

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

11-1-1966

The Implications of Dialogue for the Preacher

Luke Stephan

Concordia Seminary, St. Louis, lukestephan7@gmail.com

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Stephan, Luke, "The Implications of Dialogue for the Preacher" (1966). *Bachelor of Divinity*. 871.
<https://scholar.csl.edu/bdiv/871>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE IMPLICATIONS OF DIALOGUE
FOR THE PREACHER

A Research Paper Presented to Faculty
of Concordia Seminary, St. Louis,
in partial fulfillment of the
requirements for elective
E-505

by

Luke F. Stephan

November 1966

44198

Richard A. Reimann
Advisor

TABLE OF CONTENTS

Chapter	Page
I. THE PRINCIPLE OF DIALOGUE.	1
Introduction	1
Study From Philosophers.	2
The "Dialogical Principle"	4
II. THE PREACHER IN DIALOGUE IN ALL HIS LIFE RELATIONSHIPS.	6
In a Dialogical Relationship With God.	6
In a Dialogical Relationship With the World.	8
In a Dialogical Relationship With the People of God.	10
III. THE DIALOGICAL SERMON.	13
A Definition	14
The Preparation For a Dialogical Sermon.	17
The Creative Moment of Delivery.	25
The Follow-up After the Sermon	30
IV. METHODS OF DIALOGUE PREACHING WITH TWO OR MORE PREACHERS	35
Pros and Cons of These Methods	35
The Different Types.	36
V. CONCLUSIONS.	40
FOOTNOTES	41
BIBLIOGRAPHY.	46

CHAPTER I

THE PRINCIPLE OF DIALOGUE

Introduction

After a descent during which I had to utilize without a halt the late light of a dying day, I stood on the edge of a meadow, now sure of the safe way, and let the twilight come down upon me. Not needing a support and yet willing to accord my lingering a fixed point, I pressed my stick against a trunk of an oak tree. Then I felt in twofold fashion my contact with being: here, where I held the stick, and there, where it touched the bark. Appearing to be only where I was, I nonetheless found myself there, too, where I found the tree. At that time dialogue appeared to me.¹

Thus in very descriptive language one of the greatest philosophers of the twentieth century, Martin Buber, explained what he felt to be genuine speech. He meant that a person involved in dialogue not only feels an awareness of one's own being and life, or looks from a perspective of one's own position, but also "experiences the other side"; that is, he knows and feels the other's being and position also. Thus he felt that true meaning in life and a unity with truth can come through a process of dialogue. This concept of dialogue has pervaded the thought of twentieth-century man in all areas of learning, including the religious. It is my specific proposition that the preacher should study and practice the principle of dialogue to effectively communicate the Gospel. Preaching today has been criticized by wise and foolish men. Many people today are prone to identify pulpit preaching with didactic moralizing

or brainless pursuits to feed men's souls with nonsense. Others say this preaching needs to go through a drastic revision; that it is no longer the primary means of communicating the Biblical word. In any case, a serious re-examination of the role of preaching is needed in the church today, for there seems to be a gulf between the minority for whom the Gospel is meaningful and the majority for whom it has little relevance. To help solve this problem for the majority preachers could do nothing better than to use and practice the modern principle of communication--dialogue. In this paper I will attempt to relate some of the insights which scholars have made concerning the principle of dialogue to the needs of the preacher. I will not attempt to make any exhaustive study of how the principle of dialogue can help the general relations between a pastor and his people, as in the area of pastoral counseling. Such a study could be very fruitful as a topic in itself. I will attempt to center all my attention on the pastor as preacher in the congregation.

Study From Philosophers and Theologians

The principle of dialogue has come about from scholars in the areas of philosophy, psychology, and theology. It is also a vital concern of those in the specialized fields of the social sciences and communication. A philosopher mainly responsible for the genesis of this concept is Martin Buber (1878-1965). Briefly, according to Buber, there are two primary at-

attitudes which man may take up to the world, and these attitudes express themselves in two primary words, or rather combinations of words: "I-It" and "I-Thou." An "I" can never exist in and of itself, alone, but can only come into being as it relates itself to an object or being. The "I-It" attitude is associated by Buber with what he calls "experience"--a term which he uses in a rather special sense for those activities which have something for their object, as when we perceive something, imagine something, will something, think something, and the like. While we cannot do without this primary language, if we were to live purely on this level, we would be less than men. The "I-Thou" attitude, on the other hand, is associated with what Buber calls the world of "relation." The relation is described as "meeting" or "encounter." It is a relation not of subject to object, but of subject to subject. Such a relation is direct, and it is also mutual, as involving a response which is absent in the detached "I-It" attitude. It is, furthermore, a relation of the whole person.²

The existential philosophers Martin Heidegger (1889-), and Karl Jaspers (1883-), and Jean-Paul Sartre (1905-) have some similarity to Martin Buber's philosophy when they try to define in their own ways what authentic existence is. Also the Christian theologians Karl Barth (1886-), and especially Emil Brunner (1889-1966) have made contributions in this area. Both of them dealt with the questions of personal being and man's relationship to God. Barth emphasized the trans-

cendence and otherness of God (as does the Christian apologist, Karl Heim), but still concedes that God can relate Himself to man. Brunner, while still accepting Barth's ideas of God's transcendence, spoke of a more genuine personal relation between God and man. His thought, as in his book, The Divine-Human Encounter, owes much to the "I-Thou" philosophy of Buber.³

The "Dialogical Principle"

It is from this philosophical and theological basis that has developed what has been called the "dialogical principle." Reuel L. Howe, who has done extensive work in the study of dialogue, explains that

dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship.⁴

This is the "I-Thou" relationship described by Buber and is contrasted with the "I-It" attitude as a monological misconception of communication. In monologue a person is concerned only for himself and others exist to serve and confirm him. The principle of dialogue is described as an openness to the other side, with a willingness not only to speak but to respond to what we hear. Martin Buber calls this "experiencing the other side," and by this he means to feel an event from the side of the person one meets as well as from one's own side. Only as we know another and are known by him, can we know ourselves. Only in relation to others can we achieve true personhood. A true dialogical person is not concerned about self apart from

his responsible relations with others. Being a real person, he is capable of relating his life to the lives of others, and through them to the whole world of meaning and truth. When this principle directs our lives, our communication becomes creative. Since dialogue takes the other person seriously, it causes language to become the means to a genuine meeting between persons in which the conversation is a vehicle of recreation.⁵ Those who are vocal in expressing what the principle of dialogue is, describe it not only in terms of conversation or communication, or even empathy, but rather in such far-reaching words as union. One writer says,

But true dialogue also comprises an affective union. It is this aspect of dialogue that provides the animating force in all of man's relations with others. The study of dialogue as affective union is particularly helpful in articulating the modern concern with personal interrelations, or intersubjectivity.⁶

"Dialogue thus appears as the fundamental inspiration in all our dealings with others; it is the culmination of our affective experience."⁷

CHAPTER II

THE PREACHER IN DIALOGUE IN ALL HIS LIFE RELATIONSHIPS

Much before the preacher ascends the pulpit, he must establish the principle of dialogue in all of his life relationships. A sermon all by itself can never be completely dialogical unless the preacher has made an attempt to destroy the monological relationships in his personal life which are inconsistent with the principle of dialogue, and to arrange a pattern of relationships of dialogical form and quality.

