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### Partners in Preaching

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PARTNERS IN PREACHING

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A Research Paper Presented to the Faculty  
of Concordia Seminary, St. Louis,  
in partial fulfillment of the  
requirements for elective  
P-200

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by

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March 1971

  
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## INTRODUCTION

After many months of reflection and study at the Institute for Advanced Pastoral Studies in Bloomfield Hills, Michigan, Reuel Howe says the following concerning preaching: "We have found that communication in the church is both a major frustration and a primary area of need; and that high on the list of sources of communication-frustration is preaching."<sup>1</sup> Most preachers can certainly identify with that statement, as they have experienced the seemingly lack of communication between their pulpit and their parishoners on any given Sunday. With the feedback that comes to them, preachers soon begin to feel that their responsibility as "preacher" is only a formality which the congregation tolerates.

Furthermore, so it seems, the emphasis always lies with the preacher. The all-too-often-heard cry of every parishoner is "It's up to the preacher to produce."<sup>2</sup> The previous statement indicates that people come to church to get something from the preacher's sermon. After all was said and done, the Institute for Advanced Pastoral Studies formulated another conclusion. It said: "Hardly anyone . . . who participated in the research thought of himself as anything but a passive receptacle into which the preacher pours religious ideas every Sunday morning."<sup>3</sup> This conclusion left much to be desired.

So the Institute for Advanced Pastoral Studies focused its attention on the whole process of communication with the hope that it would illuminate the dilemma of preaching. Briefly stated in paraphrase, this is its conclusion: Since communication is a two-way (dialogical) process,

in which both parties to the conversation play an integral part in effecting maximum communication, the sermon, as a means of communication, is the creation (partnership) of both the preacher and the parishoner. Therefore, the members of any congregation are asked to be active participants in the church's preaching.<sup>4</sup> As such, they have certain responsibilities toward every preaching situation in order for that sermon to have meaning for their lives.

The above is the historical background for this research paper. It indicates "that" the congregation has an active role in preaching. It is hardly enough, however, to simply know the problem; therefore, the purpose of this paper is to show the parishoner "how" he can actively participate in the church's preaching. Each parishoner's responsibilities lie in the following three areas: (1) The parishoner's need to understand what a sermon really is; (2) His need to understand how he can become a better listener; and (3) His need to understand and apply the "dialogical process." By having an awareness of the above-mentioned concerns, the average layman will be led to becoming an active participant in the church's preaching.

## II

### THE PARISHONER AND THE SERMON

If the laity has the responsibility to understand exactly what a sermon is, then one is confronted with the question: What is a sermon? Koenker's answer to such a question reveals its seriousness. He says:

Preaching is not a matter of entertaining or pleasing people, of rhetorical skill or imparting information; it is not the preacher's opportunity to air his personal impressions or recollections; it is a serious call to repentance and the announcement of God's grace.<sup>1</sup>

The motif of repentance and grace has been the content of God's words with man from the beginning of time, as one knows from the story of Adam and Eve in the Garden of Eden.<sup>2</sup> "Preaching is God revealing himself, reaching out to you, calling you to respond--not man talking about God . . . ."<sup>3</sup> To phrase it differently, "preaching . . . is a divine event by which God makes himself known in the person of his Son, Jesus Christ. . . . Preaching is God himself at work, confronting mankind anew."<sup>4</sup> God's encounter with man comes to man uniquely through human words,<sup>5</sup> but although they are human words, they are also God's words, albeit, God's Word which is directed especially and specifically to the parishoner, as Caemmerer so aptly summarizes when he reminds the laity that "preaching is God's Word in Christ to people."<sup>6</sup>

Preaching also speaks to the crucial needs of ordinary life which Howe adequately lists when he says:

The common ventures of life to which all men are called and to which they must make a response of some kind are: birth, growth, maturity, mating, parenthood, sickness and other crises (such as unemployment, loss of money), bereavement and death.<sup>7</sup>

God does indeed have something to say concerning these particular events in a man's life. For this reason, von Allmen can say, "If the Eucharist connects the Church with the future, the sermon roots it solidly in the present."<sup>8</sup> In other words, the sermon is God's word about salvation for the present day. Understanding this particular fact, each person in the congregation begins to discover the importance of sermons for his life. One should remind himself that a sermon will not be a total waste for him, because it is God's word, and therefore, there is some value in the sermon for him. The responsible layman learns quickly to identify himself, his family, his church, and his community with some idea in the sermon. He learns to discover one idea--hopefully the main idea--which is applicable for him.<sup>9</sup>

