ABSTRACT

THE PEDAGOGY OF PROCLAMATION:
HOMILETICAL TRAINING AMONG PASTORAL INTERNS
IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

by
Paul Mark Cross

The purpose of this study was to describe the process and content of homiletical pedagogy occurring among seminarians in the Evangelical Lutheran Church in America (ELCA) during their year of pastoral internship, to offer a preliminary assessment of factors contributing to effective homiletical training in this setting, to report on these same seminarians' assessment of the effectiveness of internship as a homiletical training ground, and to lay the groundwork for developing a systematic approach to the homiletical training of pastoral interns.

To provide a better understanding of the process of homiletical pedagogy as it takes place in supervised field settings, the researcher interviewed thirty seminarians at the completion of their year of internship in congregations of the ELCA regarding their development as preachers on internship. The internship supervisors of these thirty seminarians were subsequently interviewed to better understand their role in the process of homiletical pedagogy. The sample was comprised of internship sites in nineteen of the ELCA's sixty-five synods and seminarians drawn from three of the ELCA's eight seminaries. Interview transcriptions were compiled and reviewed for common themes, striking differences, and any correspondence between the description of the phenomenon and components of classic homiletical training as outlined in the review of literature and traits of biblical preaching derived from an accompanying lexical review of the New Testament.

Major findings of this study include (1) internship, while a valuable venue for homiletical pedagogy and enthusiastically embraced by seminarians, has yet to be fully exploited in this regard; (2) support for Bresee's (Homiletics Teaching Methods) contention that the teaching of preaching suffers from being theologically top heavy and methodologically weak, even in a field setting; (3) the single greatest factor for effective homiletical pedagogy was a supervisor who approached the task in a systematic, active, and intentional manner; (4) the quality, quantity, and content of supervision of the preaching component varied greatly and focused more on evaluation than instruction.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

THE PEDAGOGY OF PROCLAMATION:

HOMILETICAL TRAINING AMONG PASTORAL INTERNS

IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

presented by

Paul Mark Cross

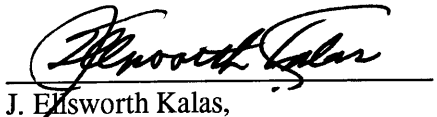
has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Wilmore, Kentucky



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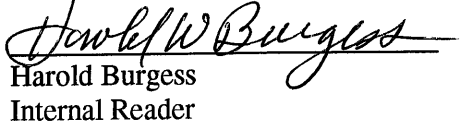

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March 1, 2000
Date

FACULTY'S DISTINGUISHED DISSERTATION AWARD

for

EXCELLENCE IN RESEARCH IN PASTORAL MINISTRY

May 21, 2000

At Commencement each year, the Faculty of Asbury Theological Seminary grants a distinguished dissertation award to recognize and honor a Doctor of Ministry graduate who has submitted the outstanding dissertation-project for that year.

The recipient of the 2000 Distinguished Dissertation Award is **Paul M. Cross**. Paul's dissertation, is entitled ***The Pedagogy of Proclamation: A Study of Homiletical Training Among Pastoral Interns in the Evangelical Lutheran Church in America***. He describes the process and content of homiletical pedagogy occurring among seminarians in the Evangelical Lutheran Church in America during their year of pastoral internship. Paul's driving concern is to develop a systematic approach to the homiletical training of pastoral interns for the ELCA.

The criteria which governed the selection of this outstanding dissertation-project are:

- Contributes in a substantial way to the Church's understanding of the nature and practice of ministry.
- Demonstrates potential for publication.
- Consistently follows standard research conventions.
- Conforms invariably to designated style guidelines in all respects.

The Faculty of Asbury Theological Seminary commends Dr. Cross for his outstanding work and salutes Dr. Ellsworth Kalas, his faculty adviser for his excellent mentoring of Paul. We pray for your continued success, Paul, as you strive to enhance the proclamation of the Word throughout your denomination.

Dr. Maxie D. Dunnam
President

Dr. Leslie A. Andrews, Dean
Doctor of Ministry Studies

THE PEDAGOGY OF PROCLAMATION:

HOMILETICAL TRAINING AMONG PASTORAL INTERNS

IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

A Dissertation

presented to

the Faculty of Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree of

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Paul Mark Cross

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Table of Contents

List of Tables

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Three congregations deserve special mention and thanks: (1) Redeemer Lutheran in Fridley, Minnesota where I cut my teeth as a pastor while on internship and later served

as a supervisor of pastoral interns; (2) Pastor Michael Magwire and the people of King of Kings Lutheran in Fairfax, Virginia who provided me with office space and encouragement for the bulk of my dissertation preparation; and (3) Saint Mary Magdalene Lutheran in Savage, Minnesota, and three of its members, in particular, Sherieda Bender, Erick Christianson, and Denise Nygaard--who served as my Congregational Reflection Group, offering insight to the project from a lay committee perspective.

My father, Robert S. Cross, has spent a lifetime preparing me in the written word. Any success I have had in this arena I owe to him. His critical review of this and countless other manuscripts of mine has been the embodiment of Proverbs 3:11-12.

Finally, I must thank my transcriptionist, Rhonda Cross, who performed the Herculean task of transforming sixty taped interviews into print and reviewing the manuscript of the overall study. However, she has provided me with an even greater assistance by being a devoted wife and lifetime partner in ministry.

All Scripture quotations in this dissertation are from the Revised Standard Version of the Holy Bible.

To my homiletical mentor and father in ministry, Gene Hermeier

κηρυσσω and διδασκω,
as it is with the two of us,
they are not the same,
but what is one without the other.

"But the chief worship of God is the preaching of the gospel."

Phillip Melanchthon
Augustana Apologia, XV

CHAPTER 1

Overview of the Study

Understanding the Problem

Much of what I learned about preaching I learned as an automobile insurance claims adjuster. In those days prior to my call to preach, I spent the hours in transit from claim to claim listening to radio preachers in my car. In my years spent adjusting automobile claims, I suppose I heard hundreds, if not thousands of sermons--from the raspy voice of J. Vernon McGee, to the contemporary eloquence of Chuck Swindoll; from the faith preaching of Kenneth Copeland, to the fundamentalist preaching of Jerry Fawell. The famous and the obscure alike came over the radio waves of WABS and WFAX into my car. I submit there is no more eclectic school of homiletics than Christian radio. Listening every day exposed me to a wide variety of homiletic styles that could not have been matched had I attended ten seminaries. But is this any way to train the next generation of preachers?

Teaching preaching to the next generation of pastors is the primary concern of what follows. Much can be said for learning how to preach by listening to those who do it well. But is there a better way, a more systematic way? Is there a way of teaching preaching that reflects an apostolic model? Is there a way of teaching preaching that reflects contemporary understandings of human communication? Is the current state of affairs in the teaching of preaching acceptable? The church has produced preachers for centuries, so why question the current method of homiletical pedagogy? Or, is this a pointless question? Can anyone teach someone else how to preach? Is preaching something to be taught or is preaching a special giftedness?

This study was borne out of my experiences serving as a supervisor to pastoral interns in two congregations of the Evangelical Lutheran Church in America (ELCA). This internship program provides candidates for ordination within the ELCA a year-long supervised learning experience in the work of ordained ministry--most often in the context of a local congregation. This year of pastoral internship for Lutheran seminarians is a time to develop both pastoral identity and skills for future ministry. In dealing with these pastoral students, it became apparent to me that they were ill-prepared for the task that would one day form the centerpiece of their public ministry: preaching.

Within the ELCA, homiletical training of ministerial candidates ostensibly consists of one primary homiletical class in seminary augmented by preaching practicums. However, the primary homiletical development of ELCA pastors takes place during the year of pastoral internship. During this year the intern prepares and preaches a minimum of twelve sermons to a congregation. These sermons are then critically evaluated. Currently, no formal or systematic approach exists for pastoral internship supervisors to train interns homiletically. Any homiletical pedagogy that takes place during the internship is solely at the design and discretion of the intern's supervisor. The assumption is that the one course in seminary is sufficient to begin the process of preparing to preach in the parish. From my experience in the process, this critical assumption ignores the opportunity for fruitful homiletical pedagogy provided in the internship setting. In the pastoral internship setting a number of factors converge, making pastoral internship the ideal setting for the teaching and learning of preaching.

First, pastoral internship provides the potential for true apprenticeship. Working in a semi-collegial setting, supervisors can offer individualized attention to the homiletical

development of the pastoral intern. Second, the context of internship provides the pastoral intern with a genuine setting in which to learn the preaching craft. While laboratory preaching has its place, nothing can replace learning in a "real world" environment.

Though these factors suggest a positive review for internship as an ideal setting for homiletic pedagogy, anecdotal evidence would suggest a more sober appraisal. First is the assumption that internship supervisors are qualified to teach preaching. While the contextual education departments of ELCA seminaries take measures in assigning pastoral interns to qualified supervisors, it must be remembered that these supervisors are pastors with all the associated demands inherent to the parish. Likewise, these supervisors themselves are products of a system of homiletical training that has been in place for decades. Second, there is the collateral assumption that internship supervisors place a high value on teaching preaching. Again, anecdotal evidence suggests they place a value on the critiquing of sermons, but the supervisor may find any number of other areas of ministry critical for the pastoral intern's attention. The context of the parish produces demands other than preaching, many of which have a proclivity to crowd out the urgency of preaching.

Description of the Project

This study looks at the process of teaching and learning homiletics in an internship setting within congregations of the Evangelical Lutheran Church in America. It is not my purpose to provide an entirely sectarian study, though inevitably, some of my Lutheran bias toward preaching will appear in this study on theological matters. But as this study is more focused on methodology than theology, hopefully this methodology will be found to be more transferable than sectarian. I will avoid the all too standard bemoaning of the

current state of preaching in the church. (You need not look too far into the history of homiletical manuals before you come to the realization that people have always bemoaned the current state of preaching in the church.) Rather, I seek to understand how a mentor or supervisory model of homiletical training might improve the quality of preaching among ELCA pastors.

This study, then, seeks to further explore the supervisory (or mentor) model of homiletical pedagogy by gaining a broader and more detailed description of how that process takes place in a pastoral internship setting. Along these lines, this study secondarily seeks to comment on whether internship supervisors are best positioned (but not necessarily best qualified) to carry out the task of homiletical pedagogy. At the heart of the matter, this is an interdisciplinary study--a study while primarily addressing the field of homiletics also overlapping the arena of field education of the clergy.

Problem Developed and Grounded in the Literature

Relatively few people have written about the question of how to teach preaching. This is in striking contrast to most other fields, which have both theory and schools to facilitate how to teach that specific subject. Perhaps it is because many believe preaching is not the sort of thing that can be taught.

> [H]omiletics is frequently regarded as a branch of rhetoric rather than of theology; and . . . some theologians do not believe that preaching can be taught at all--which really means that the what of preaching can be taught, but the how of preaching cannot." [author's emphasis] (Fant xii)

And,

> [T]he expectation must not be cherished that, save for the modest and obvious instruction about voice pace, organization and such matters, preaching as a lively art of the church can be taught at all . . . Disciplines correlative to preaching can be taught, but preaching as an act of witness cannot be taught. (Sittler 7)

And again,

> The other basic assumption upon which the subsequent discussion proceeds is that while learning to preach is difficult, it can be done. There has been much discussion of whether preaching can be taught, given the fact that the preaching moment occurs at the intersection of tradition, Scripture, the experience of the preacher, the needs of a particular group of listeners, and the condition of the world as it bears upon that time and place. It is a good question, even if unanswerable. But the more appropriate question, Can preaching be learned? is answerable, and in the affirmative. (Craddock 19-20)

That the production of homiletical literature continues to proliferate is evidence enough that at least at some level homiletics can be taught. Perhaps Fred Craddock's notion that preaching is learned is a more helpful suggestion.

In America, the chief proponents of developing a theory of how to teach preaching are J. Randall Nichols, Don Wardlaw, and Donald Chatfield. The majority of Wardlaw and Chatfield's comments on the subject are largely "in-house" fixes to the problems facing those who teach preaching to seminarians, such as modifications to the existing seminary curriculum. Nichols refers to these solutions as instructional models for teaching preaching ("What Is the Matter" 225). In an article addressing a broad range of problems in the teaching of preaching, Nichols offers the following comment.

> The reason for this weakness is not inefficiency in method; it goes deeper into the nature of teaching preaching itself. I would put it this way: the best homiletics teaching is done on a supervisory rather than an instructional model. The analogy here might be with the clinical pastoral education supervisor who works with small groups of seminary students in the setting of a hospital. In preaching, as in pastoral care, a student is asked to use himself or herself as an essential tool, in dialogue with all the information that has been amassed through seminary and other education. The supervisory approach is distinguished from an instructional one in at least three critically important ways. First, it involves a careful scrutiny of a student's actual ministerial performance (even if in a simulated situation). Second, it involves the student in a critical dialogue with the supervisor, on the expectations that learning ultimately depends on appropriate self-critique from the students themselves. Third, supervision involves at least a partial replication of the

> original performance, taking into account the critique generated by student and supervisor working together. [author's emphasis] ("What Is the Matter" 225)

Nichols offers a second article in which he lifts up the supervisory model of teaching preaching ("A Proposal" 142-148). He then offers the Clinical Pastoral Education (CPE) movement as a model for pastoral training using the supervisory model. However, Nichols' understanding of supervision is not without caveat:

> (I am assuming here that by "supervisor" we mean someone professionally trained for the task who has had supervision of the supervisory process. That will rule out field education pastors, local ministers, and others whose good will and at times significant natural gifts have let us get away with woefully understaffed homiletics faculties.) ("What Is the Matter" 225)

This caveat is significant in light of the primary assumption of this study, that homiletical pedagogy best takes place in a congregational context under the supervision of a pastor with significant natural and acquired gifts. In this Nichols assumes existing homiletical faculties are in every case professionally trained. The data does not support his assumption (Levering 6-7). He admits that even when holding advanced degrees, "Most of us who teach in universities and graduate or professional schools have never been taught how to teach at all" (Nichols, "A Proposal" 142). What must be kept in mind is that Nichols' comments are prescriptive of what he feels homiletical pedagogy should be rather than descriptive of any current program.

The closest thing to a review of the supervisory model of homiletical pedagogy would be that done by John Ward. Ward describes the homiletical component of a field education program of the Boston University School of Theology. While the scope of this field education component is significantly smaller than that of the pastoral internships being suggested in this study, in a limited way this project brings together the major

elements of the current study: homiletical pedagogy and field supervision and setting. Ward points out how the seminary and seminary context (and perhaps the whole theological enterprise) has an isolating effect on the preacher from the person in the pew (68-69). Indeed, the context was the major factor in Ward's review, as the pastoral supervisors were not truly in a position of pedagogy. Because this field experience consisted of two courses (as opposed to a full-time, offsite internship setting), students traveled back and forth from their field site to seminary, and their seminary context provided the setting for reflection. The students' comments reported their approval of the novelty of the learning experience and little else.

Biblical and Theological Foundations

Throughout the history of the church there have been primarily two schools of thought concerning homiletical pedagogy. The first school would eschew the term "homiletical pedagogy." Preachers, divinely inspired by the Spirit of God, proclaim God's word under a special unction. Preaching is a matter of the charismata of the Holy Spirit and is directly related to the divine call upon the preacher's life. To preach is to wait upon God, and to listen intently for the prompting of the Spirit. Having fallen under the conviction of a message from on high, the preacher proclaims God's Word with reckless confidence. The second school is inhabited by the proponents of terms such as "homiletical pedagogy." The assumption here is that preaching is more of an academic process or, to use a different metaphor, the wedding of biblical exegesis and rhetoric. To this union others of this school might add an affair with media marketing or a flirtation with cultural anthropology or social activism. In any case, the mastery of preaching is the

marriage of a set of skills with the sermon being the offspring. Tragically, the result is often a stillbirth--having all the requisite parts but lacking the breath of life.

The Pneumatic School of Homiletical Pedagogy

The first school might be titled the pneumatic school of homiletical pedagogy. Any study of how the homiletical enterprise is passed on from one person to the next must seriously factor in the role of the Holy Spirit in preaching. "Homiletics is the study of the process and act of listening to the Spirit speak through Scripture so as to engender an appropriate here-and-now witness to God" (Oden 127). Genesis 2:7 is foundational in demonstrating that without the Spirit of God there is no animation in a person, and without the Spirit there is no life in a sermon, nor is there power to bring life.

Having said this, the caricature of the uneducated itinerant preacher persists as an object for derision. In another day, teachers of homiletics felt the need to address this phenomenon.

> Men who rely on their own powers of absolute extemporizing or who imagine themselves to possess a quasi-inspiration usually stagger and stray in every direction, following no definite line and accomplishing very little, save where, as we have seen, passion comes in and strikes out an order of its own. (Broadus 109)

J. Michael Reu, known for his theological rigorism noted,

> Some hold the vicious and pernicious opinion that order is not necessary in sermons; they babble on and on, anything that comes into their mouths and despise languages and the liberal arts as unnecessary and unprofitable in the exposition of Scripture. They call an orderly sermon structure mere philosophy without spirit, and maintain that the Scriptures, too, are without order. (395)

However, there is a danger in criticizing the pneumatic school and a similar danger in ignoring it. Paul's letters to the church at Corinth--a congregation that seemed to be enamoured both of eloquence and inspiration--appear to render a judgement in favor of

the pneumatic school, though not entirely. Paul protests, "For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power" [emphasis mine] (1 Corinthians 1:17).

> When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words of wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God. [emphasis mine] (1 Corinthians 2:1-5)

No doubt these passages have been proof texts for laziness and abuse, nevertheless they and others like them cannot be ignored in their demonstration of the role of the Holy Spirit in schooling the preacher.

June Yoder has addressed the role of the Spirit versus skill set debate within the overall discussion of homiletical pedagogy. She sets forth eight "Stations of the Spirit" which systematically highlight the collaborative role of the Holy Spirit working with the preacher. These roles of the Holy Spirit include:

> (1) the calling of the preacher; (2) giving a message from God; (3) shaping a message for congregational needs; (4) convening of the congregation; (5) presenting during the preaching moment; (6) opening the ear and heart of the listener; (7) granting understanding and conviction; and (8) empowering a response. (184)

She goes on to offer a six-unit lesson plan for the homiletics class with the expressed purpose of "cultivating a relationship with the Holy Spirit in preparation for preaching." In closing she comments:

> The God whom we seek to represent is indeed the very source of our preaching. Therefore, it behooves us as teachers of preaching to give greater care in our teaching to insure that our students are firmly rooted and intimately engaged with the Spirit of God. (192)

The Academic School of Homiletical Pedagogy

The second school might be titled the academic school of homiletical pedagogy. This view regards homiletics among the arts and sciences. The case for such an argument is impressive, rooted in the history of the church (beginning with Augustine's comments in On Christian Doctrine), and not without scriptural warrant (finding a champion in Apollos of Alexandria). I will not reproduce a lengthy description of this perspective, as I will deal with the topics of exegesis, hermeneutics, rhetoric, oration, and communication theory to some greater extent in the "New Testament Understanding of Preaching" in Chapter 2 and the "Review of Related Literature" in Chapter 3. Furthermore, this study presupposes the nature of human involvement in the divine enterprise is warranted by an incarnational theology--that is, God works through human agency. Reu sums it up best. "No human art or science can take the place of God's Spirit; nevertheless without the rudder and compass of art the ship will never reach port" (19).

Also, within the Lutheran tradition which defines the context of this study, a premium has been placed on the necessity for both study and credentials in order to preach (Bale and Bunge)--perhaps overly so. In Richard Lischer's review of the German model of teaching preaching, he notes how Lutheran homiletical pedagogy in Germany is high on theology and academics and low on practical integration. He points out the inherent weakness in this plan ("Preparation" 1-3). The Lutheran confessions almost demand an academic view of homiletical pedagogy. Confessionally, Word and Sacrament ministry is exclusively subsumed under the office of the ordained clergy. In Lutheran circles, ordination assumes thorough academic preparation (Book of Concord 36; Article XIV Augsburg Confession).

Synopsis of the New Testament Understanding of Preaching

The biblical precedence for this study, while utterly necessary, would be too exhaustive to present here. As stated above, an extensive lexical and exegetical study of the "New Testament Understanding of Preaching" appears in Chapter 2. The lexical focus centers on three primary families of words which approximate our semantic domain for the term preaching. These word families are κηρυσσω and cognates, ευαγγελιζομαι and congnates, and παρρησιαζομαι. Two other word families are of a related nature; μαρτυρεω and διδασκω. The exegetical focus is on a comparison of dominical preaching and apostolic preaching with the purpose of observing any points that may lead to an understanding of how the office of preaching was passed on from one generation to the next. Eight findings of this lexical and exegetical work are related to this study and are listed below.