In a Dialogical Relationship With God

The preacher first of all and primarily must be brought into a dialogical relationship with God through Jesus Christ. The passive mood is explicitly intended here. As with all Christians, the preacher does not set out specifically to establish a dialogical relationship with God. God initiates the dialogue, and man responds. Man is not merely a passive creature upon whom God acts, or an object to be manipulated. This would appear to be grossly monological. Rather, God Himself initiates the whole concept of dialogue so that man might become a real person through his relationship with the Almighty. God accepts us and we become authentic persons. Martin Buber said that God "enters into a direct relation with us men in creative, revealing and redeeming acts, and thus makes it possible for us to enter into a direct relation with him."¹ The identities

of man and of God are not certainly lost in this dialogical relationship. Among other things, this would be untrue to the principle of dialogue. While one party in a dialogue tries to "experience the other side," he does not lose his own personal being. God remains the "Wholly Other," or the "Eternal Thou," as Buber says. Wingeier sums up the thought of Buber by saying,

The divine-human encounter is a meeting, not a merging. Our relationship with God, for Buber, is not a mystical union or absorption in the Infinite, but an encounter and relation with that which is over against us.... God is both transcendent and immanent. He is ever-present, awaiting our turning. The Eternal Thou cannot be sought, but meets man through grace.²

Certainly, an expression of this God-initiated dialogue is in the Lord's Supper, when the Christian experiences real communion with God and with fellow communicants (I Cor. 10). It is this dialogue which initiates the life of dialogue for the preacher. Else his attempts at dialogue with fellow human beings will be merely subjective and humanistic. It is only because a transcendent God has decided to bind Himself to man on earth, that the preacher can attempt to relate the Word of God dialogically to fellow mankind. The vertical is both necessary and prerequisite of the horizontal:

The living Christ communicates with the members of his body through the Word (dia-logos) of the apostolic kerygma preached by the church in the world today. The medium of our individual involvement in the perennial dialogue between God and man is the experience of faith as created and embraced by the grace of God through Baptism and the Holy Eucharist. The vertical dimension of the divine-human dialogue contains, as an essential element, the urgent commission to initiate and perpetuate dialogue horizontally along the whole front running between the church and the world.³

In a Dialogical Relationship With the World

The last word of that quote brought us to the realization that the preacher does live in the world; that is, he lives among men in society. Through his dialogue with God he has not been absorbed into the realms of the Infinite, but is very much alive in the world. The preacher must confront the world dialogically. The preacher will never be able to serve mankind unless he first confronts the world dialogically. He must both ask questions of the world, and listen to what the world has to say. He must find out what the world is thinking. He must find the needs and problems of mankind, and the contributions which it has to offer. For, in order to speak and relate the Gospel of Jesus Christ to men, he must first understand their needs. The Gospel is relevant to people only to the extent that it deals with their needs, problems and failures. Howe says,

The meanings people bring out of the world are the ones with which they will understand the gospel. An answer needs the question in order to be understood as answer. The gospel needs the world's question in order to be understood as good news.⁴

The preacher must discover the world's questions. Merrill Abbey has expressed the preacher's task well:

..."listening" to the minds and hearts of men is an important aspect of the preacher's reading. Let him read history and philosophy not only to learn the events and the conclusions at which thinkers arrived, but to find his way more fully into the questions men have persistently asked across the generations, with awakened imagination, and understanding heart, deeper comprehension of the appeal or challenge they offer to the Christian faith. Let him read the thinkers of his own time not alone for what they say that can reinforce his message, but to understand

the problems with which they grapple, the difficulties they see, and--where they take issue with the faith as he knows it--the deep reasons for their divergence. Let him expose himself to the mass media not merely to follow their ever-changing image of his time, but to understand, if he can, what they take for granted and what that tells him about the unspoken assumptions of the mass audience they attract.⁵

Thus, in addition to all of the preacher's other tasks, he will attempt to be versed in contemporary philosophy, psychology, art, literature, science, economics, human affairs, etc., in order to read the minds of modern men. Every minister should learn to identify the crucial issues of his own time and to address the affirmations of the Gospel to the burning questions men are struggling to decide. This task is especially important today. The church and the world have been most unfortunately divorced from each other. The church has been mainly guilty for this very irresponsible action. Howe says, "The church has been overly concerned with its form, itself, its life." He also says that the church has been introspective, ingrowing, and, mainly with its ministry, defensive against the world. He continues by saying that correlations between life and Gospel are essential, for only then can we have true worship. So the preacher must listen to the world to learn how to respond to the world out of the Gospel;⁶ that is, he will answer the questions and needs of mankind with the "wisdom of God, which God decreed before the ages for our glorification" (I Cor. 2:7). The preacher brings the world into a dialogical relationship with the Gospel.

In a Dialogical Relationship With the People of God

Specifically, the preacher lives dialogically with the people of God with whom he lives in the church. The lay people whom the preacher confronts have experienced the same things that he has. They, too, have received a relationship of communion with the Almighty, and they, too, must act out this life in the world. The preacher, who has received reconciliation with the Almighty God, now is empowered to become a reconciler with the members of the body of Christ in his congregation. He will attempt to keep these people in communion with God. To go into the full implications of the principle of dialogue for the preacher-pastor in his spiritual relations with his people is beyond the bounds of this paper, but it is still mandatory to mention that preaching is never to be taken outside of the preacher's total relationships with his people. Caemmerer says,

As the pastor trudges from case to case and bedside to bedside, as he counsels in home and at the desk, as he intervenes in the multifarious problems of family and marriage, as he explores human nature in endless profusion, he is practicing the same skill which gives penetration to the word from the pulpit.⁷

That the preacher's ministry is totally a personal one is an important concept for him to realize. Howe explains this concept well:

Basically, (all ministry) is personal and is concerned primarily with the encounter between person and person.... The personal nature of ministry derives (1) from the personal nature of life itself, and (2) from the personal nature of God's redemption. Men are born into and realize the fullest meaning of their life from relationship with

one another and God.... The dynamic behind all functions of the ministry is, therefore, the personal need of man and the personal act of God.... The Christian ministry to individuals is significant in that a man cannot become a Christian by himself any more than he can become a person in isolation. We meet Christ in the Fellowship.... Every relationship is a potential means of revealing God to man and man to man.⁸

This personal concept of the ministry is an excellent way to describe the dialogical relationship which a preacher must hold with his people.. Many people find a great disparity between what is preached to them as the Christian faith and what is possible to them in their present set of circumstances. To offset this difficulty, the preacher must come to know his people on a personal basis--to know their needs, aspirations, desires, goals--before he can at all attempt to preach to them relevantly and meaningfully. Teikmanis says,

It is through pastoral calling and counseling that the preacher gains valuable insights into the innermost lives of his people. He learns to know what questions they ask, what they are thinking about political, racial, and cultural problems. He discovers their hopes and fears and aspirations. He becomes acquainted with their religious orientation, their thoughts about God and Christ and eternal life....⁹

To emphasize these inter-personal and dialogical relations between the preacher and his people Paul Tillich is quoted:

The essence of communication is participation and participation is an inter-personal activity in which an exchange of meanings take place between preacher and people. The sermon, and indeed the whole of the ministerial vocation, is a series of relational transactions each one of which is conditioned by the predominant psychological realities in the person of the preacher and in the persons of those to whom his communications are addressed.¹⁰

At this point the example of how Jesus Himself was personal and dialogical in His life relationships is very valuable.

...much of Jesus' own teaching was dialogical in principle and method. He carried no Bible with him and almost invariably in his teaching started with a common concern or need of those with whom he was engaged conversationally. As his partners in the dialogue with him struggled with ideas and truths, God's word seemed to come through. See: Matthew 8:19; 12:46-50; 18:21; Luke 10:25-26; 11:1; 12:13; 17:5; 22:24-30; John 3:1-21; 4:1-15.11

CHAPTER III

THE DIALOGICAL SERMON

Since Plato wrote his philosophy in the form of dialogues between Socrates and his friends (or enemies) the dialogic method has been recognized as a right honorable means of teaching.¹

This dialogic method of communication has been greatly popularized today.

Nations have been entering into dialogue with each other in the interest of their mutual well being. Church bodies have been entering into dialogue with each other and have discovered that they have much in common. Likewise the church has been becoming bolder in its willingness to enter into conversation with the world outside itself.... In general, it can be said that in our day people are talking together as never before in history.²

Dialogue has also been popularized on radio and television. Almost any time one turns the dial on his television set or radio he can find some interview or discussion going on. Almost all types of people are interviewed--from rock-and-roll singers to statesmen--and questioned on their views concerning some aspect of life. The public today is very familiar with this form of communication, and most people enjoy it. Many of these same people are, then, disappointed when in church they listen to a sermon that does not engage them in their own life and interests. Preachers can help solve the problem by using the principle of dialogue. At this point the difference between dialogue as principle and dialogue as method should be explained. The dialogical principle has been described above as a meeting of meanings between two persons. Any method of communi-

cation can be the servant of the dialogical principle. The principle is mandatory while whatever method one decides to use is optional. The most common method of preaching in the church today is the method where one preacher addresses the congregation. So, we shall first concentrate on how the dialogic principle can be related to this method of preaching; thereafter, we shall attempt to relate the principle to the method of preaching where there are two or more preachers.