With reference to the sermon, one other helpful reminder is that God's Word is Good News, and that in order for his Word to be Good News, one must have a sense of the bad news of his situation. Each parishoner needs to sense his own need for the Gospel; therefore, he must ask the questions that make the Gospel the necessary, indispensable answer.<sup>10</sup> The Pauline idea that God was in Christ reconciling the world unto Himself already presupposes the "badness" of man's situation. God's reconciliation is the answer to a need: man's alienation. Man experiences this alienation in three ways: in relation to himself, to others, and to God.<sup>11</sup> One of the most important words in our vocabulary is the word "atonement." It expresses the object of all of life--"the desire for at-one-ment; the reuniting of everything that is separated; the reconciliation of man with himself, of man with his neighbor, and of man with his God."<sup>12</sup> God's reconciliation of man brings on this at-one-ment once again. Keeping



all this in mind, the parishoner will realize that he does have a need to hear the Good News as it comes to him through the sermon. He learns to see his need for Jesus Christ, the necessary, indispensable answer to the crises of his own life.

### III

#### THE PARISHONER AND HIS LISTENING

Preaching has no intrinsic value in itself or in the words the preacher uses. What counts the most is the hearer's reception of them. Preaching is a learning process, and learning requires that something happens inside the learner.<sup>1</sup> The pastor may deliver a fantastically good sermon, but as long as that sermon does not evoke any response in the hearer, his efforts and words are worthless. One must understand that the kind of response one makes depends on one variable: his listening skill.<sup>2</sup> "Skillful listening is as essential to effective communication as clear expression."<sup>3</sup> Drakeford offers a word of caution when he postulates that there is a world of difference between listening and hearing. He says:

Hearing is a word used to describe the physiological sensory processes by which auditory impressions are received by the ears and transmitted to the brain. Listening, on the other hand, refers to a more complex psychological procedure involving interpreting and understanding the significance of the sensory experience.<sup>4</sup>

The preceding quotation leads one to the conclusion that everyone who hears is not necessarily a good listener. The parishoner should also remember that when He speaks, God speaks to be heard and understood. God's speaking to be heard is enough incentive for each parishoner to realize that in order for him to respond effectively to God's word as a "doer" of the Word, he must first of all hear and listen skillfully to that very same Word.<sup>5</sup> Incidentally, the Parable of the Sower says much about the importance of good listening.<sup>6</sup>

As much as he realizes that he should develop good listening skills so that his encounter with God may grow stronger, every parishoner knows that listening can be very difficult; many things happen to keep the pastor and his people from understanding each other.<sup>7</sup> Some of the obstacles to preaching are: inability to hear the sermon, poor speaking on the part of the preacher, and poor concentration on the part of the parishoners.

First of all, everyone has heard the remark, "I cannot hear what the preacher is saying." If the person cannot hear the message, how can he be asked to respond to the message of the sermon? Maybe one cannot hear the preacher. Perhaps the accoustics in the church are not good, or the preacher has not adapted his voice to the conditions of the church. To overcome this obstacle to preaching, one should move around in the church. One does not need to sit in the same place Sunday after Sunday. If the fault is the preacher's inability to cope with the accoustics in his church, one should relate this to his pastor, as he would more than likely appreciate what his parishoners tell him about preaching.<sup>8</sup>

Secondly, one of the most frequent complaints about preaching is that the preacher is just too dull. A dull sermon is certainly an obstacle to good listening. The difficulty may be largely the preacher's fault, but to excuse oneself entirely from careful, creative listening on that basis is poor stewardship of one's God-given intellect. The objection is two-fold: (1) Every layman has a theological responsibility for good listening and (2) In listening, each has an opportunity for growth which comes to him in no other way. Furthermore, "it has been said that there is no such thing as an uninteresting subject; there are only uninterested people."<sup>9</sup>

The third obstacle to good listening, that of poor concentration on the part of the parishoner, is more complex. Some obstacles are the result of stimuli within the person; others are the result of stimuli outside the person. Thompson states that "the basic cause of our difficulty in concentrating is our multi-directional orientation."<sup>10</sup> A person's life is quite complex. One has many things to think about, and all these thoughts are constantly competing for his attention. Is it any wonder then, that during the stillness of the sermon, these thoughts crop up during the sermon too? It is easy to tune in and out and in again, but many people reach the point where they tune out for progressively longer periods of time, until the total effect of the sermon is almost zero.<sup>11</sup>

