors became a way of engaging them in a dialogue of praxis. Their own classroom practice (described below) would be shaped by the practice of these early mentors.

> My approach to preaching then was not a very studied one. It was mainly a matter of hearing something I liked and modeling after that. I took _____ course. He had two classes in preaching at an undergraduate level at _____, which the main benefit from that was just being around him. He was a very gentle, godly man. He was the quintessential preacher as far as we were concerned. He was talked about that way, and for my money he really did live up to that. He was just a man in which there was no guile. He had a kind of a classic style of presentation. We would even imitate the way that he would hold the Bible in his left hand kind of off to one side about a forty-five degree angle and gesture with the right hand. And many of us, consciously or unconsciously, found ourselves looking a lot like [him]. [GP]

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Past Influences: Homiletic Literature

Graduate Professors show great familiarity with the New Homiletic and acknowledge openly its influence on their development as preachers. Graduate Professors unanimously credit Fred Craddock, Tom Long, and others as primary influences in their journey from one paradigm to another.

> He exposed me to reading I had never done before and it was through him I was exposed to Fred Craddock, to a Donald Miller, H. Grady Davis. And a revolution took place within me of the nature of preaching and based upon this handful of people I was then led to Lowery, Lischer, Achtemeier and just led myself and taught myself and with peer and a fellow traveler in that in completely re-conceiving my nature and function of preaching.

Beginning in the classical period, preachers have often used models found in the literature as means to shape their own identity. Thousands of sermons have been published for the expressed purpose of modeling preaching for preachers. This Graduate Professor attributes his formation to engaging the literature in a dialogue of praxis. Once having been introduced to the New Homiletic, he states,

> I began preaching every sermon inductively. Then reading and re-reading and adding [others] to that conversation I re-thought and re-shaped my preaching. I began to use a more combined approach. I continued to read and allowing the literary form to determine how a sermon ought to be shaped. They [the books] help shape and form that. So by the time I began teaching preaching, I had all those experiences, imitational experiences, learning experiences, reading experiences, and preaching experiences that re-shaped how I conceive of preaching today. [GP]

The literature of the New Homiletic functioned as a dialogue partner in their development. And another Graduate Professor also acknowledges the influence of the

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literature upon his development. He adds the influence of listening to the sermons on tape of these same authors.

> I have been influenced by Craddock and Tom Long. Initially for me what made the change was when I was preaching probably about 1983 or 1984, somebody said "Why don't you read this book, As One Without Authority?" And I didn't know who Craddock was or anything, and so I picked it up and read it. I really liked what he was doing, but I didn't know how you go about doing it. That book is not a—it doesn't give you much guidance or directions in terms of specifics of how to do the inductive. It is really more suggestive than it is anything else, and so I really fumbled around with it until I was able to listen some of Craddock's sermons. And then I kind of inductively learned how he did it. I put listening to his sermons together with the ideas of his book and tried to do some of that myself and enjoyed it. ... That was the initial phase in changing my direction in preaching. [GP]

And later he reiterates,

> My work in homiletics has been self-directed and therefore flawed I'm sure. ... I just called everybody I knew. ... I said "Who should I read? Who are you reading? Who are you benefiting from?" I got all the tapes I could. When I discovered Fred Craddock at Emory ... I knew I had connected with somebody that really interested me. [GP]

Although Preaching School Teachers may occasionally reference an author from the New Homiletic, it often functions only as an illustration to some point they are making or how they can fit the information into their tool box of facts. Predominately, only the Bible was recognized as a source for their development.

When the literature was cited by Training School Teachers, Craddock and Long were the only authors mentioned. These authors were selectively used only when sections of their writings corresponded with a deductive homiletic. The New Homiletic has no

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affinity toward the expository method of the older paradigm. I would classify the expository method as a more progressive way to preach a propositional sermon. Therefore, I conclude, there is a silence in their discourse about any influence of the New Homiletic on their development as preachers. The silence is highlighted when text book selection for classroom use is added to the equation.

An example of a Training School Teacher using an author from the New Homiletic to support expository preaching is the co-opting of Craddock's inductive style to support a deductive methodology. Craddock is openly hostile to such abuses.

> It wasn't until I got into the Master's of Theology level of study that I realized there were other forms of preaching, other ways of doing it. I was introduced to narrative. I was introduced to expository preaching, something that was very strange to me. But I am indebted to this day to _____ for showing me another method of preaching the Scriptures and approaching it. And I'm indebted to Craddock for his view of narrative, although I don't always agree with everything Craddock says. I think that he has got something to say to us about certain kinds of Scripture and the genre of them and how you go about speaking them—or teaching them and so on. So my methodology began to change. ... But as I learned the various methodologies, I became enamored with the expository method. [PTST]

Although all the teachers were exposed to similar styles of preaching growing up and in school, Graduate Professors described a radical shift and development through the years. A paradigm shift in philosophy exhibited itself in every aspect of preaching. Familiarity with and incorporation of the New Homiletic is indicative of this shift. Although Training School Teachers changed within their philosophical paradigm, Graduate Professors exchanged paradigms. One example indicative of their radical shift among Graduate Professors is exemplified by exchange in methodology. Deductive

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methods became inductive methods. Propositional approaches became narrative in nature; monological became dialogical. Classroom practice shifted from a behavioral model to a constructivist's model. The following Graduate Professor describes the paradigm shift when he reflects back on textbooks used in his early training.

> And we were using—I think we were using Broadus on the Preparation and Delivery of Sermons, one of the old classics and which was even then pretty antiquated and pretty stuffy. So the approach to preaching back then and the one that I began with for the first ten years or so was very propositional, very three points and an invitation oriented. [GP]

And another Graduate Professor supports the conclusion that his early teachers did teach an approach to preaching contrary to what he presently advocates.

> I was taught with the pretty traditional deductive style and approach, and I was taught with the emphasis on expository preaching which means many different things to many different people. Everyone has their own definition. The way I was taught to do expository preaching was that every point in the sermon needs to come from the text. And so your first point, your second point, your third point, all of those need to be drawn from the text. And so if one point of your sermon doesn't come from the text, then it is not an expository sermon. And you end up having three sermonettes from the text rather than really developing more of a—more than the sermon unfolding or the sermon moving somewhere. [GP]

A Technical Pedagogy

Training School Teachers describe learning skills and techniques in classes. Although they refer to others as influences, the emphasis is on the craft more so than on relationship. Preaching is functionally seen as a form of technology or "public speaking" rather than a relational theology between people and God and the relational concern between people and neighbors.

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> [H]e started at what is called a [preacher training] class. And I was in that class along with some other boys. And I got my first taste of public speaking. At this time, they would pass out little talks to us, little daily things, ..., these little Power For Today talks. And we memorized them and gave those talks. And I liked doing that. I could memorize quite easily. I wasn't afraid of audiences, so I got the taste. That was my idea of preaching was just the public speaking part of it. ... Some other of my students who were much more educational than I was—intellectual than I was couldn't get jobs because they didn't have the public speaking that I had. I realized that, so I wanted to do that for other young men and give them experience in public speaking. [PTST]

Even after this teacher progressed beyond mere memorization as a technique to teach public speaking, his present methodology continued to be technical in nature. He begins and ends his homiletical instruction with a technical pedagogy.

> Now when I first started, see I didn't start that way. I didn't think that way. I took somebody's little sermonette and preached it, but that wasn't the homiletical process. I was just doing the later part of it, just the gestures and the memorization and the eye contact. ... And people who are trying to major in homiletics to get away from the hermeneutical part are finding out that you can't get away from that. That is the preaching as well as the proclamation. It is the message and the vocalization of it. You know your Greek. You know how to exegete a passage, to be a good homiletician. [PTST]

Reed and Johnson (1996) quotes Matthew Lipman's description of the dominating assumptions of the standard paradigm as follows:

1. Education consists in the transmission of knowledge from those who know to those who don't know
2. Knowledge is about the world, and our knowledge of the world is unambiguous, unequivocal, and unmysterious
3. Knowledge is distributed among disciplines that are non-overlapping and together are exhaustive of the world to be known
4. The teacher plays an authoritative role in the educational process, for only if teachers know can students learn what they know
5. Students acquire knowledge by absorbing information, i.e., data about specifics; and educated mind is well-stocked mind (p. 259)

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The teacher in the traditional model tells the student what is important. The student's first task is to record the information and give it back to the teacher in a specified way. The teacher is a conveyor of information. In the standard paradigm, teachers question students for answers. Little mutual query is taking place. One Training School Teacher spoke about questions as though he had found a new and progressive way to teach. However, questions with predetermined answers taken from a fixed data base may engage the student differently than lectures, but the philosophical paradigm remains the same.

> In my thirty years primarily my teaching was lecture. That is what I grew up with and that is what most people did. But through the years I started to realize that you can talk an awful lot and people may not get what you are saying. And in more recent years in most of my classes I have questions, I call study questions. They have questions that are given that they are to answer before they come to class. And we discuss them in class. Then I have other questions like "why do they say that?" and "what is the verification of it?" "Why would something else be as well?" Of all the teachers I am known to ask more questions. I feel little children ask questions to learn and I don't know what a person is thinking until I ask a question to find out and I don't know if a person has the answer until I get some responses of that kind. So most of my teaching is built around that system. [PTST]

Training School Teachers spoke about changes in terms of improving, enhancing, and perfecting the craft they inherited. They, like Graduate Professors, rejected older versions and abuses of their models. However, unlike Graduate Professors, even if methodology changed, it remained philosophically similar. For instance, one teacher noted moving from a judgmental attitude to a more empathetic attitude while the content and

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method stayed the same. Similarly, one referred to moving from proof-text point making preaching to an expository style of preaching which is still a deductive and propositional methodology.

Change taking place for the following Training School Teacher reflects movement within a paradigm but not a changing of paradigms.

> But in terms of my life, what changed it for me was a crisis, and there were three of them—the crisis of the death of my grandson, the crisis of a daughter who left the Church for a while, and the crisis of realizing that my preaching while biblical was not reaching people. Those three crises changed everything in my whole approach. ... Those three crises made me realize the value, in terms of preaching, of being empathetic with your audience. I mean totally empathetic with your audience. And so about ten years ago, the approach I had with my students here, the approach I have with audiences— And people will tell me this who have heard me preach twenty years ago and then hear me preach now, "You don't preach the same way." Well, I preach the same message. I don't mean that, but I don't preach it in terms of as a tool to hammer people. It has now become God's Word to bring joy into people's lives. [PTST]

The shift they describe is not a philosophical change but a change in method and tone. The content, purpose, and theology remained the same but their preaching became kinder and gentler as they grew older. The ability to recognize growth through the perseverance in the midst of crisis will have a positive impact upon students. The more teachers communicate their personal story of struggle and growth, the more students will be able to have patience with themselves as they develop in their profession. Crisis played an integral role as methods became more stylized and sophisticated even though they remained propositional in nature. The propositional nature of their preaching is why (as noted above) teacher and proclaimer functions as their primary metaphor.

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> When we are younger we have a tendency to think in terms of policeman, judge and jury. _____ says that when he learned that the preacher was not a judge, it about killed him. I think that is a good statement for the preacher's concern is to sow the seed primarily—to be the teacher. This is where the zeal of youth creates problems. As a young person, we are often afraid, if I don't stand up for this issue I am being weak, or I'm not being faithful to God. [PTST]

In like manner,

> The_____ School of Preaching at that time was extremely right wing if I can use that term. I mean extremely so, almost unbalanced in a sense. There was no attempt to be balanced, and they taught me to be unbalanced in a real sense. The whole effort it seemed to be in preaching was to find all the heretics you could find and that kind of thing. Although at the same time that I was learning that kind of an attitude, I was also being taught the Bible, and that was the greatest thing that I got at the School of Preaching, was they taught me every verse in the Bible. Nothing in the Bible was a stranger to me anymore. It was a familiar friend now, and I could deal with the verses. [PTST]

Furthermore,

> I found myself when I came out of the School of Preaching using the Bible as a sledgehammer rather than as a way of helping me and people around me. It was more of a kind of weapon, although it is a weapon, but I was using it in the wrong way. Some people would say, "No. That is the way to use it." But to me it wasn't—it didn't feel right. [PTST]

One Training School Teacher describes his exchanging of one deductive method for another because of the change in effectiveness it would have in transferring content to the audience.

> But when I first started, my methodology was introduction, body, close, and I put the Psalms in that form sometimes when I preached them. But as I learned the various methodologies, I became enamored with the expository method. That changed my preaching, when I realized that it was better when the audience was

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> studying with me rather than when I was preaching to them, and I would recommend that to any preacher. ... [The] audience is not attuned to a pulpit way up high and you are preaching down to them. My method has changed then from preaching to conversing with, so there has been a big change in that sense. And maybe that is the best way to describe it. [PTST]

Although using the language of "conversing with" in non-authoritarian ways, methodologically this teacher is still presenting a positivist content presented in propositional forms, namely, the expository method. This conclusion is confirmed when he began listing the courses necessary for a complete curriculum for the training of preachers. The list of content courses represented to him a verifiable and codified set of facts that must be transmitted from the School to the student in order for the student to be successful. The possibility of "conversing" and a recognition of the effectiveness of non-authoritarian methods, allows for the continued movement toward a more postmodern world.

Even when a Training School Teacher is committed to the propositional expository method, the fluid continuum between the two discourse communities is evidenced also. Craddock's emphasis that genre form influences homiletical form has given this teacher another way of outlining a text.

> I don't try to put their outlines into a mold either. They turn in a lot of sermon outlines here, but they are not in a mold or a—we have certain rules about how they do their research and how they endnote it and so on. But I'm talking about in terms of we don't say to them, "If you are preaching this Psalm, it has to have an introduction, body and close." That is not how the Psalm was. So we are trying to teach them here at _____ School of Preaching the various kinds of literature in the Bible. [PTST]

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I interpret this admission as one discourse community borrowing an insight from the other, yet shaping the insight to fit the former's philosophical bent. This is another example of participants using the same language but intending different meanings.

Training School Teachers who learned a craft via a technical model in turn teach the craft to others the same way. Individual identity is kept separate and apart from others in community.

> I had all this experience. I'm convinced that that experience—plugging it in every week, my studies into my sermons—was the vehicle by which I was able to get a job when I got out. Some other of my students who were much more educational than I was—intellectual than I was couldn't get jobs because they didn't have the public speaking that I had. I realized that, so I wanted to do that for other young men and give them experience in public speaking. [PTST]

Correspondingly,

> We have two years of the Bible text ... [so] they are not unfamiliar with the verses of the Scripture when they leave here. They study Greek for a year. They have general biblical introduction. ...We encourage our students to go on if they don't already have one to get a liberal arts degree. I think it is important. It makes them a little more well rounded. So we encourage that. I don't know that it is absolutely necessary in every case, but we encourage it. [PTST]

The use of a technical pedagogy is seen clearly as this Training School Teacher describes a typical day at the School.