A Definition

In order to define exactly what a dialogical sermon is, it will be necessary to define its opposite; namely, a misconception of communication--the monological sermon. Many preachers have the concept that communication is telling people what they ought to know. They think that they are mere fact-givers or information-tellers, and that people are just eager and waiting for them to come and fill them in on the facts. Or else, the preacher thinks his task is to achieve consensus of opinion. In a monologue sermon the minister is so preoccupied with his manuscript, his purposes, and his delivery that he is blind and deaf to the needs of his people and their search for meaning. The monological preacher is just so preoccupied with himself that he loses touch with those to whom he is speaking. Abbey describes this preacher by saying,

His preoccupation with content, to the exclusion of concern for real personal contact, makes him an alien voice speaking from a distance. He may declare his message with the power of a coldly intellectual process which wins res-

pect for his thought, but this cannot assure acceptance for his gospel.³

Monologue fails to accomplish the communicative task and is not effective. For

when we do not make ourselves responsible and responsive to the patterns of experience and understanding that people bring to a particular learning situation, our communication is doomed to failure.⁴

A dialogical sermon puts into effect the true concept of communication; namely, that communication is address and response that facilitates, inspite of all obstacles, the movement of meaning between person and person. "Communication as revealed in Scripture from the first page to the last is a matter of address and response between God and man and man and God."⁵ Concomitantly, it is also conversation between man and man, precisely, man on behalf of God to man. This must be continued in the present-day church. In this way we can describe dialogical preaching as "event" or "encounter." Abbey says,

In preaching something happens: God encounters men.... To say that preaching is...event is to say that through it the supreme event finds continuance as the cross extends its reach in time.⁶

He thus connects our present-day preaching to the great event of Christ's death on the cross. Since both the preacher and the people are partners in this encounter that God has initiated, they both are responsible for the preaching which goes on. Howe says, "The clergy and laity together are supposed to be active participants in the formulation of life's questions and in discovering the relevance of the gospel to these questions...."⁷ Brooks says that the preacher will be engaged with

the members of his congregation

in the exploration of divine truth: not of listening to yourself sounding off about something, but of being pre-occupied with the task of articulating for all concerned some aspect of the Christian encounter with God.⁸

Another word to use to describe the dialogical sermon is the word two-way. Clyde Reid explains the idea of two-way communication in a sermon by giving a scale of ascending levels of communication. He says:

- 1) Transmission occurs when the communicator presents his...sermon.
- 2) Contact occurs when the listener has heard the message.
- 3) When the listener is allowed to ask a question, make a comment, or otherwise express himself concerning the content of the message, feedback is established....
- 4) Comprehension.... The listener now comprehends....
- 5) Acceptance. ...the listener now accepts, ignores, or rejects it. His prior beliefs and attitudes, his relationships with influential persons,...may modify his acceptance or rejection of the message.
- 6) Internalization. ...the listener internalizes it when it becomes his own, a part of his own being, and it begins to influence his behavior.
- 7) Complete Communication. At this point the communicator and listener (who also has become a communicator in the two-way process) have a common, shared understanding....⁹

Most likely no encounter with God will be brought about in a one-way effort at communication which defies or does not allow the hearer to respond. However, we know that many times the Holy Spirit works in spite of us, instead of because of us. Reid says,

Occasionally, communication via the sermon occurs without feedback by the grace of God and the activity of the Holy Spirit, but this seems to be an exception rather than the rule.¹⁰

But the dialogical sermon is not an easy thing to achieve.

For real dialogue demands a certain amount of courage. There

is a risk involved; for the preacher may have to give up some of his prejudices and well-treasured thoughts. This is the reason why it is necessary to have a spirit of harmony and peace which grows out of Christian love. For those who are in dialogue in the sermon are in the exploration of divine truth, and the truth of God only comes in a relationship of love--in Jesus Christ. A certain philosopher has said, "...and the 'self' and the 'other' find their fulfillment by losing themselves in truth."¹¹ This, interpreted in a religious way, means the truth of Jesus Christ. Finally, the phrase "come let us reason together" perhaps well describes the dialogical sermon. Abbey explains this phrase by saying that "...the quest for a meeting of minds is vital if preaching is to fulfill its function as the spoken word by which men are precipitated into a state of... real encounter with God."¹²

The Preparation For a Dialogical Sermon

However can the great task of a dialogical sermon be achieved? Can "a meeting of minds" be achieved in an apparently monological situation? Because of the nature of true dialogue, the difficulties can only be overcome by a joint effort on the part of the preacher and the people who will listen. The first step will be the preparation before the actual moment of the sermon in the setting of public worship. The sermon must become the creation of both the people and the preacher instead of the preacher alone. What is the preacher's part in the pro-

cess of preparation for the formal sermon?

The preacher will first relate himself in dialogue with the Scriptures. The basic principles of the written Word of God which dealt with the problems and needs of the Biblical times are still relevant to the needs of the people. People can hardly be expected to think that the Bible has anything to say to them if nothing is brought out of the Bible that has any relation to the meanings that they bring out of their lives. To make an exposition on the pros and cons whether women should wear hats in church is to deal with something of a by-gone era and to shortchange the people by not giving them something they need. So the preacher's task here is to bring a Scripture passage or concept into encounter with a contemporary axiom. This is primarily the preacher's task since he has been trained in multipurpose exegetical tools, while most hearers have no understanding of them. It is important that the preacher start this task at least one week ahead of time, for he will have to have enough time to relate this study with the next and second task; namely, studying the particular needs of his people he wishes to concentrate on.

Earlier it was mentioned that the preacher must keep himself in dialogue with his people; that preaching is not held in a vacuum, but rather in the total relationships of the pastor with his people. The preacher must listen. He must listen to ascertain what the specific needs of the hearer are that he can bring into his sermon on the following Sunday. Howe

says that listening "is an act of love, a commitment of ourself to another. It is a risk--we might hear."¹³ Listening does not come naturally, and has to be learned--especially in the case of the preacher who is so used to talking all the time. The preacher must ask himself, "What is the hearer asking?" For the listener too must feel that he has been heard, and the sermon must reflect that hearing.

If preaching is real the worshiper will sometimes be taken by surprise to discover that without his saying a word he has been heard. The sensitive preacher will be spokesman both for the listener and for the gospel.¹⁴

Howe says,

Talk without listening makes people resentful and defensive. Time spent talking without listening would not modify meanings. Listening, on the other hand, builds bridges between people over which talk can travel. Talk based on listening builds relationships of trust in which meanings can change because the partners together dare face and accept change.¹⁵

As a bridge-builder the preacher throws a bridge of clear communication across the chasm between the speaker and the hearer. Howe has said elsewhere that "the preacher...is the midwife between life and the gospel."¹⁶ It is in such words as "spokesman," "bridge-builder," and "midwife" that show the necessity of listening for the preacher. Abbey explains this process in yet another way. He says, "...the interpreter of the gospel must be a listener, not only to the voice of God heard in prayer and the study of the Word, but to the questions and assumptions of the people."¹⁷ In mathematical terminology he says that the preacher draws an ellipse.

Valid preaching, as Professor John Knox points out, is

not a circle drawn around a single center, either in exegesis of a biblical text or in address to contemporary need. It is rather an ellipse drawn around two foci: one in the text, the other in a current human situation.¹⁸

To perform this operation the preacher must develop the technique of listening. Howe says that the "clergy must train themselves to use their eyes and ears in relation to the laity. If they will hear before they speak they may know what to say."¹⁹ What does it mean to listen to another? It means that we will respect the other person's uniqueness.²⁰ It means that the other person who is speaking should be recognized in and for himself, who he is, a person, a creature of God.²¹ "In order to listen discerningly to another, a certain maturity is required, a certain self-transcendence, a certain expectation, a patience, an openness to the new."²²

Correlated with the preacher's listening there is another aspect of his preparation which will bring him out of his study and his books and directly into life and work with his people. The preacher must try to anticipate questions, concerns, and meanings of the audience that will sit in front of him the coming Sunday morning. The hearer's questions must be anticipated since he is not able to ask them during the sermon. Reid says,

An important method of building dialogue into the sermon is the minister's anticipation of the questions the congregation would ask if they could. By raising these questions in the sermon on behalf of the listener, the listener can occasionally identify vicariously with the question being asked and feel that his question has been answered.²³

Oftentimes preachers answer questions which they have contrived. They ask questions that are not really being asked at all.