1. Preaching is the single most identifiable feature of the apostolic enterprise.
2. The infilling of the Holy Spirit is present in the lives of those who preached.
3. Preaching ministry commences immediately following conversion or encounter with Jesus, without regard to formal training.
4. Signs and wonders accompany both dominical and apostolic preaching.[1]
5. Both Jesus and the apostles are questioned about their lack of credentials to preach and by whose authority their preaching is done.
6. Preaching is absent from the Pauline lists of Holy Spirit charismata.
7. The discipleship model of learning to preach is evidenced in: (a) Jesus' invitation to follow him, (b) the observation of Jesus' ministry by his followers, and (c) the commission by Jesus to preach in his name and

[1] Dominical preaching is the preaching attributed to Jesus that which is recorded in the New Testament. Apostolic preaching is the preaching that is attributed to the apostles and followers of Jesus that is recorded in the New Testament.

authority. Similarly the discipleship model of learning to preach can be seen in the relationship of Timothy to Paul.

8. The early tension between eloquence in preaching and inspiration in preaching is typified in Apollos and Paul.

In light of the preponderance of emphases on the arts and sciences in the history of homiletical pedagogy, and in light of the preponderance of Scripture pointing to an active role of the Holy Spirit in bringing power to the message, a significant tension between perspiration and inspiration in preaching remains.

Context of the Study

Thirty different Lutheran congregations represent the context of this study. These congregational sites are where thirty different seminarians spent a year of their lives getting a foretaste of what it is to be a pastor on a daily basis. These congregations were located across the United States but for the most part they are located where Lutherans are most plentiful: the Upper Midwest, Pennsylvania, and parts of the Pacific Northwest. While each congregation represents a different context, two patterns are common for internship settings. These patterns are typified in Grace Lutheran Church and St. Luke Lutheran Church. A third pattern, very different from these two patterns, is offered by way of contrast, that of Redeemer Lutheran Church.

Grace Lutheran is typical of many of the churches in this study. Grace is at that awkward size: too big and busy to be served by one pastor, yet too small to make the leap to a second full-time minister. So for the better part of two decades the people of Grace have made a pastoral intern their "second pastor," taking on many of the same responsibilities as their primary pastor. At Grace, the internship supervisor is a seasoned pastor who takes seriously the notion of keeping his ministry skills sharp through

continuing education. Situated in a small city in Washington State, the parishioners of this congregation can best be described as educated professionals. They view internship as an integral part of their ministry.

St. Luke Lutheran represents a second kind of context for internship; the detached site. This congregation, and others like it, is also at awkward size, too small even to support a full-time pastor. The life of St. Luke has paralleled the steady decline of rural Pennsylvania where it is situated. This once thriving community said farewell to its last full-time ordained pastor over six years ago and has since contracted with the seminary to have pastoral interns serve them. Unlike Grace, St. Luke's intern is the sole staff and is responsible for all the pastoral duties as well as a host of non-pastoral duties. Supervision of the pastor intern serving St. Luke was provided by a neighboring pastor, only two years out of seminary herself. The few people left attending St. Luke are mostly retired. They view internship as a matter of survival.

Redeemer Lutheran is perhaps the most different of all the congregations in the study. Situated in a suburb of the Twin Cities, Redeemer is a large and robust congregation. It too is at an awkward size, the congregation's growth has long since outstripped the serviceability of its facilities. Expansion is inevitable. The large size of Redeemer's staff does not warrant a pastoral intern, rather the senior pastor sees the congregation as a teaching parish for future pastors. Neither second pastor nor sole staff, at Redeemer the intern works as a part of a larger team and witnesses the challenges and possibilities of ministry in a large congregation. Many young working families fill the pews of Redeemer each Sunday. They view internship as their contribution to the future of the wider church.

Purpose of the Study

The purpose of this study is to describe the process and content of homiletical pedagogy as it occurs among seminarians in the Evangelical Lutheran Church in America during their year of pastoral internship and to offer a preliminary assessment of factors contributing to effective homiletical training in this setting. A secondary purpose of this study is to report on these same seminarians' assessments of the effectiveness of internship as a homiletical training ground. A tertiary purpose of this study is to lay the groundwork for developing a systematic approach to the homiletical training of pastoral interns.

Research Questions Guiding the Study

Four research questions guided the study.

Research Question #1

What factors contribute to effective homiletical pedagogy during internship?

Research Question # 2

How does each party in this transaction of homiletical pedagogy regard and understand the office of preaching?

Research Question #3

How do the intern and the supervisor regard internship as a setting for homiletical pedagogy?

Research Question #4

What aspects of New Testament preaching and classic homiletical training evidenced themselves in the homiletical component of internship?

The Subjects of the Study

The subjects of this study consisted of two groups of equal size: pastoral intern seminarians and their clergy supervisors. The interns surveyed were selected from the seminarians of Luther Seminary in St. Paul, Minnesota, Lutheran Theological Seminary at Gettysburg, Pennsylvania, (LTSG) and Lutheran Theological Seminary at Philadelphia, Pennsylvania, (LTSP) who returned from internship in the Fall of 1998. Thirty seminarians were selected from the total of the approximately 170 interns returning to their seminaries after completing their internships. Seminarians in this study were limited to those who had successfully completed internship and who were interested in parish ministry. Thirty pastors comprised the other half of the subjects in this study. They were selected by virtue of their supervision of the interns surveyed in this study.

The three seminaries selected to serve as populations for this study are representative of the ELCA as a whole. Luther is by far the largest seminary in the ELCA and represents the constituency of the Lutheran heartland of the Upper Midwest. Gettysburg is the oldest ELCA seminary and represents the long established town and country congregations of Pennsylvania and the Mid Atlantic region of the country. Philadelphia, while in relatively close in proximity to Gettysburg and having some overlapping constituency, is said to be more representative of the urban congregations of the Northeast United States.

Definition of Terms

Intern or Pastoral Intern

An intern or pastoral intern is a third or fourth year seminarian who is in full time residency at a local parish for the purpose of developing pastoral skills and identity. For

the purpose of this study, such individuals are ministerial candidates in the Evangelical Lutheran Church in America.

Supervisors or Pastoral Intern Supervisor

A pastoral intern supervisor is an ordained pastor in the Evangelical Lutheran Church in America who serves as supervisor to the activities of the pastoral intern during the year of internship. Among the general supervisory tasks, the pastoral intern supervisor is specifically responsible for assigning the intern preaching opportunities and offering critique of and comment on the intern's sermons.

Internship Committee.

The internship committee is a group consisting of six to twelve individuals from the laity of the local congregation whose purpose is to offer general support and encouragement for the pastoral intern. One of the chief duties of the internship committee is to meet regularly following the preaching opportunities of the intern and to offer critique and comment on the intern's preaching.

Homiletical Pedagogy

Homiletical pedagogy is the intentional process of teaching and learning preaching. Generally speaking, this process involves a teacher and a student. Though the roles and contexts of these individuals vary, homiletical pedagogy as it takes place in the context of internship describes a relationship of teacher (supervisor) as mentor and student (intern) as protégé.

The Methodology of the Study

The design of this study consists of six phases. The first phase reviewed the preaching enterprise in the New Testament and noted any factors in New Testament that

shed light on the passing on of the preaching enterprise from one individual to the next. The second phase reviewed the literature in four categories: (1) general works pertaining to the subject of homiletics (primarily American authors), (2) Lutheran contributions to the field of homiletics, (3) works that specifically focus on the teaching of preaching, and (4) works that pertain to mentoring and supervision in theological field education. The third phase of the study consisted of the development of two semi-structured interview instruments. In the fourth phase on-campus interviews were conducted with the subject seminarians. In the fifth phase telephone interviews were conducted with subject supervisors. The final phase is a descriptive report summarizing the findings of the interviews.

Instrumentation

The instruments used were two semi-structured interviews: one for use with the subject seminarians and the other for use with the subject supervisors. The questions used in the interview were designed by the researcher in consultation with the Director of Contextual Education of Luther Seminary in St. Paul.

Data Collection

The first phase of data collection consisted of in-person, researcher-conducted interviews of approximately fifty minutes in duration on the seminary campuses with thirty subject seminarians. These interviews were recorded and transcribed. The second phase of data collection consisted of researcher-conducted, long-distance telephone interviews with thirty subject supervisors. Each of these interviews were approximately twenty minutes in duration and were also recorded and transcribed.

Variables

The primary variable in this study is amount and type of instruction in preaching pastoral interns received while on internship. Second to this would be the intern's interest in preaching. The corresponding variable for the supervisor would be his or her interest, aptitude, and training in being a homiletical pedagogue. Other important variables would include any prior experience the subject seminarian may have had in the areas of public speaking or communications theory and the subject seminarian's relationship with his or her internship supervisor. Experience in ministry and in supervision of interns would be two other variables for the supervisors.

As to intervening variables, for the seminarians these would include age and life experience, gender, martial status, term of internship, internship site placement, and seminary attended. Additional intervening variables pertaining to the supervisors would include the congregational size and setting where the supervisor served and the seminary almamater of the supervisor.

Delimitation and Generalizability

By design, this study is limited to the process of homiletical pedagogy that takes place in a pastoral internship setting. As such, this limits the study in addressing the larger picture of homiletical pedagogy as there are multiple settings in which future pastors can learn to preach. Most notable among these other settings is the seminary homiletics class. While this study did not deal directly with these other settings, subject seminarians were asked to describe any other factors contributing to their learning to preach. They were also asked for a general comparison between internship as a setting for homiletical pedagogy and the seminary homiletics class.

Furthermore, this study is limited by its context in two ways. First, that the study is limited to seminaries in the ELCA limits its generalizability to other denominations. Likewise, the study is limited globally by its distinctively American setting. But this factor is not as limiting as it might seem. Other denominations, particularly other mainline denominations in the United States that have a similar path for the preparation of ministerial candidates, would benefit from the study. The key to the generalizability of this study lies in the common component of a one-year pastoral internship. The second contextual limitation of this study is internal to the ELCA as this study is being conducted at three of eight ELCA seminaries. Again, such a factor may appear to offer some limitations. However, there is a high degree of standardization among ELCA seminaries as to expectations for graduation and ordination requirements. Thus, the generalizability of the study is expected to be high for other ELCA seminarians attending ELCA seminaries other than Luther, Gettysburg, and Philadelphia.

Overview of the Study

Chapter 2 offers a lexical and exegetical review of the New Testament understanding of preaching. Chapter 3 provides the context of the subject of homiletics and the supervisory process of theological field education. My hope is to integrate these subjects into a central proposition for homiletical pedagogy in the internship setting. Chapter 4 provides a detailed account of the project. Chapter 5 offers a description of the process and content of homiletical pedagogy as reported by the subject seminarians and supervisors. Chapter 6 reflects upon the data from the perspective of the four research questions; offers seven recommendations for the improvement of homiletical pedagogy in an internship setting based upon the data collected; and concludes with a proposal for a

homiletical handbook for internship supervisors and a suggestion for a unified theory of homiletical training.

CHAPTER 2

New Testament Understanding of Preaching

Since the Reformation and with the rise of Protestantism, preaching has found a place of unparalleled prominence in the church. Preaching remains as an integral part of the church today. Thus, the question of how to best train preachers deserves serious consideration. Any work examining the nature of teaching pastors how to preach should begin with a thorough grounding in what the Scripture says about preaching.

In a very real sense, preaching is speaking on God's behalf, and speaking on God's behalf is an integral part of the Bible. The Bible begins with a special creation that is in the image of God. From the beginning God has desired to communicate with his human creation. Throughout the sweep of the Old Testament, God elected certain individuals and assigned them the prophetic task of speaking on his behalf. In this prophetic task were the seeds of preaching. They are the seeds of preaching because preaching is a language of the New Covenant. In the soil of Messianic hope these seeds were planted; and in the fullness of time the root of Jesse "sprouted." Speaking on God's behalf took on new meaning with the advent of Jesus Christ.

What follows is a lexical and exegetical study of the preaching enterprise as it occurs in the New Testament. This study will include significant words that are translated by the English semantic domain of preaching. Following that, examples of preaching will be compared--specifically the preaching of John the Baptist, the preaching of Jesus (dominical preaching), and the preaching of Jesus' followers (apostolic preaching). The purpose of this section of the study is to ascertain the content of dominical and apostolic preaching and its methodology for the purpose of seeing what of that might serve as a

basis for developing an effectual way of training future pastors to preach in the biblical tradition.

New Testament Lexical Study

The Hellenistic world was replete with terms describing oral communication. So it is not surprising that terms arose in the early church that were distinct in describing the enterprise of preaching. The New Testament contains three primary families of words that approximate our semantic domain for the term preaching. These word families are κηρυσσω and cognates, ευαγγελιζομαι and congnates, and παρρησιαζομαι. Two other word families are of a related nature. They are μαρτυρεω and διδασκω.

κηρυσσω

Κηρυσσω and cognates appear seventy two times in the New Testament. Representations from this word family appear in every New Testament book except John, Ephesians, Philemon, 2 Thessalonians, Hebrews, James, 1/2/3 John, and Jude. The word family's absence from the Johannine corpus is striking on two counts: (1) the pervasiveness of the use of the word in the rest of the New Testament and (2) the great volume of the material in the Johannine corpus that is of a proclamitory nature.[2] Κηρυσσω has a long history outside of New Testament usage and it seems to be just the right word for the Christian enterprise. Outside the New Testament κηρυσσω meant the act of heralding--usually for a king, city state, or pagan deity. This act involved an official proclamation in which the herald was not speaking on his own behalf, but on behalf of the one who sent him. The message was to be public, for all to hear.

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[2] The only occurrence in the Johannine corpus is in Revelation 5:2.

In the adaptation of the term for the Christian enterprise, the word family was used in three ways. The most common use was the verbal form of the act of proclamation. At a distant second was the New Testament use of κηρυγμα in speaking of the content of what was proclaimed. And third, the term describing the person or office of herald is used rarely, only three times. With the advent of C. H. Dodd's The Apostolic Preaching and Its Developments, much has been made of the notion of κηρυγμα (or as it is transliterated, kerygma). Dodd posited a precise definition of the apostolic message with six key components (21-24). Subsequent reviewers of Dodd's work have challenged the rigidity of such a definition, specifically in his too sharp of a distinction between the apostolic activities of κηρυσσω and διδασκω.[3] A further discussion of the relationship between preaching and teaching will follow.

The act of proclaiming is done by all manner of people in the New Testament. John the Baptist, Jesus, the Twelve, Philip, Paul and Barnabas, and the Gerasenine all had their turn at proclaiming the message of the Christian enterprise. Additionally, Moses and Jonah are historically remembered as preachers (Matthew 12:41 and 2 Peter 2:5). Most critical attention has focused on the proclamation of Jesus and Paul, however. As to the content of this proclamation, Dodd's six observations are generally true (21-24).

1. The age of fulfillment has dawned.
2. This fulfillment has taken place through the ministry, death, and resurrection of Jesus.
3. By virtue of his resurrection, Jesus is now exalted by the Father and is the Messiah of the New Israel.
4. The Holy Spirit in the Church is the sign of Christ's present glory and power.

[3] For a fuller discussion of the matter see, Robert C. Worley and Claude H. Thompson.

5. The Messianic Age will shortly reach its consummation in the return of Christ.

6. There is an appeal for repentance, the offer of the forgiveness of sins and of the Holy Spirit, and the promise of salvation and the life to come.

While Dodd's list strikes at the heart of the content of the kerygmatic enterprise, other features are notable. Added to this list is the notion of mystery which surrounds the message of the gospel (Romans 16:25) and that New Testament preaching was often accompanied by healings and miraculous signs.[4] Another feature neglected in Dodd's list is the itinerant nature of the preaching enterprise. To be sure, the act of proclamation is mentioned as taking place in the synagogue (Mark 4:23 and Acts 9:20), but for the most part preaching was a mobile and transient activity in the New Testament. In addition to the notion of itinerancy, there are sufficient indicators in Matthew 10:7 and 1 Thessalonians 3:9 that preaching is to be a bi-vocational enterprise. There is also textual evidence that the kerygma could include ethical dimensions. Paul addresses the Roman church in the matter of their preaching against stealing (Romans 2:21), and the imprisonment of John the Baptist was ostensibly for preaching that it was not lawful for Herod to marry his brother's wife. Likewise the Galatian church was involved in the practice of preaching circumcision--the Old Covenant--and is condemned for doing so (Galatians 5:11). Lastly there are uses of the word κηρυσσω that speak of the universal nature of the proclamation, specifically in the Matthean and Marcan accounts of the Olivet Discourse and in the shorter ending to Mark.

[4] Cf. the accounts of Matthew 4:23; Mark 1:39; Luke 4:44 and Matthew 10:7; Mark 3:14; 6:12; Luke 9:2.

ευαγγελιζομαι

The second most common term for preaching in the New Testament is the ευαγγελιζομαι word family. The word and its cognates appear forty-two times in the New Testament with a preponderance of occurrences in Luke/Acts (twenty-five times). Like κηρυσσω and cognates, ευαγγελιζομαι is virtually absent from the Johannine corpus with the exception of two occurrences in Revelation. But unlike κηρυσσω, ευαγγελιζομαι only occurs once in Matthew and not at all in Mark. With these facts in mind, ευαγγελιζομαι is part and parcel to what is known as the Lucan theology.

The word is based upon the αγγελεω stem, meaning the act of announcing. As it appears for the purpose of this study, the word family has the semantic domain of announcing the good news. Two cognates are also rendered as preaching-- διαγγελλω in Luke 9:60 where Jesus commands for a would-be follower to go and proclaim the kingdom of God and προευαγγελιζομαι in Galatians 3:8 where Paul speaks of God preaching beforehand to Abraham. As it appears outside of the New Testament, the word speaks of the announcement of any message that might be good news. As it appears in the New Testament, the good news always relates to the person and work of Jesus Christ. While at face value κηρυσσω and ευαγγελιζομαι have distinct meanings, the New Testament authors seem to use these interchangeably.[5] Corresponding uses of the word ευαγγελιζομαι can be found for each of Dodd's six observations about κηρυσσω. Even so, ευαγγελιζομαι is nuanced is some distinct ways.

The birth narrative in Luke provides the earliest chronological occurrence of ευαγγελιζομαι in the New Testament. Gabriel's telling Zechariah of the birth of the

[5] Dodd concedes this matter, 8.

John the Baptist is described as "announcing good news." Likewise, the angel of the Lord who tells the shepherds of the birth of Jesus is said to bring good news of great joy. Also the concluding chronological uses of the word in the New Testament (Revelation 10:7 and 14:6) are both angelic pronouncements.

Another potentially Lucan feature is the occurrence of ευαγγελιζομαι in proximity to quotations from and verbal allusions to the prophet Isaiah. Known as the "Gospel of the Old Testament," the connection between Isaiah and the New Testament good news is a natural one. But the preponderance of Isaiah and the lack of any other Old Testament reference in this sort of proximity is striking. Related to this is the use of ευαγγελιζομαι in reference to good news being preached to the poor, a feature not present in the use of κηρυσσω.

In Luke 3:18, the fiery and polemical preaching of John the Baptist is described as a proclamation of the good news by the use of ευαγγελιζομαι, where one would think that κηρυσσω would be a more natural choice. Most notable in this verse is the linkage of preaching with the notion of exhortation (παρακαλον). What is the relationship of this pastoral activity listed among the New Testament charismata, to the activity of preaching? What is the overlap of these two ministerial domains?

The question of overlapping domains is also raised by two verses in Luke in which κηρυσσω and ευαγγελιζομαι both appear. In Luke 4:43-44, Jesus himself is speaking of the necessity for him to preach the good news. The word ευαγγελιζομαι is used. Immediatey following this, the Gospel writer describes this very same activity using the word κηρυσσω. In Luke 8:1, ευαγγελιζομαι is found in conjunction with κηρυσσω,

both having of the kingdom of God as their object. Are these one and the same activities or does Luke make a distinction between the two?

Finally, what is the response to the preaching of the good news? In Acts 8:12, the preaching of the good news by Philip in Samaria was met with faith, causing the people to believe and be baptized. However, in Acts 17:18, Paul's preaching of the good news is described as babbling by the Epicurean and Stoic philosophers. Needless to say it was not met by faith--at least not in large part--on Mars Hill. Hebrews 4:2 reinforces the notion that the preaching of the gospel must be met with faith for it to have full effect in the life of the hearer.