> We have a great deal of emphasis on expository preaching here. And in their classes, they are reading a lot of Scripture. They are often called on just to expound on a passage of Scripture sort of extemporaneously whenever the teacher feels like that is a good thing. All of their speaking events are videotaped. And then I make myself available or one of the teachers does on a scheduled basis at 4:00 in the afternoon when classes are out. These students go six hours a day. They go from 9:00 until noon and then 1:00 until 4:00. It is a fairly heavy

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> schedule for a school setting. They usually have another hour of study outside of class for every hour they were in class or at least somewhere around there, maybe four hours minimum. So they have a heavy day. ... But the curriculum—I think I have left a lot of things out—but it is generally oriented toward the Bible text and then all kinds of things that would help a preacher. We have some very practical courses here. ... It is a set curriculum. This isn't a haphazard thing. [PTST]

The technical model of teaching is most clearly seen when Training School Teachers describe what happens in the classroom and the content of the curriculum. The transfer of knowledge becomes paramount. The student is an empty vessel waiting to be filled with the teacher's knowledge. Knowledge is understood as a fixed body of facts and practices representing Truth. The more facts taught, understood, and incorporated into practice, the more successful the teaching event and student product and progress. The teacher becomes the proclaimer while the student receives the truth. Subsequently, lectures resemble sermons proclaimed by heralds.

Indicative of the priority the transference of knowledge has among Training School Teachers is demonstrated when the facts of the Bible are taught like the multiplication tables. Giving them "stuff" is equated to "teaching men how to preach."

> So they gave me first of all a class in Romans, and then a class on the General Epistles, and finally a Homiletics class. But material that I used from my studies was material I got from college, and I just taught it to my students. And so they are the same kind of hungering students, so I just take my files. I just go through all my files and get what I think is the best and give it to them. A lot of stuff I give to them—I Xerox because these students are about to go into the mission field, and they are saying there is nothing out there. There are no materials out there. And so they are taking everything I can give to them and keeping it to take it out there for years before they get back in the States again and be able to get more materials. So it has really been an exciting concept of teaching men how to preach. [PTST]

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Homiletics is taught in the same fashion as Public Speaking, as though it is only a secular course rather than a theological discipline. Homiletics is a course of techniques rather than a holistic discipline involving theology and community, craft and art. The following statement is indicative of a formulaic understanding of the homiletical process where knowledge plus skill equals a good leader. The nature of preaching consists of the content and methods taught.

> I went from the premise that a man leads from public speaking. And of course to be able to be a public speaker is not just speaking off the top of your head. You have to study the Scriptures, so really it is a homiletical/hermeneutical concept. But the more people study the Word and are able to convey it to other people, the more they are perceived as leaders by other people as well as themselves and develops them into leaders in the local church. Which it verified itself through the research that this is the case, that men develop themselves into leaders through studying the Scriptures and presenting it orally. ... I have the same kind of view of homiletics. I don't think homiletics is just the hand gestures and the facial gestures. Homiletics is the whole process from the very beginning of a seed thought for a sermon, studying of the Scripture, the hermeneutical part, putting it down into an outline, and then preaching it is a whole homiletical umbrella in which hermeneutics, Jesus, all that is underneath it, is a part of it. [PTST]

Consequently, one Training School Teacher looks back fondly to his roots indicating that not much has or should change in the preaching field.

> The first thing that I was taught was that every sermon should have an introduction and a body and a close. And so I would take the Scripture no matter where I was in the Scripture, and I would introduce it, and I would tell something about it, and then I would close. And the old preachers used to say, "I tell them what I'm going to tell them, then I tell them, then I tell them what I told them." And so all of my early preaching was structured. [PTST]

Therefore, Training School Teachers emphasize the product. For them practical

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results and being able to perform the role takes precedence.

> And we would ask them—that is really wonderful what you are saying, but how does that work on a Monday? How does that work—you know, really work? And when we asked those kinds of questions, we would try to bring the practicality. So it has developed my teaching mechanism. I bring in practicality. I tell these guys—we are on the subject for instance of funerals and weddings. I had just done a funeral the day before. I am going to do a wedding next week, and so we are talking about practical hands—on material. I am probably very practical in my classes because preaching is practical. [PTST]

Such moments when the voice changes briefly, a continuum between these two discourse communities is revealed to be fluid and not bi-polar. At times, especially when the same language is used (although interpreted to have different meaning), one is tempted to argue for no significant difference between the two discourse communities. This phenomenon is seen when Training School Teachers use such terms as "conversing," or "narrative."

Likewise, a Graduate Professor openly confessed his tendency to move toward a more technical model of teaching.

> [I] maybe acquiesce to the demands of the students to want techniques, to focus primarily on the "how to." So I find myself really intentioned because I know students come into class, and that is what they want. They want to—they want basically the skinny on how you put all this together, the craft, the structuring, the art. You know, preaching is an art, and so give me the techniques for it. And I find myself gravitating toward that. I really have to fight to bring it into balance. [GP]

In the traditional model, effective teaching of the technical aspects of preaching is highly valued. Hermeneutics, theology, rhetoric, and public speaking can be taught. The nuts

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and bolts of these disciplines, the how-to-do-it methods seen in traditional manuals of preaching which all preachers need to know.

A Developmental Pedagogy

Learning to preach is more than nuts and bolts of technique. There is something more imitative and creative about learning to preach. A sophistic dimension of homiletical training that relies on models and mentors that leads to experimentation, discovery, and adventure on the part of the student is necessary. The sophistic dimension emphasizes the dynamics of the speaker, audience, and the communication event more so than the invention and argument of the sermon. It suggests a method of learning oratory by apprenticing oneself and imitating models until one is ready to experiment with one's own style. While technical rhetoric may give competence, sophistic rhetoric fosters presence, talent and even genius.

Graduate Professors emphasized process more so than product. How a student thinks and relates takes precedence over performance. Mentorship is discussed in terms of dialogue, overhearing, and interacting with another. Due to the relationship with the other, a transaction occurs. Students are recognized as part of a community more so than an autonomous individual. The various areas of study that include biblical theology, exegesis, hermeneutics, rhetoric, social analysis, ecclesiology, and speech communication, are not naturally assimilated by students. Most students will need help through these courses in order to become what God has called them to fully realize in their lives and vocations. N. Frye (1982) states,

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> The teacher, as has been recognized at least since Plato's Meno, is not primarily someone who knows instructing someone who does not know. He [or she] is rather someone who attempts to re-create the subject in the student's mind, and his strategy in doing this is first of all to get the student to recognize what he already potentially know, which includes breaking up the powers of repression in his mind that keep him from knowing what he knows. That is why it is the teacher, rather than the student, who asks most of the questions. (p. xv)

Professors from Graduate Schools desire to bring theology and practice into dialogue and fall under Farnham-Diggory's developmental model. Field education is seen as a locus of personal theology. Theology and experience are in dialogue to bring about an integration and wholeness to preaching instruction.

Reed and Johnson (1996) again quotes Matthew Lipman's description of the reflective paradigm as follows:

1. Education is the outcome of participation in a teacher-guided community of inquiry, among whose goals are the achievement of understanding and good judgment
2. Students are stirred to think about the world when our knowledge of it is revealed to them to be ambiguous, equivocal, and mysterious
3. The disciplines in which inquiry occurs are assumed to be neither non-overlapping nor exhaustive; hence their relationships to their subject matters are quite problematic
4. The teacher's stance is fallibilistic (one that is ready to concede errors) rather than authoritative
5. Students are expected to be thoughtful and reflective, and increasingly reasonable and judicious
6. The focus of the educational process is not on the acquisition of information but on the grasp of relationships within the subject matters under investigation (pp.259-261)

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Classroom Practices

A constructivist perspective in the classroom will correct the misconception that preaching is primarily some kind of codified objective data that has to be received, accepted, and adapted to, no matter what one's nature, life experience, and gifts may be (Wardlaw, 1989). Therefore, learning is not some cumulative collection of data but a transformative process. Self-discovered and self-motivated behaviors are the only ones that in the long run produce significant changes. Due to these personal shifts, Graduate Professors demonstrated awareness that there existed a plurality of paradigms. They acknowledge that they had shifted from one model to another. They recognized the shift as a philosophical change.

> [He] who was kind of another model of a different kind of preaching. And without realizing it or without having a name to put to it, that is when I began to develop a more narrative style of preaching. And then when I began to stumble across some of these guys that were using the language of narrative or inductive preaching, it was like, "Oh, well that's what it is. That's what you call it" or "That's what I've been attracted to all along." And it was a kind of a natural attraction or magnetic connection that I made with them. Over the years as my preaching has changed, there has been a conscious effort to be more conversational almost to a point of excess. I have tried to avoid anything that to me seemed artificial in preaching, and that is not a great insight on my part. I think that is where preaching has been going in most contemporary churches. I think where as twenty years ago we expected a preacher to sound like a preacher which meant not like anyone else, nowadays ... we like preachers today who are more conversational. [GP]

And he later states,

> I have tried to utilize more story in my sermons not so much in the anecdotal sense as in what I would consider the primary theological sense of connecting the message of the hour to the meta-story or the mega-story of Scripture. [GP]

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The sermon method changed from point making to movement. Sermons began to seek experiential affects rather than rational deductions. As Professors, they allow the possibility of students to undergo the same changes. They seek opportunities for student to engage in active learning styles that not only re-shapes their preaching but their identity. Graduate Professor recognize that the journey, although treacherous, will fundamentally change how these future preachers relate to God and the church. The process begins in the classroom, but becomes a life-long journey.

A teacher's philosophy in the classroom mirrors their philosophy in the pulpit and within a congregation. In the Graduate Schools, for example, no one approach is dogmatically held as superior to another. The student's are asked to stretch, experiment, and risk in order to experience, become, and develop their potential. The teacher joins them on the journey. Process takes precedence over product.

> In my classes, I do not try to put down that style. I try to emphasize an eclectic approach to preaching, but at the same time, there are many different ways to preach. There is not just one. But as I think about it, I find that in this context ... students gravitating toward what they feel comfortable with in an introduction to preaching class. And so they gravitate toward an outline form in the sermon. That is what they have always done. That is what they feel comfortable with. And so when I say in class, we talk about different forms and styles and narrative and ways of developing it, and then I leave it up to them to decide how they are going to do their sermons in class. I find them gravitating toward the outline. So what I think I am going to do is in the future insist or require that they stretch themselves and be required to do different forms. And while acknowledging the value of the other, I want to also acknowledge the importance of stretching themselves and developing other forms and styles. [GP]

Likewise, another Graduate Professor demonstrates his respect for the developmental process by engaging various methods and philosophies in dialogue. Note his openness in bringing the expository method into the discussion, a method he personally

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rejects.

> And now what I try to do in class is I try to expose students in the class to a wide variety of issues in homiletics and especially in class try to approach homiletics from a holistic view, that we are not talking about techniques here even though there are some fundamentals that you can be aware of or need to be aware of. I try to approach it from a holistic view and so talk about narrative, and talk about inductive, and talk about hermeneutics. In my expository preaching class, I spent a lot of time with the area of hermeneutics and talking about that as a basis for preaching. So that is at least one way in which I have developed or moved away from—or added to, maybe I should say, the repertoire that I first began with. [GP]

The teaching process will enable students to claim their unique gifts and foster new possibilities for their ministries. Teachers will help students cultivate and harvest what God has planted in them, through genetic inheritance, personality, life experience, and church background. Students do not come to the classroom as blank slates who need to be taught how to preach as if they know nothing about it and have no equipment for it. Rather, they already know much of what they need for preaching. Students come to the classroom as whole persons with innate abilities, thoughts, feelings, experiences, doubts, hopes, anxieties, expectations, and histories. They know about preaching having heard others preach. They will learn about preaching as they hear their own voice articulate their personal walk with God. They have already blended their story with tradition, community, and God's story. Teachers who respect the identity of their students will not begin the instructional process by setting a standard pattern of the ultimate product before the students have had the opportunity to try their own voice.

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The literature, class notes, lectures, and theories will serve the student best when the teacher offers them in response to and in dialogue with sermons presented. Sermons given in a classroom community becomes a case study of preaching.

> We will discuss some clear approaches and to grapple with the whole hermeneutical process. And to some degree it just has to be experienced, there just has to be preaching. I give the students permission to take risk. We try to preach every semester at least three sermons and I encourage them to take risk on that and give them the freedom to. [GP]

Evaluation becomes a formative process that gets issues into the open, identifies directions, and provides counsel. Formative evaluation assists the student to know their strengths and growth areas. Wardlaw (1989) states,

> The most important standard in assessing sermons is what preachers internalize and use in evaluating their sermons throughout their ministry of proclamation. More significant than any grade for a course, this is the standard that will be effectively shaping the preacher's work for years. Therefore, the purpose of assessment in a preaching course is to engage, expand, and refine our student's own skill of self-evaluation. (p. 125)

Likewise, one Graduate Professor agrees,

> I do not grade them on letter grades. I always grade them pass/fail on their sermon that are preached and they fail only if they did not meet the assignment not because I didn't like the sermon. I ask them to listen to a variety of sermon tapes so they have a chance to be exposed to all types of sermons. I ask them to keep journals of their own experience of different kinds of preachers they have a chance to reflect on it with a fairly systematic way as they kind of determine who they may be as a preacher how their gifts and theologies, and world views and exegetical skills, and hermeneutical understandings might play into the study and the growing and the participation in the preaching event. [GP]

For Teachers in Preaching Schools, natural gifts are not given attention. What is deemed important is what can be taught. The words gift, natural talent, or ability is not

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uttered in their discourse. Skill development revolves around the core of what can be taught and acquired by hard work. However, Graduate Schools seek a balance between accentuating gifts and developing skills. They seek the balance of the two sides of preaching as a theological action (empowered by the Holy Spirit) and as human activity. Preaching is understood as both gift and task. And as noted above, the student comes to understand gift and task in terms of stewardship.

> There are basically two poles or two extremes that [students] come into the classroom with in regard to preaching. On the one hand, they say, "Well, you are either gifted or you are not. This a required course. You know, I can kind of fumble through here, and kind of stumble through the class, and meet the requirement, but you are either gifted or are you are not." But then there is the other extreme which a lot of people—I think probably this is even more prominent than the view that you are gifted, and that is that "Well, this is technique, and so hey, you learn a few techniques and you develop this knack. You develop these procedures and this method and then you can do it basically with the best of them. Just give me an insight into the secrets here, the secrets of the trade, and then you can put it together." And both really are gross perversions and misunderstanding of the preaching task. [GP]

Likewise,

> I think that God does, that preaching is, that there are some people who have a gift for it that is more prominent than others. But I believe that there is much more to preaching than just either seeing it as technique, giving you the method, or as a gift. But usually whenever people talk about preaching ...it almost automatically and immediately goes to the realm of how to, the methodology. [GP]

Similarly,

> I feel that my upbringing, and my experiences, and my own struggles, confirms that [preaching] is neither [gift] nor the [technique]. That there is a real work, a real effort, a real discipline involved here, a discipline that is holistic. That you don't just come to this campus and take an expository preaching course and think,

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> "Well, now I'm basically on the road." It involves the whole person. It involves—yes, there is an element of gift to it, but it is much more than that. I think that my story in terms of as it relates to how preaching has helped me get a little better grasp of that and as a result can really be an encouragement to students and not just to write them off initially. ... [I]t is a holistic discipline. It is not something that is tacked onto the end of the process. It is not something that is the wrapping around a substitute package. [GP]

Finally, one Graduate Professor incorporates the idea of "incarnational preaching" as a descriptive phrase for the holistic nature of teaching one to preach.