Or sometimes preachers ask questions which have the answer implicit in them. When a question is asked merely to give an answer, this is not questioning, but making an assertion. It is also quite monological and perhaps exploitative. Once again, it is important in dialogical communication that an attempt be made to know and understand the "meanings" which the hearer brings to the sermon. For dialogical communication can only take place when there is a "meeting of meanings." Howe, in speaking of this necessity in the preacher's preparation, said,

How tragic that they do not realize that they need the meanings, thoughts, questions, understandings, interests, and encouragement of their congregation in order to prepare and preach their sermons....²⁴

So the hearer will be uppermost when the preacher anticipates the problems he will attack in his sermon. This may seem to be self evident; but hardly so when one again and again hears a sermon with a contrived and unreal problem. The preacher will not view his congregation en masse in order to understand their meanings and needs. Rather it would be more beneficial if he were to picture in his mind those individuals who at that time especially need help in his congregation--perhaps the ones he had dealt with in the previous week. It would be beneficial also if he were to try to get a cross-section of all the problems in his congregation. He will then attempt to relate these dialogically with the Word of God. Abbey gives some helpful suggestions:

Before outlining your next sermon, make a list of the names or initials of six to a dozen persons with whom you have had significant contact in the past weeks, setting opposite

each a phrase or sentence notation of a need you sensed in him. Re-examine your scripture and subject asking, "What can this mean to each of these persons at the point of his need?" Jot down the answers on paper and keep them before you in your preparation.²⁵

The preacher will have to be careful, however, not to ignore the rest of the people in the congregation, for there can hardly be an individual who does not bring any needs to the sermon. Finally, when the preacher anticipates the meanings of the hearer, it is important to find out exactly at what level their meanings are. He must find out at what level they are bound to the world, and conversely, at what level they are theologically. For the preacher to impose on a congregation a theological insight which he has discovered, without first ascertaining whether the people are ready for this insight, is useless and perhaps exploitative. Certainly one of the basic laws of learning applies here: the law of readiness.

One of the most important emphases that comes out of a study of the principle of dialogue in relation to the preacher is the fact that the preacher is not the only one to prepare for the sermon. What Bartlett says is true:

If...the church means the people of God, then preaching must involve all the people.... In short, every recovery in the claim of preaching today brings us with new urgency to consider the part of the worshiper in the pew as well as the preacher in his pulpit in bringing the claim to fulfillment.²⁶

The hearer has a definite role to play in the preparation, delivery, and follow-up of the sermon. Warren Schmidt speaks out of a background of study in group dynamics when he says, "...if spiritual ideas are to become a living part of an

individual, that individual must become more deeply involved and active in the whole learning process. He must be a participant and contributor, not simply a hearer and observer.²⁷

The hearer must prepare himself first of all. To do this it would be good if he were to think reflectively over the week--his failings, achievements, needs. It would be good if this were done all during the week before the preaching engagement, and also in quiet moments in the service, instead of day-dreaming or thinking of irrelevant things. It would be beneficial if the hearer were to familiarize himself with the propers for the Sunday, in order to get the main emphases of the service. Of course, the preacher would have to follow through and bring out the propers in his sermon. Realistically speaking, the preacher will most likely have to instruct the hearer on how to prepare himself.

There is a more direct way in which the hearer can influence the sermon--namely, by speaking to the preacher in advance. He may approach him and confront him with a problem or issue which he would like to see dealt with in the sermon for the coming Sunday. He may do this in what Reid calls a "sermon clinic." He describes this by saying,

In this approach, the minister meets with a small group of his lay people a few days before the sermon is due to be delivered. At that time he shares with them the basic outline of his message and his intent in preaching the sermon. They are free to react to the sermon as it stands, criticizing it and offering ideas and illustrations from their experience to bring a reality orientation to it. The minister then modifies his message to take their help into account. The people who have discussed the sermon with him now have a deeper involvement in that message. It is partly theirs and they listen eagerly to hear "their" sermon.²⁸

This may be a tremendous help to a preacher who has a hard time trying to figure out if he is getting through to the people and speaking in their language.

The final step in preparation will be the actual writing of the manuscript. It can no longer be called the sermon only of the preacher, but certainly also of the hearers. Even though most of them have not explicitly or vocally contributed to the sermon, through the efforts of the preacher they are participating implicitly. Summary points to help the preacher write the sermon with his listeners in mind are very helpful:

The listener who is truly in the position to be helped by the sermon:

1. Is hearing himself talked about;
2. Finds the preacher anticipating his questions and needs;
3. Senses the purpose of the preacher to help him;
4. Finds that the preacher shares his concerns and difficulties;
5. Wants to put remedy to the test in the way that the preacher does;
6. Already wants to share discussion and help with fellow-listeners.²⁹

One further point which the writer-preacher will have to keep in mind is his use of words. It is highly improper, irrelevant, and insensible to use words which the hearer cannot understand. Ambivalent and abstract words are serious road-blocks to any communication. Moreover, such words are quite contrary to the preacher's task to communicate the Gospel. In his relationship of dialogue with his people the preacher must find out what words his people use. Read says,

Contact with this world has everything to do with the preacher's use of words. For just as the Word Incarnate spoke the Aramaic idiom of His day; and just as the apos-

ties proclaimed the message in the Koine of the Middle East; so the word-pattern of our preaching must reflect the real language of today.³⁰

The Creative Moment of Delivery

How can the preacher be dialogical during the creative moment of delivery? The delivery of the sermon is creative. It has been pointed out that the writing of the manuscript is certainly not the sermon. The sermon is only that which happens in the "creative moment." The preacher must respond to the actual situation with his whole being. He may have to adapt or even transcend the written material on location, face to face with the hearer.

As there are many things working for the preacher to help him, there are also many things working against him to achieve dialogue in the actual situation. What is the preacher up against? As the barriers to dialogical communication Howe mentions:

1. First, language can be a major barrier. Much Biblical and theological language is uncongenial to contemporary man....
2. Second, images are another barrier to the meeting of meaning. The images which the participants in a communication have of one another or of the subject matter can effectively obstruct the communication....
3. The respective anxieties of the partners to communication are a third barrier that keep them from speaking to and responding to one another with meaning. These can be either personal anxieties or anxieties about the subject matter....
4. Defenses are a fourth barrier. Each...functions... in the interest of his personal and professional well-being....
5. Contrary purposes on the part of the parties to communication can be a fifth barrier to the meeting of meaning.³¹

Communication can also be hindered if dialogue is missing from the pastor's relationships with his people outside of the pulpit. In the pulpit there may be barriers in the physical qualities of the preacher--such as, his voice, style, gestures, etc.

In spite of the difficulties of communication it is possible to speak and be heard, and to accomplish a meeting of meanings. It can hardly be over-emphasized that the manner in which the preacher acts during the creative moment of delivery is going to significantly influence whether this "meeting" is going to take place. Concerning the preacher's style, it is of utmost importance that the preacher develop a conversational style which is much more conducive for a two-way dialogue, rather than the oratorical style which tends to be monological. Reid quotes Wayne E. Oates who has commented significantly on the development of communication in the Christian Church. Oates says that originally in the church proclamation was a two-way conversation "in which Christians bore witness to what God had done in raising Christ from the dead." There was free conversation and discussion. "But," he continues,

when the oratorical schools of the Western world laid hold of the Christian message, they made Christian preaching something vastly different. Oratory tended to take the place of conversation. The greatness of the orator took the place of the astounding event of Jesus Christ. And the dialogue between speaker and listener faded into a monologue.³²

Fortunately, however, this tragedy has been realized and a remedy is in the making. O. P. Kretzmann says,

The florid, oratorical style of the nineteenth century has given way to a new simplicity and directness....