There are outside stimuli which are barriers to concentration too. Distractions are such barriers. One can easily be distracted by a new dress, a good-looking girl, a baby crying, or a jet breaking the sound barrier. One must remember, though, that it is impossible to ignore every barrier, but the important question is: How long does it take to get back to the serious business of listening? Of course, the answer depends entirely on the seriousness with which one takes it. If he gets as deeply involved in the sermon as he should, the layman will be back to serious listening within seconds.<sup>12</sup>

Another barrier to concentration is what is called overstimulation. Sometimes a controversial idea or a provocative word in the sermon itself stimulates a person to take off in a different direction than the preacher is heading. Consequently, it is very easy then to lose the thread of the preacher's sermon.<sup>13</sup> This is easily associated with tangent-following, which also grows out of something perfectly good and helpful the preacher

has said. The problem is that while one is chasing the tangent, the sermon usually poses a question that is of interest to the parishoner, but he has missed it.<sup>14</sup>

Thompson offers this tip with regard to listening effectively to a sermon. He says that listening to a sermon is not like reading a magazine article; one cannot reread a sentence he may have missed. If he really wants to profit, that is, grow, from what the preacher says, the parishoner must understand at the moment of delivery.<sup>15</sup> In other words, when the preacher begins his sermon, the parishoner must be ready to listen.

It is certainly not an easy task to listen solidly for fifteen or twenty minutes to a sermon, because, as noted above, there are many obstacles and barriers to listening. However, to help the parishoner listen to the sermon, Thompson offers the following suggestions as aids to effective listening.

First of all, each parishoner should condition himself to listen for the main idea of the sermon. One should learn to separate the ideas (the assertions) from the illustrative material. One should discover the main theme, while at the same time he should understand how the illustrations and sub-points bolster the main idea. Secondly, anticipating the speaker's next point is a meaningful way to improve one's listening skills. One should try his hand at predicting what the preacher will say next, as it is one of the best ways to utilize one's listening time. If one guesses correctly, he reinforces his impressions. This is one of the best ways to retain information. Thirdly, identifying oneself, his family, his church, and his community with the insights of the sermon is a good way to develop effective listening habits. In the fourth place, one should

review what he has heard. Repetition is one of the most efficient forms of learning, as every teacher and parent knows. The parishoner should try repeating to himself the ideas the preacher has been espousing.<sup>16</sup>

In a paragraph by itself is the fifth ingredient of good listening: put these principles to work in every listening situation. It has been said that poor listeners universally avoid listening to difficult material, but that good listeners, on the other hand, regularly watch documentaries, discussions, and interpretative newscasts. One's proficiency in one area of life frequently carries over into other areas. One does not develop into a skillful sermon-listener in a vacuum, because the degree to which one listens to serious, provocative material on television and radio, in community affairs, and in other areas of church life will affect profoundly one's ability to hear God's Word with clarity. At the same time, the skills one develops in listening to the sermon will be reinforced by careful listening elsewhere.<sup>17</sup>

The parishoner should be aware of other information which is helpful to anyone who aspires to be a good, skillful listener. One such point is that the listener should prepare his body for listening. Good listening requires energy. Some of the characteristics of good listeners are: increased heart action, faster circulation of the blood, and a slightly higher body temperature. One's own energy level may contribute to his inattentiveness. If one has less sleep or if the Sunday morning routine is upset, this could hinder one's listening ability. The proper remedy for this is to retire early enough on Saturday evening and to plan one's Sunday morning routine to avoid the unnecessary expenditures of energy.<sup>18</sup>

Another helpful insight is to remember that to be a good listener demands a certain attitude toward people. "Self-centered individuals are not good listeners." The entire listening process asks that a person be absorbed in the other person's thinking so that he can understand what is happening inside him.<sup>19</sup> Drakeford indicates further that if one really wants to listen, he should forget himself. He should abandon his own pre-occupation with his life and affairs and recognize the factors which have made the speaker's life what it is.