> I had been for some time interested in an area which I called, using a phrase from Clyde Fant, "incarnational preaching." In his book Preaching For Today, Clyde Fant [refers to] the notion of a style of preaching that draws from and utilizes the unique gifts of the speaker. Now that obviously is not a new idea. Certainly, Phillips Brooks' "preaching is the communication of truth through personality." The prime objective was to help those involved to seek out and more clearly identify what their unique voice was in preaching. How could they take the gifts that God had uniquely given them as communicators and maximize those in their kind of preaching understanding that no two results would be the same from person to person. [GP]

Mentoring

Preacher Training School Teachers spoke more about mentorship and apprenticeships than did the Graduate Professors. The trade school model underlying Preacher Training Schools tends toward more hands on experience, a "how-to" method. Graduate Professors concentrate more on understanding than performance. Modeling, as noted below, was relational rather than positional. For Training School Teachers, the emphasis remained on product over process. Imitation within a single philosophical paradigm does not allow diversity.

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> Now in order to do that, we have three campaigns while they are here, week long campaigns, where they go and work with churches. We have sessions where we simply sit with the students and talk about very practical things. "What are you going to do given this situation?" These are preacher and his work classes. "What are you going to do?" "Are you going to be working with the elders or not elders?" "Are you going to be working with the sick or grieving?" Or the whatever it is. We try to be very practical. Now in two years trying to teach the whole Bible, how much of that can you get done? Not a whole lot. [PTST]

Tacit knowledge is being conveyed when the students engage various contexts with guidance of a teacher. Orientation takes place for the student. New situations will not disorient students when they encounter them in the field. Leadership, relationship, and process skills are communicated. For example,

> Just come with me, and let's do it together [to have] a mentorship concept in class. Like I have one class called the Ministry in the Local Church, and that's what I do. When we get to the funerals and weddings, we actually go. I take the class out to a funeral home. We talk to the funeral director. He tells us all about that process. We go to the hospital. I talked about caregiver, the preacher as caregiver. In the hospital, people tell us about how they like for ministers to come and chaplains and how they work in the hospital. I take them to a TV station and have them show how they can do TV work and a radio station. I have guest speakers come in on different expertise and talk about, for example, one man in the area that ministers so much visitation in hospitals and rest homes that he is asked to do a ton of funerals, and so I asked him to come in and talk about being a caregiver type minister as he is. So I think teaching is—a lot of it is mentorship. [PTST]

The trade school model that Preacher Training Schools favor commends itself to the effective development of a preaching practitioner. It has been my experience that the students graduating from Preacher Training Schools are confident practitioners of the skills acquired. Furthermore, they have incorporated the tacit knowledge and philosophical underpinnings of their mentors. The older paradigm is being effectively perpetuated. However, these mentoring moments concentrate on skill attainment more so

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than identity formation.

Farnham-Diggory's last two models, the developmental and apprenticeship models, were indicative of how Graduate Professors told how they learned to preach.

> I learned to preach mostly by imitation. I heard preaching, life-changing preaching, on a regular basis. Until I was thirty it was mostly through that, witnessing those kinds of sermons, my own style was a combination of those, and at different points in my life I sounded like those ... styles I would imitate. [GP]

And another states using dialogic language,

> The value for me is in the overhearing. Largely it has been an overhearing that my understandings of preaching and the teaching of preaching have come anyway. And to be to look over the shoulder of other guys who were doing it who in a common faith walk and who had common questions. It always causes me to rethink my own part of the story. [GP]

The personal journeys taken by Graduate Professors translate into classroom practice. The way they learned how to preach, imitating mentors, shifting paradigms, etc. becomes a patterned way they encourage students to follow in their development as preachers. Graduate Profe: sors become mentors, facilitators, models, who converse with students who are presently experiencing the journey. Students are encouraged to follow their journey of imitation and experience as they try faith on and forge their own personal theology, philosophy, and story within community. The Professor recognizes how the faith community co-authored his story, therefore, freely offers himself as a catalyst and co-author in the student's story. The student joins the collective discourse community.

The dialogic nature of pedagogy allows the student to co-author his future story.

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> Pedagogy is autobiographical and the teaching of preaching has been, sometimes small ways but also in larger ways, to share some of my story so they can have a sense of where I am coming from, and where my heart is, and where the influencing factors have been. Also, to give them the opportunity to share theirs. I give them a lot of opportunities for interaction. I encourage them and provide opportunities for them to describe their unfolding faith story and how that has led to different approaches to ministry, some of them have been involved in ministry a long time while some of them have not done any ministry of any kind in their life in a full—time way. I am trying to help them forge that theology or philosophy of ministry so their story is a part of that. [GP]

For this Graduate Professor, pedagogy of praxis is key. Theology is more than a talking about God or the content of doctrine. Theology is faith seeking understanding. Faith will not lie dormant. Faith also seeks expression for these teachers in the classroom.

> I have always tried to embed practice in theology and theology is connected to our own story and a lot of what I have attempted to do is to frame theology within world view and allow them to see the historical world view and how we came to the modern Enlightenment world view which is in most cases crumbling in this century. And how that has caused us to frame our theology and our understanding of theology of the church and therefore our understanding of preaching. [GP]

The priority of identity formation over the transference of knowledge is a core value for this teacher. Just as teachers and preachers influenced him to relate to God and community as a first concern, he passes that concern on to his students.

> And all that for me has to be done before there is any kind of focus on exegetical skills. For exegesis comes out of those kind of questions. Enlightenment oriented exegesis is somewhat different than a postmodern exegesis. I never tried to insist that a formula or exegesis or sermon construction has to be rigidly followed there are too many variables. [GP]

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Although technical skills may need to be addressed in the classroom, only in due time.

A keen recognition of the influence of others on the early chapters of the writing of one Graduate Professor's story, influences him greatly in how he recognizes how he will influence the writing of his student's narratives. Mentoring is not a passing on of information and skills, but a sharing of life, heart, and passion. Mentoring takes identity formation and socialization of the student within community seriously. The Professor as mentor is teacher, sponsor, host, guide, exemplar, counselor, and encourager as the student's self emerges. He states,

> It is part of my life story, to the imago model, the imitating of people and whose style... has the greatest impact anyway. I have made a conscious effort to help the students come in contact with a variety of people who they can learn from by imitation. And you understand what I mean by imitation, it is not by mimicking but by witnessing so that something of that becomes who they are ... and if it is something that is going to happen by imitation then it is something that is going to happen in a constructive and thought through way. [GP]

If the teacher desires the student to master skills and acquire factual knowledge, then the classroom will be reflected in demonstrations of techniques, lectures on facts, and practice labs. The students will be indoctrinated with the history and theology of preaching and inculcated with an understanding of the basic techniques for preparing and delivering sermons. However, if the teacher is more concerned with values, character development, integration of principles, and other fundamental aspects of identity, the classroom environment will foster a lifetime of learning seen in a climate of mutual respect, trust, support, affirmation, nurture, and celebration (Wardlaw, 1989). Then, when the student is before a congregation, he or she will be claiming realities about God in

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his or her own personhood, language, and understanding. The student's identity outside the pulpit will be coherent with their identity in the pulpit. The theological, sociological, and pedagogical aspects of preacher development are integrated into one cohesive and holistic model.

Summary

M. Godelier (1989) states, human beings do not just live in relationship, they produce relationships to live; thereby producing culture and creating history. Human beings and their identities are neither plastic or passive. They all have stories existing and being created in a given socio-historical context. Accordingly, our future stories are continuously written and constructed through dialogical human interaction (Harre & Gillet, 1995), and a dialogue of multiple voices—heteroglossia (Bakhtin, 1981). Unless this dynamic interactive and interrelational nature of culture is acknowledged, it becomes hegemonic in nature (Witherell & Noddings, 1991; McEwan and Egan, 1995).

Two emerging schools of thought are described above. The first, represents non-accredited Schools of Preaching, who generally view the world as a static and contextually independent place. Out of their desire to maintain continuity with the historical religious identity of their Baconian roots, they underestimate and devalue the influence of those who appropriate new ways of dealing with an ever changing context. Modernity's analytical tendency to objectivization and fragmentation approximates an ahistorical view of life and is inconsistent with a concept of what a community is and of human experience within it because

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it eliminates change, incompleteness, contingency, potententiality, memories, and intentions—in a word, historicity.

Graduate School Professors, represent cultural constructivist perspectives. Consequently, neither the classroom nor the congregation is seen as a place to receive a historical "ready-made" legacy needing and waiting to be transmitted and reproduced but as a place of dialogue in which internal and external forces manage, adapt, and adopt meaning. A constructivist perspective no longer sees various contexts as silent and banal but as a dynamic dialogue partner and an ever-emerging product of human action and intervention (Bakhtin, 1981; Bourdieu, 1984; Shweder, 1990).

Nevertheless, the continuum flow between these two discourse communities needs to be continually voiced unless one were to arbitrarily write off one group prematurely. No better is the fluid nature of the discourses seen than when one Training School Teacher said,

> I don't know if I know what preaching is. Phillips Brooks says that it is "the Word of God through personality." That may be a close explanation, although it is very brief, of what it is. I don't know what it is. I tell my students that sometime, and they say, "Well, what are you doing teaching us?" But I want them to realize that sometimes preaching is a moment, an event, an attitude, a statement, a smile. I don't know what it is all the time. [PTST]

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CHAPTER VI

CONCLUSION

How do preachers learn to preach? Teachers of preaching have not given pedagogical considerations much thought through the years. The participants in this study had difficulty making explicit the task they are engaged in as a profession. They are not alone.

> I remember some of the graduate work done by my professors of homiletics or not done by my professors of homiletics. ... I don't think I ever met anybody who had skills in the imparting of how to preach to other people, and I don't know that that's changed all that much. I think we still look for people who have more of the aptitude to preach than the aptitude to teach, and we assume that something will happen in the classroom—that they will be able to translate their ability in the pulpit to the classroom. (Personal communication, R. Lischer, April, 1995).

This study began by analyzing various preaching teachers' differing theories and practices of the pedagogy of preaching using a narrative methodology which would result in a phenomenological description of patterns resulting in a coherent instructional practice. Phenomenology was chosen as the research method because it provided an appropriate lens to investigate the research questions. Phenomenology is the analysis of thoughts and events as they appear in consciousness (Van Manen, 1990). In other words, how do these teachers within their respective discourse communities construct meaning out of their lived experiences?

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As a co-author of this research, I provide an analysis of the patterns of lived experienced by my observations and subsequent descriptions through the framing lens of faith seeking understanding, faith relating to one another in community, and faith expressing itself in the classroom. The structured analysis in chapter five is my retrospective interpretation of what is most common, familiar, and self-evident from the actions, behaviors, intentions, and experiences found in these diverse communities. It is descriptive in that the analysis clarifies what is being expressed. It is interpretive in that the analysis is pointing to meaning concealed within the discourses (Van Manen, 1990). Creswell (1994) states that pattern theory contains an interconnected set of concepts and relationships, but it does not require causal statements. Pattern theory uses metaphor or analogies so that relationship "makes sense." The table below represents these patterns and interpretations that "make sense" to me as I analyzed the discourses.

Preacher Training Schools	Graduate Schools
• modern/Enlightenment	• postmodern
• propositional homiletic	• inductive/narrative homiletic
• positional language	• relational/experiential language
Faith Seeking Understanding	
• herald/proclaimer	• dialog partner
• teacher	• witness
• bridge/vessel	• servant
Faith Relating To One Another In Community	
• marriage	• congregation as community
• fellow struggler	• classroom as community
Faith Expressing Itself In The Classroom	
• technical pedagogy	• developmental pedagogy

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Finally, through prolonged engagement with these two discourse communities that has come through my personal knowledge and these narratives, the above patterns and relationships of meaning shape my own theory and practice of teaching. The following implications for my instructional practice is my "making sense" explicit.

Implications

Narrative itself becomes a pedagogical tool able to sensitize students and congregations to the dialogical interactive nature of cultural processes. Narratives foster listening to the multiple voices emanating from ever emerging and developing contexts. Narratives coordinate intersubjective processes. They afford individuals the possibility to construct, co-construct, and reconstruct coherently their identities, and to acknowledge their loyalties, traditions, and inherited roles (MacIntyre, 1981). Narratives facilitate and encourage interpretatively open processes of "becoming" through dialogical and interactive work. Therefore, from the above analysis, let me offer my own narrative of instructional practice which has been re-shaped and re-constructed through the process of my research.

Throughout Christian history there have been groups whose traditional theology has differed from their practice. A gap existed between their theory and practice. Theology best serves the church when it functions as a mediating force to bring integration between our traditional teachings and our practical disciplines. Stern (1995) emphasizes the present need of homiletic instructors to present a theological awareness to students. Certain homiletical methods and rhetorical theories may be incompatible with some theologies. Emphasis

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today on enabling students to develop their own style, methods, and coherent philosophy needs to be consciously attended to in teaching homiletics.

Expanding theories of teaching and learning offer a rich resource for homiletical instruction. Prescriptive models of laying out rules and providing examples, traditional methods of lecture and practice sermons, and technical communication theory emphasizing transmission of information will likely continue. New theories of learning, however, call for reevaluation. Active adult learners require instructors to consider more holistic approaches. For example, helping the student understand cross-cultural communication will enable the student to be better attuned to audience analysis and contextualization concerns.

My narrative has been shaped and re-shaped by both the older models and the newer approaches. The following descriptions of my present homiletical theory and practice has arisen from my story. This research project has primarily functioned to help me bridge the gap between theory and practice encouraging me to develop a coherent and holistic theology of teaching preaching.

Pedagogy as a Communal Activity

Theology is often defined as "faith seeking understanding." The community of faith needs to seek to understand itself. Sometimes, only one voice reverberates for the whole community. The church needs to listen to the many voices that make up our body. We must encourage theological conversation that is inclusive of all our members. Some are fearful this will lead to a watering down of the gospel or a cacophony of voices. However, a diverse

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inclusion of voices rather signifies that our community is engaged, living, and vibrant. Others are fearful that the conversation will lead to fragmentation due to diversity. When a group locks into their own sub-world of reality and abides by their own standards of judgment, division often occurs because conversation is not taking place. Dialogue is stifled. Instead, our talk must be based on open and unbiased inquiry. None of us should be afraid of open inquiry.

Hoch connects the preacher's identity with her understanding of the congregation.