The twentieth century man and woman is no longer interested in the shouting, arm waving preacher. They want a man to stand up and talk. They want their preacher to be a man in the Way talking to the man in the street.³³

The phrase, "man in the Way talking to the man in the street," is an excellent way to describe the conversational style. This conversational style is well described by Rohrbach:

Good contemporary public speaking is conversation projected. That implies that the public speaker address his audience naturally and sincerely, free of artificiality and pose.... Today effective speakers attempt to communicate with their audiences as warm and sincere human beings, employing all the direct techniques we use in ordinary conversation. And the ultimate impact is one person talking to other people.³⁴

This sort of style is devoid of any feeling that the pulpit is a stage prop; that is, that the preacher is performing for an audience. Howe describes the "performer" style of preaching as such:

Preachers and congregations are still in the grip of the "performer" image of preaching which puts the full burden of preaching on the man in the pulpit instead of sharing it with the man in the pew. It turns the sermon into a performance instead of being an event of the gospel, and changes the congregation into an audience that waits to be reached instead of being participants in a ministry.³⁵

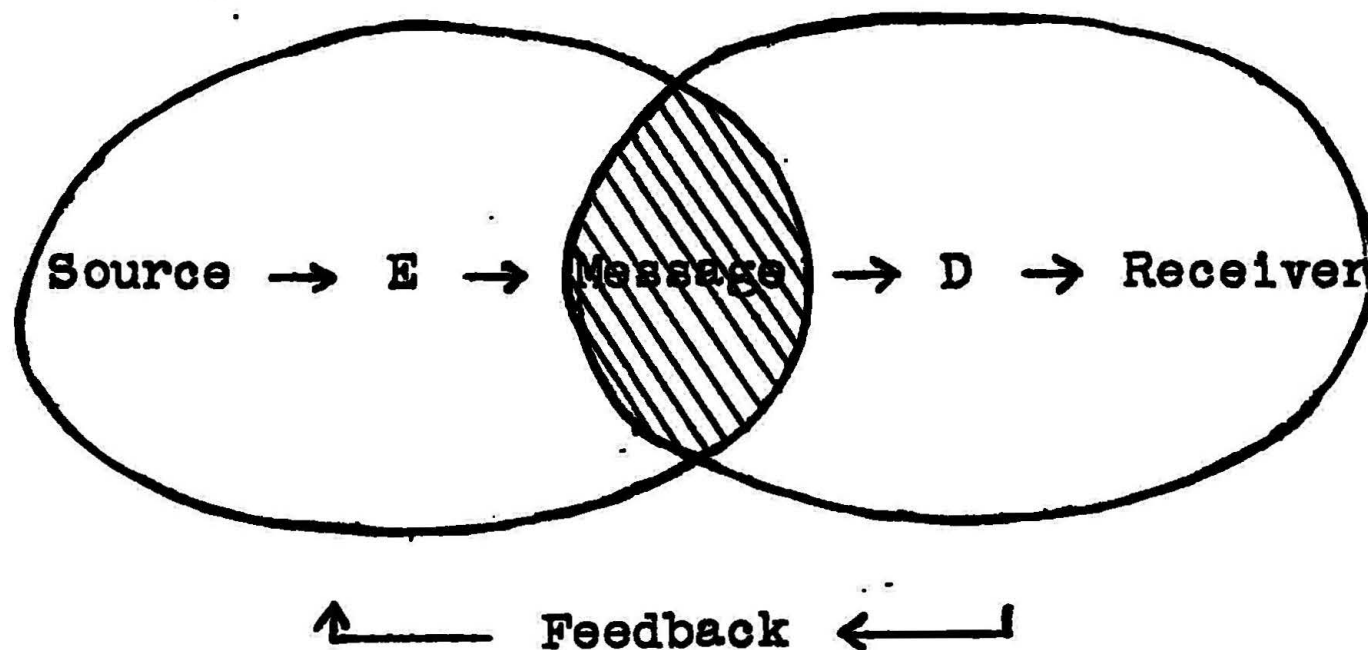
A few more ideas may help the preacher achieve dialogue during the sermon itself. Surely the preacher will not want to be bound to a manuscript. In ordinary conversation people look one another in the eyes. He will also not want to separate himself from his people by saying "you" all the time, rather he will use more often the pronoun "we." Visual aids also will help the communication process, for people learn with their eyes as well as their ears.

Another aid to dialogical preaching is the use of "feedback."

Feedback actualizes two-way conversation. Reid says,

...members of the congregation are constantly supplying the minister with feedback cues through their facial expressions, by staying awake or falling asleep, and by their general bodily reactions.³⁶

Ely attempts to describe the communication process as a "dynamic, ongoing, ever changing, and continuous" process. Feedback is an integral part of this process. He describes this process with a diagram:



In explaining this diagram he says:

The source is the mind of the teacher who has determined a purpose for communication. This is where the idea originates. The source encodes (E) a message which is intended to achieve a desired response.... A message must be decoded (D) by a receiver utilizing sensory channels (mainly, seeing and hearing).... The degree of success which a given message has achieved can be determined by feedback.³⁷

Thus the preacher must be attentive, and must alert himself to feedback cues and interpret them, in order to see what response is coming from his effort at communication. According to Stevenson the preacher must "look at people as individuals, one by one, and see what they are saying back to you pantomimically."³⁸ Of course, the preacher will have to instruct the

hearer on the process of feedback; namely,

that their faces are expressive instruments of their minds and spirit and that therefore they should reveal by facial expression their attentiveness and their desire to help the Word be proclaimed.³⁹

However, it must be emphasized that this kind of feedback during the service is highly impersonal information. Also it is probably quite imprecise since it is nonverbal. In spite of these limitations the preacher should become sensitive to these cues to facilitate a two-way dialogue.

Earlier it was mentioned that the preacher must listen to his people in order for him to be dialogical. However, this must be reciprocal; the hearer must also listen. Just as the hearer has a responsibility to prepare himself before the service, so also must he realize his responsibility during the sermon. Howe says,

The congregation's life-awareness produces gospel alertness expressed in the kind of attentiveness during a sermon that helps a preacher preach. Good listening calls forth good speaking.... Attentive efforts help the preacher.⁴⁰

The passive listener learns little and his attitudes change less. It will be primarily the job of the preacher to instill in the hearer his responsibilities. He will have to be inspiring to overcome the passivity of the hearer. People do not think of themselves as participants in sermons. In fact, many people resist participation. Many don't want to think and struggle to develop their own living faith with God. Howe says that people "come, they say, 'to get something.'"⁴¹ People wonder what the preacher has for them that morning. It would be good

for the preacher to occasionally use the sermon time to explain to the congregation its part in preparation and during the sermon. The preacher who instructs his people about the distinctive role of the listener, and finds time to share with them the meaning of preaching will find times of real compensation waiting for him.

The Follow-up After the Sermon

What kind of follow-up after the sermon can help the preacher together with the congregation become dialogical? How can they together diagnose their errors and remedy a monological style? The actual fifteen minutes that the preacher stands in the pulpit is not the only time that the sermon is preached. It starts before that and ends perhaps never. Howe says,

...sermons, far from being the great production of the occasion, are only a preliminary contribution to the sermons which are formed in each hearer as he responds out of his meanings to the meanings of the preacher.⁴²

The hearer must be given time to give verbal feedback to the sermon which the preacher started. In fact, the individual should be guaranteed an occasion to express himself. In this way the implicit dialogue of the creative moment of delivery will become explicit.

