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The Psychological Interaction Between Speaker and Hearer as the Holy Spirit Works Through the Proclamation of the Word

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THE PSYCHOLOGICAL INTERACTION BETWEEN SPEAKER AND HEARER AS THE HOLY SPIRIT WORKS THROUGH THE PROCLAMATION OF THE WORD

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by

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CHAPTER I

INTRODUCTION

This study seeks to treat the field of psychology as it explores speech and hearing. The subjects considered will be the participants in the preaching situation, pastor and congregation. Although the work of the Holy Spirit is the decisive factor, there may be contributions through psychological understanding which will aid the situation whereby the Spirit becomes active. Answers to two basic questions are sought in the thesis (1) What are the best ways for the pastor to cooperate with the Holy Spirit in meeting the minds of his congregation so that the Spirit may come to them? (2) What are the best ways by which the pastor may lead his people to a productive Christian life? These are to be understood, of course, only in reference to Christian preaching and hearing.

Materials used in this study are limited to references in English and those in St. Louis libraries. No attempt is made to make this a totally comprehensive summary. Yet it is an attempt to make use of the best available works in this field to answer the above-stated questions.

The structure for presentation centers first in the audience, which is analyzed in the first chapter. This might be seen to cover the basic psychological considerations for human beings in general, and not specifically as they

are members of an audience. In this sense it also treats of the other principal character in the study, the preacher. In the second position comes discussion of the speaker dealing with him as he acts upon his audience and as he reacts to and interacts with them. The third section deals with the meeting of minds or wills between speaker and hearer. It is meant only to consider this meeting short of inspiration, of commitment, or action on the part of the hearer. Fourthly the message of the speaker is treated, considering the area in which the very Spirit of God is operative, upon whose domain psychology cannot intercede. Following this is the consideration of the psychology connected with the basic proclamation of forgiveness. How can this science contribute to help the preacher apply his message to the problem of sin? For in receiving this gift of forgiveness comes the highest point of intimacy with God. Finally the preacher is considered as the one who leads people to action. What aid can psychology offer the preacher in promoting fuller living with God?

Conclusions

1. What are the best ways for the pastor to cooperate with the Holy Spirit in meeting the minds of his congregation? The preacher must know the people to whom he preaches. This implies that he knows the mental make-up of human structure. But more than this, it means that he should know the

influences active in individuals. All human beings receive mental impressions from without and from within in the form of stimuli. The preacher should look upon his speech as stimulus to the hearers, and therefore he needs to fashion it in such a way that it will actually register mentally. In this sense he further needs to grasp the variety existing among individuals. Personality differences should be considered. He can capitalize upon the useful self-interest desires of his listeners. He can help to satisfy the basic needs of the hearers and thus find more ready acceptance. He, however, should realize that the preachment of the Gospel does not immediately bring satisfaction of needs. Therefore, when persons' minds are concentrating upon their needs, the preacher may have greater trouble bringing his message to them. Understanding the break-down of character into habit systems aids a speaker in his direction to specific ends or goals for the hearer. Knowing that the attention span of adults is quite limited and may be masked, he is stimulated to use structures which will capitalize upon interests of the hearers. Since persons lose so much of the factual material presented to them rapidly, the preacher can the better know the necessity for emphasis to increase retention. He needs to know that while persons may look upon him as a friend, they may not consider him a leader, and conversely may see him as a leader and not one close to them personally. He should strive to be both friend and

leader to do his job effectively.

The preacher should have some acquaintance with abnormal effects which may be operating in the minds of certain of his hearers. He should know the special needs and contributions of persons as they constitute a group, but he should never look upon a group as simply a mass. Rather he should discern the individuals which make it up. While not psychological teachings, the Scriptural teachings concerning the hardness of unbelievers and the receptiveness of the converted should be borne in mind. Religious background will color the attitudes of the audience toward the message. Their particular expectations and desires will influence their receptiveness. Occupational variances carry with them certain general mental and personality sets. The preacher should be aware of them.

The speaker may find useful several advices concerning psychological influences on his speaking ability. While some authors violently oppose reading of a sermon, others consider it as having advantages over free delivery. The preacher can perhaps choose the best method for him provided it is functional. He should remember that his entire personality should make up his style and not seek to hinder it unless he needs to overcome certain defects. Repetition and placement of ideas early in the sermon may be seen to be the best methods for emphasizing important points in the message. In preparing, the speaker needs to fill himself with his

subject so that he may be creatively aware of it. He should realize that while the hearers respond to his notions and speech he is also affected by their movements and expressions. If he responds improperly he may at least momentarily destroy the interaction. Feeling the needs of the hearers may aid the speaker in various ways. The best type of sermon might be seen as one which is adequately prepared, realistically and simply presented. The preacher should know his tools and be able to apply them to the hearers' needs. He should work at overcoming the many possible personal problems which beset effectiveness. Perhaps one of the best ways to approach people is through shocking them out of complacency. The various methods Jones presents for appealing to imagination can be helpful for realistic presentation. Not the least of his aids in effectiveness is personal intensity.

The sermon is perhaps the best portion of the worship service by which meaning can actually be brought to the members of the congregation. To convey meaning the speaker must speak words which will touch the experiential core of the hearer. In order to convince, the preacher may find it useful to put his most powerful appeal early in his presentation (anticlimax order). There appears to be a great similarity between belief (acceptance) and desire. The speaker may do well to tie up his appeal with other desirable concepts. He should beware of using faulty evidence, and be aware of the rationalization possibilities of his audience. He will very

likely find that he is able to form or change opinion much more easily in those who do not have some previous opinion. The information persons have on a subject aids in persuasion concerning it. The real meeting point of preacher and hearer is the point at which God meets the hearer with His supernatural power.

The preacher can expect the power of the Holy Spirit to be operative only when he uses the message of the Holy Scriptures. For conversion he must use the Gospel message of the New Testament kerygma. But the rest of Scripture as well is profitable as the Word of God. Other special appeals of the apostolic kerygma may prove very helpful. Use of a text and other portions of Scripture mark his message as the voice of God. He should present his message not only as an existential happening but also as the report of God's action in history. While he deals with words and knowledge, he depends upon conveying the power of the Spirit. Preaching other than the proclamation of the Gospel may be properly termed teaching.

The basic problem of sin may be thought of psychologically in terms of activities whose nature is contrary to God. It may also be termed the disruption of character. In either case the only proper treatment of sin is to bring conscious attention to bear upon the actions. Otherwise the individual may develop serious personality disorders; and stated positively, he may fail to be re-directed into useful

activities. However helpful psychology is in investigating the behavioral aspects of sin, it provides no effectual solution to it. The spiritual reality of repentance and forgiveness by God's power brings renewal. It is of utmost necessity psychologically, therefore, for the preacher to present an effectual Gospel at all times.

2. What are the best ways by which the pastor may lead his people to a productive Christian life? While the above conclusions may be helpful in this area, there are specific considerations to be presented applicable primarily for the fruits of faith. The preacher here concentrates basically on expressive teaching rather than impressive. The play of an adequately informed conscience can be useful as an indication of need for more consistent behavior. Ethics may be presented as the framework of reference for voluntary activity. But without proper motivation, the best of information will not prompt action. There is some difference of opinion concerning the nature of motivation. It may exist in instincts, or it may be a combination of drives and mechanisms. Although the only real motive operative in the Christian will be the power of God acting in the impelling work of the Holy Spirit, the psychological analysis of motivation may be of considerable help to the preacher. It can aid him in seeing the factors which influence the practicability of motivation. It can also be very helpful in suggesting natural motives to which appeal can be directed in channeling or supplementing spiritual

motivation and righteous activity. Dynamic learning for living may well be accomplished by the parabolic, imaginative process, which promotes the re-formation of habits through experiences brought to the hearer in the message of the preacher. The care with which a preacher can watch the progress of those he is instructing in life can well suggest a detailed program of training for useful living conducted in the parish. This may be implemented toward specific ends by the counsel of persons informed on potential areas of activity, whose aid may better direct Christians into the social implications of the Gospel.

CHAPTER II

THE AUDIENCE

The preacher, facing his audience, needs to know people, for on his knowledge of them rests much of his success in communicating with them. In Baxter's book, The Heart of the Yale Lectures, is this comment:

> Charles Haddon Spurgeon and Dwight L. Moody were successful largely because of their psychological insight. He Faunce, who is quoted, concluded that the successful preachers and leaders of men have always been psychologists, whether consciously or not. The essence of psychology is insight into the workings of other men's minds--and such insight has marked all great orators, teachers, and organizers.[1]

Henry Ward Beecher tells that when he sees a man he instinctively divides him up, asking how much of the animal, how much spiritual, and how much of the intellectual he has. Then he asks, "And what is his intellect, perceptive or reflective? Is he ideal, or apathetic, or literal?" Then he adapts himself to the person instinctively on the basis of his analysis.[2] Psychology is needed in many areas of the pastor's work; but especially in his preaching must he know people's minds. If they are prepared for what he has to say he can plunge into the body of his presentation. If, however,

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[1] Batsell Barrett Baxter, The Heart of the Yale Lectures (New York: The Macmillan Co., 1947), p. 246.

[2] Ibid., p. 242.

the congregation is in any way unprepared, the preacher must struggle with their minds, interest them, open and win them.[3]

What the human being looks like, psychologically, is quite a detailed picture. First of all he is constantly reacting to various stimuli from without, supplying his own particular response to them. The stimulus-response pattern may be direct, one to one, or more complex with several stimuli causing one response, one stimulus causing several responses, or a series of stimuli resulting in a series of responses.[4]

Primary stimuli include these groupings: (1) immediate, external, (2) associative memory (the effect of former stimuli on present actions), (3) internal bodily processes, (4) resolutions from one physiological state to another.[5]

Conditioned responses are responses in which an individual responds in a certain way to elements which normally would produce a totally different response. Yet in this case the person has so conditioned himself that the stimulus causes a substitute response.[6]

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[3] Ibid., p. 257.

[4] Robert T. Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green, and Co., c.1942), pp. 15 f.

[5] Ibid., pp. 17 f.