> I firmly believe that one's ecclesiology, one's sense of community, one's sense of how God is present in community, and then how one shapes that material in the sermon are intricately woven together with identity. ... So in the teaching of preaching, I urge students to develop who they are theologically and spiritually and morally, and understand who the people are in the congregation. (A. Hoch, personal communication, April, 1995).

How the teacher of preaching develops a pedagogy that enables students to know their sense of identity, the community's identity, and a sense of how God is present is difficult. Hoch urges the teacher of preaching to keep these inter-connections explicit. Hoch concludes, "and it has to be something that holds up on the street." If one's understanding of God, self, and community doesn't make a difference in the community of faith, then the practitioner needs to re-evaluate.

Education prospers in the arena of community discernment. Preachers will be working within local congregations throughout their ministry. Teachers who foster collaborative learning styles, problem solving and consensus making through community discernment will enable the student preacher to be an active partner within the church community. Teachers should not be about cultural reproduction or reaffirmation of time

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honored beliefs. Instead, the classroom needs to recreate community and foster open dialogue. The teacher sets the stage in the classroom for dialogue. Sometimes that dialogue engages the student in public, within the community. Sometimes the dialogue occurs within the person as he or she grapples with the many conversations of one's identity. But the dialogue will include a multiplicity of perspectives and a diversity of voices. Otherwise, the conversation will only talk about the same old things in the same old ways.

Many are marginalized in our society. Students need to hear their voices and allow those voices to be articulated through preaching. The dominant point of view in society, the hegemony found in culture, is often what preaching needs to call into question.

Community discernment has also been described as a community of inquiry. Reed and Johnson (1996) quotes Matthew Lipman's description of a community of inquiry:

> Thus, we can now speak of 'converting the classroom into a community of inquiry' in which students listen to one another with respect, build on unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another's assumptions. (p. 261)

I want to develop a community of inquiry that reflects an ethical character. Knowing and respecting every student who comes through the door is essential. As the student and teacher engage in supportive and meaningful dialogue needs, and interests are met. Such a community will foster cooperation and collaboration, value diversity, and create a climate that is inclusive and supportive.

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Treating students as individuals will require me to be able to recognize different presuppositions a student brings to the classroom. Students need to be accepted and respected for who they are. I need to appreciate their different backgrounds and be receptive of their varying contributions to the class. I need to be empathetic with whatever disadvantages that have hindered them in the past. Acceptance also requires a recognition of differences in learning styles and personalities. A variety of active learning methods will need to be part of my hodgepodge of styles in order to meet the variety of students who walk through the door. Although I will need to be true to my personality and teaching style, I must be bold enough to stretch my teaching style and techniques.

Although each student in the class is an individual, each class is a group with its own dynamic. A student in one class may respond differently in another context or in another group. Each class will develop its own personality. By allowing the group to ponder, inquire, test alternatives, and synthesize responses, peer learning can take place. The collective mind can influence individual development greatly; for I believe, we were created to be communal beings. My awareness, flexibility, and openness to these ever shifting possibilities can be invigorating.

My philosophy is rooted in Dewey's notion that knowledge is constructed through experience. Teachers have personal knowledge of education theory and practice as they interact within their individual contexts. I believe a preservice preacher's personal knowledge is best developed through a combination of classroom time and apprenticeship-type mentoring. Providing opportunities for students to apply their learning in the field under supervision will enhance professional growth and competence. The higher the interaction time

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between student and teacher will facilitate greater learning. As Paul said, "Whatever you have learned or received or heard from me, or seen in me--put it into practice" (Phil 4:9 NIV). Jesus took twelve men and trained them for three years, calling them disciples (learners).

Students need to be exposed to a variety of situations. Several practicums designed to allow students to work in different settings with different mentors will provide a safe launching pad for further service within the larger community of the church. Creating caring community contexts for growth and development will become a primary way to form character (noted below) and reflect self-assurance, self-actualization, and emotional maturity (Ornstein, 1995).

Models and mentors (Edwards and Schlafer, 1995) are needed to demonstrate the process of how the above dialogue makes a difference under varying conditions. Students begin to see ways (models) by different preaching artists (mentors). As a professional discipline, homiletical instruction has always relied upon models and mentors, however, not one of the teachers in this study could be classified under Farhnam-Diggory's (1994) third category, namely, the apprenticeship model. (See chapter five for an explanation of Farhnam-Diggory's three models).

The preaching event occurs under various conditions. How is the preacher supposed to do it? Preachers begin to "figure out" the process by watching ways in which it is done (models) by different preachers (mentors). Preachers often recognize mentors who effected them early in their careers. Ornstein (1995) recognizes the value of "exemplars" who not only model good practice but also attitudes and feelings, values and virtues. How teachers care, reach out, build trust and mutual respect, and encourage their students to reach their maximum potential is teaching more than facts, skills, and

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techniques will ever do. That is why preachers eagerly give credit to former pastors, teachers, and texts that influenced their character development more so than one who knew the right stuff. Therefore, I would call greater attention to models and mentors in my teaching practice.[25]

I am attracted to Willimon's when he connects how one can tacitly pick up clues for breathing technique by watching someone die.

> Stay up with people who are dying. Watch somebody die. Be there for the last breath. Watch the last breath go out of them, and that will relate to your breath control as you're preaching. I mean, it's all somehow related to that.

Although a morbid example, it emphasizes how difficult it is to teach an art form by teaching skills.

> It's—kind of the gist of the thing was, it's just—it's impossible. We can't. Teaching preaching—I'll go back—I think it's an art. And I think the best way to teach is apprenticeship. I used to be self-conscious in my classes about using any of my sermons. So I've got all these video tapes now from Duke Chapel, but I use those now. And I thought, "That's good. I should expose myself." Some students have said, "That's not very good. I could do that." What a wonderful thing for a student to learn." (W. Willimon, personal communication, April, 1995)

Teaching an art is best done by mentors, in a community, allowing students to learn by discovery, self-exploration, and experimentation. Experience in the field, interacting with others, is non-replaceable.

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[25] One model for mentoring worthy of consideration is presented by Grover (1994) when he discusses his research on mentoring High School principals.

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Finally, I see my relationship to students as one of servant leader. As sheep are in need of a shepherd who feeds and tends the flock, students are in need of a teacher who will assist them to reach their individual potential. I desire to be a facilitator and a catalyst so that students can become what God has called them to be.

Pedagogy as a Formative Activity

A formative activity is a reflective and cognitive activity for the purpose of forming religious identity. Our identities are formed precisely as we identify with the various forms which bestow meaning on us as a church and participants in a community. When theology is separated from the community, identity will not form. Each generation must reflect upon its practices of worship, preaching, counseling, etc. If structures and languages are adopted due to a former generation's adherence to them, the gap between what is believed and what is practiced will widened. Each generation must examine its basic commitments and values so that their identity will be formed by Christ.

Preaching is an art with an aesthetic aspect. Art incorporates the nature, charisma, and gift that the individual brings to the practice of preaching. 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 or the techniques of public speaking and neglect the internals of the ministry of prayer. An integral relationship exists between a preacher's devotional life and character development

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and identity formation. Time and attention must be addressed so that all students have opportunity to witness for themselves an incarnational relationship with Jesus.

Character and craft are woven together. Style is rooted in personality. Authentic preaching, having integrity in the pulpit, is rooted in who one is. Good homiletical instruction will create an alloy of art and craft. Students need to feel the freedom to "play" and experiment so that they can discover what makes sense for them and fits who they are. Developing one's presence in the pulpit cannot be taught. Phillips Brooks often quoted maxim concerning preaching expressing God's truth through personality applies. The creative imagination instilled in each of our souls reflects the image of our Creator as we become a dialogue partner with the congregation. As one Graduate Professor stated,

> The gospel that comes from each [preacher] is kind of prismatic in the sense that, you know, the light will come at a different angle from many directions and thus produce a different spectrum, but it will be the same light. It won't be a different light. It won't be a different phenomenon. It will be the same light. If we are doing our task faithfully, it will be that. [GP]

Likewise, teaching preaching is like teaching an artist to paint. You mold the student's giftedness by mixing in some craft along the way. You guide and encourage. Eventually, you allow the student to become who he or she is within community and reflecting the incarnate Word to community. Teaching preaching allows students to become a distinct voice within community witnessing to their experience of the gospel.

> I first learned there how impossible teaching preaching is. It's just—you can't do it. A sweet person would come in from Iowa, "Dr. Willimon, I want to learn how to preach." And I said, "Well, what do you mean?" "Well, I want to preach like you preach." And I said, "What? You would have to be from South Carolina.

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> Look at you. You're from Iowa." (W. Willimon, personal communication, April, 1995)

Slate (1997, p. 12) emphasizes character when he states that preaching consists of "what one is as well as what one does." Teaching preachers involves assisting them to become authentic persons who have passion, conviction, and character. This is not done overnight nor through a set of classes arranged in the curriculum. It begins with the parents in the home and in collaboration with the Christian community. The student also develops spiritual disciplines that over the course of a life-time mold them into people of character.

Contrary to the popular adage, practice does not make perfect. Never in worship do we get it right once and for all. God's reign of peace and justice is not yet on earth as it is already in heaven. Our efforts and intentions are only faltering and fragmentary at best. Therefore, preaching entails more than the professional discipline but also a life-long learning and growing. It is said that Renoir's last words were: "I think I am finally beginning to learn to paint." By continuing to grow and develop, by being open to the learning process, we learn that we are all teachers and students of one another.

Preacher education does not stop with a diploma. Continuing education, exploration, and innovation within a changing culture needs to be cultivated. Learning to preach is a process of maturing that involves a life-long journey. Becoming a preacher is always an unfinished work requiring continued construction. Likewise, the fashioning of teachers of preachers is a never ending process. If I ever believe I have finally arrived at being the best I can be, it would be time to quit. I would no longer be as useful to the students with

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such an attitude. Although some might opt to achieve some pre-set goal, a recognition of one's fallibility spurs a continual process of growth. Opportunities for continuing homiletical development will stimulate growth for the preacher and the congregation. I am convinced that teachers need to enable students to become life-long learners.

As a facilitator, I must learn to treat each student as an individual. Each student starts somewhere. If the student begins with the ABC's, the next step is D, not XYZ. I believe I am successful as a teacher when I help a student begin the journey of becoming all that s/he can be. No matter how shallow or deep a student's roots are, I need to nurture growth. I cannot force the student into my preset mold. It is as if I enter into individual dialogues with each student. As we engage in this formal interaction, my knowledge and experiences move their conversation to broader and deeper stages of development. I offer each student the invitation to interact so that new possibilities can be open to them. I do not want to impose my views on the students but help them compose their own views. Often this is done not by providing answers but questions. In this encounter I, too, must maintain the attitude of flexibility in the midst of contingency and openness to the possibility of change.

As a teacher, I am a catalyst for learning. I must be engaged by the content of the course and the teaching encounter. My love and enthusiasm for the achieving of the educational objectives can make or break the process. Like a midwife, I am not fully responsible for the process, but I am as close to it as I can get. By being present, I can play a role by activating learning. I am to assist the exploration of alternatives. In our bi-polar world, I can open the possibility for, in the words of C. S. Peirce, "thirdness." I seek get the formative process started, keep it going, and keep it on target (activation, maintenance, and direction).

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One way to achieve this is to constantly making the information relevant to life. An enthusiasm for learning can be shared when I believe and demonstrate that this content has value and can make a formative difference in their life and in society.

Pedagogy as a Critical Activity

Preaching is understood as a professional discipline containing tools and techniques. The craft of preaching involves the internalization of focused ways of seeing, hearing, reading, and speaking. Homiletical methods give ways that enable preachers to bring biblical, historical, and cultural texts into stimulating conversation with individual, congregational, and cultural concerns so that God's living and active Word can be heard in the interplay. What is the preacher supposed to do? Technological emphasis on preacher competency gives the preacher techne, a craft, a study, a practice, a work. Skills are needed and must be learned. However, blind acceptance of any practice should be frowned upon no matter how biblical. Every one of us should critically reflect on what we do and why we do it. The standards according to which we make our inquiry must be articulated. Analysis of past practices and understandings can function to mold our understanding of why we do what we do. Inquiry must be engaged with the recognition of our tradition's and our fallibility. The critical inquiry must begin somewhere. For my practice must conform with my reflection in God's Word.

Students need to become active inquirers. A passive student opens up to whatever the teacher decides to teach. The active inquirer will consistently consider any belief and or fact in light of the grounds that support it and the consequences to which it leads.

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Therefore, students need to be encouraged to be self-reflective, self-directive, and self-corrective in their practice. Ornstein (1995) describes mature reflection as the ability to analyze teaching and learning from multiple perspectives so that implicit knowledge is translated into practice even under varying and new contexts.

Reflection is stimulated in classes through journal writing, informal dialogue with the instructor, and peer interaction teams. Throughout this process students will be learning to make their own theory. Teachers will foster intellectual freedom in the classroom so that students will be awaken to the realities of a world that has a possibility of becoming other than it is. Students will be empowered to think, share meanings with others, creatively conceptualize new realities and possibilities, and to make sense to the world where they live.

Homiletical instruction needs to encourage exploration and adventure. The art, skills, and models are brought into relationship with one another as preachers experiment and explore their own style and try out their own homiletical wings. They try preaching on for size. They adapt, assimilate, modify, grow, and see their own potential and future. A primary way to explore is to practice the craft within a safe environment. Preachers need opportunities to test methodologies in their classroom, observe reactions to their attempts by receiving feedback, then consider modifications in their beliefs and attitudes.

I want to foster a climate that allows students to utilized different ways of knowing in the learning process. Learning has a cognitive, affective, visual, mechanical, intuitive, aesthetic, ethical, and logical characteristics. Or as Lazear (1991) has summarized

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Howard Gardener's seven ways of knowing as verbal linguistic, logical/mathematical, visual/spatial, body/kinesthetic, music/rhythmic, interpersonal, and intrapersonal.

Farnham-Diggory (1994) notes that cognitive processes are involved in all three models described earlier. Declarative knowledge, procedural knowledge, conceptual knowledge, analogical knowledge, and logical knowledge are the categories she identifies with cognitive processes. She lists four categories of teaching strategies: talking, displaying, coaching, and arranging the learning environment. Since there are diverse ways to view the world and knowledge, the teacher should employ different ways to allow understanding to occur. A pluralistic approach to teaching is necessary. Each student must be considered when determining how the student best learns. Subsequently, I will use constructivist approaches which foster interaction between a student's personal knowledge and the subject matter. What students currently bring to the instructional situation needs to be considered when making curricular decisions.

I want students to think about thinking. I want students to be able to both write and speak in ways that demonstrate intellectual strategies. Students need to be able to summarize, classify, compare/contrast, and analyze and be able to communicate both orally and through writing. Education is about giving the student new and varied experiences and creating environments which students are encouraged to create their own theory. Education is a continual process of reconstruction of experience. Students are sense-makers. New situations often require creative solutions. An active mind will be able to interact with new situations through the process of critical inquiry learned in the classroom.