The first way this can be done is directly after the sermon. The preacher should step out of the pulpit and allow the hearer to respond. Paul Malte says that this method is "no 'relevant' gimmick," and "may be a facet of what the Lutheran

Confessions mean by 'Christian conversation.'" He continues by saying,

At the time of the text-reading the congregation is alerted for conversation after the sermon. The pointed homily lasts no more than 15 minutes, and then the preacher comes out of the pulpit (which he's already done with his words). The people talk with him about the sermon theme for 10 minutes. Thus the New Testament teaching about preacher and people speaking the Word back and forth is partially actualized.⁴³

However, it is important to remember that while discussion is very important, "one should not have to depend upon discussion or any other technique in order to guarantee the accomplishment of communication."⁴⁴ A second method to help make dialogue explicit is to have an "open forum" following the service. Reid says that members of the congregation should then be "permitted to ask the minister questions about his message." He says that there is a drawback, because only a few members of the congregation have time and courage to speak.⁴⁵ However, it has been seen to work very effectively on college campuses. Howe calls these "sermon back-fire sessions," and says that members should at this time be encouraged to say something more than the usual inane remark, "I enjoyed the sermon."⁴⁶

The third possibility is to have a regular sermon discussion group. The difference between this idea and the previous one is that the members will be regular ones, instead of having it open for just anyone to come, and also the group may meet at some other time than just after the service. Howe suggests that this be a group of six or so members, that they discuss the sermon and its meaning for them, have the discus-

sion taped, and then give to the preacher to study on his own, privately, ("under the table").⁴⁷ The members of this group should be responsible people, otherwise their discussion may end up being a "pooling of mutual ignorance." In some cases the preacher may be present. But with or without the presence of the pastor a certain lay-person should be designated discussion leader. A pamphlet, just published by the American Lutheran Church, which promotes such "sermon dialogue" groups, mentions that the

most effective use of this approach is to provide the group members with the sermon text a week in advance so that some preparation for hearing and discussing the sermon may be made.⁴⁸

"This approach has genuine value, particularly when the membership of the group tends to be fairly constant."⁴⁹

Fourthly, use may be made of small, personal groups which meet regularly for Bible study, prayer, and discussion for a good source of indirect feedback. Reid says that "even though the sermon itself is not discussed specifically, the Christian faith is discussed, and this creates an indirect dialogue with the minister's preaching."⁵⁰ Fifth, the regular pastoral conversation between the preacher and parishioner will give the former good responses--clarifications, reactions, disagreements, approvals, questions, etc. Of course, this is a part of the pastor's regular dialogical relationship with his people, dealt with earlier. Sixth, questionnaires have proved to be quite helpful. These help the people to react honestly and frankly, because they do not have to confront the pastor personally.

There is a great deal for the preacher to learn through this method, but it would surely require much bravery on his part, for he may be alerted to the fact that he is not communicating at all. Questionnaires of different kinds are reciprocal; that is, they help both the preacher and the hearer. A questionnaire may be in the form of a self-test, written on a bulletin insert, for the hearer to take on his own anytime after the service. Lionel Skamser says that in such a test,

most of the questions deal with the sermon text. They focus attention on historical facts related in the text, the doctrine or doctrines it proclaims, and the understanding and application of the text to life.⁵¹

While such a self-test is primarily to help the hearer recall the message of the sermon, an arrangement should be made for the preacher to go through some of the completed tests. There are, however, other questionnaires that will help the preacher more directly. James T. Hall has done extensive work in this area.

It must be emphasized once again that the sermon is not only that which goes on in the formal setting of the liturgy of the church service. Howe says that after the service "the sermon should go into orbit," and that there is much beyond the preacher's part in the sermon.

Now we are thinking about the people's sermon which is to be delivered by them in the world by means of the dual languages of relationship and word.... If the sermon is more than a mere discourse and is instead the means by which the meanings of God and man meet, then it is not complete until it is translated into action.⁵³

Either verbally or non-verbally the hearer responds in the inter-

actions of living in the world what the Word of God means to him. So dialogue is sparked among the people of God in their daily living. Luecke says,

The prophetic office was committed not merely to preachers but to the church. This requires...discussion on the part of many members in the church, and mutual counsel and exhortation....⁵⁴

"Genuine preaching must be the authentic and mutual witness of all the people of God, sharing with each other their experiences of God's presence in their lives,..."⁵⁵

CHAPTER IV

METHODS OF DIALOGUE PREACHING WITH TWO OR MORE PREACHERS

Pros and Cons of These Methods

Brief mention must be made of other methods of dialogue preaching. While dialogue as principle is mandatory, it can and should be used in any number of methods of communication, all of which are optional. Experimentation has been made today, as it has certainly in past ages, in other methods of preaching. In fact, forms should change and be adapted, otherwise vitality will be lost. Some of these experimental methods have included preaching with two preachers. Merits of this kind of preaching may include the following: It is perhaps one way to have more direct involvement of the hearer; that is, he may be able to identify with one of the speakers, and thus have his views verbally expressed in dialogical relationship with an opposite position. It must be stated that this method of having two preachers is a way to introduce variety and freshness. It may be a way to open a window in a sometimes stale atmosphere. Barrett mentions other advantages to this dialogue method:

1. This method has the advantage of expressing the faith in a series of answers to the questions which people frequently ask.... ..it is at least possible to...present the faith as a series of real answers to real questions.
2. Most people find it easier to listen to two voices than to one. After a time, even the best monologue is likely to have a somewhat soothing effect on the audience. Where the dialogue method is used--just at the point when the preacher is in danger of sending his congregation to sleep, the new voice chimes in discordantly and the con-

gregation wakes up.¹

Certainly, drawbacks there are. Perhaps the hearer will not identify with one of the speakers. Perhaps their positions will be totally unrelated to his real concerns. For him the dialogue sermon will be about as relevant as a seminarian in the midst of a ladies' coffee-klatsch, or knitting circle.

It must be remembered that the main objective of preaching is that the people are in dialogue with the preacher, not preacher with preacher. Skoglund mentions another difficulty:

Dialogue preaching requires both skill and discipline. It is far easier to prepare and present a monologue written and given by one person than to develop a thought pattern which utilizes two or more voices, for dialogue is more than animated conversation about a subject and more than just a publicly presented bull session. Dialogue is skilled, disciplined and imaginatively planned conversation directed toward the presentation of a specific truth.²

Also it may be harder for some people to get used to two voices than one.

The Different Types

There is a wide range of possibilities for the use of more than one preacher in the chancel. A simple type (which is more devotional than dialogic) is a situation where two preachers take turns reading parts of a candlelight service, in which different candles represent different virtues. This is quite a contrast to a dialogue sermon where two preachers take part in an intense, dramatic search for the realities of life.

Chancel drama, which goes back as far as the 1920's, has proven to have a wide range of possibilities. Certainly it

would be important for the drama to be representational rather than presentational. In the latter kind the actors would be performing for the "audience." The viewers participate only passively. In the former the actors "represent" the views of the members of the audience. This necessitates active participation from the audience, and obviously will be dialogical. Another method of dialogue preaching with more than one preacher may be called the "Huntley-Brinkley" approach. Perhaps in a news reporting style two persons will discuss different aspects of a religious issue, i.e. the current mission field of the church.

A third method may be that of role playing. Perhaps the most important kind of role playing will be that of advocatus diaboli, or the devil's advocate. Barrett says that this concept was developed in the Catholic Church of the Middle Ages and that it is still employed by the Roman Church in the proceedings which lead to the canonization of saints. He continues,

Those who argue in favor of the canonization of saints are opposed by a devil's advocate, advocatus diaboli, whose task it is to state all the arguments against canonization. At a later date, some of the Jesuit preachers used a similar technique in church and during missions. One priest proclaimed the gospel or taught the faith while another represented the point of view of the atheist or unbeliever. The central idea was to exhibit to the people the power and the capacity of Christian thought to meet and overcome difficulties and objections,

Barrett then brings the method up to date by saying,

Where the dialogue method is used today, it is still usual for the interrupter to play the part of the unbeliever or skeptic. For the purpose of the discussion, he usually adopts the attitude of a man hostile to Christianity.³

So this method may involve the occasion where a believer plays the role of a skeptic, unbeliever, or atheist and confronts another believer (usually regarding the broad topic of faith). The skeptic's main question will be: why should the believer not believe.