παρρησιαζομαι

The third primary Greek word rendered "preaching" in the English New Testament is παρρησιαζομαι. The word appears nine times, with seven occurrences in Acts and with other occurrences in Ephesians 6:20 and 1 Thessalonians 2:2. The word is closely associated to the rights of citizens within the Greek city-state to speak freely. As it is used in the New Testament, the word takes on the sense of speaking boldly. In its adverbial form παρρησια, the word is more common in the New Testament (thirty-one occurrences with a broader distribution than its verbal form) and is used occasionally in conjunction with other words related to apostolic speech--connoting the idea of boldness. By comparison with κηρυσσω and ευαγγελιζομαι, παρρησιαζομαι is paid little attention in works concerned with word studies on preaching.

The first two occurrences of the word appear in tandem verses. In Acts 9:27 Barnabas stands before the church and defends Paul and his bold or free speech in the name of Jesus in the city of Damascus. Following this defense, Paul proceeds to do that

very thing in Jerusalem (9:28). Both incidents of this bold, public proclamation is done in the name of Jesus who is Lord.

The third occurrence of παρρησιαζομαι is in Acts 13:46. Paul and Barnabas have been preaching a message in the synagogue at Antioch of Pisidia. They have just given the sweep of God's saving acts in the history of his people Israel. At this point, as if to begin the application section of the sermon, the author tells us that Paul and Barnabas began to speak boldly making three points. (1) It was necessary for the word of God to be spoken to the Jews first. (2) The Jews' rejection of God's word has caused a self-judgment to come upon them--that they are unworthy of eternal life. (3) The Jews' rejection of the apostolic message had caused Paul and Barnabas to take their preaching to the Gentiles. It should be noted that in this preaching, the apostles cite Isaiah 49:6 as the basis of this proclamation.

The next occurrence has Paul and Barnabas boldly preaching at Iconium (Acts 14:3). The text says that they remained and preached at Iconium a long time, in contrast to itinerant preaching, which is more common for Paul. At Iconium their preaching was on the Lord's behalf and in it they bore witness to the word of his grace. As with κηρυσσω and ευαγγελιζομαι, signs and wonders accompanied the παρρησιαζομαι of Paul and Barnabas.

In Acts 18:26 the use of παρρησιαζομαι is associated with Apollos. This occurrence will be addressed later in the section on Apostolic Preaching. Acts 19:8 speaks of Paul's ministry at Corinth. Here the imperfect use of the verb implies repeated action, and later on in the passage Paul is said to be engaged in this activity for a three-month period. The author tells us that this preaching went on in the synagogue and the

preaching is further described as consisting of arguing (διαλεγομενος[6]) and pleading (πειθον[7]) on behalf of the kingdom of God. When kicked out of the synagogue, Paul goes to the Hall of Tyrannus (perhaps a civic venue) and continues the same activity.

Acts 26:26 contains the only non-proclamatory use of the word in the New Testament. Here the term is used in a sense of forensic defense rather than proclamation, as Paul is on trial before Festus and King Agrippa.

Turning to the two occurrences of παρρησιαζομαι in the Pauline epistles, in Ephesians 6:20 Paul asks the Ephesian Christians to pray that he might proclaim the mystery of the gospel boldly. This passage reveals three features about this kind of gospel proclamation. (1) There is a mystery associated with the gospel and its proclamation. (2) Proclaiming the gospel can get one in trouble. (3) There is a connection between prayer and proclamation. In its final occurrence in 1 Thessalonians 2:2, the παρρησιαζομαι of Paul has the gospel as its specific content and contains the notion that significant opposition exists to this act of proclamation.

Examing the features of παρρησιαζομαι, a case can be made for its interchangeability with κηρυσσω and ευαγγελιζομαι; however, some distinctive nuance is retained in the word. Eight of the nine occurrences are directly related to the apostolic work of Paul, most of these relating to his missionary journeys. Might there be a connection between Paul's rights as a Roman citizen--an advantage he used in his missionary endeavors more than once--and the common use of παρρησιαζομαι as a right of citizenship? Secondarily, the notion of boldness and freedom set off παρρησιαζομαι from the other words commonly associated with preaching.

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[6] Mark 9: 34; Acts 17:2; 17:17; 18:4; 18:19; 19:8; 19:9; 20:7; 20:9; 24:12; 24:25; Hebrews 12:5; Jude 1:9.

μαρτυρεω

A word should be said about the virtual absence of the three main words for preaching from the Johannine corpus. Why should John neglect such a major theme found pervasively throughout the rest of the New Testament? One argument is that he did not neglect the theme, rather he used a different term to express a different theological nuance. The term that has been suggested is μαρτυρεω. It would be a stretch to say that μαρτυρεω and the three words discussed heretofore cover the same semantic domain, particularly in light of the forensic connotation of μαρτυρεω, which is rooted in the Old Testament. But is there any semantic overlap? Is μαρτυρεω the Johannine equivalent to the Synoptic κηρυσσω? When John speaks of bearing witness, is there an element of apostolic proclamation to be found there?

Leon Morris notes that John the Baptist was a preacher of repentance and the coming of the messianic age in the Synoptic Gospels. But in John's Gospel, John the Baptist is one who bears witness to Jesus as the Messiah and the Son of God (Morris 89-90). Furthermore, throughout the Gospel of John, Jesus is the object of the testimony of all manner of people. In John 2:23-25 signs and wonders are associated with the μαρτυρεω of Jesus. See also John 12:17-18 wherein the crowd bore witness to the raising of Lazaraus. The Samaritan woman's testimony brings about faith in Jesus among many from her village (John 4:39). Jesus commissions his disciples to be his witnesses in John 15:27. The evangelist states clearly in John 19:35 that the purpose of his testimony is to bring about faith in Jesus Christ to the reader. There are certainly instances where the parallels are not present when John uses the word. Nevertheless, μαρτυρεω contains a

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[7] Common in Acts (16 times) as well as Luke and Hebrews.

dimension of public proclamation to the person and work of Jesus; thus, the aspects of witness and testimony inform our understanding of the biblical definition of preaching.

But beyond the potential Johannine substitution, there are other New Testament connections between μαρτυρεω and the main preaching words. Acts 8:25, which serves as a conclusion to Philip's evangelistic work in Samaria, has the conjoining of three preaching-related terms. The apostolic work in that area is described in parallel as διαμαρτυραμενοι and λαλησαντες τον λογον του κυριου; and as the apostles Peter and John leave that area, they are said to have preached (ευαγγελιζομαι) to the villages along the way. In Acts 10:42, Peter relates to Cornelius that Jesus commanded him to κηρυξαι and διαμαρτυρασθαι, preach and solemnly bear witness. Are these two distinct acts or are they two similar acts spoken of in close proximity?

διδασκω

No discussion of the biblical theology of preaching would be complete without some mention of the term διδασκω and cognates. The verb διδασκω is a common and important word in the New Testament, occurring some ninety-seven times. All New Testament authors except Peter and Jude use this word or its cognates. Teaching, as the word is most commonly rendered, is one of the central activities of Jesus' ministry, and there is some question as to just how fine a razor one can use to make distinctions between this activity and the activity of Jesus' preaching. Some, like Dodd, have separated the terms into two discrete categories. Others have seen them as complementary enterprises, one being foundational to the other (cf. Demaray, 36-39). Jay Adams has delineated the discussion as follows.

> Strictly speaking, the principal biblical words translated "preaching" do not correspond exactly to that activity to which we affix the label. They are

> somewhat narrower in scope. These words, κηρυσσω and ευαγγελιζω, are used in the New Testament to describe "heralding" and "announcing the gospel." They refer to evangelistic activity. The former always has to do with public proclamation of the good news, while the latter may be used to describe making the gospel known to either unsaved groups or individuals (cf. Acts 8:35). On the other hand, the word διδασκω, translated "to teach," more nearly corresponds to our modern use of the word preach, and has to do with the proclamation of the truth among those who already believe the gospel. (5)

Both primary words for preaching are found linked with διδασκω in the New Testament. In Acts 28:31, Paul is found under house arrest "preaching [κηρυσσω] the kingdom of God and teaching [διδασκω] about the Lord Jesus Christ quite openly [παρρησια] and unhindered." This is quite a convergence of the terms under study. In 2 Timothy 4:2-3 Paul gives charge to Timothy to κηρυξον τον λογον, followed by six qualifications as to how this preaching to be done--the last one speaks of teaching. Following this, he gives the reason that preaching is to be attended to with such vigilance--in the days to come, people will not endure sound teaching! Obviously, there is some overlap between the two concepts of preaching and teaching.

Three key passages link ευαγγελιζομαι with διδασκω. Luke 20:1 describes the activity of Jesus in the temple as "teaching the people" and "preaching the gospel." Just how great a distinction can be made between these two activities as they appear in this passage? The second, Acts 5:42, is a classic passage that speaks of the early apostolic enterprise. Here the activity seems to be reported as one in the same: "teaching and preaching Jesus as the Christ." The third such passage is Acts 15:35. Here the activities of Paul and Barnabas in Antioch are reported as one. They were "teaching and preaching the word of the Lord." Where does one end and the other begin?

Perhaps the best solution to this dilemma is to see the biblical words for preaching and teaching not as two distinct categories of activity, but as a continuum. The

kerygmatic enterprise in the New Testament contains a good amount of teaching, as the dominical and apostolic teaching contain a good amount of proclamation. In the New Testament account of these activities, rarely will you find one functioning with the exclusion of the other.

Exegetical Studies of New Testament Preaching

The Proclamation of John the Baptist

John the Baptist is the first preacher we encounter in the Gospels. But is John a preacher of the new covenant or the old? In Luke 16:16 Jesus points to the proclamation of John as a pivotal point in the plan of God. Prior to John were the law and the prophets; since John the good news of the kingdom of God is proclaimed. But what in John's proclamation is a part of the old preaching and what is part of the new? In Matthew 11:9ff. and Luke 7:26ff. Jesus speaks of John as a prophet and makes the further stipulation that even the least in the kingdom of God (God's new thing) is greater than John the Baptist.

John, from his mother's womb, was filled with the Holy Spirit (Luke 1:15), which makes him exceptional, even unique among human beings. In spite of the exceptional way he became filled with the Spirit, such is the requisite for all New Testament preaching. Another feature of John that singles out his ministry is the locale of his preaching. John, unlike the other preachers of the New Testament, had a barren unpopulated wilderness for a sanctuary. But in this sparse wilderness of Judea, crowds came to hear him speak. As a preacher, John was a notably odd character. Considering how his clothing was described in Matthew 3 and Mark 1, and how his abstinence and asceticism was popularly viewed as demonic (Matthew 11:18-19), John was certainly a

character out of the ordinary. The witness of Matthew, Luke, and John connect John's preaching with Isaiah 40:3-5.

What then was the sermonic content of this unique messenger? First and foremost, John preached a message of repentance. The cause for this alarm of repentance was the immediacy of the coming of the kingdom of God. The sign of the coming was the appearance of the Messiah to whom John directed people's attention. John preached that in this Messiah people would receive the forgiveness of sins. As a sign of the forgiveness of sins and participation in the new thing God was doing, John preached of baptism, both with literal water and with figurative fire. John's preaching unmistakably and unambiguously elicited a response from his hearers. His message was for his hearers to bear fruit that befits repentance. In these matters, John's preaching reflects the categories of Dodd's kerygmatic preaching. But unlike those categories, John likewise preached an ethical message, telling Herod it was not lawful (ethical) for him to take his brother's wife. The result of John's ethical preaching was his imprisonment and execution by the man he spoke against.

As to his homiletical style, John was point-blank and polemical, referring to his hearers as a brood of vipers. His preaching might be called topical, with references to passages making a case for his theme. Reference to Isaiah, allusion to Abraham and quotations from Micah punctuate his message. Luke 3:18 provides an interesting contrast as to how the Gospel writer understood John's style. While on the one hand his preaching appears to be harsh and judgmental, on the other hand Luke speaks of it as "good news" and an exhortation. (Here also is a connection between the enterprise of preaching and the charismata of exhortation or encouragement.)

Jesus, the Itinerant Preacher from Galilee

In terms of chronology, Jesus is the second preacher of prominence in the New Testament, but he is a preacher who is second to none. Jesus spoke of preaching as his mission: "Let us go on to the next towns, that I may preach there also; for that is why I came out." (Mark 1:38) The challenge of examining Jesus as preacher is a daunting task. In numerous passages the Gospel writers tell us about Jesus as a preacher. But what kind preacher was Jesus and how might that inform the preaching enterprise in the church today? This question will be addressed by (1) a cursory look at two familiar passages of Jesus' preaching, (2) a synthetic look of Jesus' preaching and the so-called core kerygma, (3) looking at the locale and other incidentals of Jesus' preaching, and (4) looking at how Jesus passed the preaching enterprise on to others.

A tale of two sermons. Perhaps the most famous piece of preaching would be Jesus' Sermon on the Mount in Matthew 5:1-7:28.[8] Much speculation exists in critical circles as to whether the Sermon on the Mount came as one unified piece from the mouth of Jesus or is a collection of the sayings of Jesus crafted by Matthew to fit a Pentateuchal motif. Whether the text is a compilation of dominical sayings or Matthew was taking straight dictation, the piece as it comes down to us is expositional teaching on the Christian life in light of the kingdom of God. Unlike kerygmatic teaching, which announces the kingdom, this section of Matthew's Gospel assumes the kingdom. The setting is outside, on a mountain, with the crowds gathered round. The content of the message has a strong

[8] Is this passage a sermon at all? The typical New Testament words for preaching are no where to be found in these three chapters. To be fair to the Gospel writer, the title was added by church tradition. But the words for teaching both begin (5:2) and end (7:28) this section of Scripture. Clearly the activity of Jesus in this section is of a homiletical nature. If any one individual from the New Testament makes the case for there being a continuum between preaching and teaching, it would be Jesus.

ethical flavor. Beginning with a series of encouraging phrases, the primary section of the message focuses on the commandments of God from the Old Testament. Jesus claims he is the fulfillment of the commandments and then proceeds to offer an exposition of select commandments. Following this the message turns toward an exposition of proper acts of piety toward God, an illustrated exhortation to trust God, followed by two illustrations on relating to others, and is concluded by three illustrations of entering into the kingdom. At the close of the event the reaction of the crowd is astonishment at Jesus' ability as a teacher in contrast to the abilities of their own religious professionals. Further, the comment is made that Jesus' teaching had authority.

The second sermon for consideration is the message Jesus delivered to the synagogue in his hometown of Nazareth in Luke 4:16-30. This message provides a contrast to the Sermon on the Mount in a number of areas. First off, this is a much shorter message of a much different sort. Here Jesus' message is much more of a kerygmatic nature, wherein he proclaims the messianic fulfillment of a passage of Isaiah. The message consisting of two parts: deals with the proclamation based on Isaiah 61:1-2 and uses 1 Kings 17:1-24 and 2 Kings 5:1-14 as prophetic indictments against his auditors. Another feature of this message is the inclusion of a non-canonical proverb or bit of folk wisdom as a point of illustration (Luke 4:23). Second, the setting is vastly different: in a synagogue (a place where you would expect to hear a sermon) and in his hometown (a place you would expect he would have a favorable hearing). What instigates the message is the customary reading from the lectionary (Isaiah 61:1-2) Third, whereas the Sermon on the Mount is devoid of New Testament words for preaching, Luke 4:18 contains ευαγγελισασθαι, Jesus making the connection between his activity and this prophecy in

Isaiah. And fourth, his religious auditors were not pleased with his preaching and sought to kill him. Providing another contrast, as Luke's Gospel continues, the question of Jesus' authority in preaching and teaching arises again, and again as with the preaching in Matthew 5-7, the people of Capernaum are also amazed at his teaching and authority in doing so.

The preaching of Jesus and the core kerygma. Like John the Baptist, Jesus was a preacher of repentance. Matthew 4:1 and Mark 1:14 have Jesus preaching repentance straight out of the gate, and Luke 24:47 has him instructing his disciples to do the same as one of his first post-resurrection directives. A call for a fundamental change in the way people are to think and to act is essential to the message of Jesus. The repentance Jesus preached is, in fact, a call for a person to change his or her worldview. This repentance is to affect the very core of his or her being.[9] These two passages marking off the boundaries of the Synoptic account of Jesus' ministry make it clear that the message of repentance is critical to the understanding of Jesus' preaching.

Again, as with John's preaching, Jesus proclaims that this repentance is necessary because of the impending nature of the kingdom of God. The kingdom of God/heaven, a common term in the four Gospels, occurs fifty-three and thirty-two times respectively. Determining what is meant by the phrase requires a theological complexity that is beyond the scope of this paper. Nevertheless, at its lowest common denominator, the preaching of the kingdom of God is the announcement of God's right of authority to rule the earth and

[9] This notion of preaching repentance is critical to a Reformation understanding of theology and homiletics. The first of Luther's famous 95 Theses was a commentary on Matthew 4:17, "When our Lord Jesus Christ said, 'Repent ye' he intended that the entire life of the believer should be one of repentance."

the subjects therein. What is "new" and "good" about this proclamation is that the agency of this rule is now taking place in and through the person and work of Jesus.

A third connection between the preaching of John and that of Jesus is the proclamation of the forgiveness of sins. Jesus notably made the pronouncement of the forgiveness of sins which on more than one occasion drew the ire of the religious community (Mark 2:1-12; Luke 7:36-50). That forgiveness of sins comes through Jesus is nothing short of a revolutionary message. This, too, is a part of the coming of the kingdom of God.

One other notable connection between the preaching of John and Jesus is that Jesus' preaching announced he indeed is the promised Messiah. Each Gospel writer takes a different approach to the revealing of this mystery in the preaching of Jesus, but all are unified in their end result. For Matthew the preaching of Jesus is the fulfillment of the Scriptures. For Mark, Jesus' Messianic claim is preached through his acts and miracles. In Luke, the poor have the good news preached to them as a fulfillment of the claims of Isaiah.

The locale and other features of Jesus' preaching. The environment of Jesus' preaching was a mixed setting. Like John, Jesus preached in remote places. Unlike John, Jesus traveled about preaching from place to place in populated areas. This itinerancy of preaching can be witnessed in Matthew 4:23; 9:35; 11:1 and parallel passages. There is something about the nature of preaching the good news that requires it be done in an itinerant fashion in order for the message to spread. But in seeming contrast to this, examples can be found of Jesus preaching in traditional religious settings. In Luke 20:1, Jesus is found preaching in the Temple. In Luke 4:44 and parallels, Jesus is found

preaching in the synagogue. It should be pointed out, however, that his preaching encountered the most resistance in these traditional religious settings.

But the preaching of Jesus was not mere words. The Gospel writers tell us that signs and wonders accompanied Jesus' preaching. The miracles and healings that accompanied Jesus' proclamation demonstrated that Jesus was not like any who came before him or pointed to him. These signs are a part of the message. Mark 16:20 tells that the signs and wonders accompanied the preaching of Jesus' immediate disciples as well. "And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attend it." This will be shown to be a feature of the apostolic preaching in the Book of Acts.

Another feature of Jesus preaching was its didactic nature. The ministry of Jesus, more than any one thing, points to the difficulty of making a sharp distinction between teaching and preaching. As discussed earlier, the Sermon on the Mount, while homiletic in nature, was primarily a teaching event. In Luke 20:1 we see Jesus "teaching the people in the temple and preaching the gospel." The two activities of teaching and preaching are clearly linked. Friend and foe alike knew Jesus as "rabbi" or "teacher." In his teaching Jesus, was a master of illustrating his point through parables. One use of Jesus' parables is to reinforce the message of the kergyma by means of these short illustrations.

The universal nature of the proclamation is another feature of Jesus' understanding of the preaching enterprise. In Matthew 10:27/Luke 12:3, what is whispered is to be proclaimed on the housetops. In Matthew 24:14/Mark 13:10, the universal proclamation of the gospel is to be a sign of the closing of the age. It is to be a testimony (witness) to all nations. In Mark 16:15, Jesus commands his disciples to preach the gospel to the

whole creation. The preaching of Jesus is not meant for an isolated few nor is it to be constrained by the bond of any given period of history.

The question of Jesus' authority to preach and teach keeps arising as the story lines in the Gospels unfold. The closer Jesus is to the religious professionals of his day, the more the question comes up. As stated earlier, the common people noted a significant difference between Jesus and the other religious leaders of his day. Luke 20:1-8 is the ultimate escalation of this conflict over Jesus authority to teach and preach.

> One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority." He answered them, "I also will ask you a question; now tell me, Was the baptism of John from heaven or from men?" And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." So they answered that they did not know whence it was. And Jesus said to them, "Neither will I tell you by what authority I do these things."

An argument can be made that it was this confrontation over Jesus' authority to preach and teach that set in motion the plan to have him arrested and put to death.