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Ministers, at a minimum, write two sermons, two Bible classes, and a bulletin article each week. If preachers do not learn how to study for themselves and stay current, they will easily become stale. As a teacher, I desire to give students the skills and concepts that facilitate further learning. I want to enable students to learn how to become independent learners. I deeply desire for students to learn to discover for themselves. Learning a scientific method of inquiry (inductive analysis) will be a skill that will enable the student to rise to heights beyond where the teacher or the student can presently envision. As students gain conceptual understanding, I want to challenge them to apply, synthesize, and evaluate information. I also want students to become open to intuitive knowledge and allow their imaginations to function as sources of knowledge and experience.

The information age has overwhelmed academic studies. Teachers are expected to be gifted communicators, administrators, master of ceremonies, public relations experts, counselors, and all round experts on every field. As a teacher of preachers, I desire to help students be eclectic and critical thinkers. In this information glut, students need guidance to choose the essential. Students need to learn to understand, cope with, and positively influence the world in which they find themselves. Students need to bridge the gap between theory and practice. This expectation will require me to stay current with present research and be prepared in every class. As a teacher, I can expose students to resources, help them experience learning, and enable them to begin processing and applying the knowledge gained. In other words, as a teacher I am to help students experience learning so that they can translate what they encounter into their framework of being. I become a limited and timely co-author of their story during these formative years.

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I hope to allow students to assimilate knowledge into existing structures and accommodate new structures. Students enter the classroom with a concrete orientation of reality. Often this orientation for the young is dualistic in its dynamic. By creating a third alternative, triangulation, another perspective will create disorientation in the student's status quo. As the student resolves the tension (if possible, sometimes resolution is found in the paradox and tension) then a new orientation occurs. The orientation, disorientation, reorientation approach to teaching has been most effective in my personal development. In other words, a deconstruction sometimes is necessary to allow the student to reconstruct identity, theory, and practice.

Pedagogy as a Public Activity

Preachers must move beyond rhetoric to influence our common public reality. Our private attitudes and actions will have public consequence. When the public is not being effected as we anticipate, an examination of our private commitments is in order. Our private world is shaped by our theology. As we assess our theology, identity formation occurs and our private lives are transformed. As we increase the intelligibility and accessibility of our theology in the public arena, impact will occur for the cause of Christ. Therefore, a pedagogy of praxis is advocated.

I agree with Tom Long's (1988) augmentation of Augustine. When I preach a sermon, I do not expect the audience to be able to regurgitate my outline. If the listener can remember just one aspect of the lesson, I will be gratified. Different people latch on to different statements. Some come away from the encounter with something entirely different from what I expected. However, when I stand at the door and shake their hands, I prefer not to hear,

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"That was a nice sermon, preacher, I could relate to that." No, my objectives are different. I want them to see beyond me and the sermon. I want the listener to encounter God and thus make a difference. Learning is the act of making something real that was non-existent before. At the door of the church, I want them to say, "You know that point about ..., I was moved by that, and I am going to do something about that this week." Similarly, teachers can make a difference because education makes a difference.

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APPENDIX A

Sample Narratives

Interview With A Graduate Professor Of Preaching At An Accredited School[26]

Mr. Sensing: Tell me the story of your life.

Mr. _____ : Okay. Well, let me start with _____. I came here to _____ in 1966 with no designs on preaching, really no clear direction educationally. I started as a math major, and about half way through my baccalaureate career I decided to switch to speech with the influence of people like _____ and _____ and _____ on the faculty here, men I appreciated and admired. _____ was starting to get into communication research and theory which was kind of a brand new area back then. Everybody else was doing rhetoric and public address.

So I ended up with a degree in speech - we just called it speech then - and tried to decide what the next step was. I still didn't know exactly where I wanted to go but thought I wanted to be a teacher, probably a high school teacher or maybe a high school administrator. That was--- I was--- I did student teaching, so I got the teaching certificate. I student taught here in Nashville at a Junior High School, and so I was

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[26] These transcripts are only changed from what was given me by the transcriber in the fact that I removed all personal references to names and places. I left names of authors and well known locations unchanged. When I used a quote in the dissertation, I made some changes in how the transcription was punctuated, but did not alter content.

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certified to teach.

_____ came to me. He was the head of the Speech Department at the time. He had gone to LSU. _____ had gone to LSU. _____ had gone to LSU, so they were all pushing LSU. I applied to LSU, Ohio State and the University of Illinois because I was told they had the three best graduate speech programs at the time. So I applied to all three, and I got fellowship money. I got an NDEA Title IV fellowship which was a long ago discontinued government foundation program to go to LSU, and so I went there in '70. And that was a four year grant, so I thought well this will get me most of the way to a Ph.D., and it did.

I then continued to follow up my interest in communication, research and theory because there was a member of the faculty there, _____, who was one of the younger faculty members who was very interested in that area. _____ was the Chairman of the department. He is kind of a legend in rhetoric and public address. He wrote one of the classic texts, _____, and his influence was keenly felt. He thought everybody should study the history of speaking, public address, but I was more interested in the quantitative area. So that's where I went.

I did one of the - probably one of the first--- I should probably hesitate to say that, but I don't think there had been very many quantitative dissertations done before my time. I did both my master's and then immediately on the heels of that my Ph.D. in research and theory. I did quantitative work on the area of the effects of homiletical fear appeals. No one had done any research on homiletical fear appeals, the effects of response to the--- Fear appeals research had been fairly well-developed by that time, but it had always been

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in an area like advertising, army films like films that scare soldiers out of sexual promiscuity or driving films - safe driving films at the high school level. So people had investigated those kinds of fear appeals as persuasive methodologies, but interestingly nobody had done anything in the area of religion, which my contention was that fear appeals had been used in that communicative area longer and more consistently than anywhere else in the history of public discourse.

So that is what I did. I investigated some of the effects of source credibility, sociopolitical conservatism and religiosity on how people received and evaluated messages which were relatively high or low in fear appeal and how much information they retained from those messages and got some interesting results. And eventually, you know, published both my master's and my doctoral work with my major professor, _____; however, as I was finishing my master's and starting my Ph.D., I met my wife - the woman to be my wife. _____ came to LSU, and we fell in love. Her dream had always been foreign missions. She had been influenced significantly by _____ during her time in Abilene and had gone on some campaigns to Europe.

So with my interest in communication research and teaching and her interest in missions, the wedding of those two dreams turned out to be campus ministry. There was an active campus ministry program at LSU, a Church of Christ Student Center right on the campus. _____ was the campus minister there. _____ went on to preach at _____ in Houston for about twenty years and recently kind of retired from that. He is actually doing - he is working with the chaplaincy program at _____ right now.

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_____ was kind of a mentor to me. Here was a man, he was working on a Ph.D. in speech and communications at LSU as well. He had done a master's, I think, in church history at Abilene, good friend, role model. It was an odd situation in that the campus minister at LSU--- See I didn't have anything to compare to. I had been at Lipscomb. My experience before had all been at Christian college. I thought that at every state college campus ministry around the country, the campus minister preached every Sunday because that is what happened at LSU. We had a separate worship service from the mother church, I think it was the _____ Church of Christ which was about five or ten miles away. That is where the elders were. That is where the sponsorship came from, but we had our own Sunday morning, Sunday night and Wednesday night services. I thought everybody did it that way. I didn't know that we were probably the only ones who did it that way. Ultimately that situation contributed to a lot of problems between the mother church and the campus church because there was too much separateness I think.

But _____ preached every Sunday. He was very biblical, very Jesus-centered, very conversational. The first--- Even after my years here in Nashville, I had never - I had never really identified a model for preaching except _____. I was mighty impressed with _____. He had been at Lubbock Christian and eventually Pepperdine and then went on to be President of the University of Oklahoma and then on to other things, but he was the first Church of Christ preacher I ever heard that I really thought, "I would like to sound like that" because he was very contemporary. He was very impressive in a communicative way, but it was not the old stained glass tone. It was not the old kind of anecdotal stuff. His illustrations were all out of the morning paper. He

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was very aware of contemporary issues. He was kind of the old model of like - was it _____ who talked about Bible in one hand and newspaper in the other? Maybe that was _____. I forget. Anyway, I thought now if I were going to preach, that is how I would like to do it.

Well, _____ gave me a slightly different model. It was a gentler, in many ways a more Christ-centered model as far as I perceived it, very conversational, and so I found myself drawn to that kind of preaching. I also found myself being involved more and more in the campus ministry there at LSU. _____ during the last year of my Ph.D. work was called to preach at _____ in Houston, so they began the search for a new campus minister. They talked to me, and they said, "Would you consider doing this upon completion of your degree?" In other words starting next fall. It would have been the fall of '74. _____ and I talked about it, prayed about it. We said, "Yeah, that sounds wonderful." My interest had been shifting gradually more and more toward campus ministry and away from a dream of teaching at a university even though I was certainly going to finish my Ph.D. and did.

That summer, the summer of '74, I went to Abilene Christian to take a summer missions course in campus ministry under _____. _____ had been a long time campus minister and campus ministry advisor at Southwest Missouri State in Springfield. He was a real guiding force in campus ministry circles in the '60s and '70s and on into the '80s. He was kind of, at least in my mind, the dean of campus ministry thinkers in our brotherhood at the time. So I went and took a 2-3 week course that he taught, an intensive graduate level course, to prepare myself for the work at LSU. While I

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was there, we got a call from LSU saying, "We will not be offering you this position. We are reconsidering, you know, the future of the campus ministry," and indeed it was two years before they hired another campus minister. This was when some of the ferment was kind of coming to the surface.

So there I was. I had just finished a Ph.D. program. I had just gotten married. I had been married about 6 months. I had a new wife, a brand new Ph.D. and absolutely nothing to do with my life at that moment. And we went off on a vacation with my mom and dad to the beach. I was out on the beach and wondered what in the world will become of me. We came back to Baton Rouge, and there was a call from a _____ who was the Education Director at the _____ Church in Austin. It said, "We're looking for a campus ministry for our work at the University of Texas in Austin. _____ has recommended you as somebody we should talk to."

I flew to Austin and talked to the elders there, and that began our first ministry, four years at the University of Texas, part of the Institute for Christian Studies and the Biblical Studies Center. They were sort of two related ministries there. I taught a campus ministry course while I was there as kind of an adjunct member of the Institute for Christian Studies which then offered credit courses through Abilene Christian which were then accepted back into the University of Texas. This was back during the Bible chair days when everybody was doing that. Ultimately the institute got its own accreditation and now is much more like the seminary that they I think had all along wanted to be.

So four years in Austin, and then we moved to Lexington, Kentucky where I did campus ministry for three years at the University of Kentucky in Lexington at the

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_____ Church of Christ there. That brought us up to the end of 1980. I had been doing a little more preaching. I had always enjoyed preaching, but I loved campus ministry. I did - I felt that was where I needed to be. I enjoyed the teaching aspect. I enjoyed the counseling. I guess I will always feel like my seven years in campus ministry was some of the best preparation for preaching that I had because I was preaching occasionally, but I was doing a lot more teaching and one-to-one study and just a lot more interactive things with people. I think all of that contributed to a better preaching style than I might have otherwise developed.

We received a call from an eldership in the New York City area in Stanford, Connecticut at the end of 1980, and we ended up moving to Stanford, Connecticut where I began my first preaching ministry. We were there for eight years, from early '81 through '88, and loved the New York area. My wife and I both loved New York City.

I should mention that during our Austin years, I took as many seminary courses as I could at Austin Presbyterian Theological. I took a couple of courses in preaching and ministry, a couple of courses in counseling, a course in worship, a course in New Testament theology. I never completed a degree with them, but I really wasn't that interested in a degree. I was just interested in the course work that I could get and I think really benefited from the stuff I got from Austin Presbyterian.

In '88, we left. I thought I needed to preach for a big church for a change. I thought that's what the Lord had in store for me, so _____ called me and told me he was leaving _____ Church in Springfield, Missouri to go to Dallas and wanted to know if I would be interested in succeeding him there at a church of about 1,100. And so

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we moved to Springfield, Missouri in '88.

That was - there were some good things about that, a wonderful church, good people, but we didn't enjoy the Midwest very much. It was too homogenous - homogenized, too culturally non-diverse, an all white community. By that time, we had two children who were in school, and we really didn't want them having friends who were all the same color and all the same ethnic derivation. And we just found out we missed the urban setting. We missed the east coast. So when in '91 an opportunity arose to come to the Washington, DC area, we took that opportunity.

My wife during our Springfield years had finished an MBA at Southwest Missouri state and had taught for a year and had determined that she loved teaching and she was good at it, and she would need to go on and finish a Ph.D. if she wanted to really seriously do a career in teaching at a university level. By this time, our kids were old enough that she could give herself to that kind of academic enterprise. So that was another issue in going to Washington. We knew there were several good universities that she would have to pick from, and she eventually ended up at the University of Maryland and will finish her Ph.D. Lord willing in about a month from the School of Business at the University of Maryland.

Through that period starting when we were in Missouri and through our time in Washington, I have been an adjunct professor of preaching for the Harding Graduate School. They had asked me to--- I had come for a couple of seminars and workshops, and then they asked me to teach an introduction to preaching course at an M.Div. level there on campus. I did that and enjoyed that immensely. Then I started doing some

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classes for them at other locations, so I taught a class in Parkersburg, West Virginia. I taught one in Manitoba, Canada. I recently taught one in Manchester, New Hampshire. So as they have tried to offer course work off campus out of Memphis, I have been doing that at the rate of about one a year for them - teaching these extension courses - which has been very good for me. It forced me to keep my reading up, see what new things were coming out in homiletics. I spent a lot of time at the Episcopal Seminary in Alexandria.

I guess I would say - I was just going to supplement this area - a lot of my work in homiletics has been self-directed and therefore flawed I'm sure, but my approach since I was involved in full-time ministry and not really in a location to get the kind of seminary work that I would have enjoyed getting if it had been available is I just called everybody I knew. I called guys like _____ and _____ and other people who had good seminary credentials, and I said "Who should I read? Who are you reading? Who are you benefiting from?" I got all the tapes I could. When I discovered Fred Craddock at Emory at Candler, I knew I had connected with somebody that really interested me, spoke to areas that I was vitally interested in, so I just ordered every tape Candler could provide of sermons and workshops that Fred Craddock did.

I went to a workshop he did at Union Seminary in New York City. That's the only time I've actually been physically present with him and of course read his books - read all his books - and benefited tremendously from his work in narrative, but not just in narrative but in his treatment of scripture and just his basic attitude toward the sermon craft. I just felt like, along with I'm sure many other people, his voice was the freshest and most helpful of the many I was listening to.

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So as I began to put together syllabi for these introduction to preaching courses, the M.Div. courses--- I did do one - I have done one D.Min. course for Harding and am scheduled to do another for them in '99. Maybe I'll talk about that for just a moment. They asked me to put together - to propose a course - a D.Min. course, kind of an advanced preaching course taking some of the things that I was most interested in and developing them at more depth than I had been able to at the M.Div. level where you have to cover a lot of things in that basic course, everything from weddings and funerals to planning your preaching to introductions, conclusions, illustrations, all of the components of the preaching ministry.