Other possibilities of role playing may include the following: When several persons, representing authentic characters, re-enact a scene or event from Bible history. Their roles will be clearly defined. A suggestion is Jesus' and Nicodemus's nocturnal conversation, or else a Christmas pageant. Those who prepare this dialogue "sermon" will be sure to start with the life situations of the people who will be in the audience and call to life Bible personalities with whom they can identify. Another possibility may be when two persons take different viewpoints on an issue and discuss it openly. The difference between this and "devil's advocate" is that here the role players are both believers trying to decide what the church's stand should be on a particular issue. James A. Pike and John W. Pyle give several suggestions for dialogue sermons of this type of role playing. Such suggestions are: "Shouldn't the Church stay out of politics entirely and just concern itself with making individuals better?" "Does communism provide a better dynamic for social change than Christianity?" "Isn't the Church lagging behind in the elimination of segregation?" "What business have our Churches imposing their religion on people in countries with other faiths?"⁴

There are many other possibilities. Dialogues with a youth and leader on pertinent issues with youth-adult relations may be very worthwhile for a youth service. Dialogues with men representing various occupations dealing with questions of how to live as a Christian in the world today may be beneficial to professional or working-class people. A dialogue may be arranged to have two preachers discuss or analyze a Biblical topic--such as, the grace of God in the Old Testament vis-à-vis the New Testament. This method will not involve an argumentative style (as in the "devil's advocate"), but rather a complementary style; that is, each speaker will enhance or clarify the statements of the other speaker. In a service dealing with marital relations, an attempt may be made to show how dialogue can heal broken relationships. If you even have extra-special talent, like that of ventriloquism, you can converse with a dummy, like Pastor David Eberhard of Riverside Lutheran Church, who converses in his pulpit with a red-haired dummy named Clancy.

CHAPTER V

CONCLUSIONS

It is mandatory that the preacher understand and use the principle of dialogue in his total relationships with his people, and specifically in his pulpit preaching. The preacher may then be free to use any and all of the methods of dialogue preaching. The objection cannot be raised by him that the Holy Spirit is going to do what he wants with his preaching of the Word no matter how he does it. He must realize that benefits are in direct proportion to the amount of effort he puts into his preaching. Modern philosophy and the study of communications have blessed us with increased knowledge about how people learn. Surely this is a gift of God the Holy Spirit, Who desires to turn men to the Lord Jesus Christ. Preachers of the Word of God through the Holy Spirit must make a great effort to speak this Word dialogically to the people of God. Then when the people of God witness to each other dialogically the future of the church will be very promising.

FOOTNOTES

Chapter I

1. Martin Buber, Daniel (New York: Holt, Rinehart and Winston, 1964), p. 47.
2. John Macquarrie, Twentieth-Century Religious Thought (New York: Harper and Row, 1963), p. 197.
3. Ibid., pp. 321-325.
4. Reuel L. Howe, The Miracle of Dialogue (New York: The Seabury Press, 1963), p. 37.
5. Ibid., pp. 36-44.
6. Joseph L. Roche, "A Philosophic Approach to Dialogue: Aimé Forest," International Philosophical Quarterly, 4 (December, 1964), p. 596.
7. Aimé Forest, "The Meaning of Dialogue," Philosophy Today, 2 (Summer, 1958), p. 116.

Chapter II

1. Quoted by John Macquarrie, Twentieth-Century Religious Thought (New York: Harper and Row, 1963), p. 197.
2. Douglas E. Wingeier, "Some Implications of the Philosophy of Martin Buber for Christian Education," The South East Asia Journal of Theology, 6 (July, 1964), pp. 37-38.
3. Editorial, Dialog: A Journal of Theology, 1 (Fall, 1962), p. 5.
4. Reuel L. Howe, "Implications of Dialogue for the Church," Tape recording (Lt. 66-27) of a lecture delivered at Concordia Seminary, St. Louis, Mo. (February 18, 1966), side 2.
5. Merrill R. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, 1963), pp. 19-20.
6. Howe, op. cit., side 2.
7. Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), p. 278.

8. Reuel L. Howe, "What is the Minister's Real Task?," Religion In Life, 24 (Summer, 1955), pp. 341-342.
9. Arthur L. Teikmanis, Preaching and Pastoral Care (New Jersey: Prentice-Hall, 1964), p. 31.
10. Tillich quoted in E. H. Furgeson, "Psychology and Preaching," Pastoral Psychology, 14 (October, 1963), p. 6.
11. "Dialogue," Pamphlet from the Division of Parish Education of the American Lutheran Church, (1966), p. 3.

Chapter III

1. John E. Skoglund, "Making Dialogue Preach," Pulpit, 32 (August, 1961), p. 8.
2. "Dialogue," Pamphlet from the Division of Parish Education of the American Lutheran Church, (1966), p. 3.
3. Merrill R. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, 1963), pp. 32-33.
4. Reuel L. Howe, The Miracle of Dialogue (New York: The Seabury Press, 1963), pp. 32-34, and Reuel L. Howe, "Overcoming the Barriers to Communication," Pastoral Psychology, 14 (October, 1963), p. 30.
5. Howe, "Overcoming the Barriers to Communication," pp. 30-31.
6. Abbey, op. cit., pp. 36-37.
7. Reuel L. Howe, "Problems of Communication Between Clergy and Laity," Pastoral Psychology, 15 (December, 1964), p. 25.
8. R. T. Brooks, "Christian Communication," The Congregational Quarterly, XXXVI (January, 1958), p. 28.
9. Clyde H. Reid, "Preaching and the Nature of Communication," Pastoral Psychology, 14 (October, 1963), p. 42.
10. Ibid., p. 43.
11. Marcel Deschoux, "Authentic Dialogue," Commonweal, 69 (January 30, 1959), p. 470.
12. Abbey, op. cit., p. 18.

13. Ruvel L. Howe, "Implications of Dialogue for the Church," Tape recording (Lt. 66-27) of a lecture delivered at Concordia Seminary, St. Louis, Mo. (February 18, 1966), side 1.

14. Gene E. Bartlett, "When Preaching Becomes Real," Pastoral Psychology, 14 (October, 1963), p. 22.

15. Ruvel L. Howe, "A 'Give and Take' on Psychology and Preaching," Pastoral Psychology, 15 (February, 1964), p. 58.

16. Howe, "Implications of Dialogue for the Church," side 2.

17. Abbey, loc. cit.

18. Ibid., p. 41.

19. Howe, "Problems of Communication Between Clergy and Laity," p. 25.

20. Albert E. Day, Dialogue and Destiny (New York: Harper and Brothers, 1961), p. 62.

21. R. B. Reeves, "On Listening to Another," The Journal of Pastoral Care, XIV (Autumn, 1960), p. 172.

22. Douglas V. Steere, On Listening to Another (New York: Harper and Row, 1943), p. 188.

23. Reid, op. cit., p. 44.

24. Howe, The Miracle of Dialogue, p. 145.

25. Abbey, op. cit., p. 29.

26. Gene E. Bartlett, The Audacity of Preaching (New York: Harper and Brothers, 1962), p. 49.

27. Warren H. Schmidt, "The Churchman and the Social Sciences," Toward Adult Christian Education, 19 (1962), p. 40.

28. Reid, op. cit., pp. 44-45.

29. Richard R. Gaemmerer, Lecture notes for P-410, Homiletics III, Concordia Seminary, St. Louis, Mo. (1966), p. 5.

30. David H. C. Read, The Communication of the Gospel (London: SCM Press, 1952), p. 91.

31. Howe, "Overcoming the Barriers to Communication," pp. 26-27.

32. Oates quoted in Reid, op. cit., p. 43.

33. O. P. Kretzmann and A. C. Oldsen, Voices of the Passion (New York: Ernst Kaufmann, 1944), p. 9.
34. Peter-Thomas Rohrbach, The Art of Dynamic Preaching (New York: Doubleday and Company, 1965), p. 52.
35. Howe, "A 'Give and Take' on Psychology and Preaching," p. 56.
36. Reid, op. cit., p. 44.
37. Donald P. Ely, "Are We Getting Through To Each Other?," International Journal of Religious Education, 38 (May, 1962), p. 4.
38. Dwight E. Stevenson and Charles F. Diehl, Reaching People From the Pulpit (New York: Harper and Row, 1958), p. 59.
39. Reuel L. Howe, "The Recovery of Dialogue in Preaching," Pastoral Psychology, 12 (October, 1961), p. 13.
40. Howe, "A 'Give and Take' on Psychology and Preaching," p. 57.
41. Howe, "The Recovery of Dialogue in Preaching," p. 12.
42. Howe, The Miracle of Dialogue, p. 145.
43. Paul Malte, "Dialog Preaching," Advance, 13 (March, 1966), p. 26.
44. Howe, The Miracle of Dialogue, p. 35.
45. Reid, loc. cit.
46. Howe, "The Recovery of Dialogue in Preaching," p. 13.
47. Ibid., p. 14, and Howe, "Implications of Dialogue for the Church," side 2.
48. "Dialog," op. cit., p. 7.
49. Reid, loc. cit.
50. Ibid., p. 45.
51. Lionel D. Skamser, "After the Sermon," Lutheran Witness, 85 (November, 1966), p. 14.
52. See James T. Hall, "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14 (October, 1963), passim.