This psychological factor of overcoming our own self-centeredness may constitute the most difficult aspect of the whole experience. Listening may be the optimum response to the Master's command, "Let a man deny himself."<sup>20</sup>

Finally, one of the most meaningful insights about listening is that one should listen in anticipation of sharing his new insights. The majority of people rapidly forget what they have learned, but they retain it if they talk about what they have just heard. The process of sharing your new knowledge with someone nails it down in one's own mind too. Compare this axiom: "If you really want to learn something, teach it to someone." Listening whose purpose is sharing is the best kind there is.<sup>21</sup>

## IV

### THE PARISHONER AND THE DIALOGICAL PROCESS

This chapter demonstrates for the average parishoner how important he really is in the dialogical process. The parishoner has already learned to become more aware of what a sermon is, and he has been shown how he can become a better listener. This chapter, however, indicates how the parishoner can actually contribute to the preaching process. The preacher may preach the sermon, but the parishoner has a lot to do with what actually goes into that sermon. In a very real sense, they are "active participants, not passive consumers."<sup>1</sup>

Previously the laymen stood on the sidelines and irresponsibly criticized or praised the preacher; they were not constructive participants in the preaching process.<sup>2</sup> This irresponsibility for the preaching of the Word of God is the result of the rise of the professional clergy, as Thompson reminds us.<sup>3</sup> However, this should no longer be the case, because "if the dialogical process is to be an indispensable part of preaching, it will require of preacher and people that they participate as partners in order to ensure a meeting of meaning from both sides."<sup>4</sup> Clelland is more to the point when he says that the clergy and laity must work consciously together to produce the sermon. He labels the sermon "the harmonious battery of pulpit and pew."<sup>5</sup> The layman is furthermore to be involved in the church's preaching because he is part of the church; he is one of the children of God.<sup>6</sup> One final comment by von Allmen demonstrates the seriousness of being involved in the dialogical process when he says, "When a man hears the preaching of the Word, his salvation is at stake, for he



is then face to face with the living God, who shows him His love and His will."<sup>7</sup> In short, when a man's salvation is at stake, he had better be involved in the dialogue between God and man so he can know exactly what is involved in his salvation.

Preaching always has for its purpose the stimulation of people to go into the world and to have them say, "We are the message." To cause this Word of God to take root and live in the lives of men and women, preaching must be of the dialogical nature so that man can learn from other men how to be the message.<sup>8</sup> Philibert adds that the new birth in Christ must be followed by new growth.<sup>9</sup> The dialogical process can increase one's new growth in Christ.

How does one initiate the dialogical process in a congregation anyway? One of the first things that any pastor must do is to discuss the ministry of preaching with his laity, as was indicated in section two. He also needs to instruct his parishoners on the necessity for good listening, because rarely does a layman know how to effectively listen. This was indicated in the third section. Finally, one must convince his people of their responsibility for preaching itself.<sup>10</sup>

To begin the actual process of dialogical preaching, the pastor can invite a few parishoners together into a small group to talk about the conditions of human life, the meaning of existence, the nature of man, or their occupational concerns.<sup>11</sup> As part of his preparation for the sermon, the pastor should discover what people bring to the situation in the way of questions, affirmations and doubts. He must use the experiences of his people to provide the context for his sermon or to give meaning to his sermon. The preacher must learn to preach inclusively, with what his

parishoners say--not exclusively, with what he thinks is going on in the lives of his members. "Men should be asked by what principles they live; who are their gods." Asking questions was Christ's method. He asked the smart young lawyer, "Who was the neighbor to him that fell among the thieves?" The congregation does provide the experiences which give meaning to the sermon.<sup>12</sup> All this is much more important when one realizes that man must correlate his ever-growing mass of knowledge with the meaning of the Gospel. The preacher is unable to do this himself; therefore, the laity must actively feed into the preaching of the Gospel with the data and insights of their lives so that "the traditional and the contemporary will meet."<sup>13</sup>

This particular kind of group, as is already obvious, should meet before the sermon is preached. The group assembles to discuss the particular text for the up-coming Sunday. What this means, then, is that the preacher speaks not so much to the people, but for the people on Sunday morning.<sup>14</sup> Giving the text to the people a week in advance can prepare them to listen more carefully for the insights they have brought into that particular sermon.<sup>15</sup> The pre-sermon study group is a valid method for the parishoners to share with their pastor what the passages mean for them in their lives.<sup>16</sup>