And so I had been for some time interested in an area which I called using a phrase from Clyde Fant incarnational preaching. In his book Preaching For Today, Clyde Fant I guess coined that phrase - I haven't found any earlier references to it - of the notion of a style of preaching that draws from and utilizes the unique gifts of the speaker. Now that obviously is not a new idea. Certainly, Phillips Brooks' preaching is the communication of truth through personality. I went back and read all of Phillips Brooks and the Beacher Lectures. That's another series I've tried to read as thoroughly as I could, The Beacher Lectures at Yale.

So I have put together this course on incarnational preaching for Harding which seemed to be well received. It certainly was a good experience for me. Where the stated objective of the course or at least the prime objective was to help those involved to seek out and more clearly identify what their unique voice was in preaching. How could they take the gifts that God had uniquely given them as communicators and maximize those in

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their kind of preaching understanding that no two results would be the same from man to man or person to person. There were a couple of women that sat in on the course. That is a subject that I continue to be interested in and continue to as I have opportunity do more reading in and try to develop, and I would like to devote some writing time to that eventually.

I'm going to be--- I've been asked to do some lectures and preaching at Abilene Christian this fall in September. And they - out of that, they like to publish something from those. _____ is the one I have been working with on that, and that is one area that I am hoping to flesh out, that and the notion of excellence in preaching. I know that is such a cliché these days. It means almost nothing, but I am intrigued by the idea of what the implications are of a sort of a search for excellence in public proclamation. That is another topic I am going to be working with at Abilene in September.

Well, kind of getting back on track - or back to an original track I guess I should say, we came to the DC area in '91. We have been here now six years, and now in a month's time we will moving to Pepperdine. When _____ finished her Ph.D. at the University of Maryland, we determined that this time a couple of years out that when she finished her degree, we would first of all let her search for the right teaching position. And if that was somewhere else besides the Washington, DC area, then I would look for possibilities in the area where she was drawn, and that is what happened.

She had serious conversations with Pepperdine. I then talked to some people at Pepperdine. _____, who by this time had become the Dean of Seaver College had been there for several years - and I had some discussions about some teaching possibilities.

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_____ who I knew through our common friends at Austin, the new head of the Religion Division, and I had had some conversations. So I was then offered a two year visiting professorship to teach some communication classes and some religion classes including a homiletics course or two. My wife is in a tenure track position as an assistant professor in the school or the Division of Business. So this will be the first time I have actually been in a full-time faculty position ever since I got my Ph.D., and, you know, I am certainly excited by that notion. I think it will be good - I fully intend at least as I foresee things to get back into full-time preaching and ministry probably at the end of this two year visiting professorship assuming something presents itself in that area - in the Los Angeles area - that would be right for me and for the family, so for the next two years I see--- I feel like that will make me a better preacher on the other end of this, the time to study and prepare and do the classroom work, and I hope to do some writing as well.

So that really brings us up to the moment as it were. You may--- Maybe I should pause here and see if you would like to go back to some reference point.

Mr. Sensing: Well, I would like to look at some different categories maybe in terms of maybe tell me more about how you learned how to preach that first lesson or preach in your early career and then maybe how that developed in terms of the actual preaching event.

Mr. _____ : Okay. I did a little bit of preaching as a high school student. My dad was an elder almost all of my grown life going back to when I was in junior high, and so we were always actively involved in a local church, the local Church of Christ.

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And I always had enough of the gift for gab that, you know, I was one of the kids who was asked to give a devotional talk or do an occasional little lesson.

When I went off to Lipscomb, I began to hear some really good preaching for the first time at least in my mind, and I would go hear guys like _____, _____ and take very thorough notes and usually come home and preach their sermons verbatim sometimes, you know. I'm not sure - in fact I'm virtually sure I didn't give adequate credit to them, but I didn't know that was an issue back then. I thought they should be, you know, impressed that I would steal their sermons, but I began to do that when I would come home on occasion from the university. So it got to where it was kind of a regular thing for me to preach over Christmas or over summer.

My approach to preaching then was not a very studied one. It was mainly a matter of hearing something I liked and modeling after that. I took _____ course. He had two classes in preaching at an undergraduate level at Lipscomb, which the main benefit from that was just being around him. He was a very gentle, godly man. He was sort of the - just sort of the quintessential preacher as far as we were concerned. He was thought of that way. He was talked about that way, and for my money he really did live up to that. He was just a man in which there was no guile. He had a kind of a classic style of presentation. We would even imitate the way that he would hold the Bible in his left hand kind of off to one side about a forty-five degree angle and gesture with the right hand. And many of us, consciously or unconsciously, found ourselves looking a lot like Brother _____.

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His courses were--- I look back at the notes, and I think of the things that I remember from those classes, and there is not a lot there. I was more inspired than instructed I think. He was very busy. He was traveling around a lot, so we didn't get a lot of his time outside of class, but he was the first homiletics professor of any kind that I had. And we were using - I think we were using Broadus, On The Preparation And Delivery Of Sermons, one of the old classics and which was even then pretty antiquated and pretty stuffy. So, you know, the approach to preaching back then and the one that I began with for the first ten years or so was very propositional, very three points and an invitation oriented.

When I was at Lipscomb, I was President of the student body which meant I got to speak in chapel once or twice a year, and I remember one time being asked to preach a sermon at a Nashville church. And I actually took three separate chapel talks of eight minutes duration each. I made them the three points of my sermon. They had absolutely nothing to do with each other except they were sort of vaguely generally religious. Somehow I found an umbrella title big enough to house all three of those chapel talks. It was probably something like "Three Things Christians Should Do." I don't know, but it was - you know, I had no notion of internal synthesis or narrative flow. It was just three ideas. Talk about one idea for eight minutes, use a vague transition, go into point number two, go into point number three and offer the invitation.

It wasn't until I got to graduate school and began to hear _____ talk in a much more narrative style--- Now he was not so much of a storyteller as he was a person who used kind of the narrative flow. David Butrick talks about the moves of how -

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instead of points, a sermon has moves. And that is how _____ would do. He would move through a text, and he would - he would drop anchor at some point, maybe for two minutes, maybe for ten minutes, and then he would move on through a given text typically. And I noticed what to me was a very obvious difference from the kind of preaching I had heard before.

I don't know where his model was developed. That was before I was aware that anybody was reading Craddock or some of these other guys, but I began to think of a sermon in a very different way. I began to hear some guys like _____ who was kind of another model of a different kind of preaching. And without realizing it or without having a name to put to it, that is when I began to develop a more narrative style of preaching. And then when I began to stumble across some of these guys that were using the language of narrative or inductive preaching, it was like, "Oh, well that's what it is. That's what you call it" or That's what I've been attracted to all along." And it was a kind of a natural attraction or magnetic connection that I made with them.

Over the years as my preaching has changed, there has been a conscious effort to be more conversational almost to a point of excess. I have tried to avoid anything that to me seemed artificial in preaching, and that is not a great insight on my part. I think that is where preaching has been going in most contemporary churches. I think where as twenty years ago we expected a preacher to sound like a preacher which meant not like anyone else, nowadays there is not a premium placed on that in most places. Perhaps in some of the more conservative or rural churches, yes, but in most of the bigger churches even ones that are fairly traditional, I think we still - we like preachers more today who are more

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conversational. But to me that was an important element because that is how I felt I communicated best. I didn't - I didn't see myself or hear myself sounding like the men I had grown up hearing in Nashville for the most part or around here, even Brother _____ who was an admirable person but still spoke with a certain classic tone to his voice. Of course, he also spoke with that tone in personal conversation, so maybe he was being conversational and I didn't know it. But that has been an important element for me.

I have tried to utilize more story in my sermons not so much in the anecdotal sense as in what I would consider the primary theological sense of connecting the message of the hour to the meta-story or the mega-story of scripture. About a year and a half ago, I did what for me was a - I don't know if it was a breakthrough series or not, but it represented something I had been working toward for a while. I did a twelve part sermon series in which I told in twelve segments basically the story of scripture. I, you know, started with a sermon on creation. The second one was a sermon on the fall. The third was on the flood. The third was on - the fourth was on Abraham. The next was on the Davidic Kingdom. The next was on prophets. I did two on Jesus. I did one on Acts. I did one on Revelation. I probably left one out there, but I consciously modified my general approach in those sermons to become for at least twenty minutes of the thirty minute period, which is about a typical sermon period for me, the storyteller. I would step away from the pulpit.

I told the congregation in advance, "This is what I'm going to do through this series so you can know what to expect." And I would stand off to one side and tell in a way that was as close to the text as I could possibly get but in a more narrative way the

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story of the week. Then I would usually pause for a song or two. Then I would step back to the pulpit and say, "Now let me - let's reflect for a minute about how this part of the story fits into the greater gospel story of the Old and New Testaments." And that is something that I enjoyed as much as anything I've ever done in my preaching because I felt like it was getting at something bigger than a lot of what my preaching had represented before. It was providing the kind of dimension and context for worship and for preaching that I wish I could provide every Sunday.

I know you can't--- You can tell a Bible study every Sunday, certainly not one of that magnitude. But to me that was sort of a - that stood for something very important in my notion of what preaching can be and what I wanted to do with preaching. Maybe I'll pause there and see---

Mr. Sensing: Your relationship with God, personal relationship?

Mr. _____ : I grew up in a home where faith was very natural, very comfortable in I think the best sense. You know, my mom and dad who just walked by, Dad an elder and mother very supportive. You know, I'm a fourth generation member of the Church of Christ on both sides of my family.

I went through several what now to me be appear to be discernible stages in my spiritual development. I grew up going to very conservative Churches of Christ in West Texas. The preaching I heard was very propositional, very accusatory, very argumentative. I knew all the reasons why the Baptists, Presbyterians, certainly the Catholics were going to hell in a hand basket. I was never drawn to that kind of preaching, and there was never any affirmation of that kind of preaching at home. I mean,

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my mom and dad always affirmed the Church and the Lord, but they - you know, I never saw that they particularly admired especially the more extreme manifestations of that kind of legalism. So I was blessed to grow up in a home that was on one end conservative but always with an openness to the possibility that there was a lot more we needed to learn.

And when I went to Lipscomb, I went through a very pietistic period of my personal relationship with God. It was the first time I ever went to a devotional. It was the first time I ever closed my eyes when I sang a song or stayed up all hours praying or singing with other people my own age. That was a missing element for me, what I would call in I hope a positive sense a pietistic need I had, a personal relationship.

I began to, you know, kind of discover the Jesus above and beyond the Church of Christ and began to kind of feel a new conversion. I always had felt like my fundamental loyalty was to the Church of Christ because it was the only way to go heaven and it was the only people who knew what God was talking about. Now it began to shift. And with maybe a kind of predictable abruptness, you know, it shifted all the way to Jesus and kind of away from the Church of Christ. I went away and kind of got into a - I could tell you everything that was wrong with our church, itemized lists. I had - a few of my friends and I would stay up at night talking about how we had been poorly served by the Restoration Movement.

Only when I got to graduate school and I was around some people that had graduate seminary education do I think it kind of came together for me in a way. And _____ and some others - _____ who was also preaching in Baton Rouge for a while - showed me the possibility of the marriage of both a deep personal

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relationship with God, a prayerful relationship sustained by, you know, spiritual discipline, you know, a strong prayer life, meditation life combined with good theology - that it wasn't either or. You didn't have to opt for either doctrine or passion. And for me that was a---

I had a roommate - this was before _____ and I got married - who had done a master's in church history at Abilene, a very cynical fellow who went on to become an Episcopal priest. He left the Church of Christ years later, but he challenged everything I had ever thought or said about my faith. He was the best thing for me. It was very painful at the time because I had always been a very self-assured applauded young preacher boy. And _____ - that was his name, he died last year of cancer - didn't have any respect to my legalism, my pietism, my clichés, my theological library which consisted of about 12 books. He laughed at me when I brought in my library. And he began to challenge me, and so that was really a time of synthesis for me.

It was about the same time I was - I had met _____, and we were kind of finding a mature faith together. And she was extremely valuable because she had a very deep personal relationship with God. Hadn't done much study at that point, but was devout in ways that just put me to shame and was thoroughly sincere and consistent and made me want to have more of that quality of faith.

So by the time we went to Austin, it was - in my life, it was a good time to begin ministry because I was - I was still in the - kind of the heat of all that discovery. I felt like I had a balance to my life and God that I had never had before. It was something that I really wanted to help impart to students many of whom were just a year or two younger

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than I was. And those were some of my best days in ministry because I, you know, was not cynical then in any way, not that I think I am now, but I was still naive enough to think that you just sit down with somebody with an open Bible and talk about Jesus long enough and they couldn't help but see the beauty of it and the logical consistency of the Christian faith. And that is how we approached that and I think did a lot of good with that naiveté if that is what it could best be called.

In recent years especially with the coming of our children and my awareness of how my identity as a Christian impacts them and especially just knowing that my kids are preacher's kids and being very fearful of that being a burden to them. Seeing what it has done to some other families made me I guess want to bend over backwards to be as honest with them as I could be, to not try to put them in any kind of - in any kind of box where they had to - they had to be a certain to supplement my ministry. I felt like they would be made to feel that way by some other people anyway. They didn't need that from me, so I think in some ways we have tried around our home to--- I guess it really comes back to doing what my parents did without much self awareness, and that was just to make our faith and our life in the Church as natural a thing as possible without a lot of ought's and must's and should's - you know, very little of this "Well, you know, this is expected of us and we need to do it." You know, we have tried to make our spiritual life as a family a real natural part of family life, and there may have been times when I bent over backwards not to make them feel like they had to go to something, some church event.

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_____ was prepared not to go to a Christian college, not because she didn't like Christian colleges but because she felt like a Christian college would be a lot like being a preacher's kid all over again. Pepperdine in her mind provided - and I agreed with her on this - that Pepperdine is much more like a state university with a good campus ministry. That you don't have Church of Christ or Christianity for that matter being tossed at you from every corner. You can choose to be as spiritually minded and active as you want to be or as little as you want to be. It will be your choice, but the resources are there and the people are there to help make that a wonderful experience if you want that. Obviously that is what I want for her, but it is a choice she will have to make.

So I guess I bring that up just because in the last ten or fifteen years of my own spiritual life, I have seen in kind of reflection from my kids' emerging religious consciousness. I hope that has made me more - a little more disciplined and consistent and a little more self-aware in ways I needed to be. I guess the last thing I want my kids to see me as is "churchy" or false in any way. I mean, obviously they see falseness in me and hypocrisy in me. I'm sure they if pressed could give you examples of that, but I wanted very badly for that not to be part of their spiritual experience because it is so easy when you're an employee of the church and when you're a 24 hour a day preacher person to feel like the Church is an intrusive element in your life and not simply the environment of faith that you live your life in.