53. Howe, "The Recovery of Dialogue in Preaching," p. 14.
54. Richard Luecke, New Meanings for New Beings (Philadelphia: Fortress Press, 1964), p. 167.
55. Reid, op. cit., p. 49.

Chapter IV

1. G. W. Barrett and J. V. L. Casserley, Dialogue on Destiny (Greenwich, Conn.: The Seabury Press, 1955), p. 12.
2. John E. Skoglund, "Making Dialogue Preach," Pulpit, 32 (August, 1961), p. 8.
3. Barrett and Casserley, op. cit., pp. 10-11.
4. James A. Pike and John W. Pyle, The Church, Politics, and Society (New York: Morehouse-Gorham Company, 1955), pp. 11-12.

BIBLIOGRAPHY

- Abbey, Merrill R. Preaching to the Contemporary Mind. New York: Abingdon Press, 1963.
- Barrett, G. W., and J. V. L. Casserley. Dialogue on Destiny. Greenwich, Conn.: The Seabury Press, 1955.
- Bartlett, Gene E. The Audacity of Preaching. New York: Harper and Brothers, 1962.
- . "When Preaching Becomes Real," Pastoral Psychology, 14 (October, 1963), 17-25.
- Bible, Holy. Revised Standard Version.
- ✓ Brooks, R. T. "Christian Communication," The Congregational Quarterly, XXXVI (January, 1958), 25-35.
- ✓ Buber, Martin. Between Man and Man. Translated by Ronald Gregor Smith. London: The Fontana Library, 1947.
- . Daniel. New York: Holt, Rinehart and Winston, 1964.
- . I and Thou. Second Edition. New York: Charles Scribner's Sons, 1958.
- Caemmerer, R. R. Lecture notes for P-410, Homiletics III, Concordia Seminary, St. Louis, Mo., 1966.
- . Preaching for the Church. St. Louis: Concordia Publishing House, 1959.
- Caldwell, Irene S. "Communicating the Gospel," Religious Education, 60 (September, 1965), 347-54.
- Cox, Alva I. "How Communication Takes Place," International Journal of Religious Education, 40 (February, 1964), 10-11.
- Day, Albert E. Dialogue and Destiny. New York: Harper and Brothers, 1961.
- Deschoux, Marcel. "Authentic Dialogue," Commonweal, 69 (January 30, 1959), 468-70.
- "Dialogue." Pamphlet from the Division of Parish Education of the American Lutheran Church. Minneapolis: Augsburg Publishing House, 1966.
- Editorial, Dialog: A Journal of Theology, 1 (Fall, 1962), 1-5.

- Ely, Donald P. "Are We Getting Through To Each Other?," International Journal of Religious Education, 38 (May, 1962), 4-5.
- Fiske, Adele M. "Listening," Religious Education, 60 (September, 1965), 355-361.
- Forest, Aimé. "The Meaning of Dialogue," Philosophy Today, 2 (Summer, 1958), 116-118.
- Friedman, Maurice S. Martin Buber: The Life of Dialogue. Chicago: The University of Chicago Press, 1955.
- Fritz, J. H. C. "Simplicity and Clearness of Language in the Presentation of Religious Truth," Concordia Theological Monthly, 16 (January, 1945), 411-413.
- Furgeson, E. H. "Psychology and Preaching," Pastoral Psychology, 14 (October, 1963), 5-7.
- Gibson, Raymond E. "Communicating the Gospel," Interpretation, X (October, 1956), 400-410.
- Hall, James T. "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14 (October, 1963), 50-58.
- Howe, Reuel L. "A 'Give and Take' on Psychology and Preaching," Pastoral Psychology, 15 (February, 1964), 56-58.
- . "Implications of Dialogue for the Church." Tape recording (Lt. 66-27) of a lecture delivered at Concordia Seminary, St. Louis, Mo., February 18, 1966.
- . Man's Need and God's Action. New York: The Seabury Press, 1953.
- . The Miracle of Dialogue. New York: The Seabury Press, 1963.
- . "Overcoming the Barriers to Communication," Pastoral Psychology, 14 (October, 1963), 26-32.
- . "Problems of Communication Between Clergy and Laity," Pastoral Psychology, 15 (December, 1964), 21-26.
- . "The Recovery of Dialogue in Preaching," Pastoral Psychology, 12 (October, 1961), 10-14.
- . "What is the Minister's Real Task?," Religion In Life, 24 (Summer, 1955), 341-366.
- Kretzmann, O. P., and A. C. Oldsen. Voices of the Passion. New York: Ernst Kaufmann, 1944.

- Lang, Bernhard. Martin Buber und das Dialogische Leben. Verlag Herbert Lang & Cie Bern, 1963.
- Luccock, Halford E. Communicating the Gospel. New York: Harper and Row, 1954.
- Luecke, Richard. New Meanings for New Beings. Philadelphia: Fortress Press, 1964.
- Macquarrie, John. Twentieth-Century Religious Thought. New York: Harper and Row, 1963.
- Malte, Paul. "Dialog Preaching," Advance, 13 (March, 1966), 26-27.
- Murphy-O'Connor, J. Paul on Preaching. New York: Sheed and Ward, 1963.
- Pike, James A., and John W. Pyle. The Church, Politics, and Society. New York: Morehouse-Gorham Company, 1955.
- Read, David H. C. The Communication of the Gospel. London: SCM Press, 1952.
- Reeves, R. B. "On Listening to Another," The Journal of Pastoral Care, XIV (Autumn, 1960), 172-174.
- Reid, Clyde H. "A 'Give and Take' on Psychology and Preaching," Pastoral Psychology, 15 (February, 1964), 55-56.
- "Preaching and the Nature of Communication," Pastoral Psychology, 14 (October, 1963), 40-49.
- Roche, Joseph L. "A Philosophic Approach to Dialogue: Aimé Forest," International Philosophical Quarterly, 4 (December, 1964), 595-610.
- Rohrbach, Peter-Thomas. The Art of Dynamic Preaching. New York: Doubleday and Company, 1965.
- Sala, John R. "Dialog Teaching," Improving College and University Teaching, 13 (Spring, 1965), 94-96.
- Schmidt, Warren H. "The Churchman and the Social Sciences," Toward Adult Christian Education, 19 (1962), 28-41.
- Skamser, Lionel D. "After the Sermon," Lutheran Witness, 85 (November, 1966), 14-15.
- Skoglund, John E. "Making Dialogue Preach," Pulpit, 32 (August, 1961), 8-9.

Steere, Douglas V. On Listening To Another. New York: Harper and Row, 1943.

Stevenson, Dwight E., and Charles F. Diehl. Reaching People From the Pulpit. New York: Harper and Row, 1958.

Teikmanis, Arthur L. Preaching and Pastoral Care. New Jersey: Prentice-Hall, 1964.

✓Toohey, William. "Is Preaching Merely Sacred Rhetoric?" The American Ecclesiastical Review, 145 (September, 1961), 152-159.

Tournier, Paul. The Meaning of Persons. New York: Harper and Row, 1957.

Wingeier, Douglas E. "Some Implications of the Philosophy of Martin Buber for Christian Education," The South East Asia Journal of Theology, 6 (July, 1964), 34-50.