One final matter regarding the characteristics and nature of Jesus' preaching needs to be addressed: the issue of the distinction between law and gospel. In Luke 16:16, Jesus says, "The law and the prophets were until John; since then the good news of the kingdom of God is preached." Is Jesus making a distinction between two types of proclamation based upon the message of each? The proper distinction between law and gospel is a signature of the Reformation understanding of the homiletic enterprise.

Passing on the proclamation. Critical to the purposes of this study is a referencing of Jesus' activity of passing on the mission of preaching the good news of the kingdom of God to other people. Does the text of the New Testament reveal any insight into how this

took place? While the transferring of this preaching ministry is chiefly observed in its occurrence with Jesus' twelve disciples, it is not limited to them. Perhaps the most detailed account of Jesus sending his disciple out to preach is found in Matthew 10:5-15 and parallels.

> These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food. And whatever town or village you enter, find out who is worthy in it, and stay with him until you depart. As you enter the house, salute it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

In this section Jesus commissions the twelve to preach as itinerants, without pay, preaching the immediacy of the kingdom of God with Jesus' same power for healing and exorcism and a host of other signs and wonders. The focus here is on the lost sheep of Israel--and Gentiles are specifically excluded.[10] Jesus himself has given them the preaching authority. They are to bearers of the peace of God to all who embrace their message. The twelve are to move on quickly from places where their message is not received. This passage bears a striking resemblance to the commissioning of the seventy in Luke 10:1-24. Rather than assuming a source critical explanation, could it be that Jesus had a set of standard instructions? A third similar passage is found in Luke 8:1-3.

> Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary,

[10] This seems to be in stark contrast to the universal nature of the preaching enterprise as noted above and as will be shown in the section on apostolic preaching.

> called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

In contrast to the Matthew 10 passage, here the disciples are observing Jesus in action--seeing how Jesus carries out the task--for in time they will be asked to do the same. Indeed, judging from where this passage occurs in Luke, this event is chronologically before the sending out of the twelve. A second feature of this passage is the presence of the women who followed. These women are an eclectic and large group, and only the notable among them are mentioned. Their function is to finance the enterprise, yet there is no doubt that a good deal of proclamitory observation is going on among them. Did they also proclaim the good news of the kingdom of God?

Two passages dealing with people other than the twelve being charged to preach are Mark 5:19-20 and Luke 9:59-60. Both of these passages indicate that, far from keeping it an in-house enterprise, Jesus desired others to preach the good news of the kingdom of God. In the first case, a man just delivered from an evil spirit is given the charge to preach the good news of what God had done for him. (How unlike the current system wherein one must wait to be educated and denominationally approved before the charge to preach is given.) In the second case, Jesus commissions a man to preach, but an excuse for delaying is given in return. Even in light of the gravity of the situation, Jesus sees the call to preach as superceding even familial mourning.

Passing on the preaching enterprise is a key feature in the post resurrection appearances of Jesus. All four Gospels have some mention of something equating to this activity. In Matthew 28:19-20 it is the Great Commission. Not surprising, Jesus in Matthew's Gospel frames the enterprise in terms of discipleship and teaching. In John

20:21-23 the commission is framed in terms of being apostles of God's peace and forgiveness. " 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.' " But both the post-resurrection appearances recorded by Luke and Mark have Jesus directly addressing the issue of the continuance of preaching. Addressing Mark 16:15-20 first, the longer ending has Jesus addressing his followers:

> And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

The notable features of this passage are (1) whereas before the disciples were restricted as to whom they could preach, now they are commanded to take the gospel to the whole creation, (2) miraculous signs are to accompany the disciples' preaching (these signs more spectacular than those mentioned heretofore), and (3) while the first part of the passage speaks of Jesus' instructions, the second half speaks of the disciples' follow-through. Even acknowledging the problematic nature of both endings to the Gospel of Mark, it should be noted that the shorter ending also addresses the notion of the continuance of the preaching enterprise. "And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation." Note here the merism describing the universal nature of the task and the description of κηρυγμα as being sacred, imperishable, and a matter of eternal salvation.

The final passage to be looked at concerning Jesus' ministry of preaching is Luke 24:44-49. This post-resurrection appearance of Jesus is in many ways a launching point for the Book of Acts, where the preaching and the spreading of the gospel are key, interrelated themes.

> Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

Five features found in this passage inform the new enterprise of apostolic preaching. (1) Here Jesus links the preaching enterprise to fully understanding the Scriptures. (a) Jesus tells the disciples that his words and ministry were a fulfillment of Scripture. (b) Scripture is spoken of here in all its fullness--"the law of Moses and the prophets and the psalms." This is the only occurrence in the New Testament of all three divisions of the Hebrew Bible. (c) Jesus opens their minds to understand the Scriptures more fully. This appears to be a requisite for the apostolic preaching which is to come and includes the message of Jesus' resurrection. (2) Jesus' death and resurrection are the central message to be proclaimed in conjunction with the preaching of repentance and the forgiveness of sins. (3) This preaching is to be done in the name of Jesus the Christ. (4) The disciples are to take this message to all nations, beginning in Jerusalem. (5) The new apostolic preaching can only be done in the power of the Holy Spirit.

Apostolic Preaching

Preaching the gospel is perhaps the single most readily identifiable feature of the early apostolic enterprise. Indeed this was their charge from their Lord: to proclaim far and wide God's universal saving act in the person and ministry of Jesus Christ. Paul tells the church at Corinth, "We are ambassadors for Christ." By their preaching the apostles set up "embassies" for the kingdom of God throughout the Roman world and beyond. Acts 4:27-31 and 5:42 indicate that preaching the gospel was both the desire and the norm of the early apostles. That the church exists today is evidence that the preaching/evangelistic task was done. But what did that early apostolic preaching consist of and what of it might be applicable in train preachers today? The Book of Acts contains a number of examples of that early apostolic preaching: Peter at Pentecost, Peter and John at Solomon's Porch, Stephen's defense before the Sanhedrin, Philip in Samaria, Peter to Cornelius, Paul and Barnabas at Antioch of Pisidia, Apollos at Ephesus, Paul in Corinth, and Paul's personal testimony to the crowd at Jerusalem. These sermons, if they can be called that, vary in length and completeness. The first step in examining early apostolic preaching will be to compare and contrast two of these messages that might be considered representative of apostolic preaching. Second, an examination will be made of a lesser known early preacher, Apollos. And third, through the letters of Paul, a fuller picture will be drawn by looking at the subject of preaching through the eyes of the "superlative" apostle.

Preaching with Peter and Paul. Peter's sermon on the day of Pentecost (Acts 2:14-42) is both unique and representative of apostolic preaching at the same time. Its uniqueness is rooted in the fact that it is a message given at an historical, non-repeatable

event: the giving of the Holy Spirit signifying the birth of the church. Its representative nature lies in the fact that certain elements common to the preaching found in Acts are present here. F. F. Bruce writes,

> The early apostolic preaching regularly comprises four elements (not always in the same order): (1) the announcement that the age of fulfillment has arrived; (2) an account of the ministry, death and triumph of Jesus; (3) citation of Old Testament scriptures whose fulfillment in these event proves Jesus to be the one to whom they pointed forward; (4) a call to repentance. (63)

One immediately draws connections between this list and that of Dodd cited earlier.

The setting for Peter's sermon is somewhere in Jerusalem at the time of the festival of Pentecost. Most likely this was a larger public venue, as verse 41 states that about three thousand people were converted that day. While Peter addresses his message to the local citizen, we know from earlier in the passage that people from all over the Roman world were present. The sermon begins as an apologetic. People in the crowd have made disparaging comments about the phenomenon of speaking in tongues at the giving of the Spirit. The message is textual and divided into three parts. In the first part, Peter interprets the immediate events through the lens of Scripture, specifically Joel 2:28-32. In the second part, Peter interprets the recent events of the life of Jesus through the lens of Scripture, specifically Psalm 16:8-11, Psalm 110:1 and through allusions to the life of David found in 2 Samuel. Peter's hermeneutical use of the Psalms is worthy of note. Like other New Testament characters, Peter sees a prophetic, rather than hymnic, understanding of the Psalms. In this second section Peter offers his audience the kerygma. Jesus did mighty signs, was delivered up to the authorities and crucified, raised by God and defeated death, exalted at the right hand of God, and gave the outpouring of the Holy Spirit. In the third part, Peter explains the response to such a message is

repentance and baptism, with the promise of the gift of the Holy Spirit. Peter also provides his audience with the opportunity to do that very thing. Like the preaching of Jesus, this sermon is accompanied by signs and wonders. As a lexical note, as with Jesus' Sermon on the Mount, none of the four main preaching words are used in this passage. The word used is αποφθεγγομαι, which is used only here and in Acts 2:4 and again in Acts 26:25. Meaning "to speak out loudly and clearly" or "to speak with emphasis," Behm points out that it is used only of those who are either filled with the Holy Spirit or inspired to speak prophetically (Behm 447).

Paul's sermon to the synagogue at Antioch of Pisidia (Acts 13:13-52) provides a good example of the missionary preaching which is closely associated with the apostle's work recorded in Acts. The sermon is Paul's longest recorded in Acts, giving perhaps the best insight to authentic apostolic preaching. In contrast to Peter's Pentecost sermon, the setting is a synagogue in Asia Minor. Presumably, the occasion is regular Sabbath worship as the hallmarks of such are alluded to in the text--again a contrast to the exceptional occasion of Peter's sermon. The lectionary lessons were read and Paul and Barnabas were asked to give a word of exhortation, perhaps a clue to the nature of messages in the synagogue of Paul's day. The audience was made up of both Jews and God fearers. The message was in two parts rather than three. In the first part Paul built a case for what he would say in the second part by historical review. While referencing Scripture, in contrast to Peter's message, Paul's sermon was not textual in the common sense. Rather, in using Scripture, Paul offered what might be called a sweep approach. Beginning with the Exodus, Paul cites the events of God working in the Conquest, the Judges, and the Kingdom period. Even a quotation from John the Baptist is included in

Paul's message. (Does this indicate an early formation of the Canon?) Out of all this came Jesus. In the second part, like Peter's message, Paul offers to his hearers the heart of the kerygma. Unlike Peter, however, Paul's is a more expanded commentary upon the life, death, resurrection, and ministry of Jesus. In this section Paul, like Peter, punctuates the kerygmatic message with quotes from Scripture (Habakkuk 1:5; Isaiah 55:3; Psalm 16:10, which is prominent in Peter's sermon of Acts 2). But in terms of sermon construction, no call for response was included in Peter's message (not that there was no response). In Paul's case the response came the following week when the whole town showed up. The second sermon was successful in dividing the congregation. Jealously reigned among the Jews in the congregation but elation among the Gentile God fearers. The congregation experienced significant conversions and the infilling of the Holy Spirit.

The dream preacher? While much of the discussion of early apostolic preaching focuses on the work of Paul, and to a lesser degree Peter, little attention is paid to the preaching of Apollos. To be sure, he is not listed as an apostle, but Paul counts him as a fellow worker in the same enterprise (1 Corinthians 3:9). The account of his abilities as a preacher of the gospel is found in Acts 18:24-28.

> Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who through grace had believed, for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

Apollos would make a good case study in what a preacher might be. He was from Alexandria, a city in the ancient world known for its learning. This alone is not a causal

connection with Apollos as an individual, but does place him in an environment of learning. He had notable speaking ability. The RSV rendering of λογιος as "eloquent" seems to put him at direct odds with Paul's style of preaching (cf. 1 Corinthians 1:17). He was well versed in Scripture. This has been heretofore shown as a pattern among New Testament preachers. Apollos had received some sort of training in the Christian walk. Fritz Rienecker points out the perfect passive nature of the participle used implies a repeated action in this instruction, thus it may be safely assumed this was not a cursory instruction (Rienecker 311). He brought excitement to his task. He had a "burning" or "boiling over spirit." Like Paul, Apollos engaged in the practice of παρρησιαζομαι or bold speaking. This word only is used in conjunction with these two men. As discussed before, he was engaged in both a teaching and preaching enterprise. He had a concern for accuracy. While knowing a great deal, there were omissions in his learning, even critical omissions. Apollos had a teachable spirit. In spite of his great learning and ability, he was willing to be taught by a couple who were tentmakers by trade, but possessed a clearer understanding of the truth than he did. While the stated venue of his preaching was the synagogue, he had a missionary spirit as well, desiring to go and minister in Corinth. His preaching ministry was a help to the church. As a preacher, he was willing to engage in the public defense of the gospel--the apologetic enterprise. And finally, Apollos was thoroughly christocentric in his approach to preaching.

With such an impressive list of characteristics, those who teach homiletics would do well to point their students to the example of Apollos. But even with as impressive an example as Apollos, another early apostle was more highly regarded as a preacher. This was, of course, Paul.

Paul on preaching. Paul had much to say about the topic of preaching. As noted in the preceding lexical study above, all three major words for preaching are found in the Pauline letters. The apostle either had something to say about the subject or he used one of the words for preaching in eleven of the thirteen letters attributed to him. Only in 2 Thessalonians and Philemon did he neglect the subject. Preaching was at the very core of Paul's being.

In Romans, Paul displays an unbridled passion for the subject of preaching. And nowhere in all of Paul's letters is that passion for preaching more evident than in the first chapter.

> I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: so I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live." (Romans 1:13-17)

Paul not only spoke of his eagerness to preach the gospel in a new field (a feature that will reoccur in Paul's writings), he expressed his unabashed passion for the very thing that is the power of God: the proclamation of the gospel. Further, this passage reveals that Paul's passion was not for a mere rhetorical exercise. His desire was for the people who had not yet heard the good new. His words were "that I may reap some harvest." The preaching enterprise is about the growth of the kingdom of God. Further, this desire for people is universal. Paul used two sets of merisms (Greeks and barbarians, wise and foolish) to set this universal scope of people to whom he is to preach the gospel.

In Romans 10:8-21 the apostle brought together three necessities for the preaching enterprise: the preached word itself, the power of the preached word to build faith in the heart and mind of the hearer, and the need for a preacher to bring this message. Verse 9 of this passage also contains perhaps the most concise cause and effect relationship of the kerygma in Scripture. "Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." To further see the passion in Paul's heart about the preaching enterprise, he quoted from Isaiah 53:1 speaking of the beauty of those who bring the good news.

In Romans 15:14-21, Paul expressed the occasion and purpose of his letter to the church at Rome. His above mentioned desire to preach in new fields is reiterated here. Paul told the church that through preaching, people are sanctified by the Holy Spirit. But verses 18-19 offered some key points which may be of great insight to contemporary preachers:

> For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ.

Paul's preaching was a matter of personal testimony of what God had done in his own life. Paul's passion was for the Gentiles who, in a Jewish mindset, were the lost. Paul noted three agencies for winning the lost to Christ: by word and deed, by the power of signs and wonders, and by the power of the Holy Spirit. Lastly Paul mentioned the "full" preaching of the gospel--the gospel in complete detail.

In Paul's closing doxology of Romans 16:25-27 he ends much in the same way he began, speaking of his passion. His passion, preaching, is able to impart to them an enduring strength.

In both his letters to the church at Corinth, Paul is equally passionate about preaching, but here he is more descriptive about the nature of both the preaching and the message. Again as Romans begins with a discussion about preaching, so too 1 Corinthians begins in the same manner.

> For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Note the immediate contrast with Paul downplaying the notion of eloquence in contrast to what as been previously said of Apollos in Acts 18.[11] The power of preaching is in the proclamation of the cross of Christ, not someone's rhetorical ability. Indeed, this whole section is sharply critical of human wisdom and ability, no matter whose worldview it comes from. Paul is emphatic, "We preach Christ crucified."

Perhaps one of the most curious features of what Paul says about preaching to the Corinthians are his comments in both 1 Corinthians 9:15-18 and 2 Corinthians 2:17 about

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[11] Could it be that Paul is addressing those who were followers of Apollos, as shortly after this Paul addresses the sectarian controversy in the church? Secondarily, it may well be asked if Paul is "protesting too much" on the issue of eloquence. By Paul's own admission, he is skilled in the discussion of theology, having been trained by the master rabbi of the day, Gamaliel (cf. Acts 22:3).

not being remunerated for his preaching. The second of these is the most poignant, "For we are not like so many, peddlers of God's word." Imagine the dilemma this posses for the contemporary preacher who takes God's word seriously. On a similar note, Paul wants to be clear that his preaching is not a matter of self-promotion. "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Corinthians 4:5). Additionally, Paul is quite aware that others will come preaching a Jesus other than he has. In 2 Corinthians 11:4ff. he feels obliged to warn them of this.

Perhaps the most significant passage on preaching in the Corinthian correspondence has to be 1 Corinthians 15, where Paul gives the most expanded commentary on the kerygma found in the New Testament. The major points of this passage are the fact, the necessity, and the assurance of the resurrection. Paul, in so many words, says that if the resurrection is not true in any part, Christians are wasting our time and perpetrating a fraud upon their hearers.

The tone in Galatians concerning preaching is no less passionate, but the focus is dramatically different. Paul sees himself as the defender of the true gospel and it pure proclamation. Strongly contending against those who preach circumcision, Paul pleads with his friends at the church of Galatia to heed the truth about Jesus which has been proclaimed to them. More than anything, this letter is an impassioned defense of the content of kerygma. But the Galatian legalists are not Paul's only competitors in preaching. Paul writes in Philippians 1:15-18:

> Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel; the former proclaim Christ out of partisanship, not sincerely but

> thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice.

While Paul is given the credit for being the most central itinerant preacher of the apostolic era, he certainly did not seek the credit. His desire was that Christ be proclaimed and the kingdom of God advanced.

As Paul neared the end to his career, he became conscious of the need to pass his calling on to another. The letters of 1 and 2 Timothy speak of Paul's relationship with his young pastoral understudy. His final exhortation to Timothy is particularly pertinent for the purpose of this study. In 2 Timothy 4:1-5, Paul writes:

> I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

Even at the end of his career, the apostle's passion for preaching is palpable. Paul pleads with Timothy to continue in this most noble of apostolic endeavors. Preaching is central to the fulfillment of the apostolic ministry, which leads to one perplexing issue concerning Paul and preaching.

Perhaps one of the more curious features concerning the words used for preaching is the complete absence of such words from the Pauline listings of the charismata in Romans 12, 1 Corinthians 12, and Ephesians 4. To be sure, such related gifts as teaching and exhortation are listed, as well as prophecy. But a strong case can be made for the distinctiveness of these gifts over against the enterprise of preaching, whether it be κηρυσσω, ευαγγελιζομαι, or παρρησιαζομαι. Does the charismata of the apostle

assume the call to preach? Or is preaching normative to all Christians? Or is preaching subsumed in the charismata of evangelist? Considering the scope and importance of preaching to the Christian enterprise, it does give one pause to wonder as to why Paul should not have included such a vital function of the body of Christ in his gift lists.

Summary of New Testament Preaching

The summation of both the lexical and exegetical studies finds that three categories of issues are present in New Testament preaching: issues of content, issues of method and occasion, and issues of office.

Clearly Dodd was on to something when he formulated his six characteristics of the apostolic kerygma. This kerygma is a condensation of the life, ministry, death, resurrection, and glorification of Jesus as told in the four Gospels. Paul sums this up concisely in 1 Timothy 3:16, "Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory." Much of this preaching focused not only on Jesus, but the call to repentance. A contemporary notion of repentance as the cessation of immoral activity is woefully inadequate. The repentance that was preached was a clarion call to reject the pervading worldview and adopt a new one--a worldview where the kingdom of God was at the center. And at the center of the kingdom of God we find the story. It is this story of Jesus that is so critical to the authentic preaching enterprise. Ian Pitt-Watson's comments that the story always comes first (11-22). Preaching is telling the whole story of the particularity of God's redemptive acts among his people, culminating in Jesus. The content of apostolic preaching is abundantly clear.

While the content of apostolic and dominical preaching is clear, the method and occasion of such preaching is not as precise as some would make it. In terms of locale, proclamation of the kingdom of God was generally an itinerant activity and the teaching of the kingdom was generally a stationary activity. Having said this, though, examples to the contrary are not hard to find in the New Testament. The message was proclaimed to crowds and to individuals, in cities and in the countryside, in religious meeting places and in the market squares. There was no one venue for preaching in the New Testament. What was consistent, however, was the use of Scripture. Not that how it was used was consistent, but that it was used. Single texts were used, multiple texts were used as well as full sweeps of the Scripture. But how was it used hermeneutically? As ironic as this may be, both dominical and apostolic use of the text of the Old Testament might be considered "playing fast and loose" by modern hermeneutical standards. Furthermore, the command of Scripture which is displayed in the apostles' preaching is worthy of note. While many manuals and homiletical professors preach rhetorical excellence the apostolic writings appear to be contradictory on the issue of eloquence. Paul said it was a hindrance while Luke praised it. Some sermons have illustrative material while others do not. Apostolic and dominical preaching include elements of witnessing, teaching, exhortation, and encouragement. But was the goal to evangelize or to educate? Again, the New Testament authors made no sharp distinctions. What can be said of all apostolic and dominical preaching is that this preaching contained boldness, passion, and enthusiasm.