And I guess only time will tell what the long-term effects of their growing up as preacher's children will be on them. For now, they seem to have a pretty healthy attitude toward the church. _____ was baptized about a year ago. She was not baptized

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until she was sixteen. _____ is 13, and he has not been baptized yet but is starting to talk about it. And we don't have any reason to think he won't be. We're trying to let them make up their own mind that. So but that is a little bit off the original question, but to me they are connected because no longer is my spiritual life and my relationship with God just a personal thing. It now draws in, you know, my whole family circle, and it is rather hard for me to think of it apart from them anymore.

Mr. Sensing: Your relationship with congregations?

Mr. _____ : I have been very blessed. I have had my frustrations with the congregations I have worked with and I'm sure they with me, but we have always left under the best of circumstances. I realize that is a grace gift that a lot of good men can't claim to. Growing up as an elder's son has probably made me a little more empathetic of elders than I might otherwise have been. I have still had a good bit of frustration with some of the elders I have worked with. Elders are typically - and I understand why they need to be - cautious.

If there has been a problem in any of my ministries with elders, it has typically been because they are more cautious in areas where I want to move forward. I don't think I'm in any - by any stretch of anybody's imagination a revolutionary. My approach to change is much more evolutionary, so I don't think I have been a disruptive influence in any of the churches I have worked in. I think I have been fairly easy to work with, and I have tried to keep up open communication with elders because I have seen from some of my friends in ministry that that is--- If you are going to predict a breakdown, it is going to be when the ministers and the elders stop talking to each other or never start. So I have tried to be

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as communicative with them as I could in leaving. I have been able to go back to the churches I have been with before and preach for them and continue happy relations with not only members but the leaders of all those churches.

I guess the single greatest frustration I have had - this is sort of a footnote to that question - in Washington is that it is not theological conservatism but what I would call dispositional conservatism. All my elders are ex-military guys. And I have a high opinion of Christians in the military, but they are not people who are what I would call disposed to cutting edge kinds of thinking. You don't do well in the military or in government work by being a risk taker. You do well - you serve well by doing what you are told and by being as Bob Dole would say not a show horse, but a work horse. That has been a frustration to me. I think there are things I think the Church needs to move forward on in areas especially involvement of women in more ways. And I find it is not that my elders are so much theologically opposed to that. I mean, they probably would say they are, but their immediate reaction is "We don't want to do that. That would create ripples and waves and upset in the Church. It ain't broke, so why are we going to try to fix it?" I probably run into more of that kind of frustration than any other.

I have been pretty theologically compatible with most of my elders, although I have to say more and more I find elders today are not that theologically astute. I don't mean they don't care about the Bible. I just think they are not as geared to the old theological or doctrinal issues that they were thirty years ago. I mean, thirty years ago, I think you could walk into an elder's meeting, propose something, and virtually every elder at the table would quote you a couple of verses, predictable verses, on why you couldn't

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do that if in fact they opposed it. I think today - my observation is elders are more inclined to say, "Well, I don't think that would suit the mood of our congregation" or "I think that would create more problems than it would good."

And I don't think we talk things out as biblically as we once did. I'm not sure of all the reasons for that. Maybe that is just reflective of the general lack of biblical expertise in the members of the Church overall. I suspect it is. You know, we just - we don't use the text the way we used to. In some ways that is good because I think we used to abuse the text in a lot of ways. But maybe in pulling away from some of that proof texting and legalism, maybe the baby has been cast out with the bath water as well.

And so a lot of conversations about church future are kind of a-theological. They are much more practical in my experience, and that is harder to deal with in some ways. If I can establish a biblical mandate for something, then I can usually get people to get behind it. But when it is argued or discussed only in terms of is this effective, is this reasonable, will the congregation get behind this, that is a harder kind of progress to make - or way to make progress I guess.

Mr. Sensing: With the thought about your relationship with God, you talked about some of your educational background and relationship with the congregation. How does that translate into your practice of pedagogy in the classroom?

Mr. _____ : It has been interesting to me in the last few times that I have taught Harding courses, it seems to me more and more that the people in those courses--- And the guys that are in these courses are typically in preaching positions. I would say eighty to ninety percent of them are full-time ministers. They want to talk about the place

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of the personal relationship in the greater - in the overall sphere of ministry and preaching. They want to talk about the place of prayer in sermon preparation. And aside from just a few kind of general, well, of course we should pray regularly and that we should be prayerful preachers, that is not something I thought a lot about or heard much about until this began to surface more. And I'm finding that there is sort of a reconnection there. I hope it is a reconnection or maybe an original connection that wasn't there before in my mind and in the minds of a lot of other preachers.

Maybe it comes from Richard Foster kinds of influences of the spiritual disciplines. You know, maybe - I mean, obviously our history has been very fearful of pietism of any stride. You know, our anti Holy Spirit posture for so long, you know, our fearfulness of being remotely Pentecostal, so that any expression of personal faith, any report of a - you know, of a better felt than told moment, we have just suspected that immediately or even any texts that dealt with those kinds of dynamics. And I think we have been terribly impoverished by that, terribly impoverished.

I mean, the whole idea of trying to leave the Holy Spirit out of an attempt to be a biblically defined church is kind of absurd when you look at how much of the New Testament--- I think maybe that is what we are seeing is we're finally I hope and pray becoming comfortable as a fellowship with talking about some of the subjective elements of faith. And ministers like myself are seeing that that is really kind of a missing piece of not only the equation of personal faith but the equation of preaching itself.

Just a little anecdote here, I - about a month ago, I had an hour long conversation with Lloyd John Ogilve who is the chaplain of the Senate. I wrote a book for Suite

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Publishing back in '86, and Ogilve who I did not know at all was asked to write the foreword to the book. I was delighted. I always liked his writing. He is very expository. He is Presbyterian. So he wrote the foreword to the book, and I corresponded with him but had never met him. And through a mutual friend on Capitol Hill, I was able to go meet him and ended up having an hour long discussion with him about ministry - just a genuinely delightful person and very interested in Churches of Christ and my approach to preaching, in Pepperdine. I know some people out there.

But he told me something or maybe this was in some material he gave me. No, I take it back. He didn't say this orally, but he gave me an unpublished manuscript of a speech he had given over in England - or Scotland I think it was. He talked about his own formation as a preacher - as a young preacher. And the line is if I can recapture it, he was studying under James Stewart, the old Scottish expositor whom I have also appreciated over the years, and he said Steward more than anybody else helped him see this view of the power of the balance between the personal spiritual life and the public proclamation. This is--- I keep circling it. Maybe I'll finally get to it. Ogilve said as a young preacher, he said, I had the gifts of public address. He said I knew I was a good public speaker. He said but I had the words, but I didn't have the music. He said for the longest time I had the words but I didn't have the music.

And that was very suggestive to me, you know, certainly of periods of dryness in my preaching, but even maybe more of where we have been at times as a brotherhood, as a people in the Churches of Christ. We have been so afraid of the music, whatever that turns out to be - if it is the influence of the Holy Spirit, if it is a more subjective expression

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of the presence of God in our lives. We have always had the words. We have been good at the words. We have emphasized the words, "Come let us reason together." You know, let's reduce the truth of the gospel down to a few indispensable propositions. Let's order those, find the right proof text and we have it. We have the words. We have the very word of God.

If we could continue that commitment to the text but link it with an equally committed determination to be people indwelt by the spirit of God, that seems to me to be the kind of balance, the kind of wholeness that will make for great preaching and make the great churches.

I don't know if that gets so much of the pedagogy issue, but these are issues that I have been thinking a lot about recently. And even when I wasn't talking about them, students were asking about them. What place does prayer have in the preparation of a sermon? At what point do you pray over or into or out of the sermon? What about meditation? What about some of the other classic disciplines? What about fasting? You know, what is the place of fasting in the life of a preacher? And I guess I'm delighted to hear those questions asked because when I was - a few years ago when I was sitting in some classes like that, my questions were all pretty technical and really expository exegetical in nature. And now I'm beginning to see that, you know, a sermon that is long on exegesis but short on prayer is a sermon that comes up short - is an incomplete - is an improperly crafted sermon. So that is something I'm wanting to not only evidence in my own practice but also have a chance to talk about and discuss with other people in preaching.

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Mr. Sensing: I just have one more question, What would be your primary metaphor for preaching or for the preacher?

Mr. _____ : Well, I'm not going to be original here. I'm going to take from Tom Long who I believe is at Princeton the metaphor of witness. In fact he deals with some different metaphors in his book The Witness of Preaching which is probably my favorite single text that I am using these days. He talks about the minister as storyteller, the minister as counselor, a couple of others, but he comes back to--- And I'm very drawn to his identification of the witness. The word I speak in the sermon is the truth which I bear witness to.

Yes, there are some things I speak of that I have not personally experienced. In other words, my message needs to be bigger than just the small experience of my faith, but obviously that's - I think scripture gives me that. It gives me a much more vast repository of material of experience of narrative to draw from. So for me, I'm very appreciative of this idea of going to the text, trying to place myself as much within that text as I can. I mean, I don't want to get into this sort of, you know, this is what touches me or this is what I feel. But I do believe - and this is something I got from Craddock - in the notion he calls the naive exposure to the text, whether it is a narrative or whether it is proverbial or whether it is, you know, some other kind of genre. To still bring my own experience of faith to that and speak out of that wanting to handle the text right, wanting to be true to the parameters of a given genre or of a given author, to not superimpose extraneous or external elements.

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But the most powerful preaching I do I am convinced is - it certainly feels most right to me when I sense that I am witnessing to something that I have truly glimpsed, maybe not fully experienced and certainly not fully mastered in any sense, but I have glimpsed it for myself. To me the phrase in Paul that I come back to is "my gospel." You know, what did he mean by that? He uses that often, "my gospel." Well, obviously, he didn't mean his authorship of it. He didn't mean his unique take on it. You know my gospel as opposed to Peter's gospel as opposed to--- I don't think he meant that. What I think he meant was my incarnational experience of the gospel, the gospel that has taken root in my life.

And so what I preach is something that really is part of me. And I'm drawn to that because to me that seems consistent with the notion of a witness who says what he or she have themselves glimpsed and thus tells it in their unique way. You know, I can only say it in the words I have through the eyes of faith that I have. And that is not going to be like anyone else's, but that is part of the beauty of the foolishness of preaching is that no two messengers have to or should they sound alike.

The gospel that comes from each is kind of prismatic in the sense that, you know, the light will come at a different angle from many directions and thus produce a different spectrum, but it will be the same light. It won't be a different light. It won't be a different phenomenon. It will be the same light. If we are doing our task faithfully, it will be that.

So I spent a good bit of time with that in my homiletics classes. What does it mean to be a witness? I talk about - and I got this image from Tom Long - these guys that you encounter on the streets of Manhattan and who stand out in front of Rockefeller

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Center and scream at the top of their lungs, you know, and in most people's minds make absolute fools out of themselves, but there is in that a courage and an element of self sacrifice that is admirable. And I don't hold that up as a real effective means, but these guys are witnessing. It is not very effective. It may be counterproductive, but if we could get a little bit of that - grasp a little of that courage to just say what is true in a way that can be heard and then stand by that. You know, not accommodate the winds of change with every new gust, but just continue to witness to what we know is true. I think that is a stirring challenge to me, and that is one I draw from as much as any of them.

Interview With A Teacher At A Non-Accredited School Of Preaching

Mr. Sensing: As we discussed earlier, I want to ask you one question. Tell me the story of your life.

Mr. _____: Okay. When I was ten years old, I heard a sermon on hell. And when the lesson was completed, I went to my parents. It was one of those afternoons where you had a pot luck. There was a gospel meeting going on. I told my parents that I felt like if I weren't baptized that day, I would go to hell if Christ came. I was only ten years old at the time, and my parents were concerned and went to the preacher. He said he would ask me some questions, which he did. And the questions satisfied his curiosity that I knew enough, so that night I was sitting on the second row. I will never forget it. As soon as the invitation song was sung, the first verse hadn't completed, and I was already on the front row, and I was baptized that day. And that next morning, Monday morning - it was the summertime I remember - and I immediately told my mother that I

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wanted to be a preacher. I'm not sure exactly why I said it except that I so wanted to spread the gospel. I wanted to be his servant. And that was just what I wanted to do. I didn't know what it meant to be a preacher.

So when I - about two years later we moved to _____ Church of Christ. There _____ who had converted my father and it was really the person who influenced us even to move to _____, he had converted another young man at his work. This young man wanted to be a preacher as well, so _____ was going to support him through the _____ School of Preaching. And that summer prior to his going to school, he started at what is called a Timothy class. And I was in that class along with some other boys, _____ son being one of them. And I got my first taste of public speaking. At this time, they would pass out little talks to us, little daily things you get in - you know, _____ puts out, power for the day, these little power for the day talks. And we memorized them and gave those talks. And I liked doing that. I could memorize quite easily. I wasn't afraid of audiences, so I got the taste. That was my idea of preaching was just the public speaking part of it.

So again I wanted to be a preacher. Then we moved to some other places. Each year we seemed to be moving from place to place, different states as well. But as I did that, I would give talks at least once a year my whole teenage years up until the time I was ready to go to college. About the time I was a sophomore or junior in high school, a man named _____ held a meeting for us at the Church of Christ in Arkansas. And he said to my mother in the foyer when she told him that her son wanted to be a preacher - right in front of me he said, "Well, if he wants to be a preacher, he's got to go Freed-

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Hardeman." So I just took him at his word. I never even thought about it. I said, "I'm going to college. I'm going to Freed-Hardeman. That's where preachers go I understand."

So I went to Freed-Hardeman my freshman year and really wasn't really interested in preaching outside at a congregation. I didn't know of any opportunities. At the end of the year the church I was worshipping with had try outs for preachers, and I tried out. And I became the preacher there my sophomore year and my junior year. And then we moved my senior year. We moved to Oklahoma Christian to finish my degree because Freed-Hardeman was still a two year school with a third year preaching program. And there I preached for the _____ congregation there, so I had those years of experience preaching every Sunday to those congregations.

Also, in the summertime between my sophomore and junior years and junior and senior years, I two summers in a row worked as the associate minister at the _____ Church of Christ where I had been baptized, and I was their youth director/associate minister since I would preach every Sunday night during the summertime. So I had all this experience. What I'm getting to is I'm convinced that that experience - plugging it in every week, my studies into my sermons - was the vehicle by which I was able to get a job when I got out. Some other of my students who were much more educational than I was - intellectual than I was couldn't get jobs because they didn't have the public speaking that I had. I realized that, so I wanted to do that for other young men and give them experience in public speaking. I think that is really where I--- I even had Timothy class during the summertime at _____ for young boys. One of those boys is now _____

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who teaches biology at Pepperdine University. He was one of my boys in my class.

So I have always had this taste of wanting to help other people the way I was helped and encouraged along in public speaking and preaching specifically. So when I left college with my BA from Oklahoma Christian and came to California, it was _____ Church where I did my Timothy class when I was 12 years old and I was a Timothy class student. It was that church. I became their local preacher. I was the boy they raised and now was their local preacher. And so you can imagine that I wanted to get involved with this process again. And _____ Church having two summers as their associate minister invited me down to teach at the _____ School of Evangelism. I only had a BA.