The after-the-sermon feedback is also very important for the preacher. Feedback does come from the parishoners in various ways while the sermon is being preached. A person's facial expressions, such as smiling, or his body movements, such as nodding his head or sleeping say many things to the preacher.<sup>17</sup> These kinds of feedback say much, but the layman needs to communicate more feedback than this. Some people express their feelings

and feedback in the form of meaningless sentences, such as, "I enjoyed your sermon today" or "That was a nice talk." For the most part, these are not very helpful. Some of the more meaningful, constructive comments are these: "Your sermon was helpful" or "Thank you for your challenging message."<sup>18</sup> However good or bad these previous comments are, the best way to obtain valuable feedback is to invite a group of people to a discussion of the day's sermon. The pastor should hand the group a tape recorder and then leave the room so his parishoners are free to express what they want about the day's sermon.<sup>19</sup> The group should consider the following questions concerning the sermon:

1. What did the preacher say to you? (The question is not: What did the preacher say?)
2. What difference, if any, do you think the message you heard will make in your relationships?
3. In what ways did the preacher's method, language, illustrations and delivery help or hinder your hearing of the message?
4. What relations did you see between the worship and the preaching?
5. Did you help the preacher preach his sermon? Explain.<sup>20</sup>

The sermon feedback via tape recording is important and beneficial for the preacher because he can pick up the clues as to the kind of material which gets across (and fails too), the language he uses which may be on the fuzzy side, the mannerisms of speech or action which may hinder communication and some sermon topics to be treated later on. It is a good way to learn of the parish's needs.<sup>21</sup>

Also the feedback groups are beneficial for the laity, as it is a means for the parishoner to express his explicit needs, while at the same time it gives him a sense of participation in the church's life.<sup>22</sup> It also

is an opportunity for him to check his listening efficiency against that of other parishoners by seeing how accurately he has listened.<sup>23</sup> At the same time the small discussion groups can be instrumental in effecting an attitude change in people, as one's attitude changes more often through personal participation in the group.<sup>24</sup>

One last thing should be noted about the dialogical process: one should live reflectively. That is, the parishoner should look for meaning in the various issues that come up in his business, his family life, in community relations, and in civic and social responsibilities. People who live without discerning the meanings of their lives contribute little to the preaching encounter. They bring little conscious meaning to it, and they receive little in return.<sup>25</sup> One good way to facilitate reflective living is to use other resources, such as newspapers, secular literature, and interpretative literature which help the layman to sort out his values and the meanings of his life.<sup>26</sup>

## CONCLUSION

The preceding sections indicate to the parishoner, who is concerned about the church's preaching, how he can become a responsible layman in the area of preaching. If the Sunday sermon is to become a vital part of the church once again, each parishoner must involve himself wholeheartedly in the following three areas: (1) understanding the importance of a sermon for his own life; (2) practicing effective listening throughout the sermon; and (3) being an active participant in the dialogical process between the preacher and the layman.

The above concerns are interrelated. Understanding the importance of a sermon demonstrates that effective listening is a "must," if God's Word is to be taken seriously. Responsible listening is necessary for the dialogical encounter of God (through his pastors) with man. The dialogical process makes the church's preaching more exciting and meaningful for the parishoner, as he himself participated in and helped to create the sermon.

The pastor and his parishoners are partners in preaching. The pastor brings his understanding of a particular biblical text into the group discussion, and the parishoners bring their own experiences into the group. Here occurs a meeting of persons--pastor and parishoner. Each has his own responsibilities toward preaching, but neither the preacher nor the layman should forget that they are both necessary for the revival of meaningful preaching in the church of today.

FOOTNOTES

I

<sup>1</sup>Reuel Howe, Partners in Preaching (New York: The Seabury Press, 1967), p. 20.

<sup>2</sup>Reuel Howe, "The Recovery of Dialogue in Preaching," Pastoral Psychology, XII (October 1961), 12.

<sup>3</sup>William D. Thompson, A Listener's Guide to Preaching (Nashville: Abingdon Press, 1966), pp. 37-38.

<sup>4</sup>Howe, Partners in Preaching, p. 42.

II

<sup>1</sup>Ernest B. Koenker, Worship in Word and Sacrament (St. Louis: Concordia Publishing House, 1959), p. 55.

<sup>2</sup>William D. Thompson, A Listener's Guide to Preaching (Nashville: Abingdon Press, 1966), p. 22.