But was there an office of preaching or a charismatic gift set-aside for a few? The New Testament seems to indicate that many were preachers of the gospel and people from various backgrounds and education (cf. Brilioth 6 and 23). People were sent out to

preach as soon as they are converted. When questions of authority were posed to the Lord and his disciples, by what right they proclaimed this message, they proclaimed it all the more. By what power did this message go forth? Along with a common message that is seen in New Testament preaching, one other facet is universally found. All New Testament preaching was empowered by the infilling of the Holy Spirit. This matter cannot be considered seriously enough. The Holy Spirit dwelling within the apostolic preachers brought about the amazing signs and wonders that accompanied their preaching. The Holy Spirit working through their words brought faith into the hearts of the hearers who would open themselves to it. The Holy Spirit was the power that spread the gospel in improbable, impractical, and even impossible situations. This same Holy Spirit guided the process by which the preaching enterprise was transferred from one generation to the next.

One final observation--by comparison, there is little if any variance between the preaching of Jesus and the advancement of the kingdom that accompanied his preaching and the preaching of the apostles. If the New Testament can be taken to be an accurate representation of both the life and ministry of Jesus and the life and ministry of the members of the early church, then it is safe to say the transfer of the preaching enterprise between Jesus and his first followers was successful. But judging from some radical departures from apostolic preaching and the state of preaching among mainline denominations, the same cannot be said of Jesus' twentieth century followers. Any number of apostolic elements are missing.

CHAPTER 3

Review of Related Literature

The body of literature concerning homiletics is both vast and formidable. With such abundance, choosing a homiletical bibliography can suffer from either the temptation to sectarian preference or the spottiness of haphazard selection. To be sure, some of each of these are present in what follows. Homiletics professors and seminary libraries commonly publish homiletical bibliographies which are helpful points of departure. Yet, having reviewed a number of such lists, I am again impressed at how the same two factors of sectarian preference and haphazard selection make themselves evident. Reviews of commonly used homiletics manuals provide a more narrow list; still the sectarian preferences are evidenced (Chatfield "Textbooks").

For the purposes of this study, the review of such literature is limited to the following materials. First consideration will be given to homiletical manuals that are widely used and studied in American seminaries. Such manuals generally fall into two groups: classic and contemporary. Because the context of this study is within congregations and seminaries of the ELCA, consideration will also be given to homiletical materials having a distinctly Lutheran perspective. Second consideration will be given to materials which specifically pertain to the teaching of preaching. Consideration is also given to a cursory review of supervision of theological field education. Third and final consideration is given to materials related to the design of the study.

General Homiletical Matters

Establishing the field of learning is of first importance in this review. The assumption here is that homiletics, like any other field of learning, has certain component parts. These component parts can be classified under three broad categories: the character of the preacher, the context of preaching, and the construction of the sermon. Examining what has been said on these three categories will inform the question regarding the content of homiletical pedagogy.

But rarely is the literature of homiletics divided so independently. More often than not homiletical literature consists of manuals that guide the would-be preacher in a comprehensive fashion. Thus it is best to begin with a discussion of homiletical manuals.

Homiletical Manuals as Comprehensive Works

In the learning process for any endeavor, turning to textbooks is a common practice and the process of learning to preach is no exception. Book IV of Augustine's On Christian Doctrine stands at the head of this body of literature. The primary thrust of this work is how eloquence may enhance the teaching of truth. But while eloquence may enhance the oration, divine truth and wisdom are central to our teaching. As to teaching, Augustine sees teaching as the primary function of preaching. Further, the preacher (Christian teacher) would do well to borrow from the Latin orator, Cicero, who spoke of the threefold need to teach, to delight, and to move.

Yngve Brilioth's concise chronicle of the history of preaching demonstrates that the story of preaching is often the story of rhetoric's influence upon preaching. Given that the science of rhetoric has been systematized and codified since the time of Aristotle, that homiletics should follow suit (though centuries later and somewhat unwillingly) was to

be expected. With the rise of the printing press and the new learning of the Renaissance, the proliferation of homiletical manuals during the Reformation and the period of Protestant Scholasticism was also to be expected. In particular, the classical homiletical manuals of the nineteenth century find their mooring in this Protestant Scholasticism.

Homiletical study in the late nineteenth century can be summed up in three names: Broadus, Brooks, and Spurgeon. C. H. Spurgeon was by far the most prolific of the three. His Lectures to My Students served as a manual for training students at the Pastor's College of the Metropolitan Tabernacle in London. Phillips Brooks' contribution to the field was his lectures in the Lyman Beecher Lectureship of 1877; transcribed into Lectures on Preaching, notable for the classic definition of preaching being "truth through personality." But of the three, John Broadus' A Treatise on the Preparation and Delivery of Sermons has perhaps seen the greatest serviceability in the teaching of preaching to succeeding generations of new pastors. Even though it is the oldest of the three works, it more closely approximates modern homiletical manuals in its scope and in its handling of rhetoric. What all three manuals have in common is the understanding that preaching is not an isolated exercise; rather the preaching enterprise is a culmination of a multiplicity of spiritual and human disciplines and must be addressed in a comprehensive way. Perhaps this is the most fundamental precept in the teaching of preaching: that all the antecedent disciplines of homiletics must be addressed comprehensively.

Craddock's comment on the value of classic preaching manuals offers a secondary perspective to their value in learning to preach.

> Some older volumes on preaching could profitably be reissued, not as sentimental return to old paths but as a confession that part of the malaise in the discipline is due not to a stubborn refusal to move beyond tradition but to a thoughtless failure to listen carefully to that tradition. One becomes a

> concert pianist not by abandoning the scales but by mastering and repeating the most basic exercise. Who could say, after all the centuries, that reading Aristole's Rhetoric and Poetics or Augustine's instructions on preaching is no longer of benefit to the preacher? There are fundamentals to good writing and speaking and preaching that abide, and it is the burden of a textbook to gather and to offer these, especially in a time of fascination with experimentation. [author's emphasis] (Craddock 14)

Indeed, homiletical fundamentals were the hallmarks of Broadus, Brooks, and Spurgeon, and these fundamentals may represent a second precept in the teaching of preaching. Also, the longevity of these three manuals has given rise to the notion of a standard homiletical manual. The classics of Broadus, Brooks, and Spurgeon still hold sway over a century after their introduction.

Even so, more modern books have taken their place for classroom use--Craddock, Fant, Stott, and Robinson now fill their niche. But Chatfield's 1984 study dismisses any notion there may be a standard homiletics manual today. Chatfield's survey of sixty-one members of the Academy of Homiletics revealed no clear consensus about which homiletics texts are being used by seminary professors who teach preaching. General patterns could be observed, making some distinction between evangelical and mainline seminaries.

What these modern homiletical manuals have in common (like their nineteenth century predecessors) is their comprehensive approach to the task. Preaching is seen as an integrative process. Craddock and Clyde Fant typify this comprehensive approach. In Preaching, Craddock provides the reader with a sweep of the preaching enterprise, yet offers a primary focus on the process of interpretation. Fant's Preaching for Today tends toward the more exhaustive tradition of homiletical manuals much like Broadus and Reu.

Providing something to say about most every aspect of preaching, still Fant has as his focus the oral nature of preaching.

The Character of the Preacher

The first component part of preaching is that of the transmission of God's Word to his people. Barring theophany as a regular means of communicating this message, God has chosen a more incarnational model. Thus this primary component part of preaching necessitates a preacher (Romans 10:14-17). Numerous authors have advanced numerous qualities or characteristics the would-be preacher should either possess or, if possible, cultivate.[12]

Brilioth points out that in the beginning there was no requisite office for preaching, rather it was simply a matter of a person's ability to do the task. This was the case in the synagogue (6) as it was in the early church (23). With the institutionalizing of the church came the office of preaching. Subsequently, whether in the Catholic tradition or the Free Church tradition, some code of criteria has accompanied those who bring a word from God.

Spurgeon represents many who suggest that some sense of the call of God be upon a person's life in order for him or her to preach: that the preacher be a saved person (14), that the preacher be vigorously pious (20), and that the preacher's personal character agree with the calling of ministry (27). Donald Demaray echoes many of Spurgeon's sentiments, and further points to the need for the preacher to live a life of holiness under

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[12] A cautionary note should be added at this point to remind the reader that for centuries the church has rejected the notion that the validity of ministerial acts--specifically the sacraments--is dependent upon the worthiness of the minister performing those acts. This discussion dates back to the Donatist controversy of the fourth century. Nevertheless the church has likewise for centuries had the expectation of a certain level of piety and evidence of a converted life from its clergy. Much has been made of the connection between personal character of the preacher and the notion of the ethos of the orator--as expressed by Aristotle in On Rhetoric. For a fuller discussion from a Lutheran perspective see Lischer ("Technique") and Susan Hedahl.

the power of the Spirit. "We have no ministry, much less power to cope with its peculiar temptations without the preparations that comes from God's Spirit . . .Herein lies the secret of power in preaching. Without surrender and anointing, the preacher's words lack thrust and penetration" (28-29). Here is the clear call for the preacher to rely upon the working of God in his or her life. In some way, the stamp of the Holy Spirit is to be upon the life of the preacher.

Another mark of the character of the preacher that has been suggested is that of theological orthodoxy. Considering Reu's time and context, it is understandable that he should suggest that confessional subscription be a mark of the true preacher (Reu 85-88).

In proposing a list of defects in the homiletical training at evangelical seminaries, Nickolas Kurtaneck argues for the necessity of a correct exegetical methodology--by "correct" Kurtaneck means evangelical. To Kurtaneck, correct methodology is essentially a rejection of the historical-critical method currently used in most mainline and many evangelical seminaries, in favor of a "traditional, historical, grammatical system of hermeneutics (based on the orthodox doctrine of the verbal and plenary inspiration of Scripture)" (369). The case for theological orthodox as a prerequisite for the preacher is problematic at best, seeing that it begs the question, "Whose theological orthodoxy?" Nevertheless, it is a proper category in spite of its problematic nature.

A suggested third mark of the character of the preacher is disciplined studiousness. Most, if not all, homiletical manuals assume at least some degree of ongoing study in the life of the preacher in order to preach authentically and effectively. Generally the emphasis upon ongoing study fits one of three categories: (1) the ongoing and regular study of Scripture to afford the preacher a solid theological context; (2) the close study of

the social sciences and the contemporary culture to afford the preacher an understanding of the congregational context and the human condition; and (3) a continued study of literature to afford the preacher broader rhetorical context. In the first "homiletical manual," Augustine assumes that a certain attainment of rhetoric skills is a prerequisite for preaching (On Christian Doctrine IV:1). Craddock contends that much of having something to say comes from a life of study and offers a list of suggested disciplines that will aid in keeping the preacher at study (69-83). For Craddock, study aids the preacher in being both well-versed in Scripture and in being literate for the purpose of crafting the message. John Stott likewise endorses a life of study as being essential to the preacher (180-209). For Stott, study is not only of the Bible (though he is quite emphatic in this), but of the culture around the preacher. Demaray invokes the spirit of Bacon upon the preacher, quoting, "Reading maketh a full man," and offers all manner of practical suggestions to bring this about.

Phillips Brooks raises a fourth quality of the preacher, the personal energy of the preacher, spoken of in two ways. First, Brooks speaks of the preacher's personal stamina.

> If I go on and mention a certain physical condition as essential to the preacher, I do so on very serious grounds. I am impressed with what seems to me the frivolous and insufficient way in which the health of the preacher is often treated. It is not simply that the sick minister is always hampered and restrained. It is not merely that the truth he has within him finds imperfect utterance. It is that the preacher's work is the most largely human of all occupations. (40)

By "largely human" Brooks means "most demanding" and he makes his point about the demands put upon the parish preacher. Second, Brooks speaks of the personal energy of enthusiasm in the pulpit. Brooks contends that such enthusiasm--the "keen joy at the meeting of truth and the human mind" (41)--is essential for the preacher. "Something of

this quality must be in every man who really preaches. He who wholly lacks it cannot be a preacher" (42).

Leo Sands supports the long held aphorism that the preacher should "practice what he preaches." In his article, "The Miracle of Witness: An Essay on Teaching the Spirituality of the Preacher," Sands argues for what has been common folk wisdom for some time: the seminarian must have a life that reflects the words and message he or she preaches. Therefore, the seminary must consider spiritual formation to be a vital part of the process of homiletical pedagogy. Sands explains this characteristic for preaching can only come by being a spiritually sensitive person. Sands feels that seminarians learning to preach need to be made aware of the importance of how their own actions and lives are inextricably linked to the effectiveness of their witness in preaching (46-48)

Gordon Hobbie prepared a study seeking the opinions of homiletics professors regarding the appropriateness of personality as a criterion for understanding the preacher. Hobbie sought to understand (1) the significance of the preacher's personality in preaching, (2) the appropriateness of addressing the preacher's personality in homiletical training, and (3) the value of employing clinical methods in homiletical training. While his results were mixed, Hobbie felt that the matter warrants further study and more attention of homiletics professors as they teach seminarians.

The Context of Preaching

Preaching is not an act done in a vacuum or without an audience. Critical for the would-be preacher is to know the contexts of preaching, of which there are two. The first is the theological context in which the preaching enterprise is firmly rooted. The second is the immediate context--the people to whom the word is preached.

The theological context of preaching. A host of authors make the cogent point that theology informs preaching. Gerhard Forde makes the point that without finding its end in preaching, systematic theology is a hollow enterprise. William Willimon argues that all aspects of the pastoral office--counselor, teacher, community activist, prophet, and liturgist--are to be an integral part of the preaching office. Likewise, any number of authors see group-specific theologies as having implications for preaching. Fant addresses these issues as a whole. James Massey reflects on special issues in teaching Black seminarians. Rueben Armedariz focuses on the same issue among Latin American students. Ardith Hayes addresses the implications of feminism on the preaching office. Earl Brill has essentially one premise, that of integrating theology in the homiletical process--both at level of teaching preaching and in the preaching itself. He sees the need for having a theology of preaching and preaching on theology.

The first step in having a theology of preaching is having a working definition of this particular enterprise. Perhaps the most familiar definition of preaching among homileticians is that of Philips Brooks.

> What, then, is preaching, of which we speak: It is not hard to find a definition. Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. . . . And preaching is the bringing of truth through personality. (5)

Reu viewing Brooks' definitions as too broad, more narrowly defines homiletics as God's word for and to the Christian congregation, a distinction between homiletics proper and missionary and evangelistic sermons.

> To sum up our discussion of the nature of the sermon: The sermon of the Christian Church is the proclamation, in the form of testimony or witness, of the pure Word of God, in its essential contents--Jesus Christ the crucified and risen Saviour--passed through the individual personality of the preacher, and

> experienced by him as well as by the Church whose organ and mouthpiece he is. (93)

Reu sees the preaching task in more of a functional way.

> Hence there is no more important problem before him [the preacher] than this: How can I touch the inner life of my hearers, so as to awaken them out of their spiritual lassitude and cause them really to occupy themselves with my message, ponder it trembling with joy or fear, and be moved by it to choice and action? (121)

Broadus' understanding of preaching is more functionally related to its rhetorical aspects. "Thus arose the science of 'homiletics,' which is simply the adaptation of rhetoric to the particular ends and demands of Christian preaching" (Broadus 10). H. Grady Davis defines preaching by what it is supposed to do. "The aim of preaching is to win from men a response to the gospel, a response of attitude and impulse and feeling no less than of thought" (5). Thomas Oden says "Homiletics is the study of the process and act of listening to the Spirit speak through Scripture so as to engender an appropriate here-and-now witness to God" (127). Demaray points to Manning's definition of " a manifestation of the Incarnate Word, from the Written Word, by the spoken Word" (36). And Lischer defines it thus, "I retain the word 'preaching,' by which I mean the event in which one person (or more) addresses others with the gospel. This event is sponsored by the church and usually occurs in the context of corporate worship" (Theology 11).

The immediate context of preaching. This event of corporate worship, which Lischer speaks of, raises the issue of the immediate context of preaching. This act of preaching involves dynamics between the preacher and the congregation. These dynamics are precisely that: ever changing. Thus, knowing the audience is perhaps the single greatest challenge in the teaching of preaching.

In the waning years of the twentieth century, to rightly know the audience in America, the preacher must know something about postmodernism. Reid borrows the notion from Loren Mead's The Once and Future Church that postmodernism has irrevocably changed the relationship of church and society, and he applies Mead's findings to the arena of homiletics. Postmodernists, Reid contends, are skeptics who operate from a different perspective than most American Christians. Reid points out one of the biggest implications for preaching is that most Christians "don't get" postmodernism. The solution, Reid suggests, is more careful listening to the postmodern audience. He wonders if the audience orientation of the New Homiletic (as coined by Richard Eslinger) can serve as an effective paradigm in preaching to a postmodern mindset which intrinsically rejects metanarratives, particularly ones such as Christianity.

Haddon Robinson challenges preachers to consider the skepticism raised by postmodernism in an essay entitled "What Authority Does a Preacher Have Anymore?" Bluntly put, Robinson says that preachers lack credibility in the eyes of the general public. This credibility gap, Robinson says, can be countered by preachers who take their audiences seriously ("What Authority" 17-26).

Postmodernism aside, Michael Rogness (TV Generation) proposes that the advent of television has rendered traditional understandings of preaching ineffective at best. Without mentioning Marshall McLuhan or using the McLuhanesque lens of Fant, Rogness addresses the same phenomenon. Preaching, as a form of public communication, is being either consciously or unconsciously compared to television programming. Rogness points out the harsh realities of how the electronic sleight of hand of television

production has raised the bar for what contemporary audiences will deem acceptable as public communication.

Timothy Wright in addressing the larger problem of how to "do church" in a postmodern secular context lists eight characteristics of audiences of today. (1) They do not know or understand religious language. (2) Guilt no longer motivates them. (3) Sin is not the issue for them. (4) They lack hope. (5) They distrust leaders. (6) They lack direction. (7) They view truth as relative. (8) They value pragmatic messages (101).

Bill Hybels (27-41), like Wright, says preachers must develop new approaches in speaking to the secularized mind. Attention must be paid to thinking like secular people think. (By secular, Hybels means postmodern.) Likewise the preacher should chose topics that secular people would find interesting and relevant. The Bible should be viewed with an eye toward how secular people understand it, which is different from how believers understand it. Illustrations should be truly contemporary, derived from contemporary sources. And any call for the audience to respond must be done so with the understanding such responses will come only after the individual has had some time to process the call.

The Construction of the Sermon

Rehearsing the methodology of sermon construction runs the risk of becoming a pedantic exercise. However, some cursory discussion of the four component studies of sermon construction is necessary. This is particularly true in light of the fourth research question, part of which asks what the content was of any homiletical pedagogy the seminarian received on internship. These four components or structural considerations are exegetical considerations, hermeneutical considerations, rhetorical considerations, and oratorical considerations.

Exegetical considerations. Most homiletical texts assume the preacher's ability in handling a text. Louis Bloede (Pastor) is typical in offering a list of exegetical steps as does Craddock. Suggestions include reading a text in a variety of translations; determining the parameters of the text, setting the text in historical, literary, and theological context; and determining the theme of the text.

Related to the exegetical considerations is the selection of a text for preaching. Those authors in the churchly tradition support the use of a lectionary. Those in the Free Church tradition advocate the use of free texts. Most authors suggest that the preacher begin the process of preparation prompted by the text. Yet a minority--Wright and others--suggest the process begin in the contemporary human situation. This is known as exegeting the context.

Hermeneutical considerations. Exegeting the context, it may be argued, is the first step in the hermeneutical process. Much of what was said in the above section, "The Context of Preaching," is pertinent to this discussion. Thomas Long ("Model for Preaching") argues that perspective and vantage point are critical to the hermeneutical process as they apply to the homiletical process. Long says that "the literary form of a biblical text is hermeneutically important and should exert influence in the production of a sermon." (Literary Forms 13).

The preacher's interpretive task is at the heart of Craddock's understanding of the preaching task. Craddock argues five factors leading to the necessity of the task saying,

1. The church spends a considerable portion of its time in assembly and small groups pondering and discussing written documents; that is, texts.

2. The task of interpretation is made necessary by the fact that these texts to which the church gives careful and continuing attention constitute the community's canon of Scripture.

3. The third fact making interpretation essential has been implied in the comments above but needs to be stated clearly: the church has a closed canon but serves a living and leading God.