[6] Ibid., pp. 18 f.

Out of the stimuli-response situation come attitudes. These could be called "general reaction patterns." They are the result of built up responses which at the presence of stimuli produce the reaction previously experienced. These are highly influenced by the attitudes of the group to which a person belongs. Although there is a wide variety of attitude-types, the problem is simplified for the speaker by the fact that the persons with like attitudes usually seek each other out and gather together.[7] Attitudes can be changed, as we shall discuss in a later chapter, but they are more difficult to change once they have been expressed orally, and the difficulty increases with the personal significance of the group to which the attitude is expressed.[8]

Certain types of communication will have lesser or greater success with a hearer depending on the make-up of his mind resulting from the basic process treated above.

> The greater the degree of symbolism entering into an activity, the more will individuals differ. Men are more alike in their ability to hear sounds and merely to see words than in their capacity to treat such sounds and shapes as signs and to comprehend their meanings. The more subtle the signs and the more abstract the meaning, the greater will be the diversities in understanding among the members of an audience.[9]

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[7] Ibid., pp. 21-23.

[8] Ibid., p. 24.

[9] H. L. Hollingworth, The Psychology of the Audience (New York: American Book Co., c.1935), pp. 76 f.

The more educated or experienced a group is, the less concrete, graphic, or pictorial the approach needs to be. A speaker can use abstract terms if the people are advanced enough to see their relationship to reality.[10]

There are also what we might call "personality" differences between people. The categories of Jung divide persons into the groupings of either "extroverts" or "introverts." The former looks toward the larger world, is active, and energetic. The latter looks within, shuns company, broods over problems, delights in abstractions.[11] According to Hughes there are three types of consciousness: cognitive or intellectual; affective or emotional and unstable; and conative or active and extroverted. All of these types interact, and none is completely peculiar to one person.[12] But these types do have these tendencies: the cognitive tends to emphasize individuality; the affective can fuse individuals into a mass; the conative tends to work division.[13] A rather general feature of personality is self-interest. There is such a thing as a theorized "law of subjective dominance," which means that persons tend to believe what corresponds to

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[10] Ibid., pp. 78 f.

[11] Thomas Hywel Hughes, The Psychology of Preaching and Pastoral Work (New York: The Macmillan Co., 1941), p. 81.

[12] Ibid., p. 82.

[13] Ibid., p. 84.

their own self-interest. Ordinarily self-interest causes one to judge the more conservative, older beliefs as acceptable.[14] The emotions often color one's desires, but as Hollingworth points out,

> desires are not only emotional, prejudiced predispositions. Among the desires of human beings are those to know the truth, to be rationally guided, to avoid being duped by our animal urges, to escape gullibility . . . to respect ourselves. . . . Indeed these desires, although less violent upon outbreak, nevertheless persist and succeed over the more episodic desires of revenge, jealousy, and rivalry, and excitement."[15]

One therefore can appeal to lasting desires for lasting effect. Reason and emotion are woven inextricably into a single whole. Emotion supplies the stimulus which keeps reflection at work dwelling on relevant matters; until, by the stress it creates, it forces the reason to focus on one positive line of procedure. Where desires conflict, reason weighs alternatives and consequences and decides. It is "a quality of effective relationship between desires."[16]

The basic needs of individuals constantly play a part in their mental activity. Using the three basic needs of Dr. Ian Suttie in The Origins of Love and Hate, Hughes explains them in this way: (1) love corresponds to Freud's

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[14] Oliver, op. cit., p. 44.

[15] Hollingworth, op. cit., pp. 117 f.

[16] E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Co., 1948), p. 50.

emphasis in the new psychology; (2) significance corresponds to Adler's will to power and significance in society; and (3) security corresponds to Jung's emphasis of the will to live in the broad sense.[17] Uris and Shapin state that two basic needs are for security and approval. Persons do not express these needs or often know that they are operative.[18] It is possible that just such needs as these may tend to block the approach of the religious service. One does not receive any satisfaction of these desires immediately if at all in the religious setting. They may be met after the work of the Holy Spirit begins, or if the person desires only these things, the spiritually desired effect of the service may not fit into his perspective of desires.

In analyzing character, E. Winston Jones seeks for a starting point with which the preacher may work. He states:

> There is an unavoidable and disconcerting vagueness about the idea of influencing character when we think in terms of character as a whole. But analyze it, break it up and take it apart, says H. A. Overstreet, and what do you find? "Examine carefully what you call 'character traits,'" he says, and you will find that they are simply "predominant habit systems." A person is what he is, then "by reason of the more or less unified aggregate of his habit systems."[19]

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[17] Hughes, on. cit., pp. 82 f.

[18] Auren Uris, and Betty Shapin, Working With People (New York: The Macmillan Co., 1953), pp. 37 f.

[19] Jones, on. cit., pp. 46-48.

Jones, continuing on "habit" with material from John Dewey, suggests that character consists of interpenetrating habits. The strength of character depends upon the degree to which habits have coordinated themselves within an individual. If habits fit together into a relatively coherent mass, a person may be said to have a strong character. On the other hand, however, the persons whose habits are to some degree mutually exclusive presents a rather shaky, unstable character. Habit is stable to the degree that it absorbs other habits into itself. According to Dewey's definition, habit "is an acquired predisposition to ways or modes of response, not to particular acts except as, under special conditions, these express a way of behaving."[20]

Stephen Colvin defines character as "the tendency to act in accordance with one's ideals of what is right." Ideals are conduct-based standards of what represents good behavior in certain situations. There is a distinction between ideals which are dynamic and those which are mere generalities.[21]

These two views agree that character exists in tendencies to act according to definite patterns. To see man in such a manner presents a much more workable understanding of him than to view him and his character as a whole.

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[20] Ibid., pp. 46 f.

[21] Stephen Sheldon Colvin, Human Behavior (New York: The Macmillan Co., 1929), p. 299.

In any attempt to contact the mind of man one needs to have and hold his attention. Although some maintain that the adult attention span is very extensive, Gardner indicates that the mature mind will render attention in proportion to the number of points of interest upon which it may fix its attention. It may only appear that the mature person does not drift as easily mentally as does the child because he has greater control of the motor nerves and greater respect for conventionalities. "He can more thoroughly mask his inattention."[22]

Memory plays an important part in one's consideration of those who make up an audience. H. E. Jones reports the following on studies made on forgetting by college students of lectures: 38 per cent is forgotten immediately; 12 per cent goes in three to four days; 63 per cent has been forgotten by the end of one week; 7 per cent is lost in the second week; 1 per cent per week is forgotten in the next six weeks; and 23 per cent is left to leave the memory slowly or never.[23]

Most groups have two interacting yet separate views toward any leader (such as a pastor). There is a reaction toward him as an individual person, and one toward him as a leader (which may be similar or totally different).[24]

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[22]Jones, on. cit., p. 57.

[23]Hollingworth, on. cit., p. 103.

[24]Uris and Chapin, on. cit., p. 58.

Unusual influences may be operative in any individual. These may be classified in this way: (1) the physiological factor (features which contribute to the physical comfort or discomfort of a person); (2) limits of perception (the attention span, interests, intelligence, ability); (3) stereotyped thinking (set opinions over against certain words, individuals, nations, or actions); (4) subconscious interests (caused by emotional tension due to repressed desires); (5) compensation (where an individual is reacting to his present condition and forces his interests in a contrary direction).[25]

There are certain influences which obtain particularly as a person is a member of a group. The need for security, mentioned above, is present in a special way in regard to a person's membership in a group.[26] Uris and Shapin state:

> being a part of a group makes a man come out of himself, concentrate less on his own feelings, more on what the others are doing and thinking. . . . Actually it cuts both ways at once. To make a man feel part of a group, you have to work on turning his thoughts and feelings away from himself as an individual, and towards the group. Once you've succeeded in making him feel part of a group, you've also got the basic attitude shift from which other results come.

The use of valid conclusions impressed upon people by appeal to their animal instincts is the approach to the crowd. But most gatherings today cannot be called "crowds" in the

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[25]Oliver, on. cit., pp. 121-156.

[26]Uris and Shapin, on. cit., p. 43.

[27]Ibid., pp. 209 f.

psychological sense.[28] Polarization, the setting opposite of two objects, makes of a group an audience. In this arrangement speaker and audience face opposite directions in thought. Four kinds of relationship are established here: the whole group to itself, the group to the speaker, the speaker to the group, and the speaker to each individual.[29] Orientation, a desired relationship in the speaker-hearer situation, is described by Hollingworth as follows: "the establishment of a pattern of attention, when the group is considered, or a set and direction of interest, when we consider the individuals comprising the group."[30]

The possible types of audiences have specific needs by virtue of the nature of their composition and purpose for gathering. Thus the pedestrian audience needs attention, interest, impression, conviction, and direction. The discussion group needs only the last four; the selected audience (such as labor group, or jury), needs the last three; the concerted audience (college class, for instance), the last two; and the organized audience, requires only direction.[31]

Gestalt psychology views the audience as an organic unit, not as a mere grouping of individuals who remain individuals. Actually it is more of a sociological approach, suggesting

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[28]Hollingworth, op. cit., p. 110.

[29]Ibid., pp. 19 f.

[30]Ibid., p. 21.

[31]Ibid., pp. 21-25.

that the audience reacts as a whole.[32] In commenting on this Hollingworth states:

> People in general are not general people. There is no oversoul possessed by the audience, to which the speaker may appeal; but instead, there are particular individuals, each psychologically related to the speaker and to surrounding individuals. To be sure, the members of the audience influence one another. . . . But if the speaker merely addresses the crowd as a whole, failing to take into account the individuals of which it is comprised, his speech can scarcely avoid the automatic and inflexible character of reproduction.[33]

The audience, in the normal seating arrangement, with speaker elevated above the level of its seating, finds itself captured by an inferiority feeling. Also, the audience has little or no opportunity for either expression of movement, whereas the speaker has. Some urge that the speaker must first do away with this feeling of subordination. But Hollingworth advises its retention for every form of speaker-audience relationship other than entertainment.[34]

The Lutheran Confessions, notably the Formula of Concord, indicate to some degree the religious approach to those who may constitute an audience. Since the unregenerate person is by nature opposed to the things of God, he is inert to the message of the preacher so far as cooperating with the work of the Holy Spirit in conversion is concerned. However, his

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[32] Ibid., pp. 28 f.