<sup>3</sup>Ibid., pp. 25-26.

<sup>4</sup>Thompson, p. 25.

<sup>5</sup>Ibid., pp. 72-73.

<sup>6</sup>Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), p. xi.

<sup>7</sup>Reuel Howe, Man's Need and God's Action (New York: The Seabury Press, 1953), p. 50.

<sup>8</sup>Jean Jacques von Allmen, Worship: Its Theology and Practice (New York: The Oxford University Press, 1965), p. 147.

<sup>9</sup>Thompson, pp. 57-58.

<sup>10</sup>Howe, Man's Need and God's Action, p. 34.

<sup>11</sup>Ibid., p. 38.

<sup>12</sup>Ibid., pp. 40-41.

<sup>1</sup>William D. Thompson, A Listener's Guide to Preaching (Nashville: Abingdon Press, 1966), pp. 56-57.

<sup>2</sup>Ibid., p. 94.

<sup>3</sup>Stanley Jacobson and Dorothy J. Mial, "Accents on Listening," Today's Education, LVII (October 1968), 67.

<sup>4</sup>John W. Drakeford, The Awesome Power of the Listening Ear (Waco, Texas: Word Books, 1967), p. 17.

<sup>5</sup>James T. Clelland, Preaching to Be Understood (Nashville: Abingdon Press, 1965), 97.

<sup>6</sup>Jean Jacques von Allmen, Preaching and Congregation (Richmond, Virginia: The John Knox Press, 1962), p. 20.

<sup>7</sup>Thompson, pp. 61-62.

<sup>8</sup>Ibid., pp. 75-76.

<sup>9</sup>Ibid., pp. 76-77.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., p. 78.

<sup>12</sup>Ibid., pp. 80-81.

<sup>13</sup>Ibid., pp. 81-85.

<sup>14</sup>Ibid., pp. 85-87.

<sup>15</sup>Ibid., p. 74.

<sup>16</sup>Ibid., pp. 87-91.

<sup>17</sup>Ibid., pp. 91-93.

<sup>18</sup>Ibid., pp. 70-71.

<sup>19</sup>Drakeford, pp. 47-48.

<sup>20</sup>Ibid., p. 51.

<sup>21</sup>Thompson, pp. 69-70.

<sup>1</sup>Reuel Howe, Partners in Preaching (New York: The Seabury Press, 1967), p. 41.

<sup>2</sup>Ibid., p. 102.

<sup>3</sup>William D. Thompson, A Listener's Guide to Preaching (Nashville: Abingdon Press, 1966), p. 35.

<sup>4</sup>Howe, p. 47.

<sup>5</sup>James T. Clelland, Preaching to Be Understood (Nashville: Abingdon Press, 1965), p. 120.

<sup>6</sup>Howe, p. 43.

<sup>7</sup>John Jacques von Allmen, Preaching and Congregation (Richmond, Virginia: The John Knox Press, 1962), p. 17.

<sup>8</sup>Howe, p. 46.

<sup>9</sup>Michel A. J. Philibert, Christ's Preaching--and Ours (Richmond, Virginia: The John Knox Press, 1964), pp. 13-14.

<sup>10</sup>Howe, pp. 92-93.

<sup>11</sup>Ibid., pp. 94-95.

<sup>12</sup>Ibid., pp. 76-77.

<sup>13</sup>Ibid., p. 43.

<sup>14</sup>Ibid., p. 79.

<sup>15</sup>Thompson, p. 60.

<sup>16</sup>M. M. Eakin, "Sermon Seminar in a Parish Church; Layman Participation," Christian Century, LXXXIII (January 19, 1966), 75.

<sup>17</sup>Thompson, pp. 98-99.

<sup>18</sup>Ibid., pp. 100-101.

<sup>19</sup>Howe, pp. 96-97.

<sup>20</sup>Ibid., p. 21.

<sup>21</sup>Thompson, pp. 104-105.



<sup>22</sup>Paul Malte, "Dialog Preaching," Advance, XIII (March 1966), 27.

<sup>23</sup>Thompson, pp. 103-104.

<sup>24</sup>J. McLaughlin, "Shared Preaching," America, CXX (March 22, 1969),  
342-343.

<sup>25</sup>Howe, p. 53.

<sup>26</sup>Ibid., pp. 89-91.

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