4. While the church exists under the authority of Scripture that informs corrects, confirms, encourages, and judges, it is also the case that the Bible is the church's book in that its documents were, apart from the Old Testament, written by and for the church.

5. [According to Craddock] the Scriptures are the products of the community's interpretation and reinterpretation of its own traditions and experiences of God. (127-129)

Craddock concedes the difficulty of interpretation, but offers five points of hope in the interpretive task (134-136)

1. The distance between ourselves and the original readers of the text is in measure bridged by our common humanity.

2. The continuity of the church and its tradition of interpreting the text. We don't have to start from scratch each time we pick up the Bible.

3. The existence within the church of the community of scholars whose service to the church is to preserve the text as it has been received and to aid the church in understanding the text.

4. The presence of the Holy Spirit in the church.

5. The witness of the survival of the text of Scripture over the centuries.

Reu apprises the reader of the classic fivefold interpretive scheme based upon 2 Timothy 3:16-17 and Romans 15:4, wherein the Scriptures are to be used doctrinally, apologetically, for reproof, as an exhortation or encouragement, and for consolation (146).

Yet sound exegesis and having a tight hermeneutical spiral should not be cause for overlooking the obvious. What are the christological implications of the sermon? Gracia Grindal puts it baldly, "Did Jesus need to suffer and die for this sermon to be preached"

(73)? In her article, "Fifteen Commandments for Preaching," Grindal concludes, "Always mention the name of Jesus at least once. Assume when you preach that there is a life and death struggle going on in the heart of someone in your audience who needs Jesus Christ. (74)"

Rhetorical considerations. Virtually all homiletical manuals reviewed for this study make some mention of rhetorical considerations in preparing sermons. But because rhetoric is morally neutral, there has always been a tendency within the church to keep the field of rhetoric at arm's length. To be sure, many within the Christian community warmly welcome the dialogue with the principles of rhetoric and see it as essential to the homiletical art. As stated earlier, Augustine viewed a thorough knowledge of rhetoric as a prerequisite for preaching. O.C. Edwards ("Modern Rhetoric") and Mary Lyon argue for a renewed study of the relationship between rhetoric and preaching, and a greater use of rhetoric by professors of homiletics. However, Lischer (Theology) points out how many in the homiletical debate hold a Barthian position, holding that the preacher is merely a conduit for the Word of God, making rhetorical considerations almost superfluous. This position seems to make those in the Barthian camp of homiletics strange bedfellows with the pneumatics. Considerable latitude exists even among those embracing the marriage of rhetoric and Christian truth. For the likes of Broadus, the rhetoric is literate. For Pitt-Watson the metaphor for sermonic unity is organic. Adams argues for clarity in composition. Wardlaw, Bloede (Pastor), and H. Grady Davis argue for creativity. The questions for this study are, how aware are seminarians of the role of rhetoric in the process of sermon preparation and are such matters discussed in times of homiletical pedagogy?

Oratorical consideration. Perhaps the greatest hurdle that confronts the student of preaching is the fact that preaching is an oral event. The problem is that everything in his or her seminary training wars against such a notion. In seminary, as with most other academic enterprises, we are trained and conditioned to write, not to speak. Joseph Sittler's comment is demonstrative of this phenomenon. "There is, to be sure, an act and a product called the sermon. As such it is a fusion of exegesis and choices involving aspect, accent, specific attention. And the sermon is a prose piece which imposes demands upon the literate writer." [emphasis mine] (v)

Fant flatly rejects Sittler's notion, citing the work of Marshall McLuhan. For Fant the sermon is intended to be heard not read, therefore the student of preaching must be trained to prepare orally, not prosaically. In much the same way Oden says, "Preaching is definitively a spoken word that builds a bridge between hearer and Scripture" (130). Chatfield ("Learning" 1-11) concurs and suggests that we are born talkers. For Chatfield, part of his preparation of preaching students is to bring out this natural ability to talk. Grady Davis, on the other hand, suggests a middle approach, that of writing with speaking in mind.

The Lutheran Contribution

The body of literature concerning a distinctively Lutheran approach to homiletics is somewhat less vast but no less formidable. While the classic and contemporary Lutheran systematicians deal with the nature and efficacy of the Word as a means of grace, none of them addresses the practical implications of proclamation. Perhaps this is a function of the Lutheran preoccupation with orthodoxy or confessionalism or simply with theology in general. Helge Nyman notes that the twin influences on Lutheran preaching have

historically been orthodoxy and the corresponding reaction of pietism. Thus from the beginning, Lutheran preaching has had a predilection toward doctrinal accuracy rather than practical communication. David Luecke addresses the problematic nature of this phenomenon.

> The Lutheran Heritage is first-rate theological engineering that proclaims the word of God in all its depth and breadth. If the gospel were an automobile, Lutheran preachers would be the Volkswagen of the church. VWs are well-designed cars which were once well appreciated in America. The fact of the marketplace, however, is that Volkswagen lost considerable market share in this country in recent decades. Competitors paid more attention to features that car buyers grew to expect. (24)

G.H. Gerberding is woefully dated, yet speaks to the role of the Lutheran pastor as preacher in a practical way. An updated Lutheran pastorale is long overdue. Wright, Rueter, and Rogness all represent a recent trend to address the practical nature of preaching within the ELCA.

Even so, it is difficult today to speak of homiletical literature that is distinctively Lutheran. To be sure, Lutheran authors still produce homiletical literature that incorporates distinctively Lutheran themes. But as the literature is used in modern seminaries, it is better to differentiate between mainline and evangelical. Many of the authors widely used in ELCA seminaries are not Lutheran--notably Craddock--and the same might be said of the lack of theological distinctiveness found in the homiletics departments of other mainline denominational seminaries. How ELCA Lutherans teach preaching is not different from any other mainline denomination in America. What follows is a review of literature from a Lutheran perspective that a student at an ELCA seminary might come in contact with in the process of learning to preach.

Jacob Fry represents the first attempt at a comprehensive homiletical manual from a Lutheran perspective in English. Fry's style and focus are similar to those of Broadus and Brooks. While it is highly doubtful that a contemporary Lutheran seminarian would have occasion to read Fry in a homiletics class, Fry's emphasis on the primacy of preaching and theology for the Lutheran pastor is still very much evidenced in ELCA seminaries today. Fry contends,

> Students come to theological schools to become theologians, but chiefly to become preachers. Homiletics is therefore the chief aim and end of all theological study; the completion and crown of the whole course. Preaching is the chief business of the Christian ministry. (11)

Oddly enough, what follows in Fry's manual is not so much the theology of preaching, which seems to be the hallmark of Lutheran homiletics, but the mechanics of sermon construction, which the modern seminarian would do well to consider. Fry is insistent about the regular use of the lectionary in preaching. While not seminal with Fry, the strong recommendation for seminarians to use the lectionary when preaching is nearly universal in the homiletics departments of ELCA seminaries.

The dean of Lutheran homiletics in this country is J. Michael Reu. His Homiletics: A Manual of the Theory and Practice of Preaching is exhaustive in its scope, detailed in its practice, meticulous in its discussions, and marked by the sectarian polemics that were typical in Lutheranism in his day (expressing an overly pristine view of the Lutheran Church and Martin Luther in particular). Reu's is perhaps the most comprehensive homiletical manual reviewed in this study; however, in many places the book is more of a dogmatic theology under the guise of being a homiletical manual. Reu is notable for his theological grounding of the homiletical task and a thorough understanding of the use of rhetoric and oration in sermon construction.

> In distinction from all other parts of the service, the sermon appears in the form of oration, or public discourse. As such it falls under the rules which rhetoric imposes upon every oration . . . it does not exist for itself but altogether in the interest of its auditors, to whom it addresses itself and in whom it aims to produce a definite mental reaction. Its purpose is to influence their understanding, their emotions, and their will. It must therefore posses the qualities of convincing clearness, pleasing elegance, and moving force. (170)

Of the same time is Richard Lenski. In contrast to Reu, Lenski's concern is almost exclusively with the sermonic treatment of the text, but like Reu, he is exhaustive and detailed in this one particular task. Ostensibly, Lenski uses a blend of exegetical and rhetorical principles to arrive at the theme of a text and its subsequent divisions. This theme and its divisions form the basis of the sermon. The methodology suggested by Lenski is somewhat mechanical and might prove to be a bit of a curiosity to a postmodern mindset. And like Reu, Lenski makes offhand comments disparaging the Roman Church which would be unsuitable to an ecumenical perspective.

H. Grady Davis marks a fundamental shift in Lutheran homiletical manuals. Far from being sectarian, Design for Preaching was widely received. Robinson (Preaching 10-11) attributes his formation as a homiletician to this manual. A key feature of Davis' understand of the design for preaching is the linguistic relationship between subject and predicate which becomes a theological relationship in preaching. Davis sees the sermon as an organic entity, having a life of its own, and uses organic metaphors to describe the sermon's form. Also, Davis makes much of the oral nature of the sermon and how it should be constructed accordingly.

Richard Jensen, picking up on the theme of sermon as an oral event as described in Fant, discusses the implications of the oral event upon the form of sermon. Jensen posits three essential types of sermons, each with its own strengths and weaknesses: didactic

preaching, proclamatory preaching, and story or narrative preaching. While not being condescending to the first two forms, Jensen points out the suitability of the narrative form of preaching as a specifically oral event.

Herman Stuempfle's monograph on the preaching of law and gospel serves as a helpful primer on this classic Lutheran theological dialectic. While not exclusive to the Lutheran tradition, the law/gospel dialectic lies at the heart of Lutheran preaching. Stuempfle systematically addresses the theological and homiletical implications of the core teaching.

Arndt Halvorson is worthy of mention if for no other reason than he served as homiletics professor to roughly half of the subject supervisors in this study. However, for the purpose of this review, his contributions are twofold. Addressing the previously mentioned topic of ethos or character of the preacher, Halvorson, along the lines of Sands, stresses the need for authenticity in the preacher's life and pulpit ministry. The authenticity of the messenger has a correlation to authenticity of the message in the mind of the hearer. As to the topic of the immediate context of preaching, Halvorson suggests that a preacher have an understanding of the human situation in mind when preparing a message. Halvorson enumerates some of the challenges of the human situation as being economic pressures, the shriveled life, the absurdities of the world, the superficiality of life, the future, the ambiguity of life, and the centerlessness of life.

Edward Markquart serves as a special sort of preaching resource. Markquart provides a useful synopsis of twenty-three popular books on preaching arranged topically along the lines of traditional homiletical categories. In addition to the synopsis, Marquart offers suggestions outlining a programmatic approach to improving preaching. The work

is limited, though, by the mainline flavor of the books reviewed. Fant and Stott are the only evangelical representatives mentioned.

Lischer provides a Lutheran perspective to the contemporary scene of ecumenical homiletics. In A Theology of Preaching: The Dynamics of the Gospel, Lischer seeks to provide a theological context for preaching, specifically within the law/gospel dialectic. Speaking of Jesus, on the other hand, provides an evangelistic focus on the field of homiletics.

Forde, while used widely in the ELCA as a homiletics resource, is in fact a systematic theology, organized around the traditional loci of systematic theology but with the expressed purpose of promoting proclamation. Thus, Forde's book is not a homiletical manual per se, but deals with homiletical pedagogy indirectly. The main distinction in this book and the most helpful matter for preaching is the distinction between God proclaimed and God explained. One is a matter of what Forde calls first order discourse and the other is a matter of second order discourse. In making the distinction between proclamation and systematic theology, Forde writes,

> How is such proclamation to be distinguished from systematic theology? It is helpful at the outset to make a distinction between primary and secondary discourse. Proclamation belongs to the primary discourse of the church. Systematic theology belongs to its secondary discourse. Primary discourse is the direct declaration of the Word of God, that is Word from God, and the believing response in confession, prayer, and praise. Secondary discourse, words about God, is reflection on the primary discourse. As primary discourse, proclamation ideally is present-tense, first-to-second person unconditional promise authorized by what occurs in Jesus Christ according to the scriptures. [author's emphasis] (2)

The parish is a place that is more suited to first order discourse, though, as Forde points out, much of parish preaching is second order discourse. The seminary, however, is a place that abounds with and rewards second order discourse. In light of this dichotomy it

is at least reasonable to explore the possibility that the internship setting offers strong merit as the primary arena of homiletical pedagogy.

Unlike other Lutheran homileticians, who focus almost exclusively on theology and exegesis, Alvin Rueter has a primary focus upon rhetoric and persuasive speech. Steeped in the classical understanding of rhetoric, Rueter emphasizes the need for the preacher to make homilies (his preferred term for sermon) cohesive pieces of rhetoric that are visual in language and oral in presentation. Perhaps the most striking feature of Rueter's book is his cautious endorsement of the rhetorical principle of appealing to self-interest. Rueter recognizes the theological tightrope he is walking and anticipates the criticism from both Lutheran systematicians and homileticians. Notwithstanding, he endorses the notion that the preacher needs to identify with people's common ways in life and identify with people's self-interest. There is no getting around this. Without such identification Rueter insists there will be little hope of making contact in the mind of the modern hearers.

Finally, it would be negligent to omit a discussion of Luther as a preacher in light of the context of this study. Would-be preachers would be well served by looking at Meuser's monograph on the subject and Peter Brooks' article. Both were published in conjunction with the celebration of the five-hundredth anniversary of Luther's birth. Fred Meuser's comment on Luther's methodology in preaching is helpful for the purposes of this study.

> The aim of the sermon is therefore to help hearers understand the text, not just a religious truth. Its goal is that God may speak a gracious word through a text so that the people may be given faith or be strengthened in faith by the Holy Spirit. Its method is to take a given segment of Scripture, find the key thought within it, and make that unmistakably clear. The text is to control the sermon. When the sermon is over, the people are to remember the text and its primary message much more than the sermon. (47)

Brooks, commenting on the structure of Luther's sermons, says,

> In terms of structure, Luther invariably introduced his sermons by outlining significant points he proposed to consider. The people were then led to the very heart of the gospel in the main body of his exposition. This was always the Word made clear as, at length and often with patient repetition couched in words of simple language chosen to communicate with the whole range of his congregation, the Reformer set out the plain sense of the passage without allegorizing. (38)

The Teaching of Preaching

Works Specifically Addressing Homiletical Pedagogy

The body of literature discussing the specific task of teaching preaching is not vast at all. What little there is can be grouped into three categories. 1) Most homiletical manuals offer at least some comments concerning homiletical pedagogy. These comments, however, tend to be brief. (2) Then there is the occasional article appearing in a theological journal. The operational word is "occasional." (3) Rarer still are monographs specifically addressing the subject. I located two, both produced by the same individuals under the auspices of the Academy of Homiletics.

Reinforcing the major premise of the study of following the supervisory model of homiletical pedagogy, Edwards and Schlafer comment,

> How do people learn to preach? How do people learn to swim? To both questions, the short answer is: "They just do." It is, of course, not quite so simple in either case. People don't "just do it." They have to "figure it out," to "get the feel" of preaching or swimming for themselves. Yet both tasks are more easily (and safely) negotiated if they are not undertaken alone. Colleagues and mentors make a significant difference in the processes of learning to preach and learning to swim. (1)

Oden, likening the processes of homiletic pedagogy to the teaching of art, also advocates a supervisory model.

> Just as the teacher of art can teach drafting, composition, and color, hoping that the learners in time may become artists, so also there are some things that

> can be outwardly taught and studied about preaching: sequential organization, linguistic knowledge, the rules of rhetoric, and clear communication skills. Even the greatest talents need coaching for elementary instruction, for correction, for allowing native energies to develop. [emphasis mine] (129)

Broadus also endorsed the notion of maintaining some supervision in the process of learning to preach.

> And while no real skill can be acquired without practice--according to the saying, "The only way to learn preaching is to preach,"--yet mere practice will never bring the highest skill; it must be heedful, thoughtful practice, with close observation of others and sharp watching of ourselves, and controlled by good sense and good taste. (8)

George I. Hunter addresses the historical precedent for the supervisory model of ministerial education in America.

> The colonial college and an apprenticeship were normative models for ministerial education prior to the American Revolution and some church bodies depended largely upon England and Europe for their supply of educated clergy . . . A church log from a small town New England parish dating back to those days reveals that two pastors, whose tenures spanned one hundred years in that one parish, continually had students living with them, studying Greek and Hebrew and catching a sense of what ministry was all about before going on to their more formal studies at Harvard. (Field Education 1)

Note, however, in this colonial model of ministerial pedagogy that the apprenticeship took place prior to the formal education, which is the reverse of the pastoral supervision offered in the internship program in the ELCA.

Floyd Bresee surveyed sixteen leading teachers of homiletics to ascertain their understanding of how preaching ought to be taught, as opposed to how it was being taught. These professors of homiletics were selected among their peers by two ballots: the first a nominating ballot and the second a selection ballot. The hypothesis Bresee developed focused on six key principles of learning: motivation, objective, doing, realism, background, and evaluation. Bresee hypothesized that given a choice, these

teacher of homiletics would prefer doing, realism, and evaluation as guiding homiletical educational principles, over motivation, objectives, and background. The presupposition behind his hypothesis was his conviction that the teaching of preaching is theologically and philosophically top-heavy and methodologically weak and in many cases bankrupt (3-4). To ascertain the subjects' perspectives on the aspect of realism in teaching preaching, Bresee asked them about the usefulness of field work (the supervisory model in this study). While eleven of the sixteen respondents agreed that field work was important, "The strongest criticism of the typical field work program was that there was too little supervision" (130). When asked about the potential contribution of field preaching in a program of homiletical pedagogy, the response was unanimous. With the proper programming and supervision these homiletics professors agreed that the potential was great. However, Bresee comments "respondents continually emphasized that supervision is the weak link in the typical field work program" (133).

Aside from the supervisory nature of the endeavor, sharp disagreement can appear even among those who discuss the notion of homiletical pedagogical theory--what it should include, how it should be done. Consider the issue of whether or not to use a manuscript. C. D. Jones is as adamantly for it as Chatfield is against it. Some see homiletical pedagogy as a matter of reading textbooks. Indeed, textbooks have played a critical role in the teaching/learning of preaching since the time of Augustine. But there was preaching before Augustine and this fact begs the question. How did people learn to preach prior to the age of the homiletical text? Fant would argue here that learning to preach is a matter of speaking and not writing.

Traditional pedagogical models have been successfully advocated; such as learning by example, learning by doing, and learning by reading manuals and textbooks.

> Our question is "How is preaching learned?" This, of course, leads in a very different direction. I believe that a person learns to be a good preacher by preaching frequently in a setting which provides for immediate constructive evaluation, and which is "low risk" enough to allow students to fail and make mistakes while experimenting with a variety of styles and techniques. In addition, I believe that people learn how to preach by learning to listen critically to sermons. (Shahan 155)

> It goes without saying that a person desirous of learning to preach will take advantage of opportunities to hear other communicators, especially good ones, regardless of their areas of interest and expertise. Politicians, coaches, comedians, actors, children, singers, local storytellers, all can teach us if we listen. There is no one, educated or uneducated, from whom we cannot learn if we have the grace to receive. Of course, listening to other preachers is very important, and far exceeds in value the reading of sermons. Since sermons are spoken, hearing is better than reading. [emphasis mine] (Craddock 20)

> Besides treatises on preaching, the chief sources for instruction in homiletics are as follows: (1) The preaching that we hear, when heard with fraternal sympathy and prayerful desire for spiritual benefit, and yet with critical attention. (2) Published sermons, the value of which is readily acknowledged. (3) Biographies of preachers, which, to one having a general knowledge of homiletics, are often surpassingly instructive. (4) The criticism of instructors or judicious hearers upon our own preaching. (5) Careful observation of our faults, as developed in actual practice, with resolute and patient effort to correct them. (Broadus 14)

It has also been suggested that preaching be taught in conjunction with the study of other fields of learning. Apart from rhetoric, the most natural field of learning to pair with the teaching of preaching would be that of human communication. Nichols ("Responsibility") offers one of the more extensive reviews of the blending of theology and communications. The review seeks to establish a theory for all religious communications, not simply preaching. Clement Welsh raises the question whether the two--homiletics and communications--are compatible fields of study. He points out why some see a dissonance between the two, but offers points of common ground where the

preacher can effectively apply some principles of human communications to the sermon. J.B. Koch ("The Sermon") argues that seminaries would be wise to incorporate the teaching of communication theory in their homiletics courses. Koch outlines three major objections to the use of communication theory in homiletical training and offers sound responses to each. Further, Koch gives an overview of communication theory and then applies these basic principles to the homiletical process. Ultimately though, Koch points to the working of the Holy Spirit in the process. Richard Stern was primarily concerned with how communication theories are used (or not used) in the teaching of preaching in seminaries.