[33] Ibid., p. 27.

[34] Ibid., p. 54.

free will enables him to go to church and to hear or not hear a sermon.[35] Yet this ability on the part of a hearer is not in itself useful to the conversion of that person. As Jones puts it, "the positive side of the human mind, its creativity, love, courage, and faith, cannot be described, and--even more important--can neither be invoked not controlled by scientific methods."[36] The Formula of Concord does indicate the need for psychological understanding when it speaks of earnest and attentive listening and meditation of the Word of God.[37] Such understanding is necessary both for preaching to the unregenerate and to the converted, since in either case the power of the Spirit is attendant upon hearing the Word.

The Confessional formulation just cited also states that once the Holy Spirit has begun His work on an individual, the hearer may cooperate with Him by His power. In addition, one who has been baptized, provided he has not given up his baptismal birthright, has a freed will and may assent to and accept the Word. In both of these instances, however, the cooperation is in great weakness.[38]

Both the unwillingness of the unregenerate to receive the Word and the willingness of the converted, though not

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[35] Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church (St. Louis: Concordia Publishing House, 1921), p. 903.

[36] Jones, op. cit., p. 13.

[37] Triglot Concordia, op. cit., p. 903.

[38] Ibid., p. 907.

"Psychological" influences, are important to the understanding of the audience the preacher addresses.

As a speaker seeks to develop in members an awareness of sin, he needs to bear in mind the attitude persons may have over against acts he may diagnose as evil. Gill has this to say in that regard:

> The realization of sin and the responsibility for sinful acts will depend greatly upon birth, education, and environment. The man born in darkness and reared in ignorance in some heathen country, or in some frontier settlement in our own land may practice many things contrary to God's law without the least remorse.[39]

Jones, on the other hand, claims that all persons will agree that evil deeds are evil, yet he may not feel personally involved in those deeds.[40]

Regarding the readiness of reception for the Gospel message, Hughes says that a "right emotional attitude" is necessary for the "redeeming action of the Divine." When a hearer looks forward to finding God through Christ, he is predisposed in favor of the message the preacher has to give. Two basic congregation attitudes are usually in force, expectancy (the hope that something may be received that satisfies a need), and awareness that something must be given (that they must offer themselves to God). This attitude centers around Jesus Christ in that there is a subconscious or

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[39]Richard H. K. Gill, The Psychological Aspects of Christian Experience (Boston: Sherman, French and Co., 1915), p. 8.

[40]Jones, op. cit., p. 38.

unconscious feeling that He will be there.[41]

In connection with the desires of a congregation regarding the sermon, Jones quotes Albert W. Palmer as stating: "People . . . want change, variety, suspense, even surprise in a sermon. And certainly a climax. There also needs to be rhythm of interest and alternating moods."[42]

The function of religion in a mature personality, says Allport, is as an integrative factor. It is a focal point rendering intelligible the tangible present by uniting it into a comprehensive view of the world.[43] This may also be true of a person's religion as it reacts to the material given in a "tangible present" sermon.

It is difficult to categorize individuals into divisions, the characteristics of which remain constant and predictable. Nevertheless, some authors have made an attempt to determine potentialities of various specific groups.

The mental set of the manual laborer is determined to some extent by the fact that he has little need to think in his job. Consequently he tends to think little in other aspects of life as well. He has constant preoccupation with material things. Physical fatigue leads to lessened mental

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[41] Hughes, op. cit., pp. 66 f.

[42] Jones, op. cit., p. 53.

[43] Gordon W. Allport, Personality: A Psychological Interpretation (New York: Henry Holt and Co., Inc., c.1937), p. 226.

activity also. There is not much stimulating contact with others. The laborer tends to be possessed with a desire to obtain more of the type product he works with, that is, material things.[44] The types of reactions for the laborer include violent emotions because of lack of intellectual restraint. He will respond to fear approach, and most of all to vivid pictures. He will not respond to long deep doctrine but to a feeling of God's presence.[45]

The employer or business man has industry, ambition; he may seek to be running things. Often persons in this group have a double standard of ethics, one for religion and social life, and another for business. They are non-mystical, practical, and have a desire for tangible results for time and money spent. They are more interested in social aims than devotional and institutional aims. Among those of this type there is a tendency not to respond much to emotional things. Rather, they tend to be fundamentalist in their ideas and do not react easily to change.[46]

The training of professional people, teachers, doctors, lawyers, makes them less susceptible to emotional movements, and more in control of instinctive reactions. They are more critical than either of the other two groups.[47]

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[44]Hughes, op. cit., pp. 73-75.

[45]Ibid., pp. 76-78.

[46]Ibid., pp. 78 f.

[47]Ibid., p. 80.

There are also those who might classify as doubters, old attendants hardened to the Gospel, perhaps backsliders. These are usually critical and argumentative.[48]

Uris and Shapin classify people into these categories: stubborn, the ones who say "no" to everything; slow, those who chew everything over; sensitive, ones easily offended, taking everything personally; timid, ones who crumble under criticism, can't make decisions; bold, impatient, quick to suggest, argumentative. But persons are usually under more classes than one.[49]

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[48] Ibid., p. 80.

[49] Uris and Shapin, op. cit., pp. 104-108.

CHAPTER III

THE SPEAKER

"The psychological question," states T. H. Hughes, "is how to become the organ of the Spirit, how to enter into such intimacy with God that the preacher may get an intuition of the Divine mind and read something of the secret of the eternal." Knowledge of psychology is not essential for this but it helps in mediating the power of God to people, and it clarifies the problem of the speaker.[1] There are, of course, the extremes of speech defects, such as defective articulation, fluency anxiety (stuttering), general non-fluency, disorders of voice, and ineffective word usage and arrangement.[2] Or the speaker may be plagued with stage fright, which is explained in various ways: as fear response, or conflict neurosis, or rearousal of some humiliation or fear of inferiority. Correction for such "fright" difficulties may lie in adaptation through practice, adoption of problem attitude rather than self-attentive procedure, discovery of first cause, re-education or understanding of the mechanism and present cue for it, or in development

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[1] Thomas Hywel Hughes, The Psychology of Preaching and Pastoral Work (New York: The Macmillan Co., 1941), pp. 65 f.

[2] Lyman Bryson, editor, The Communication of Ideas, Published by Institute for Religious and Social Studies. (Binghampton, N. Y.: Vail-Ballou Press, Inc., 1948), p. 58.

of more triumphant and confident reactions.[3] But in any case:

> the psychologist suggests that it is possible to control vocabulary and meaning to a degree, within materials. He recognizes, fully, that though care in the use of words may minimize communication difficulties, understanding and interpretation are essentially an individual reaction.[4]

In considering the "normal" speaker, who, however, may have some of the above difficulties, there is always the problem of the effectiveness of free delivery over against reading the manuscript. Hollingworth uses a study made by H. T. Moore to show the superiority of free delivery. In a test of students' response to the same material read and delivered freely to similar groups, the group hearing the free delivery scored 36 per cent more in retention of the material.[5] Hughes, on the other hand, leaves the question open, though somewhat advising free delivery.

> If a man can preach from notes or without any manuscript, he gains in spontaneity and freedom, is able to look his congregation in the face and catch the magnetism of their eyes; he is more open to suggestions from the congregation, and is probably able to give himself more fully to them in sympathetic identification.[6]

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[3] H. L. Hollingworth, The Psychology of the Audience (New York: American Book Company, c.1935), pp. 225 f.

[4] Bryson, op. cit., p. 94.

[5] Hollingworth, op. cit., pp. 59 f.

[6] Hughes, op. cit., p. 132.

But in spite of these advantages for free delivery, reading gives improvement in sequence, expression, and clarity. In the opinion of this author, therefore there can be no blanket ruling; it is for the individual speaker to decide. Dr. R. R. Caemmerer in his Preaching to the Church divides possibilities along this line into five groups: impromptu speech, direct reading, rote memorizing, functional reading, and functional memorizing. The last of these is termed "theoretically the best procedure for the final preparation of the sermon prior to entering the pulpit."[7]

Within an organized whole of material prepared for speaking, the use of short sentences and diversity of usage are urged to promote attention.[8] These might be termed as "style" of writing. But "style" in a broader sense goes deeper than this for the speaker. Face, gesture, gait, handwriting are all expressions of personality, states Allport. These are woven into a unique pattern of expression for each person.[9] And these patterns differ markedly from individual to individual, while remaining consistent for each person. Style, therefore, concerns the whole activity of a person, not merely special skills or single regions of

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[7]Richard R. Caemmerer, Preaching to the Church, unpublished class notes (St. Louis: Concordia Seminary Mimeo Co., 1952), p. 54-56. (Mimeographed.)

[8]Hollingworth, op. cit., p. 53-59.

[9]Gordon W. Allport, Personality: A Psychological Interpretation (New York: Henry Holt and Co., Inc., c.1937), p. 481-499.

the body. It seems reasonable that each speaker should use the best methods in keeping with his own personal "style" in his speech.