So they gave me first of all a class in Romans and then a class on the general epistles and finally a homiletics class. But material that I used from my studies was material I got from college, and I just taught it to my students. Most of the students were older than I was, and I think there was a little bit of resentment at first. Some of them thought what does this _____ know and what can this _____ teach us. And they had a good legitimate argument because I didn't have a lot of teaching experience. A lot of them were patient with me. And as I did my study, I would have them also make a commentary of their own on the different books of the Bible, and so that way we were studying together and they were learning through the process of their own study as well as my teaching.

As time went on, I began to - I went back to school again and working on a master's degree. And as I would teach, I would try to plug in the material that I had

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learned in these classes into my studies - try to improve it, update it, make it more of an opportunity for people to learn at a higher level. I did have a BA teaching men who did not have BAs. Well, some of them did have BAs of other different disciplines and things, but we were want-to-be preachers now at a preaching school level. But basically there were men out of high school who had had a little bit of college, gone into local work and about 20 years later decided they wanted to be preachers. I'm coming back to preaching school. This is usually the student you get in preaching schools, men who are looking for career change about mid-life and are coming back to do that. So they are very eager. And that is one thing that I really enjoy about teaching men is I'm teaching men who really want to learn probably better than a college student who is not really sure what he wants to do in life. These men have been out there. They experience it. They come back. They know what they are paying for. They know they are sacrificing. They give up their jobs perhaps. Their wives are working so they can go to school for these two years to concentrate an effort to study. So they are very good students. They are very exciting students to have, and they keep you sharp and keep you studying.

When I moved on from _____ School of Evangelism, I had the opportunity just last year to be on staff at International Bible College. It is a college, but these students - a lot of them are very similar to the students I had in _____. They are people who have gone out and come back from their work of a few years and said I want to be a Bible major, want to teach, preach, missionary. They are very missionary-minded at IBC. And so they are the same kind of hungering students, so I just take my files. I just go through all my files and get what I think is the best and give it to them. A lot of

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stuff I give to them - I Xerox because these students are about to go into the mission field, and they are saying there is nothing out there. There are no materials out there. And so they are taking everything I can give to them and keeping it to take it out there for years before they get back in the States again and be able to get more materials. So it has really been an exciting concept of teaching men how to preach.

Homiletics has become my basic emphasis. And on my doctoral program, I went back and looked at how in congregations where I have preached--- For instance, at the _____ Church of Christ in California, I had a student there who wanted to go to the _____ School of Evangelism, but he was two years away from being able to get his finances in order to do that. So I asked the School of Preaching at _____ if I could have an extension program at a school in _____, and they said yes. So I taught the SCSE curricula at this congregation in _____ and brought in men from other preachers who had BAs, one had a master's degree to come in and teach these men who eventually became - some of them became students at _____ School of Evangelism. One, _____, graduated from there, and he is preaching in _____, California. And others became deacons and elders and leaders.

_____ who was in California at the time knew of my work. So when I was working on my D.Min. at Harding Graduate School, he reminded me of my work and said why don't you do a study on why these men became leaders in the local churches. And so my dissertation was on the idea of developing leadership in the local church through the homiletical process because my classes were basically homiletical classes. But I went from the premise that a man leads from public speaking. And of course to be able to be a

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public speaker is not just speaking off the top of your head. You have to study the scriptures, so really it is a homiletical/hermeneutical concept. But the more people study the Word and be able to convey it to other people, the more they are perceived as leaders by other people as well as themselves and develops them into leaders in the local church. Which it verified itself through the research that this is the case, that men develop themselves into leaders through studying the scriptures and presenting it orally.

There is a verse in 1 Timothy 5. It talks about elders who are worthy of double honor especially in preaching and teaching. This is the double honor of paying them, so supporting them because of their preaching ability and teaching ability. And deacons also are to be able to present the mystery of the Word. And so both on a deacon level and an elder level, these are men who are able to convey the Word through the spoken tongue. So these classes were much like what - in fact they were identical as taught at the SCSE and much later taught at IBC but on a local level for men who were not able to go to school full-time. It became a feeder for SCSE and for IBC. We have one man who is going to go to IBC this fall because he had gone to Lipscomb. He hadn't finished at Lipscomb. Gone to local work and took my class at _____. Then he took a class with me at IBC. Now he is going to be in the fall a full-time student at IBC.

So my experience is really grass roots. My experience does come from the local level, has been experienced through the preaching school as well as the college level. It is talking to laymen basically, men who are not trained in Bible or have a smattering of Bible who are now going back to school to learn these things to become local ministers.

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Mr. Sensing: Tell me about your relationship with God, personal relationship?

Mr. _____: I was raised in a Christian home. This _____ I mentioned at the beginning of this conversation who had my father come up to _____, he actually was a Bible school teacher in Long Beach. When my mom and dad were married, they moved from Tennessee to Michigan where they had me in Detroit, Michigan, and we went to California, the three of us. Mom wanted to go to church. Dad had no interest in going to church, but because he had to pick up Mom all the time he decided to stay.

And he went into this adult class. And it was _____ who converted him. _____ was a very successful businessman who also was a dedicated Christian. That impressed my father because he wanted to be a successful businessman and didn't think he could be both, but he saw this one man. So my dad took his Bible to church - his Bible to work and read through the Old and New Testament. And when he completed the Bible, he said, "I want to be baptized."

I tell it to say that is my roots. I come from a man who is an analytical man who studies things very clearly and logically. And he became a Christian. I was raised with that kind of thinking. My mother, a dedicated Christian all of her life, two to three generations of Christians in that family. So I have that as a background.

With that as a background, I always felt like I was close to God, but I must say that in teaching preaching, I realized that the number one need among preachers is a relationship with God - what is lacking. When you get preachers together and interview them and ask them what do they really lack, they say an individual relationship with God.

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And it has to do with their prayer life, a lot of it does.

And so I teach my homiletic classes - we always begin with a section on the minister's spiritual life. I ask them the very question you were asking me. And by asking them, I have to ask myself that, so what I am getting at it has helped me to have a better relationship with God because I am trying to teach them how to have a better relationship with God.

What does that mean? Everything from keeping a prayer journal, a little diary for every day where you write down something you are praying about and date it and then read a scripture along with it, a kind of faith journal as well. And then you might reflect upon that in your prayer as well. But as you date that and keep a journal of it, you can go back on it and see how God answered your prayers. It has been one of the most revolutionary things at IBC. They really appreciate that and enjoy that, and we did it in all my classes.

But I'm still - I guess I'm a struggler. I'm still struggling to understand God better. I want to understand God better. I want to emulate him better. I think being a father has helped me a great deal in understanding God as a father. As a preacher, I have become more and more convinced in my preaching that I really need to be the man and then try to convey that through the pulpit and then make my walk or my talk - actually my walk and vice versa in daily life, so it is a constant struggle, a constant growth process. I'm not there yet by any means.

Mr. Sensing: Another category, your relationship with the congregation?

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Mr. _____: I had a unique experience in moving from different - to different types of congregations. One of the bases for my dissertation was I had a _____ training class in a Californian congregation in a desert, a good-sized church, and then the Myrtle Beach church on the other side of the United States in Carolina, a recreational community, and _____, a very rural area. Were there any differences? And _____ tried to ask me to try to do some study on that. It really wasn't. It really wasn't. In a sense of men trying to learn, there was - well, I say there wasn't any. There was some in a sense that I think the men in the - this might be surprising - in the Bible Belt area were so used to religion per se that they didn't measure their spiritual growth as improving as much as the ones in the mission fields of California and Myrtle Beach which is a significant concept.

But what I was getting to was my relationship with the congregations though. I feel real good about this. I think every congregation I have preached for I think would have me back. I haven't burned any bridges, which I feel real good about that. I don't know if I ever would go back to any of them because everything changes including myself and conditions and things. The tie was there, and the time I had with them was very special to all of us. We still have a good relationship with all the elders and preachers and deacons and the people who follow me and all of that. It has been real good. So I really feel I have a very good relationship with congregations, not to say there wasn't someone in every congregation that may not have liked me. I know there are. But overall, they weren't the voice that made me have to leave. I left on my own accord most of the time. I did. Should I have stayed in some places, probably. But that is hind sight.

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I had to believe in God's providence, that he moved us on for his plan or at least he took my decisions as I'll make it work out for good in the end. But relationship-wise as a preacher, I have always had a good relationship with my leaders and the congregation. Always - well, there was one congregation I did leave because there was a problem on the horizon I saw brewing. And some think I should not have left, but I think in the long run it worked out best that I did. But as far as the congregation is concerned, they had me come back not too long ago and preach for them as a church. I mean, so just individuals, yes. There are always individuals in every congregation. As a whole, good relationship.

Mr. Sensing: What metaphor would you use to talk about a preacher and his relationship with the congregation?

Mr. _____: It's a marriage. It really is a marriage. You go through a dating period and the honeymoon period and then just the ups and downs like a marriage would be the one I guess I would pick. And that is why it hurts sometimes when you leave. It is like a divorce, a separation. There is a lot of questions of "why" and really want to know really why. I can see where--- I'm not one like that, but I can see where a person could spend all of his life in one congregation. I can see the advantage of moving on. So marriage may not be a complete metaphor you want to use for that, but I can't think of any other one really. It is not parent/child. It is not friends. It's not--- I guess marriage would be the best one.

_____ is a rural congregation who - one of the leaders told me when

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I came there - he says "Just love us." And it is true in a small congregation, that is what they really want more than anything else. They want a lover, and I'm still getting there. I do have some walls, some privacy matters. I'm hard to really open up to. I open up to a certain extent, and I don't think I've opened up enough to _____ yet, but they love me anyway. But I would like to be more open, more transparent to them. I have not got there yet.

I think - I know in a bigger congregation I've been in different areas, I didn't have to be. I was open enough, but this one needs me to be more. In fact, I left for this trip, and one of my elders had a big gathering of folks over. I just could not go over there that night and get ready for this trip leaving at 3:00 or 4:00 o'clock in the morning. I couldn't do it, but he made me feel that I really needed to be there because he said "They need to know you better. They need to know you in different settings better." My - I didn't give it to him vocally - verbally, but inside I thought to myself, "Well, they know where I live, and they've known me for two years now. And one night a couple of hours at a meeting with them is not going to change the world." But in another sense, I got the message that when I get back, I need to do some more socializing, meet with them, but that is what he trying to tell me. And he is my best friend, but he is trying to tell me that I just need to be more available for - transparency for fishing, to cope with them, you know, those kinds of things.

Mr. Sensing: Do you have a metaphor for preaching?

Mr. _____: Well, of course, preacher is proclaimer. And if a preacher - if a preacher's main priority is not preaching, then preacher is a misnomer. I mean, that

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should be his priority, so preaching the word is not just proclamation. It is the study of it. It is the proclamation of it, and it is trying to live by it. It is all of that. All of that is preaching.

I have the same kind of view of homiletics. I don't think homiletics is just the hand gestures and the facial gestures. Homiletics is the whole process from the very beginning of a seed thought for a sermon, studying of the scripture, the hermeneutical part, putting it down into an outline and then preaching it is a whole homiletical umbrella in which hermeneutics, Jesus, all that is underneath it, a part of it.

Now when I first started, see I didn't start that way. I didn't think that way. I took somebody's little sermonette and preached it, but that wasn't the homiletical process. I was just doing the later part of it, just the gestures and the memorization and the eye contact, but I think more homiletical writers are going that way now. They are seeing it as a whole process. And people who are trying to major in homiletics to get away from the hermeneutical part are finding out you that you can't get away from that. That is the preaching as well as the proclamation. It is the message and the vocalization of it. You know your Greek. You know how to exegete a passage, to be a good homiletician. It's just a--- One of the people you interviewed at Harding Graduate School, _____, is a real believer in that too, and the books that he has been _____ enough to read hardly into that direction. I think that is right. I think the homiliticians have been kind of given not as much of a serious thought because we're looked at as the end product peoples, and everybody else is really smart and studies the hermeneutical part. That the _____ have given us the material, and we just go present, but it would be the

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whole concept.

Mr. Sensing: How does that translate to the classroom? How does that influence your pedagogy?

Mr. _____: Okay. One of the things that the International Bible College students have told me is that they appreciate that I am a regular local minister. I am an adjunct professor at the school on purpose because I love ministry, and I right now would not want to trade it to be a full-time faculty member. But I also think I would lose something by doing that. I would lose touch with the Monday morning questions and concepts.

I remember when - I was 12 years out of school with my BA to get my Master's. And I thought I would never get back to work on my Master's, but it was a blessing in disguise. And how many of the students at Pepperdine would come to us afterwards and say, "Thank you for asking that question" because the teachers were ivory tower type of mentality. So we would raise our hand - myself and _____ who I went to school with. He also was a minister. And we would ask them - that is really wonderful what you are saying, but how does that work on a Monday? How does that work - you know, really work?

And when we asked those kinds of questions, we would try to bring the practicality. So it has developed my teaching mechanism. I bring in practicality. I tell these _____. We are on the subject for instance of funerals and weddings. I had just done a funeral the day before. I am going to do a wedding next week, and so we are talking about practical hands-on material. I am probably very practical in my classes

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because preaching is practical. And every subject we talk about, whether it be spiritual life of the minister, my struggle with it as well and my trying to get this prayer journal to go or - in other words, kind of like a Paul/Timothy metaphor, the Paul/Timothy type of mentality. Just come with me, and let's do it together.

Mentor would be a good metaphor, a mentorship concept in class. Like I have one class called the Ministry in the Local Church, and that's what I do. When we get to the funerals and weddings, we actually go - I take the class out to a funeral home. We talk to the funeral director. He tells us all about that process. We go to the hospital. I talked about caregiver - the preacher as caregiver. In the hospital, people tell us about how they like for ministers to come and chaplains and how they work in the hospital. I take them to a TV station and have them show how they can do TV work and a radio station. I have guest speakers come in on different expertise and talk about--- We have one man in the _____ area that does - that ministers so much visitation in hospitals and rest homes that he is asked to do a ton of funerals, and so I asked him to come in and talk about being a caregiver type minister as he is. So I think teaching is - a lot of it is mentorship.

I apologize for the band behind me. I hope this comes off clear. If it doesn't, I'll be glad to do it again. But I don't think there is anything particularly other than preaching has to be a passion. It has to be a life decision and process. And you have people say well - you have heard the old expression "If you can't do anything else." I don't know if that is true, although in my case it is. I don't think I could do anything else but preach, but it has to be a passion. And so when it is a passion with you, you want to share it with other people - how to do it - as well. And not to be braggadocios, but I

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always thought if I could teach people how to preach, that means I need to study on how to be a better preacher. It could only improve my preaching, so perhaps selfish. Well, I can be a better preacher by teaching others how to be better preachers, and so that was really the starting of my teaching others and what I want to continue to do.

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