As to other fields of learning that are specifically theological, J.R. Motl argues that preaching should be the great integrator of all the theological disciplines in the seminary curriculum. James White earlier argued that at a bare minimum preaching should be taught in conjunction with worship and sacred music. The purpose for this integration was to provide for a more unified congregational experience.

Nichols agrees that theological integration was a big problem in the teaching of preaching. In perhaps the most exhaustive report on the problems surrounding the teaching of preaching, Nichols enumerates sixteen chief concerns under four broad categories: methods and assumptions, resources, homiletics teachers, and the content of homiletics ("What Is the Matter" 222-237).

1. We do not see our task in the teaching of preaching as doing constructive theology.

2. Our integrative view of what preaching is is not translated into integrative education for the teaching of preaching.

3. Teaching preaching well can be exceedingly expensive.

4. We tend to teach preaching from the point of view of the preacher rather than that of the congregation.

5. The weight of the sermon in practice is not matched by the weight of homiletics education resources in seminaries.

6. Homiletics instruction is limited by the lack of foundational and ongoing research in the subject.

7. In terms of the living human "documents" we work with, we really do not know what preaching does or does not do.

8. We are fascinated by models at the expense of basic theory.

9. Most teachers of preaching were not trained for the task.

10. Homileticians are affected by uncertainty about the validity and integrity of the subject they teach.

11. For the most part, the educational "payoff" in homiletics is hidden from those who teach it.

12. The teacher of preaching is most often alone and lonely; collegiality is a distant and often unreachable goal.

13. We are often baffled by the biblical-theological metaphor of "The Word" in homiletics, and tend either to over- or undervalue it in preaching.

14. We tend to shy away pedagogically from personal investment which both we and our students make in the preaching event.

15. We see ourselves teaching a skill instead of starting a life-long learning process.

16. We teach communication in preaching tactically rather than strategically.

In addressing these problems in the follow-up article, Nichols suggests three broad solutions. First, the learning of preaching should be looked at as a life-long process. Second, the learning and teaching of preaching should be conducted in a supervisory way rather than an instructional way. And third, it is critically important to integrate all theological disciplines into the teaching of preaching. ("A Proposal")

Finally, the work of Wardlaw (1977and 1989) must be mentioned with specific regard to his editing of two works on teaching homiletics. The first is an anthology compiled for the 1977 meeting of the Academy of Homiletics. He did this in conjunction with Chatfield. Eleven different contributors offered articles on a variety of subjects addressing the teaching of preaching in an eclectic way. The second work, Learning Preaching, is perhaps the only book that directly speaks to the topic of teaching preaching. Many of the same contributors of the first work also contributed to the second.

In contrast to the first work, Learning Preaching is presented in a more thematic way, with the process of learning to preach as the central organizational principle. A second unifying principle is the premise that learning to preach best takes place in a community where there can be interaction from a variety of individuals. However, this communal interaction is not to be confused with the supervisory model. The community of learners model tends to emphasize the value of the collective. The mentoring or supervisory model tends to emphasize the value of experience. A primary assumption of this book is that learning preaching best takes place in a seminary setting, an antithetical notion to the presupposition of this current study.

Similarly to Wardlaw and Chatfield, Edwina Hunter advocates a dialogical pedagogy for the teaching of preaching. Students place themselves in small groups and the process of preaching takes place in these collective conversations. Hunter suggests that each student brings a rich learning experience to the preaching enterprise and students learn best from each other. Likewise she advocates for intercultural preaching classes, that is, classes that study preaching from the standpoint of contemporary ethnic and feminist studies--thus broadening the collective conversation.

Theological Field Education and Supervision

Because of the integrative nature of this study, some discussion should be made concerning the nature of theological field education and supervision. Internship has a long tradition within the ELCA and its antecedent bodies. Bruce Westphal provides an historical precedent for the integration of academic studies and experience within the Lutheran tradition. A review of several pre- and post-World War II seminary bulletins reveals the origins of and rationale for requiring a year of pastoral internship.

At Luther Seminary (a seminary initially affiliated with one of the ELCA's antecedent bodies--the Norwegian Lutheran Church of America) a yearlong internship in the parish began as requirement for all students in 1934. Special note should be made that this internship program was instituted for the expressed purpose of gaining experience in preaching.

> "Whereas during the regular Seminary course it is increasingly difficult to obtain the requisite experience in preaching and in Christian work:
>
> "Be It Resolved, That the Seminary students shall as a rule, after completing the middler year, spend a year in Church work as assistants to designated pastor, and at the end of that year return to the Seminary for completion of their prescribed course. This new arrangement shall take effect with the 1934 Middler class, if possible. Be It Further Resolved, That the Theological Faculty, Board of Education, and Church Council shall work out the details of the plan, draw up rules and regulations under which the plan shall operate and put the plan into effect." (Catalog, 21)

In the years preceding World War II, internship was an optional field education experience for students in seminaries affiliated with the United Lutheran Church in America (another antecedent body of the ELCA). In 1954, the United Lutheran Church in America the made the recommendation that students opt for the year of internship,

however it was not a requirement. In 1965, internship became a requirement for all students seeking ordination through these schools.

Bloede ("Intern") extols the virtues of the yearlong internship as the place where the most significant pastoral education and training takes place. Because internship is such a significant factor in pastoral formation, a proper match of site, supervisor, and seminarian is critical. Jack Seymour argues that because the setting shapes the theological formation, careful selection of the field site is critical. "The field site is as important an educational element as the individual experiences and the supervision" (217). Koch, highlighting the importance of supervision, says, "One of the most important, if not the most important condition [for effective field education], is that a competent supervisor be available. Without a supervisor there can be little provision made for planned learning. ("New Directions" 75)

With this in mind, the effectiveness of homiletical pedagogy during internship would be predicated upon the selection of a site that has a congregation and a supervisor committed to the quest for better preachers.

Apart from the site and the seminarian, the twin factors in a successful year of internship are supervision and evaluation. Five models of supervision are suggested below: clinical, mentor, apprenticeship, discipleship, and spiritual direction. Evaluation is often threefold: self-evaluation, evaluation from a supervisor, and evaluation from a lay committee.

Clinical model. The clinical model of supervision is based on models found in the Clinical Pastoral Education movement (CPE). CPE supervision is highly structured and involves processes of specific training and accreditation. J.M. Humphreys sought to

develop criteria to use in the appointing and training of the field education supervisor. Throughout his work, he used CPE as a model of what kind of standards and methods should be used in the supervision of field education. Humphreys felt that no professional should be permitted to practice until he/she has proven himself/herself capable under the supervision of an experienced and competent practitioner. George I. Hunter also embraced a clinical model for supervision in field education. Hunter distinguished between supervision, counseling, and spiritual direction.

> In supervision, the primary focus is upon the supervisee's learning and growth in ministry. In counseling, the primary focus is upon the client gaining greater self-understanding. In spiritual direction, the primary focus for the directee is his/her relationship with God and the development of the relationship. (Supervision 69-70)

Mentor model. Jones' entire premise is that all of pastoral ministry is a function of mentoring. Thus, in the supervision of pastoral students in field settings, mentoring is the model of choice. Jones advocates nothing haphazard about mentoring, rather the pastoral supervisor is to have a distinct plan and educational philosophy. In Jones' structure mentoring must (1) define the program, (2) define the parameters, (3) create and define an open relationship, (4) facilitate the interpretation and translation of the student's experience to involvement in other situations of ministry, (5) define specific duties and schedules for the student, and (6) engage the student in reflection. But above all, the role of pastor mentor is that of friend of the student modeled upon Christ's example of being friend to his disciples.

Timothy Runkel sought to demonstrate a correlation between pastoral satisfaction and competence with whether or not the pastor was involved in an active mentoring relationship. Furthermore, he sought to gain a picture of how protégés viewed the value

of such relationships with mentors. The objective tests were inconclusive. However, the subjective remarks indicated a decided positive impression on the protégés regarding the influence of their mentors on their vocational abilities. Unlike the subjects of this study, Runkel's subjects were ordained Master of Divinity graduates with three to five years of pastoral experience.

Apprenticeship model. Apprenticeship is closely related to mentoring. Perhaps the key distinction would be that in apprenticeship more emphasis is placed upon mastery of skills and content than on relationships. The Internship Handbook of Luther Seminary suggests the apprentice model. "An intern or vicar is a student preparing for ministry by engaging in ministry. He or she is an apprentice who, through supervised exposure to ministry and involvement in it, can grow as a person and develop professional capacities" (5). H. G. Davis also suggests that apprenticeship is a sound model for the teaching of preaching.

Discipleship model. On the other side of the mentor model is the discipleship model of supervision. With discipleship comes a greater personal investment by the teacher in the disciple. With supervision the relationship is punctiliar. With discipleship the relationship is more ongoing. In the preparation of pastoral candidates in the ELCA, internship is the closest activity which approximates discipleship. R. L. Davis and Ted Engstrom, while addressing the topic of mentoring, are in fact speaking of discipleship. Both books offer a lists of steps and suggestions in how to mentor (or more accurately, how to disciple). For Davis the key result in the process of mentoring is the imparting of Christian character. The primary focus for Engstrom is the value of having and being a mentor (again more accurately, being in the discipleship enterprise).

Spiritual direction. The final model of supervision is that of spiritual direction. Rather than didactic, spiritual direction is reflective. The focus is not on the how-to-do-it aspect of ministry; rather, the focus is on the spiritual health of the protégé. Joan Supel writes, "Supervision and spiritual direction are two distinct human events, each with its own characteristic movements. Yet these two dynamics converge at points in time in a given situation" (184). Supel parallels these to human interactions, and rather than highlight their own distinctiveness, she seeks to show their commonality. The greatest point of commonality for Supel is that both seek to enable relationships.

Evaluation. William Pregnall offers a discussion of the importance of lay committees in the process of field education and points to the work of Drake in the training of lay committees for the role of ministry evaluations. Gaylord Noyce, in addressing the role of pastoral supervisor as evaluator, asks why is the evaluation to be done? One purpose of evaluation is guidance and coaching for the learner. Another purpose of evaluation is screening (readiness or competency for ministry). Further, Noyce raises the issue of what norms are to be used in assessing ministry students in their work. Richard Hunt and Craig Emerick advocate the use of learning covenants and self-assessment as instruments for evaluating pastoral interns. And finally, Carl Morgan, in one of the earliest studies on theological field education, comments on the difficulty of evaluating student preaching. "The preacher himself presented the final difficulty. Many of these young men sincerely felt--and some still do--that any attempt at supervision of their work [preaching] by the seminary in the church was an attempt to supervise, and thus to hinder, the work of the Spirit of God" (54). Nevertheless, evaluative feedback is essential and the guidelines set forth in the Internship Handbook provide a structured

setting for this to take place, along with input from the supervisor, the lay committee, and the seminarian.

Interview Research Design as a Means for Probing Homiletical Pedagogy

John Creswell, in discussing the characteristics of qualitative research design, says,

> Characteristics of a qualitative research problem are: (a) the concept is "immature" due to a conspicuous lack of theory and previous research; (b) a notion that the available theory may be inaccurate, incorrect, or biased; (c) a need exists to explore and describe the phenomena and to develop theory; or (d) the nature of the phenomenon may not be suited to quantitative measures. (146)

Items (a) and (c) seem to address a study of the supervised model of teaching preaching. Regarding item (a), while the concept is not necessarily "immature," there is a conspicuous lack of research. Regarding item (c), the improvement of homiletical pedagogy during the year of internship warrants proceeding with such a study.

As to the design of the instrumentation, Crewell suggests a grand sweep of questioning, moving from the general to the specific for each of the four research questions. Arlene Fink offers guidelines for preparing objective questions as well as laying out the pros and cons of open-ended questions. The open-ended line of questioning was used on the instrument, since the purpose of the study is to describe the phenomenon. The checklist provided by Stanley Payne served as a further filter for questions.

James Frey and Sabine Oishi provide helpful guidelines on the administration of the in-person interview. Additionally, they provide helpful instruction in the handling of the collected data.

A Summary of the Literature and Matrix for Analysis

From the literature I have shown that the character of the preacher has been and continues to be the point of much discussion. Six characteristics were reviewed. First,

does the preacher have some sense of the call of God upon his or her life? Second, does the preacher adhere to some manner of theological or doctrinal orthodoxy? Third, is the preacher inclined toward the disciplined studiousness required of the preaching task? Fourth, does the preacher possess personal stamina and enthusiasm for the task? Fifth, is there an integrity and authenticity of life and habit in the preacher that matches what is espoused in the pulpit? And sixth, does the preacher possess the human development of interpersonal communication and personality sufficient enough for the task? Much of this borders on the controversial when discussing the particulars. Nevertheless the character of the preacher cannot be ignored in the enterprise of homiletical pedagogy.

Again, preaching is not a theological exercise done in a vacuum. Preaching has a context, and those serving as pedagogues to the pastor-in-training would do well to address both the theological and immediate contexts of the task. To study the immediate context is to be aware of the dynamics between the preacher and the context. This includes, but is not limited to, knowing the particular audience and knowing the human condition in general. But immediate context also includes some deeper understanding of the cultural forces at work in the society around us. The theological context of preaching calls for clarity of thought and of articulation of the preacher's own theology, because theology informs preaching. A theology of preaching begins with a working definition of the homiletical enterprise that is regularly before the preacher and serves as a self-evaluation of the preacher's work.

The third component part of a homiletical education which was examined was that of sermon construction. The four components or structural considerations of sermon construction discussed were exegetical considerations, hermeneutical considerations,

rhetorical considerations, and oratorical considerations. Because preaching is predicated upon God's Word and therefore related to the text of Scripture, it follows that the pastor-in-training must deal with exegetical considerations in preparing a sermon. Because preaching involves relating an ancient text to modern people, it follows that the pastor-in-training must deal with hermeneutical considerations in preparing a sermon. Because the uniqueness of the Christian message is the person and work of Jesus Christ, it follows that the preacher-in-training's exegetical and hermeneutical considerations be thoroughly christocentric. Because preaching is inherently a category of human communication, it follows that rhetoric must be a primary consideration for the preacher-in-training. And because preaching by definition is spoken communication, oratorical considerations must be neither ignored nor relegated to an optional concern for the preaching-in-training in preparing the sermon. These considerations are foundational to homiletical pedagogy.

The Lutheran contribution to the homiletical enterprise was shown to be theological rigorism, the preference for the use of a lectionary, and the law/gospel dialectic. None of these can be said to be exclusively "Lutheran," however. They simply comprise common characteristics and themes found in Lutheran homiletical literature and features which are heavily emphasized by Lutheran preachers. Perhaps the only uniquely Lutheran contribution to the world of homiletics is that of Luther himself, who sparked a revolution centered on the plain and simple proclamation of God's Word to the plain and simple people of the world.

My review of literature found that more work needs to be done in formulating a unified theory of the teaching of preaching. Even so five components which would lead toward a more systematic theory of teaching preaching were identify. First is the

importance of a supervisory model or supervised field component. Second is continued work in traditional classroom modes of learning. Third is addressing the need to explore the collateral fields of rhetoric and human communication theory. Fourth is to give more attention to how the models of supervision in theological field education (clinical, mentor, apprenticeship, discipleship, and spiritual direction) relate to the enterprise of homiletical pedagogy. And fifth is a mater of evaluation of preaching in a field setting. These five components complete the matrix used for data analysis featured in Table 1.

Table 1

Matrix for Data Analysis Based on Review of Related Literature

<table>
<tr><td colspan="3">General Homiletical Consideration</td></tr>
<tr><td>Character of the Preacher</td><td>Context of Preaching</td><td>Construction of the Sermon</td></tr>
<tr><td>1. Sense of the call of God
2. Theological orthodoxy
3. Disciplined studiousness
4. Personal stamina and enthusiasm
5. Integrity and authenticity
6. Interpersonal communication and personality</td><td>1. Immediate context of the task.
a. Human condition
b. The specific audience
c. The local and larger culture
2. Theological context</td><td>1. Exegetical considerations
2. Hermeneutical considerations
3. Rhetorical considerations
4. Oratorical considerations
5. Christocentric focus</td></tr>
<tr><td colspan="3">Lutheran Characteristics</td></tr>
<tr><td>Theological rigorism</td><td>Preference for the lectionary</td><td>Law/Gospel dialectic</td></tr>
<tr><td colspan="3">The Teaching of Preaching</td></tr>
<tr><td>Supervisory model or supervised field component.</td><td>Continued work in traditional classroom modes of learning</td><td>Explore the collateral fields of rhetoric and human communication theory</td></tr>
<tr><td>Evaluation of preaching in field setting</td><td colspan="2">Models of supervision in theology field education
1. Clinical 2. Mentor 3. Apprenticeship
4.Discipleship 5. Spiritual direction</td></tr>
</table>

CHAPTER 4

Design of the Study

Problem and Purpose of the Study

Again, the purpose of this study is to describe the process and content of homiletical pedagogy as it occurs among seminarians in the Evangelical Lutheran Church in America during their year of pastoral internship. This study looks at the process of teaching and learning homiletics in a supervised field setting. My hope for this study is to gain a more accurate understanding of the process and content of homiletical pedagogy as it is currently taking place in internship settings throughout the ELCA, and thereby begin to formulate some proposals for a more systematic approach to teaching preaching to pastoral interns.

The Research Questions

To gain this understanding of homiletical pedagogy during the year of internship, four primary research questions were formulated with the hopes of gaining an accurate picture of this phenomenon. These four question move from the broad to the specific.

Research Question #1

What factors contribute to effective homiletical pedagogy during internship? This question seeks to get a broad picture of the process and content of homiletical pedagogy in this particular type of field setting. While the question is introductory and open-ended in its scope, four sub-categories of questions aided in clarifying what constituted the process and content. (1) What factors or characteristics in a supervisor enhance or inhibit effective homiletical training on internship? (2) Likewise, what strengths and weaknesses do interns bring to this process? And because the field of inquiry centers on a skill

developing process two questions must be answered. (3) What kind of training process was involved? A question which necessary follows is, (4) what kind of evaluation process was involved? Indeed, the evaluation question is critical and affords a perspective from three different vantage points: the role of the intern in evaluation, the role of the supervisor in evaluation, the role of the internship committee in evaluation. In addition to these stated purposes, this research question serves as a catchall for discovering any other contributing factors.

Research Question #2

How does each party in this transaction of homiletical pedagogy regard and understand the office of preaching? Lutherans place a high importance on the theological point of reference for ministerial tasks, particularly for those related to Word and Sacrament ministry. This question seeks to establish that point of reference both for the supervisor and for the intern. In establishing this point of reference, the question seeks to discover presuppositions the intern and the supervisor may have about the preaching office, influences upon their preaching and understanding of the preaching office, and where a Lutheran understanding of the doctrine of the Word fits in their personal understanding of themselves as preachers.

Research Question #3

How do the intern and the supervisor regard internship as a setting for homiletical pedagogy? This question gets to the core of the study, how is preaching best learned? This question takes the teaching of preaching out of the seminary laboratory and puts it into the pulpit. Building upon Nichols' ("Proposal") advocacy of a supervisor model of homiletical pedagogy, this question seeks to articulate the benefits of such a model as it is

currently practiced in the setting of ELCA pastoral internships. But contrary to Nichols' assertion that such supervisory pedagogy is best done under the guidance of a professor of homiletics, the answers to this question could demonstrate that committed and trained pastors are capable for the task, and perhaps better positioned for supervised pedagogy.

Research Question #4

What aspects of New Testament preaching and classic homiletical training evidenced themselves in the homiletical component of internship? This question is one of content and is rooted in the exegetical and lexical review of the New Testament (Chapter (2) and the review of related literature (Chapter 3). The question seeks to ascertain if specific and key facets of the preaching enterprises are being incorporated into the content of the homiletical pedagogy during internship.

Instrumentation

In order to gain an understanding of the process and content of homiletical pedagogy in a field education setting, interviews were conducted with thirty ELCA seminarians and their internship supervisors. Two researcher designed, semi-structured interview questionnaires were used in this study--one for the seminarians and one for the supervisors.

Both questionnaires began with a statement of my identity, the purpose of the interview, a brief overview of the sequence the interview would take, and a request for the interviewee's permission to tape record the interview for the purposes of transcription and use in the dissertation. Additionally, the seminarians were assured their responses would be confidential and a mutually agreed upon pseudonym would be used in the dissertation should their interview be directly quoted.