A study by A. T. Jersild on the relative usefulness of various modes of emphasis is helpful in understanding how the speaker may guide his effectiveness. Using a biographical sketch, arrangements for emphasis were tried and scaled in relation to an unemphasized statement occurring in the middle of the presentation, which was scored at one hundred. Ten different audiences were tested and after each presentation results were scored. They were tabulated in the following manner:

Five repetitions, distributed at different points through the talk 315
Four distributed repetitions of a statement. .246
Three distributed repetitions 197
Verbal emphasis: "Now, get this," prior to making the statement 191
Primacy (first statement of seventy). 175
Two distributed repetitions (statements eleven and sixty). 167
Primacy (second statement). 163
Two distributed repetitions (statements thirty-five and forty). 162
Verbal emphasis, "Did you get that?" after making the statement. 154
Pause, before making the statement, for a time equal to that required to make a statement. . 143
Two repetitions in immediate succession, toward the end of the discourse (statement sixty). . 143
Primacy--the third statement of the seventy. .139
Recency--the last statement of the discourse. 128
Loudness--a voice raised above customary level. 126
Recency--the average of two statements just before the last. 121
Gesture--arm raised in conventional gesture while statement was being made. 118
Two undistributed repetitions early in the discourse (at statement ten). 116

> Banging fist on the table while last word of the statement was being spoken. 115
> Ordinary run of statements, from 25-45, unemphasized and unrepeated. 100
> Slowness of speech--articulation retarded to half normal rate of delivery. 79

Comment by Hollingworth on these findings included the following: "The most effective, though not most economical form of emphasis, is repetition to the extent of three or more presentations." Diminishing returns follow, however, with extended use of this method. And it is most effective when repetitions are separated by time intervals. "The most impressive point in a discourse is the opening statement." To obtain better results than in the opening, one needs three or more repetitions. Of the artificial methods, verbal comments directing attention to the statement are most effective.[10] In a more general way, yet very important to the speaker, is this statement of Hollingworth:

> The problem of being impressive is in part that of being emphatic. The item that impresses us, in the sense that it catches our attention, is likely also to impress us, in the sense of sticking in our memory. Psychologists express this general fact by saying that vividness adds to memory value, and vividness is some sort of emphasis.[11]

As the speaker seeks to prepare for speaking he may think in terms of artistic presentation. This is the approach of E. Winston Jones. He says that feeling is

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[10] Hollingworth, op. cit., pp. 87 f.

[11] Ibid., pp. 86 f.

primary in art. A person must feel values of joy, courage, faith, love, self-sacrifice before he can artistically portray them. This personal feeling then brings the will to create. Then through intellectual effort comes the ability to create.[12] The speaker must fill himself with his subject.[13] He must seek to express what has been revealed to him.[14] He should realize that the reaction of the audience depends very markedly upon his own personal feeling as he preaches. For the congregation shares in the process of preaching. There is emotional reciprocity according to which the preacher can only stir as much feeling in his audience as he feels himself. The emotional level of the congregation is determined by that of the preacher.[15] The preacher also is affected by the actions of the people.

> If there is doubt or antagonism in the attitude of some members of the congregation, or if any show lack of interest and attention, he becomes keenly conscious of those, and though he may endeavor to ignore or master the suggestions that come from such tokens of disinterest, they will tell on him unconsciously. There will be a slight break in the flow of interaction between him and his people.[16]

Very closely united with the need for the personal meaning of his message is the feeling the speaker must have for the

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[12] E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Co., 1948), p. 15.

[13] Hughes, op. cit., p. 132.

[14] Ibid., p. 113.

[15] Ibid., p. 115.

[16] Ibid., p. 116.

needs of his hearers. There are three basic results, says Hughes, of feeling their needs. They are: (1) it prompts greater self-giving; (2) it leads the preacher to make a deeper drain on his religious experience and spiritual resources; (3) these result in greater openness to the Spirit.[17] There is an interaction between speaker and hearer, which, when existing in the situation where real preaching is taking place, produces an interpenetration of the speaker's spirit with those of the hearers.

> Just as in the moments of deepest religious experience there is an interpenetration of the human spirit by the Divine Spirit; so in the moments of real preaching there is a measure of interpenetration of the preacher's spirit with the spirits of those who hear him and in this way he becomes the channel through which the Spirit makes his impact upon, and invasion into their spirits.[18]

Hughes gives results of a study conducted with post graduate students of the University of Edinburgh, who graded preaching they heard over a period of time, according to detailed questionnaires. These are the conclusions drawn: (1) preaching is most effective and satisfying when most real with no posing or imitation; (2) the atmosphere is important, and the center of this is the speaker himself; (3) preaching is effective when preparation is adequate; (4) it is effective when truth is put simply. The forms used for this survey are

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[17] Ibid., p. 117.

[18] Ibid., p. 116.

to be found in Hughes' book.[19]

It is destructive, says Caemmerer, "to attack problems which the hearer does not have, or does not sense himself to have; it is important that the preacher speak with due sensitiveness of the actual problems of the hearer."[20] He adds that the preacher's "business" is to help the hearer listen. His tool for doing this is the use of the law which contrives the mental set and conditions the hearer for readiness. It in effect is the diagnosis of the hearer's need.

Bowie states that there are five basic personal problems for the preacher: (1) pressure; (2) dryness; (3) doubt; (4) nervousness; (5) a feeling of ineffectiveness.[21] Hough tells that the preacher may fall to advertising and forget to find the nature of his product, or administer an organization, and forget the living spirit.[22] To remedy his difficulties this author stresses that the preacher must continually renew the vitality of sentences which once were meaningful but whose meaning has seeped away.[23] Morlan, in his article "Experiment

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[19] Ibid., pp. 133-141.

[20] Caemmerer, op. cit., p. 29.

[21] Walter Russell Bowie, Preaching (New York: Abingdon Press, 1954), p. 23.

[22] L. H. Hough, "Preacher As A Pastor of Men's Minds; with Some Consideration of Existentialism," Religion in Life, XX (Number 2, 1951), p. 237.

[23] Ibid., p. 241.

in Recall of Religious Material" gives a report of a survey made with students hearing the sermons of several well-known preachers. The students were from Springfield College and members of an Educational Psychology course. Two weeks after hearing the sermons read they were asked to write out what was remembered. Of 94 returns, 50 could not retell anything definite, while 44 could. They were of various faiths and there was like variation in church interest and activity between those who could and could not remember. In analyzing the comments of the forty-four the one true conclusion that could be drawn was that the daring method of Jesus which was to shock people out of their complacency is still the most effective method for the preacher of today.[24]

Jones, in stressing the dramatic approach, gives these methods which the speaker must bear in mind for his preaching. Art in any form, suggests action, a story. But one must keep in mind that it must only be suggested; that something must be left for the hearer to supply. The appeal is largely in the fact that it elicits participation.[25] In creating specific effects, the preacher must know something of the word-associations of his people. And he must carefully select words for their image-building power.[26] He must recognize that abstractions

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[24]G. K. Morlan, "Experiment on the Recall of Religious Material," Religion in Life, XIX (Number 4, 1950), .

[25]Jones, op. cit., pp. 16-20.

[26]Ibid., p. 68.

rob from the impression of reality, for they take a person away from the actual setting as he normally would experience it.[27] If possible the preacher should know the range of reading skills among his group, that is, how much human interest is necessary for them to read efficiently. Then he should gauge his discourse to them at a somewhat lower level, for one cannot comprehend quite as easily by hearing as in reading.[28] The speaker should not overstress detail, loading down the hearer with material that he would not ordinarily notice.[29] Above all, the speaker must be experiencing as he tells action he wishes his hearers to experience. Hearers tend to take the same attitude as the speaker to the material presented, and if he is not living through it, they will not either.[30]

Byington, in his book, makes much stress for the need of intensity on the part of the preacher. Physical intensity indicates the need for adequate, realistic gestures. Mental intensity calls for participation of the mind in the delivery. It is a demonstration that the preacher has a definite aim and is going toward it. Spiritual intensity must be present to insure the hearers that the speaker is deriving intimate

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[27] Ibid., p. 63.

[28] Ibid., p. 85.

[29] Ibid., p. 95.

[30] Ibid., p. 115.

spiritual help from the message he brings to help others. Intensity is the factor which makes the sermon dynamic for the hearer.[31]

The testimony of Bowie on the usefulness and place of psychology in the make-up of the preacher gives it high commendation.

> One of the sources of enlightenment to which no minister of today should allow himself to be blinded is psychology. The average minister will not be a learned psychologist, much less a psychiatrist; and he had better not pretend that he is such. But every man can make himself intelligently acquainted with the great suggestions which psychology and psychiatry give concerning the human mind and conduct and character. His preaching will be surer if he knows how complex a thing the human personality is, with its impulses and its instincts which go deeper than the level of conscious thought.[32]

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[31] E. H. Byington, Pulpit Mirrors (New York: George H. Doran Company, c.1927), pp. 136-142.

[32] Bowie, op. cit., p. 30.

CHAPTER IV

THE MEETING POINT OF SPEAKER AND HEARER

The psychology of preaching, according to Jones, involves three problems: "how to break down the egocentric shell, how to release the collective (unconscious) powers, and how to lead them into new creative channels."[1] If understood in a general way this analysis is applicable as saying that the preacher needs to touch the consciousness of the hearer in such a way that his selfishness gives way to the greater power of God. This implies a meaningful confrontation of the hearer by the message of the speaker. The truth presented in the hymns or Scripture readings in a worship service may bring such a confrontation, but their meaning may more easily be distorted by subjective feelings than the personal spoken message of another. The hymns may be too familiar or may have emotional, misleading overtones. Readings from Scripture, if unintelligible, may allow a person to read in his own meaning or may be so familiar that one assumes he knows their message and lets them run through his mind. Although these difficulties may be present in a sermon, it is less likely. The hearer's own feelings are less able to

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[1] E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Company, 1948), p. 13.

distort if the spoken message is forceful and true.[2]

One can conceive of three steps in the process of meeting between speaker and hearer when the result desired is that God may come to the hearer. There is, first of all, purgation, the effort to cleanse the spirit of selfishness, so that "Another" may take the throne. This is followed by contemplation, where the attention is focused on God, narrowing down the field of consciousness to a single point, shutting out all sights and sounds and turning the mind and heart away from all interests except the central point of interest in God. Union, the third step, comes as a result of the preceding. It finds the worshipper at one with his God.[3] The first two steps, in which the meeting point of speaker and hearer plays a considerable part, are essential to the meeting of the hearer and God.

Speaker and hearer meet in the most elementary way when meaning in any form is conveyed from one to the other. One could draw a picture or elaborately describe with words the meaning he wishes to convey. Thus by artificial means the subject has given his object stimuli similar to those he has experienced in order that he might receive the same experience. Subtler forms of symbolism rely on contiguity rather similarity for meaning. The letters or sound of a word

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[2]Herbert Farmer, The Servant of the Word (New York: Charles Scribner's Sons, 1942), p. 80.

[3]Thomas Hywel Hughes, The Psychology of Preaching and Pastoral Work (New York: The Macmillan Co., 1941), p. 66.

represent a real concept, but they do not describe it.[4] The degree to which the real concept is transferred by means of the symbol is a measure of the meeting of speaker and hearer.

But there is a more significant conception of the meeting point which requires some sort of agreement of hearer with speaker. All manner of faulty argument by speakers is used to sway favorable reception by hearers. There are specious arguments based on correlation. This is the sort of usage which quotes someone else's opinion as authoritative when he is not speaking on this matter at all. The *post hoc ergo propter hoc* infers causal relationship between happenings which usually follow other happenings. The term "affirming the consequent" refers to the practice of inferring as necessary consequences those occurrences which simply happen to follow others. The use of impressive words to encourage acceptance of a proposition is also faulty. These methods are often psychologically effective, but are nonetheless dangerous, since they foster favor in a fallacious way.[5] A study by Adams demonstrates that anticlimax order of presentation (with best argument first) had greater value for acceptance. It produced ten per cent greater results than a climax order (leading up to the climax). This study used

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[4] H. L. Hollingworth, The Psychology of the Audience (New York: American Book Company, c.1935), p. 77.

[5] Ibid., pp. 121-126.

printed advertising material distributed to many firms.[6] Similarly a study by Lund, using propositions accorded only a moderate degree of belief printed and arranged in various orders, found that the primacy of a proposition has great influence on its belief strength.[7]

The coincidence of desirability and belief strength is important to note. In a survey, several hundred college students were given propositions to evaluate on "belief strength." Then at another time the same propositions were scaled according to desirability. The correlation of the scaling of the propositions was probably as close as would be under separate evaluations for belief or desirability alone.[8] In comment on the relationship of desire to acceptance, Hollingworth has the following to say: "the acceptance of a proposition is determined not alone by the evidence in its favor, but first of all by the desirability of its truth."[9] He also states that:

> In persuading an audience . . . one fundamental procedure is that of linking up the proposition to be advanced with an atmosphere of desirability. That is to say, the proposition should be given its place in the scale of values, in the wish and strife life of the auditors. And since this preliminary attitude will in part determine the evaluation and

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[6] Hollingworth, op. cit., pp. 96-98.

[7] Ibid., pp. 99-102.

[8] Ibid., pp. 114-116.

[9] Ibid., p. 114.

> interpretation of evidence, it should, to be effective, precede, rather than follow the sensory evidence.[10]

Many persons seek to hide their real reason for agreement, action, or judgment by rationalization. Although the choice may be made strictly on instinctive or emotional grounds, an individual may seek to justify his position by intellectual or logical reasons. Thus the meeting point of speaker and hearer may be caused simply by the fact that the hearer wanted what the speaker offered. Yet one might be led to believe that the meeting was influenced by the arguments provided by the speaker.[11] Jones indicates that argumentation does not persuade anyone really; rather one is brought into a new experience of the truth the speaker means to convey when he can picture it imaginatively and find for himself that the conclusion presented is the valid one.[12]

Results from a survey by H. S. Woodward, published under the title "Measurement and Analysis of Audience Opinion" in the Quarterly Journal of Speech, are quite useful. The data presented were gathered in the years from 1924 to 1927. Eight questions were debated by various students from the Western Reserve University before audiences in Cleveland. Questionnaires were filled in by 3,540 hearers who composed

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[10] Ibid., p. 117.

[11] Ibid., p. 112.

[12] Jones, op. cit., p. 52.

118 audiences of clubs, church groups, and others.[13] Before the debates (including all subjects), 36.81 of those who responded were affirmative in opinion. After the debates, 46. 67 per cent were affirmative. Before the debates, 32.82 per cent were neutral; after, 9.75 per cent. Negative opinion before made up 30.37 per cent; after, it was 43.59 per cent.[14] Almost exactly half of those who had an initial opinion finished with that same opinion strengthened. The affirmatives and negatives were about equal in increasing solidarity. It is concluded that weakening of opinions is more difficult than strengthening---about three times as difficult.[15]

> Of the total number on all subjects who began undecided, only 15.8 per cent remained so, while 30.6 per cent of those whose initial opinion was affirmative made no change, and 30.2 per cent of the original negatives made no change.[16]

Comment by Hollingworth on this same survey includes the following. Opinion is formed more easily in the undecided than changed in the opinionated. Change can take place more easily in connection with topics persons are already better informed about than in those concerning which they have little information. Information, therefore, is a

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[13] H. S. Woodward, "Measurement and Analysis of Audience Opinion," Quarterly Journal of Speech, XIV (1928), [illegible].

[14] Ibid., p. 102.

[15] Ibid., p. 107.

[16] Ibid., p. 104.

supplement to persuasion. Discussion such as that presented by the debaters in the study by Woodward tends to strengthen the opinionated and shift neutrals in the direction of the majority.[17]

While the above conclusions may be valuable for the preaching situation, the personal element in the religious speaker-hearer relationship is important. In his chapter on "Personal Encounter," Farmer describes the "encounter" under three headings: (1) the direct encounter of the will with will; (2) the element of claim; and (3) the element of shared meaning. Such usages as an impersonally read sermon, flowery, false language, the over-use of quotations, impair the meeting of minds. Rather, each person should be able to know that the speaker is talking to <u>him</u>, and the use of the word "you" can be valuable in creating the personal relationship. The claim element is found in requiring response. The hearer should be aware of the fact that his reaction is desired. The knock at the door calls for an answer. Shared meaning is not to be found in a totally emotional setting, for this type reaction is only temporary. Real sharing imparts truth so that it becomes the possession of the hearer, and the sermon can accomplish this well, because it is most capable of being free from emotional distortions. The authority of the speaker is important, for only in authority

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[17]Hollingworth, <u>op. cit.</u>, p. 139.

can one's needs be met. Authority is also in the nature of the revelatory, God-given, Christian message. It is God's action in history which, through the preacher, tells man what must happen in him, and what he may expect. Through the authority of the preacher the hearer can be moved to accept humbly. But in all his proclamation the preacher must remember that he relies on God's power to "meet" the hearer.[18]

> You must not aim primarily at stirring feelings or leaving a deep impression; that way danger lies not only for your hearers, but for your own soul. You may well hope that there will be a right feeling, that there will be a deep and lasting impression, but you must leave that to God. It is not committed to your care.[19]

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[18] Farmer, on. cit., pp. 50-92.

[19] Ibid., p. 83.

CHAPTER V

SCRIPTURE PREACHING AND THE WORD

Preaching and the Word of God are intimately tied together. Richardson takes three New Testament words to characterize preaching: euangelizesthai, katangellein, and kerussein. They are taken to mean in the same order, "preach good tidings," "declare or announce," and "to proclaim as a herald." The fundamental meaning is to tell people a message which they had not heard, which places upon preaching a connotation other than the usual sense in which it is used today. Using material of C. H. Dodd, Richardson tells that didache in the New Testament normally means ethical instruction, or occasionally apologetics or instruction in the faith. Jesus "heralded," but His message was more of a warning than a proclamation. Messages of the Savior such as the "Sermon on the Mount" were uses of didache. John the Baptist also heralded, preaching the Kingdom of God. The apostolic Church had a kerygma which was primarily a proclamation and not teaching. Following the preachment of the kerygma, persons brought to faith were instructed in ethics by recognized teachers whose instruction was based on the Gospel. The basic kerygma followed six general steps: (1) the fulfillment has dawned; (2) Jesus has fulfilled Scripture; (3) following His death and resurrection He is exalted with the Father; (4) the testimony of the Holy Spirit in the Church is Christ's present

power; (5) Christ will return to judge; (6) persons who hear this message are called upon to repent.[1] Dodd states "that the Pauline kerygma is a proclamation of the facts of the death and resurrection of Christ in an eschatological setting which give significance to the facts." According to Gal. 2:2, this Gospel was submitted to Peter, James, and John by Paul at Jerusalem and received their approval.[2] The outline given the kerygma by Dodd is as follows: the prophecies are fulfilled, and the new Age is inaugurated by the coming of the Christ. He was born of the seed of David. He died according to the Scriptures, to deliver us out of our present evil age. He was buried. He rose on the third day according to the Scriptures. He is exalted at the right hand of God, as Son of God and Lord of the quick and the dead. He will come again as Judge and Savior of men.[3]

> The kerygma always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of "salvation," that is "the life of the Age to Come," to those who enter the elect community.[4]

The kerygma of Peter includes the ministry of Jesus (His miracles, etc.) much more than that of Paul. Peter took the

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[1]Alan Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Co., 1952), pp. 171 f.

[2]C. H. Dodd, The Apostolic Preaching and Its Developments (London: Hodden and Sloughton Ltd., 1936), p. 13.

[3]Ibid., p. 17.

[4]Ibid., p. 23.

main facts to the Gentiles (Acts 10:35-38), since they did not have the first hand facts the Jews had. Paul (Acts 13), uses references to Jesus before Pilate and John's message foretelling of Him.[5] The prospect of a speedy advent stayed as long as the immediate apostles (as late as 1 John 2:18), since it was important to the eschatological emphasis. Paul's second letter to the Thessalonians indicates that Paul had preached more pronouncedly on the immediacy of the second advent to them at an earlier time.[6] The immediate second coming is not the central message of Acts (it is found only in 3:20.21). Rather, the Acts kerygma stresses "God has visited and redeemed His people."[7] The New Testament has a consistent stress on the present apocalypse. "In the New Testament the apocalyptic symbolism of the Old recurs freely, but with a profound difference. The divine event is declared to have happened: Matt. 12:28; Acts 2:16; 2 Cor. 5:17; Col. 1:13; 2 Cor. 3:18; Titus 3:5; Heb. 6:5; 1 Pet. 1:23; 1 John 2:8."[8]

The fact that the proclamation of the Gospel is tied up very closely with all of Scripture is strongly attested by Dr. W. R. Roehrs' article on "The Word in the Word." There

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[5] Ibid., p. 27.

[6] Ibid., pp. 31 f.

[7] Ibid., p. 33.

[8] Ibid., pp. 84 f.

he quotes Dr. Hugo Odeberg as saying, "everything that the Gospel contains is something which happened 'according to the Scripture.'"[9] One cannot disregard the total written Word of God by simply stressing the Word incarnate as the giver of faith, forgiveness, and new life. Nevertheless Christ is the center about which all of Scripture revolves.[10] Thornton highly emphasizes the centrality of the incarnate Word:

> At every point the new birth depends upon the Word. There would have been no re-birth unless he had become incarnate. The re-birth is a privilege granted by him as a result of his Incarnation. . . . Once again the divine source of the new birth and its divine character are contrasted with the limitations of our human nature. The new birth is wholly spiritual in its origin and in its characteristics. It does not depend in any way upon our frail human organisms, upon our vacillating impulses or our wayward desires. It comes from God originating in his purpose and brought to actual fulfillment through the agency of his Word.[11]

The preacher uses a text from Scripture which shows that his preachment is a divine message. But whatever the portion of Scripture, the sermon drawn from it must include the Gospel. The hearer is to perceive God's living voice in the speaker's message.[12] Nygren characterizes his

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[9]Walter R. Roehrs, "The Word in the Word," Concordia Theological Monthly, XXV (February, 1954).

[10]Ibid., p. 108.

[11]L. S. Thornton, The Common Life in the Body of Christ (Glascow: The University Press, 1942), p. 211.

[12]Anders Nygren, The Gospel of God (Philadelphia: Westminster press, 1951), p. 52.

concept of preaching by saying, "In the gospel it is never a question merely of things past, but always of such things as are at the same time present realities in our midst."[13] This is not to overlook, however, the fact of God's action in past history. We cannot do away with the element of time as existential theologians do.[14] The message is to stress the future hope, and its reality in the present new aeon brought about by Christ's resurrection.[15]

Dr. Caemmerer explains the word of reconciliation as "an account which conveys information to the human mind and which can be remembered. But it is at the same time a power which conveys the life and Spirit of God to men so that life and its fruits are brought forth."[16] The "I and thou" concept which Bowie presents looks at the Gospel coming in reference to human need. God reveals himself to the preacher as he finds him, a part of the human needs of man, and through this experience the preacher reaches out to the people who are in need with the Gospel of God's completed act.[17] The imaginative approach advocated by Jones may

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[13] Ibid., p. 54.

[14] Ibid., p. 55.

[15] Ibid., p. 62.

[16] Richard R. Caemmerer, Preaching to the Church, unpublished class notes (St. Louis: Concordia Seminary Mimeo Co., 1952), p. 8. (Mimeographed.)

[17] Walter Russell Bowie, Preaching (New York: Abingdon Press, 1954), p. 17.

fit with this line of thinking. He says that it is through the medium of imagination that the preacher can bring home to his hearers the meaning of events and experiences outside the small orbit of their own lives. "He must make them feel the tug of universal forces and the impingement of the centuries."[18] Much has been written lately which seeks to stress a living Word, placed into the human setting of the people to whom it is directed. Thus Kantonen writes in the Resurrence of the Gospel:

> No passage of scripture acts as and impersonal magic formula. Scripture becomes the means of grace only when it is accompanied by the same living Spirit who originally inspired its writing, and the Spirit both then and now inspires only persons.[19]

He continues:

> Religious life will continue to be at a low ebb in our congregations so long as we operate simply on the assumption that vital religion can be taught without stressing that it has to be caught. It is a fallacious idea, drawn from Greek philosophy, not from the Christian Gospel, that correct knowledge will automatically result in right action.[20]

Sittler, in his book, The Doctrine of the Word, quotes extensively from Luther to show that the reformer's view of Scripture was one which advocated its preachment:

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[18] E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Company, 1948), p. 21.

[19] T. A. Kantonen, Resurrence of the Gospel (Philadelphia: The Muhlenberg Press, 1948), p. 218.

[20] Ibid., p. 219.

> The Gospel really is not what you find in the books and what is contained in the letters, but rather a spoken declaration and a living Word--a voice which resounds, is publicly proclaimed and everywhere heard. . . . Christ was doubly attested of His birth and His dominion: one in the Scripture or Word in which the letters are prescribed; the other in the voice or the word called out through the mouth. . . . For in the New Testament the sermon should orally and publicly take place with living voice and bring into speech and hearing what was before concealed in the letter. . . . Not all apostles wrote . . . and even those who did write did nothing more than direct us into the old Scriptures. Just as the angel directed the shepherds to the manger and the diapers! Therefore it is not at all according to the New Testament to write books about Christ's teaching--but there should, instead of books, be in all places good, learned, zealous, and devout preachers who draw the living Word out of the old writings, and constantly nurture people as the apostles had done. Before they wrote they had preached to the people with bodily voice and converted them, which was their specifically apostolic and New Testament work.[21]

These remarks by Luther are closely accompanied by his theory that the only reason the New Testament Scriptures were written at all was for the protection of Christians against false preachers. The indication is that he thought were it not for this danger the more normal way for the message of Christ to be carried on would have been solely through preaching.[22] Sittler attempts to show that it was the work of the later dogmaticians which formalized Scripture into dogmatic terminology. Luther, while advocating the

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[21]Joseph Sittler, Jr., The Doctrine of the Word (Philadelphia: Muhlenberg Press, c.1948), pp. 19-21.

[22]Ibid., p. 20.

"mechanical" quoting of Scripture as authority for polemics, did not favor this method for preaching. Rather the spoken Word must be presented in a living way.[23]

> The Word, as Kantonen puts it;
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> is not only the revealer of divine wisdom but also and primarily the vehicle of divine power, the power to give vital conviction, to break sinful habit, to redirect the will, to bridge the chasm between God and man.[24]

It is an active, powerful, Word which is committed to the care of the preacher, one which is useful, through the work of the Holy Spirit, for effective preaching and teaching. Of the speaker's relationship to the hearer in these two areas we will treat next.

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[23] Ibid., pp. 39, 23.

[24] Kantonen, op. cit., p. 143.

CHAPTER VI

THE AREA OF BRINGING FAITH AND COMMITMENT

Preaching, as we have seen from the previous chapter, in its original meaning, dealt with the proclamation of man's reconciliation with God. This proclamation concerned the work of Jesus Christ, which according to the Augsburg Confession, was "that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men."[1] Sin, then, and guilt, were the primary concerns of Christ's work.

The psychological approach to sin does not deal with abstract concepts of either a theological or sociological nature, but with specific forms of conduct and individual persons. This is its distinctive characteristic.[2] According to T. A. Kantonen, who treats the psychological nature of sin in his article "Sin and Sanctification," this method of treating the concept of sin makes it difficult to think of sin in biological terms. Psychologically, it is impossible to think of sin being inherited like organic tissue. "Sin is not a substance like dirt or rust; it is a dynamic reality,

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[1] Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church (St. Louis: Concordia Publishing House, 1921), p. 45.

[2] T. A. Kantonen, "Sin and Sanctification," The Lutheran Church Quarterly, VIII (July, 1935).

a perversion of function."[3] Sin can be thought of as the opposite of character. Whereas character implies the acceptable and wholesome organization of experience, sin is maladjustment and disorder; it is similar to physical disease.[4]

There are three constituents of each situation of sinful conduct without which no psychology of sin is complete: (1) an objective norm acknowledged by the subject as binding; (2) natural energies, impulses or instincts, that constitute the "raw material" of conduct; (3) volition, a directive and organizing factor which makes the situation one of choice.[5] Concerning the natural energies (point 2 above), this statement of Luther is appropriate: "Gott will nicht durch das Evangelium die Natur ausreissen, sondern lässt bleiben, was natürlich ist, richtet es aber auf die rechte Bahn."[6] Psychology, similarly, concerns itself with re-direction of energies. However this re-direction must proceed through restoration, by the gift of forgiveness of sins, of man's filial relation to God. Psychology, alone, knows no forgiveness, yet it must be the basis for bringing harmony and unity within a person and with his relations to God and men. Both the ideal and the dynamic for this are provided by Christ.

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[3] Ibid., p. 213.

[4] Ibid., p. 213.

[5] Ibid., p. 215.

[6] Ibid., p. 215.

"I came not to call the righteous but sinners. . . ." Matt. 9:13. "Christ liveth in me. . . ." Gal. 2:20. These truths transcend the treatment proposed by psychology for sin, and yet they are not entirely foreign to it.[7] The method suggested by psychology for re-building character damaged by sin could be formulated under four headings: (1) analysis, the diagnosis of the cause of the trouble; (2) disassociation, the detachment of an idea or object forming the nucleus of a complex from its morbid connections, such as environment; (3) reassociation, the attachment of it to healthy emotions (virtuous associations); (4) sublimation, the re-directing of the liberated energies toward higher levels.[8]

Kantonen asserts that the Church has been guilty of failure to diagnose sin before seeking to treat it. It has simply used only mass methods of evangelism or education and has not sufficiently looked to the problems of individuals and their actions. Whereas the psychologist has no forgiveness to offer he has the method of analyzing sin; and though the Church can bring forgiveness, it has not found the specific sins to forgive. "Koberle is right in saying that what appears to the psychoanalyst as an illness caused by repressed complexes may turn out to be the cause of unconfessed and unforgiven sins."[9] Christianity does not deal primarily with

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[7] Ibid., pp. 234 f.

[8] Ibid., p. 231.

[9] Ibid., pp. 214 f.

the mind diseased but with the moral will. This moral will or volition is not some force from the outside of man, but it is the "organized self as sitting in judgment over its own energies." Man's will is seen as his total experience directed toward ends he has consciously chosen. "Sin lies in the failure of volition to control and direct the natural forces toward the chosen ends."[10]

To most psychologists the objective standard or norm, the violation of which is sin, is the dictates of society. Sin for them is willful antisocial conduct. It is not as easy as that to define sin, however. For social standards vary and a person may honestly consider the regulation of society wrong and obey his conscience in disregarding its wishes.[11]

> Morality originates as an adjustment of men's relations to each other, whereas religion is man's attitude to superhuman power. Sin often manifests itself as breach of moral law, but it is more than that: it is rebellion against divine powers.[12]

Therefore, man's consciousness of sin becomes the greater when he thinks of God as real and near and seriously concerned with his actions. This was the reaction of David as expressed in the fifty-first Psalm: "Against thee, thee only

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[10] Ibid., p. 215.

[11] Ibid., p. 216.

[12] Ibid., p. 217.

have I sinned."[13]

Jones, in considering the psychological approach to sin, indicates that by flaying the individual acts in a distant way one actually advertises sin. Rather one should so draw the picture of sinful conduct and its results that the hearer may acknowledge himself to be included as one in whom sin dwells. One cannot throw about accusations of sin and expect them to penetrate and convict.[14]

Dr. Svere Nordberg in his book Varieties of Christian Experience treats the nature of sin and the Christian cure for it at some length. "Psychological and psychiatric research are in perfect agreement with Dr. Martin Luther when he states: 'When it comes to resisting God, it seems that the old Adam has a thousand lives.'" The job is to bring the thousand lives out into the open where they can be counteracted. He conceives of the fullness of Christ expressed psychologically as "a balanced personality, release and unification of motives." Some never reach this position because of their resistance and the failure of treatment to perceive their difficulty.[15] At the outset, Nordberg places the Christian faith above mere psychology in stating that it has a non-psychological foundation

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[13]Ibid., p. 219.

[14]E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Co., 1948), pp. 37 f.

[15]Svere Nordberg, Varieties of Christian Experience (Minneapolis: Augsburg Publishing House, c.1937), p. 20.

and can live on even though insanity should blot out the mind.[16]

Christians may often refuse to submit to investigation of the inner recesses of their soul, because they think of it as the holy ground meant only for God. They may be classified in three categories: (1) a small group of healthy-minded Christian personalities who have had congenial childhood treatment, sound character building in adolescence, and harmonious development in manhood and womanhood based on living faith; they are healthy-minded enough to know that their faith is built upon an extra subjective, non-psychological basis, Jesus Christ; (2) would-be healthy-minded persons, who do not know themselves, and are subject to sudden irritations; they suffer from mild personality disorders; (3) the Christians with severe personality disorders, who may be developing insanity, schizophrenia or manic depressive psychosis or personality disorders.[17] The persons who are within the third classification and yet may not suffer from the danger of insanity are the persons in the most tragic state. They are afflicted with mental and nervous disorders with hidden sin or past repressions of a subconscious or unconscious type. They believe that they are "saved" in the Christian sense and may be saved, but they are not "released."

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[16] Ibid., p. 22.

[17] Ibid., pp. 19-23.

But "to be a Christian is not synonymous with being healthy minded."[18]

The analysis of the mind of man presented by Nordberg is as follows: influences include heredity, environment, upbringing, accidents, and incidents. Instincts are those of self, sex, and social. The three regions of the mind are the conscious, subconscious, and unconscious. And three aspects of the mind are knowing, feeling and willing.[19]

The Christian approach to sin and forgiveness is seen to be sound from three points of view. (1) Christianity is realistic. It knows the shadows of a human being's past. A person must face it and not flee from it. Repression is a dangerous wounding of the unconscious that psychologically will carry with it its own punishment, fear, anxiety, phobia, split personality, personality crisis, making a person maladjusted. (2) It is radical. It goes to the root, sin. Christianity is unafraid of the reality of sin, for it is based on a deeper and stronger reality, healing grace. (3) It is not fanatic. It does not claim that every personality disorder is sin in the sense of personal guilt. When one asks whether a person's disorder is the result of his sin or someone else's, the answer of Jesus may be given, "neither he nor

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[18] Ibid., pp. 23-25.

[19] Ibid., pp. 45-49.

his parents sinned."[20]

The key to the Christian's psychologically sound treatment of sin is the statement of Luther's first thesis, that the life of the Christian is one of continual repentance. The Christian imperative is never only "be converted" but "repent and believe the Gospel." In this message also there is a note of the transcendence of Christianity above psychology. One is not simply re-directed but his guilt is confessed and removed.[21] "A truly scientific attitude and methodology would be agnostic; it would know and confess that psychology cannot answer the question as to the origin of Christian experience."[22]

Wordberg states that there does not exist a single case of instantaneous Christian conversion. Modern psychology makes this impossible, for every psychological "here and now" is built upon instincts, influences, regions, and aspects of the mind (cf. p. 58). There is, however, a definite experience which may be called preliminary, defective conversion. But it is never an isolated happening.[23] The decisive elements in Christian conversion are knowing and willing (that is, submitting), and not willing and feeling

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[20] Ibid., pp. 110 f.

[21] Ibid., pp. 151-153.

[22] Ibid., pp. 171-179.

[23] Ibid., pp. 187 f.

as many have previously asserted.[24]

It is essential that the basic elements of repentance and faith are stressed in every sermon. The case history is told of a brilliant young man who attended a Christian meeting, heard sermons of an academic type, and got no help from his intense feeling of guilt. He left the meeting with the feeling that Christianity is the greatest humbug. The same person is now a doctor and editor of a Freudian periodical, loved by Communists. On the basis of this and other similar cases, Dr. Nordberg says:

> It is our clear duty to state that on this vital point (sin) modern personality-analysis is far more in accordance with the New Testament than probably ninety-five per cent of the foggy talking about a generality called sin, as we hear it from the modern pulpits of Christian Churches.[25]

Faith, the faith which receives God's promises in His Word, is not psychologically discernible. It is strictly the gift of God.

> In joyful and mysteriously wrought obedience Christian faith answers (to the message of the Word), "Lord speak, Thy servant heareth." Whenever such hearing takes place, psychology, even "Christian" psychology is at its eschatological end: "Faith is that thou hearest thy God speak to thee." (Luther).[26]

This faith brings justification freely for Christ's sake;

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[24] Ibid., p. 195.

[25] Ibid., pp. 217-232.

[26] Ibid., p. 245.

"this faith God imputes for righteousness in His sight."[27] The job of the preacher, then, as Holman puts it, "is to lead his people 'to know (not merely as an intellectual concept, but as a vital experience) the love of Christ which passeth knowledge (as intellectually conceivable), that they might be filled with all the fulness of God.'"[28]

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[27] Triglot Concordia, op. cit., p. 45.

[28] Charles T. Holman, Psychology and Religion for Everyday Living (New York: The Macmillan Co., 1949), p. 167.

CHAPTER VII

THE AREA OF INSPIRING ACTION

This chapter takes up what might be called the teaching aspect of preaching. Bronberry, in his book Motives and Expression in Religious Education stresses that in considering psychological study it appears that the impressional method has been used to the exclusion of the expressive. That is to say that the Church has concentrated on conveying learning and has not adequately nurtured action (expression) that should be its necessary counterpart. Conduct is a better measure of character than learning is. For one can learn immorality and still practice righteousness, but one cannot practice immoral teaching without becoming immoral.[1]

One might begin in treating this subject with consideration of conscience, which is the factor causing an individual's realization of the fact that he has fallen short of his possibilities for moral behavior. "Conscience holds us to comply in practice with those moral principles our mind has recognized to be binding upon us."[2] It is a universal gift of God, active in all human beings, unchangeable, incorruptible, and

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[1]Charles S. Bronberry, Motives and Expression in Religious Education (New York: George H. Doran Co., c. 1922), pp. 29 f.

[2]E. W. A. Koehler, Conscience, lectures delivered at the River Forest Summer School, 1941 (St. Louis: Concordia Publishing House, 1942), p. 17.

infallible.[3] Yet it can be doubting or erring, or enslaved (controlled by superstition).[4] Its function is not legislative. It acts on recognized laws. But it is not the source of the law. The intellect determines the right or wrong of a situation. And conscience does not act until the process of reasoning has determined the question, until the right or wrong is decided.[5] But then one's conscience "is the consciousness that he is or is not giving his allegiance to the best he had discovered or projected in life, and to which he had pledged his loyalty." It is a criticism on an individual made by his own organization of habits or ideals. But one's conscience cannot be active until he has value-habits and ideals.[6] This system of ideals, habits, or judgments about which conscience centers could be called "character." Colvin has defined "character" as "the tendency to act in accordance with one's ideals of what is right." This implies two things: that one forms ideals, and that the ideals are the basis for action. These ideals are like ideas or concepts in that they have a core of meaning. An important factor in character building is to build up the meanings that should go with the

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[3]Ibid., p. 24.

[4]Ibid., pp. 26 f.

[5]Charles Sears, A Treatise on Conscience (Boston: The Stratford Co., 1927), p. 15.

[6]Henry Nelson Wieman and Regina Westcott Wieman, Normative Psychology of Religion (New York: Thomas Y. Crowell Co., c. 1935), p. 267.

ideals that comprise character. Since meanings come ultimately from actual adjustments to actual situations of experiences, efforts to develop ideals should make sure that the meaning-elements either have an actual conduct-basis or are of such a character that the learner can work them back imaginatively until they rest upon such a basis.[7] The Christian conscience operates with his Christian ideals or standards insofar as they are active in his true "character." The accusations of conscience, then, can be thought of as indicating need for behavior more consistent with his ideals. How can the preacher help to bring about such behavior?

The preacher can of course teach ethics in such a way as to sharpen the hearer's ideals. According to Keyser, ethics are based on the Christian concept of duty, which is a free and pleasurable activity of the heart filled with the love of God.[8] It is not a matter only of doing activities which are good, but a combination of doing right which flows from a right heart.[9] There are first of all duties to God which include:

> recognizing Him as creator, preserver, and redeemer, repenting before Him, accepting His grace, loving, trusting, and obeying Him, praying to and worshiping Him, walking consistently before Him in the world,

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[7] Stephen Sheldon Colvin, Human Behavior (New York: The Macmillan Co., 1929), p. 299.

[8] Leander S. Keyser, A Manual of Christian Ethics (Burlington, Iowa: The Lutheran Literary Board, 1926), pp. 109-111.

[9] Ibid., p. 109.

> proclaiming and defending the gospel, bearing chastisement without murmuring, and to anticipate eternal fellowship with Him.

Next are duties to nature: seeing God's power there, learning of it, and developing it. Duties to oneself are directed to body, mind, and personality. For treatment of fellowman, there are first general duties, such as love and justice. In addition to these are the specific duties to family, society, state, and Church.[10] But, as we have seen in Chapter V (p. 49), it is fallacy to think that correct knowledge will automatically result in right action. One must be properly motivated before he will act upon correct knowledge.

The "dominant underlying principles of motivation," according to Ikenberry, "are (1) to determine what results are desired; (2) to make the point of contact by choosing the natural impulse; (3) to select the method and material to reach the desired result."[11] Natural impulses which are tied up with motivation are: curiosity, desire for ownership, desire to share, imitation, contrariness (originality), emulation or rivalry, restlessness, faith and trustfulness, obedience, fear, imagination, repetition, talking, doing things, and leading.[12] Powers and Uhl indicate that motivation is partly native and partly acquired.

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[10] Ibid., pp. 111-132.

[11] Ikenberry, op. cit., p. 18.

[12] Ibid., pp. 18-22.

> The native basis is largely embodied in certain fundamental wants and urges which are comparatively few in number but strong in intensity. These are variously termed instincts, prepotent drives, protoplasmic urges, human wants, and desires.

The acquired part may be called culture, refinement, sophistication and the like. The effect of the acquired portions is dependent upon the power of the native forces and the degree to which conditioning is complete.[13] Types of motivation listed are: (1) economic, (2) social, (3) religious, (4) idealistic, (5) hedonic, (6) compensatory, (7) ambitious, (8) pathological, (9) superstitious, and (10) motivation based on capacity.[14] These motive impulses are influenced or their practicality may be limited by certain other factors. They are: (1) interest, capacity, and success; (2) conflict and thwarting (consideration of far reaching implications--"continued vacillation leads to chronic tension"); (3) desires and wishes (evasion due to other desires, illustrated by the greater number of illnesses among students at exam time); (4) volition and will (choices are influenced by the past experience so one needs to re-inforce with successful occurrences in connection with this choice).[15]

The instinct theory of motivation is termed wrong by

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[13] Francis J. Powers and Willis L. Uhl, Psychological Principles of Education (New York: The Century Co., c.1933), p. 127.

[14] Ibid., pp. 134-140.

[15] Ibid., pp. 143-163.

Shaffer if instincts are thought of as something within an individual. He lists Jung's theory of the "libido" as a single all-important life urge, supplying energy to all activities, which is similar to the élan vital or life force theory of Bergson. Neither of these, however, is considered helpful. Rather Shaffer lists nutrition, stimuli, and tension as motives. He distinguishes between drives and motives. "A drive is a stimulus, usually internal, that arouses persistent mass activity." Motive includes both this and mechanism, which is "an acquired response to the reduction of a drive." Drives may be native, but mechanisms are always learned. The drives may be internal, such as hunger, or external such as emotional tension.[16] The general arrangement of drives into motives appears in this list of universal motives: subsist-ence, ones derived chiefly from emotional tensions, mastery motives, social approval motives, conformity motives, sex motives, mixed motives (such as acquisitive, or filial love), and other habits as motives. Motives, then,

> are drives which have been modified by ordinary processes of learning. This learning acts in two principle directions, to extend the range of stimuli that will arouse the drive, and to modify the activity that results.[17]

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[16] Laurance Fredric Shaffer, The Psychology of Adjustment (Boston, Houghton Mifflin Co., c.1936), pp. 84-99.

[17] Ibid., pp. 100-108.

There are also systems of emotional response and motivation in relation to objects, persons, or events. These are: (1) sentiments like love and hate; (2) sentiment of self-regard (learning to satisfy needs); and (3) purposes which imply not only motive but knowledge of the end result.[18] One will have as many sentiments as he has habits.[19] Under normal conditions, after psychological needs are satisfied, "conditioned emotional motives . . . are probably the most important sources of human activity."[20]

St. Paul expresses his personal motivation as it is recorded in Scripture:

> Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."[21]

And his motivation is seen as the love of Christ, a supernatural motive. "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us."[22] But the question remains, "How does the preacher draw forth action from his hearers?"

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[18] Ibid., pp. 103-110.

[19] Ibid., p. 109.

[20] Ibid., p. 111.

[21] Phil. 3:13 f.

[22] 2 Cor. 5:13, 14a.

Jones, quoting Kunkel's book In Search of Maturity uses the remark that "spiritual growth may be thought of in terms of the integration of unconscious energies into the conscious personality."[23] Jones states further that the imaginative process of parabolic presentation is important. Parables dramatize real-life situations, and through the imagination we enter vicariously into experiences which teach their own lessons.[24] Or change may take place in traumatic experience. They are to be understood psychologically in terms of a momentary setting and an individual's peculiar susceptibilities. The sense of crisis throws into relief factors which already are of some importance unconsciously, which means that the shift takes place upon familiar ground. But the old habits are not quite adequate for the new intensely felt need, and new systems are formed precipitously. But to induce this situation artificially is to defeat real spirituality.[25]

> Learning takes place and habits are formed or reformed only when the individual is placed in the setting of a whole situation where the thing to be learned or the habit to be formed is the only satisfactory way out of the dilemma or problem in which the learner finds himself.[26]

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[23] E. Winston Jones, Preaching and the Dramatic Arts (New York: The Macmillan Co., 1948), p. 13.

[24] Ibid., p. 21.

[25] Ibid., pp. 42 f.

[26] Ibid., p. 49.

The care with which the preacher as teacher must apply himself is indicated by Wieman. Four points are listed. (1) One must discover in terms of the nature and needs of the one who is to learn what are the cardinal and richest meanings of the particular interest with which he is dealing. (2) He must ascertain what are the conditions of growth necessary to bring about normal, meaningful development in this particular area. (3) He must set up these essential conditions for growth. (4) He will watch understandingly and critically the behavior of the learner as he reacts in these conditions, being prepared to revise the conditions, to render assistance, to interpret and to cooperate in analysis and evaluation.[27] Wieman also notes that the "teacher" should carefully concern himself with the progress of the learner. The question to ask is, "Does the living of the individual indicate promising increase in the gradual differentiation from general modes of sensitivity and responsiveness into those modes distinguished as genuinely and excellently religious?" And one can gauge progress by the degree to which a person falls into the span of normalcy for his developmental period.[28]

Dunbar begins his article on preaching the social implications of the gospel by stating that one cannot say

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[27] Wieman, op. cit., p. 285.

[28] Ibid., p. 273.

longer speak of the "social" gospel, but can refer to social implications of it. "Social implications are but the by-products of the personal awareness of the presence of Christ."[29] He makes some practical suggestions for facilitating the interest of those who are interested in the social implications. The preacher can (1) concern himself with development of Christian attitudes toward a certain situation. He can admit he cannot know all about it and not try to dogmatize. He can (2) invite those who share the concern to hear the full implications of the situation from those who do know.[30] This implies inviting of informed government personnel, for instance, to bring understanding of a situation wherein Christians could help in a civic venture. "Let the preacher of the Gospel make the Gospel live, and a congregation with a deep concern will make the social implications a matter for study and experience."[31]

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[29]S. Dunbar, "Preaching the Social Implications of the Gospel," Religion in Life, XX (Number 2, 1951), 249.

[30]Ibid., p. 252.

[31]Ibid., p. 253.

CHAPTER VIII

SUMMARY

This thesis has been limited to some extent by the very nature of the present material in the field of psychology dealing with speech and hearing. Dr. J. Bucklew, Jr. made this very relevant comment in his Ph. D. Thesis written at Indiana University in December, 1942:

> There exists only a small body of data within the province of psychology itself which deals directly with the language problem. On the other hand, students of language outside the field of psychology have usually been content to ignore psychological factors in language or to fit their conceptions into the psychological fashion of the time.[1]

While the foregoing presentation makes use of much material which might not be considered experimentally psychological, it nevertheless presents a reasonably thorough investigation of the areas in which psychology can contribute to the preacher's task.

In analyzing the potential hearer of the Word, the various considerations of the individual as he is revealed through psychological thinking and investigation were brought to focus for the preacher's attention. He has a tremendous task in understanding the psychic make-up of those to whom

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[1] J. Bucklew, Jr., "Exploratory Study in the Psychology of Speech Reception," Journal of Experimental Psychology, XXXII (June, 1943).

he is to minister. And his spiritual task can be lightened by every technique of analysis by which he is better able to know his people, provided he will learn and apply it.

The speaker of the Word himself is an individual whose characteristics can be better understood through the light which psychology reveals. His tools, understood in light of this science in reference to their effectiveness on human personality, can become more useful to him.

Studies of the useful and the fallacious methods for reaching persons' minds have been presented that the preacher's task of getting to the minds of people may be placed on solid ground and new channels of effectiveness may be opened to him. This study has to some extent demonstrated the possible contribution of psychology toward the initial meeting of minds essential for the full confrontation of the hearer by the power of God. In reference to this we have presented the material which characterizes the Scriptural essentials of true preaching and teaching. This representation of God through the use of God's Word itself has a psychological influence in that it contributes to the authority by which the speaker confronts his people.

Psychology has certain emphases concerning the treatment of sin which can be helpful. Particularly it shows the personality destructiveness of unforgiven sin, which lends increased emphasis to the need for the preacher's use of the true Gospel.

The presentation concerning the preacher's task in influencing behavior has at least presented an introduction to his usefulness in this field. It has also demonstrated certain psychological considerations which can aid his application to promoting fulness of living for his hearers. This section, in a sense, presents his task, and its implementation for completing the usefulness of the Christian for those with whom they live.

In relation to methods of presentation and aids in understanding, psychology has been seen to be useful. The psychological interaction between speaker and hearer in the preaching setting is viewed always as an aid to, and never an encroachment upon, the true spiritual interaction which is the ultimate aim of the preacher as he deals with those who hear in his words the Word of God.

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