The seminarian instrument (cf. Appendix "A") consisted of two sections. The first section included nine questions pertaining to biographical data about the seminarian and demographic data about the internship site. The second section of the seminarian instrument consisted of eight primary, open-end questions with an additional twenty secondary or follow-up questions. The questions were designed to elicit the seminarian's responses about their understanding of the preaching task, a description of preaching experiences while on internship, any homiletical training or coaching that might have taken place on internship, the professional relationship between the seminarian and the internship supervisor, the sense of progress made in developing as a preacher while on internship, and any omissions the seminarian saw in the program of homiletical pedagogy or additions the seminarian would have incorporated into the program. The target interview time for the seminarian instrument was forty-five to fifty minutes.

The supervisor interview questionnaire (cf. Appendix "B") was designed with consideration of the questions asked in the seminarian questionnaire. This second instrument consisted of three sections. The first section was comprised of seven questions that pertained to the vocational and educational characteristics of the supervisor and to demographic data concerning the internship site. The second section consisted of eight questions that pertained to the supervisor's own understanding of preaching, influences upon the supervisor's preaching, the supervisor's involvement in continuing education in the area of preaching, and the supervisor's exposure to rhetoric or communication theory. In the third section, twelve questions addressed the supervisor's overall philosophy regarding the supervision of interns as this activity related to homiletical pedagogy. These questions elicited the supervisor's perspective on the roll of preaching in the

internship program, the methodology used in the preaching component of the internship program, whether or not the supervisor had measurable goals for the intern's development as a preacher, how homiletical evaluation took place, whether or not the supervisor had a primary homiletical focus that he or she wished to pass on to the intern, and which model of supervision was preferred by the supervisor. Additionally supervisors were ask to comment upon the greatest or most common deficiency in the preaching of interns, as well as the strengths that seminarians brought to the preaching task while on internship. The target interview time for the supervisor instrument was twenty minutes.

Questions on both instruments were first reviewed by the Director of Contextual Education of Luther Seminary. I incorporated his suggested grouping of like questions in the survey and delete a number of potentially redundant questions. A preliminary test of the instrument was administered to three seminarians from Lutheran Theological Seminary at Gettysburg who met the parameters for the subjects of the study. These participants were asked for comments concerning the instrument, guided by the five following questions: (1) What questions should have been asked to get a better picture of homiletical pedagogy as they experienced it? (2) What factors in their homiletical pedagogy have I missed? (3) Was the terminology clear and understandable? (4) What was the pre-testee's opinion of the questions asked? And (5) were any of the questions or statements ambiguous? Perhaps the single biggest issue raised by the preliminary sampling was that of confidentiality. Senior seminarians such as those used in the sample for this study are participating in candidacy interviews. Anecdotal evidence suggests that seminarians are particularly nervous about anything that might affect their candidacy for

ordination. In the ELCA, a successful internship is a key component in the decision whether or not a seminarian is recommended for ordination. These students suggested that frank responses to my questions would be better facilitated by the assurance of confidentiality. Questions on supervisor's instrument were predicated upon those on the seminarian's instrument. A single preliminary test of the instrument for the supervisors was also conducted using a supervisor suggested by the Contextual Education department at Gettysburg Seminary. This supervisor suggested a regrouping of the questions on the instrument and modifications were made accordingly.

Internal reliability in the research process in this study was enhanced by the fact that the same researcher conducted all of the interviews. While this study may be easy to replicate, the results may understandably vary due to a number of factors. Consistency of response is not necessarily a concern of the research in this phase. The purpose of the research is to describe the practice of homiletical pedagogy and some degree of variety is to be expected. The causes for the variety of response are the focus of further research beyond the parameters of this study.

The Subjects of the Study

The Sample Selection

The subjects of this study were selected from the seminarians of Luther Seminary in St. Paul, Lutheran Theological Seminary at Gettysburg, and Lutheran Theological Seminary at Philadelphia who returned from internship in the Fall of 1998. All seminarians returning from internship to these three ELCA seminaries in the Fall of 1998 represent the population for this study. Thirty seminarians were selected, representing 17.6 percent of the total of the approximately 170 seminarians returning from their

completed internships. Table 2 below depicts the total number of potential interns for all eight ELCA seminaries for the 1997-1998 internship cycle.

Table 2
Potential Number of Interns for 1997-1998

Seminary	Number of Students
Luther Seminary	105
Lutheran Theological Seminary at Gettysburg	34
Lutheran Theological Seminary at Philadelphia	31
Lutheran Theological Southern Seminary	20
Lutheran School of Theology, Chicago	25
Pacific Lutheran Theological Seminary	20
Trinity Lutheran Seminary	46
Wartburg Theological Seminary	48
Total number of potential interns	329

Seminarians in this study were limited to those who had successfully completed internship and who were interested in parish ministry, which included regular preaching duties (at least monthly). Seminarians interested in specialized ministries that do not include regular preaching duties were excluded from the study. The sample was filled from the population by a random selection conducted by the Directors of Contextual Education from the three participating seminaries. The selection of seminarians dictated the sample of the supervisors interviewed, as these individuals served as supervisors to the seminarians selected. Only one supervisor declined to participate and an alternate participant was selected. This replacement supervisor had a previous supervisory relationship with the corresponding seminarian and had significant experience in supervising interns under the auspices of the same seminary.

A Picture of the Interns

The sample of the seminarians was comprised of sixteen males and fourteen females. Twenty-one of those surveyed were married, six were single never married, and three were divorced. Fifteen were age twenty-nine and under, eight were age thirty to thirty-nine, six were age forty to forty-nine, and one was age fifty and over. This indicates that half of those surveyed were second career students. The average age of those surveyed was 32.9. Twenty-three of the seminarians served twelve-month internships, one served an eleven-month internship, three served a ten-month internship, and three served a nine-month internship. No one in the sample served either a concurrent internship or a fourth year internship. Seven of the thirty interns had situations that required metro internship sites: four of those associated with Luther and three of those associated with Philadelphia.[13]

A Picture of the Internship Supervisors

The sample of the internship supervisors was comprised of twenty-five males and five females. Of the thirty supervisors, twenty-seven had received their Master of Divinity from ELCA seminaries: fifteen from Luther, four from Philadelphia, three from Gettysburg, and one each from Lutheran Theological Southern Seminary, Lutheran School of Theology in Chicago, Trinity Lutheran Seminary, Pacific Lutheran Theological Seminary, and Wartburg Theological Seminary. Additionally, one supervisor was a graduate of a Lutheran Church-Missouri Synod seminary (Concordia, St. Louis), one

[13] A concurrent internship is a two-year internship where the student remains at seminary and takes classes half-time and serves a local congregation as a half-time pastoral intern. A fourth year internship is an internship taking place during the seminarians fourth and final year as opposed to the traditional timing of doing internship in the third year of a four year seminary program. A metro internship is as situation where familial, vocational, medical, or other factors mandate the intern be placed in an internship site close to the seminary so as not to require relocating during internship.

from Yale Divinity School, and one from Princeton Theological Seminary. Twelve of the supervisors possessed additional graduate degrees over and above the Master of Divinity degree. Of these twelve, eight held doctoral degrees: seven Doctor of Ministry degrees and one Doctor of Theology degree. Two of these supervisors wrote dissertations directly related to preaching. Three of the supervisors held both an additional Master's degree as well as a doctoral degree. One supervisor was an Associate in Ministry (non-clergy) who held a graduate degree from an ELCA seminary. At the beginning of the 1997-1998 internship cycle, four of the supervisors had been in ministry ten years or less, eleven had served from eleven to twenty years, thirteen had served twenty-one to thirty years, and two had served thirty-one or more years. The average length of service in ministry for the sample supervisors was 19.8 years. In terms of supervisory experience, only five had supervised ten or more interns, whereas twenty-one had supervised five interns or less. The most common supervision experience (the mode) was supervision of two interns (eight supervisors), followed by the supervision of four interns (six supervisors).

A Picture of the Internship Sites

The internship sites were located in nineteen of the ELCA's sixty-five synods, distributed across eight of the ELCA's nine regions. Region 3 had the greatest representation with nine internship sites, followed by Regions 1 and 7, each with six sites. The Minneapolis Area, the Eastern Washington/Idaho, and Northeast Pennsylvania synods each had three sites represented in the sample. The Northwest Washington, Northwest Minnesota, Southwestern Minnesota, Southeast Pennsylvania, and the Allegheny synods each had two sites represented in the sample. No congregations from Region 6 were in the sample. The total distribution is shown in Table 3.

Table 3

Regional and Synodical Distribution of Internship Sites Surveyed

Region	Synodical Representation	Total Regional Representation
1	Northwest Washington (2 sites) Southwest Washington DEastern Washington/Idaho (3 sites)	6
2	Sierra Pacific Southern California West	2
3	Western North Dakota South Dakota Northwest Minnesota (2 sites) Southwestern Minnesota (2 sites) Minneapolis Area (3 sites)	9
4	Southwestern Texas	1
5	Northwest Wisconsin	1
6	(No Congregations Sampled)	0
7	Upstate New York Northeast Pennsylvania (3 sites) Southeast Pennsylvania (2 sites)	6
8	Allegheny (2 sites) Upper Susquehanna Delaware-Maryland	4
9	Virginia	1

Twelve of the congregations in the sample were rural, eight were larger town/small city, seven were suburban, and three were urban. Four of the congregations in the sample were detached sites, that being a smaller congregation served full-time and exclusively by a pastoral intern, who is supervised by a pastor of a neighboring congregation. Two of the sites in the study included campus ministry to state colleges: one exclusively and the other part-time. Three of the sites had some exposure to multiple point congregational ministries. One such site was a partnership of three congregations served by a common staff. The sizes of the congregations of the sample are listed below in Tables 4 and 5. Table 4 depicts average Sunday attendance. Table 5 depicts baptized membership.

Table 4

Average Attendance of Congregations Served by Interns Interviewed in this Study Recorded in 1998 Yearbook: ELCA

Attendance Range	Attendance of Congregations in the Range	Number of Congregations in the Range
0-49	39, 40, 45*, 45	4
50-99	60, 62, 76*, 96	4
100-149	120, 124, 142, 144	4
150-199	150, 154, 174, 185, 188, 188	6
200-249	203, 206, 206*, 219, 227, 229, 233, 246	8
250-299	259, 260, 288	3
300 and over	497, 618, 704	3

* denotes three partner congregations served by a common pastoral staff in Tables 5 & 6

Table 5

Baptized Membership of Congregations Served by Interns Interviewed in this Study Recorded in 1998 Yearbook: ELCA

Baptized Membership Range	Baptized Membership of Congregations in the Range	Number of Congregations in the Range
0-99	86	1
100-199	124*, 150, 157, 171, 196*	5
200-299	(no congregations in range)	0
300-399	304, 371, 373	3
400-499	477, 480	2
500-599	514, 516, 521, 533, 565	5
600-699	605, 678	2
700-799	750, 776*	2
800-899	805	1
900-999	919, 955	2
1000-1099	1069	1
1100-1199	1125, 1130, 1152	3
1200 and over	1614, 2185, 2274, 3268	4

Variables

Variables among the Intern Sample

Because of the descriptive nature and design of this study, offering an operational definition of some of the independent variables among the interns in the study is somewhat problematic. A number of them are more a matter of personal perception than they are a matter of being quantifiable.

Perhaps the primary variable for the intern is his or her interest in preaching. This variable may be defined by expression of this interest, but may be quantified by ascertaining if the seminarian has taken independent steps to study preaching beyond what is required either by the internship supervisor or homiletics faculty. Independent reading or attendance at seminars would evidence this variable. Subjects might exclude themselves by the expression of higher priorities upon other facets of ministry such as pastoral care or counseling. The intern's prior experience in the areas of public speaking or communications theory is a related variable and is quantifiable by ascertaining whether he or she has taken classes or done independent reading in this area or had a related prior vocation.

Three variables pertain to the intern's perceptions of the supervisor. The first, the intern's relationship with his/her internship supervisor, is difficult to quantify, but may be qualified by the seminarian's description of that relationship. Was there a sense of hostility, collegiality, indifference? If the premise is that homiletical pedagogy is relational, then having a good relationship with the supervisor is essential for homiletical pedagogy. This relationship is based largely upon personal perceptions. The second, the perceived strengths and weaknesses of the intern's supervisor in the capacity of

supervisor, is even more difficult to assess apart from a more expanded study. Again, this variable can only be defined by the seminarian's personal perceptions of the supervisor. The primary vehicle to ascertain this is to ask if the seminarian believed the supervisor to be a good mentor. And the third, the perceived strengths and weaknesses of the intern's supervisor as a homiletical pedagogue, is equally problematic to define. It may be qualified by ascertaining whether the intern believed the supervisor demonstrated an understanding of the component parts of homiletics.

The intervening variable of the age of the subjects was easily quantified by asking for the intern's year of birth. Gender of the subjects was ascertained by direct observation. Additional intervening variables such as marital status on internship, term of internship, placement in a detached site, and size and setting of the internship congregation were ascertained by direct question. The seminary attended proved to be more of an intervening than independent variable. The most experienced supervisor in the survey, having supervised seventeen interns from five different ELCA seminarians, stated that he did not feel that the seminary the intern attended made much of a difference in the performance of the intern.

Variables for Supervisors

Independent variables among the supervisor subject can be classified in three categories: educational, experiential, and theological. While holding a Master of Divinity degree from an accredited seminary was a constant among the subject supervisors, additional educational experiences proved to be a significant variable.[14] Did the subject

[14] It should be noted that one intern subject was supervised by two individuals: one who was an ordained ELCA pastor and the other who was an Associate in Ministry holding a Master's degree from an ELCA seminary. The Associate in Ministry was the supervisor most active in this particular intern's program and thus she was interviewed in favor of the other ordained supervisor.

supervisor hold an advance degree and what was the subject focus of that degree? This was ascertained by direct question. Did the subject supervisor participate in an ongoing program of continuing education in the area of homiletics either formally or informally? This was ascertained by direct questions as well as asking what reading the supervisor had done in the field of homiletics in the last two years. Predicated upon topics which had arisen from the review of literature, the question was asked regarding whether the subject supervisor had any exposure to or training in rhetoric and communication theory? These variables were ascertained by direct question and follow-up questions regarding the nature of the training and exposure to these topics.

As for variables pertaining to experience, ELCA seminary requirements for supervisors to have been in ministry for a minimum of three years would be a constant among the subjects.[15] The first experiential variable was that of years of ministry experience and was quantified by asking the supervisor's date of ordination and extrapolating the number of years of service that supervisor had at the start of the 1997-1998 internship cycle. The second experiential variable was that of experience of internship supervision and was quantified by asking how many interns the supervisor had supervised including any they may currently be supervising.

One theological variable was that of the relative value the supervisor place on the preaching task in comparison to other ministerial tasks. This variable was ascertained by two direct questions: one asking of the supervisor's personal understanding of the preaching office and the other asking the supervisor to rank the preaching component as a

[15] Because of the relocation of a supervisor, a last-minute supervisor reassignment took place for one of the subject seminarians serving a detached site. The new supervisor had only two years pastoral experience and was notably the most inexperienced supervisor surveyed (cf. 19.8 years average service among the subject supervisors).

priority in his or her understanding of the internship program. A second theological variable was that of what model of contextual education supervision did the supervisor subscribe. This was ascertained by providing the supervisor with a list of models of supervision.

Intervening variables pertaining to the supervisors would include the gender of the supervisor, the congregational size and setting where the supervisor served, and the seminary alma mater of the supervisor. The seminary almamater was included as an intervening variable since certain homiletical influences might have been found from seminary to seminary. All intervening variables were ascertained by direct question.

Data Collection

Intern Data Collection

The process of data collection differed slightly from one seminary to the next. In all three cases the initial step was to contact the Director of Contextual Education to gain permission to conduct these interviews. Upon gaining permission the seminary Directors of Contextual Education were apprised of limitations of the study and the criteria to be used in determining the sample. The Directors of Contextual Education selected a pool of students. In the case of Luther Seminary, a letter from the researcher was sent to a randomly selected group of potential subjects, accompanied by a letter of introduction from the Director. In the cases of Gettysburg and Philadelphia seminary, due to smaller number of students, a general announcement was made at classes regarding the study. Students wishing to participate in the study signed up with the Directors of Contextual Education at the respective seminaries. These lists were forwarded to me, whereupon I scheduled on-site visits to the seminaries and established individual interview times with

the seminarians. In order to enhance freshness of recollection, a goal was set for completing these interviews within six weeks of the commencement of Fall classes (September 14, 1998). Interviews at Luther took place from September 29 through October 2; interviews at Gettysburg took place on October 19 and interviews at Philadelphia took place on October 26 and 27. I conducted in person interviews with each student in the sample, tape recording the conversation with his or her permission. The average intern interview lasted forty-seven minutes, the longest running sixty-four minutes and the shortest running thirty-two minutes. A second party transcribed the tapes. I checked the transcriptions against the tapes and made any necessary corrections.

Supervisor Data Collection

Whereas data collection for the interns was made easier by having large numbers of them together at three locations, the spread of supervisors across the country made in-person interviews impractical. I opted for telephone interviews with the supervisors. The supervisors used in the study were selected by virtue of the interns who were interviewed. The Directors of Contextual Education provided me with a list of names, addresses and phone numbers of the supervisors to be interviewed. The Directors of Contextual Education of Luther and Gettysburg provided me with a general letter of introduction regarding the study and their endorsement of it. The Director from Philadelphia agreed to offer me access to the supervisors but declined my request for a letter of endorsement. I sent letters soliciting participation in the study to all thirty supervisors along with the endorsement letters that had been provided to me from Luther and Gettysburg. My letter put forth the requirements of the interview, informed them I would be calling to ascertain their interest in participating in the study, and if affirmative, scheduling an appointment

for the phone interview. I called the supervisors within a week of sending the letters. All but one responded affirmatively, and interviews were scheduled. At that time the supervisors were apprised of my intention to record and transcribe the interviews. I conducted the phone interviews at the agreed upon times making special note of the differences in time zones. The supervisors were asked at the outset of the conversation for their permission to tape and transcribe the interviews. The average supervisor interview lasted twenty-three minutes with the longest running thirty-four minutes and the shortest running fourteen minutes. As with the intern interviews a second party transcribed the tapes and I checked the transcriptions against the tapes and made any necessary corrections. These telephone interviews took place between December 9 and 22, 1998.[16]

Data Analysis

After being transcribed, data collected were categorized in two similar but separate processes. The transcriptions of the intern interviews were reformatted under the headings of the questions asked on the interview questionnaire, resulting in a compilation of all the answers given by each question on the survey. The same process was applied to the transcriptions of the supervisors. The compilations were reviewed; specific and pertinent text was highlighted along the lines of the four research questions. The data were examined for common themes, striking differences, and any correspondence between the description of the phenomenon and the findings of the review of related literature in Chapter 3 and the New Testament understanding of preaching in Chapter 2.

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[16] At this point I should offer a special note of gratitude to my colleagues who agreed to participate in this study. As it happened, I made my request for these interviews during Advent, a traditionally busy time of the year for Lutheran pastors. Those who consented to be interviewed were most gracious in fitting me into their busy schedules.

CHAPTER 5

Findings of the Study

What follows is a compilation and categorization of the responses made in the interviews. The responses have been compiled in the order the questions were asked during the respective interviews. The interns' perspectives of their experiences of homiletical pedagogy are addressed first, followed by the supervisors' impressions. Questions from the intern interview have been designated "IQ#" followed by a number indicating the order in which the question was asked. Questions from the supervisor interview are similarly designated beginning with "SQ#" followed by a number indicating the order in which these questions were asked. Aliases have been used to cite the interns' responses. The interns provided these aliases themselves.

The Interns' Perspectives of Homiletical Pedagogy

IQ#01 What is your understanding of preaching?

As a group the interns' understanding of preaching was decidedly theological, as opposed to being either methodological or practical. The phrases "proclamation," "election," and "law/gospel dialectic" featured prominently. Several students described their understanding of preaching in sacramental terms. The following comments were typical along these lines.

> Preaching theologically is when a person is called to do the Word and Sacrament ministry.... At the seminary we talked a lot about the law/gospel dialectic and how that should be a part of preaching.... (Anne Chalmers)

> Well I came away from internship feeling like my role as a pastor/preacher was to elect, and what I mean by that is to tell people that God loves them, that Christ died for them, to empower them, to tell them that God's grace is for them, and everything that I learned at the seminary came together on the internship as far as the law/gospel dichotomy in preaching, stating, here's the law, here's the reality, here is how it is for you and here is the gospel, here's

> God's plan for you, and then growing from that, from God's grace, then we are empowered to do these things, and be responsible, and there's all the other stuff which flows out of that. But that was pretty much every sermon I preached, was about electing. (Alexander Horn)
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> I guess I'd say proclamation of the gospel within context, based on a Biblical text, [which by] my definition is definitely lectionary, I believe only in the lectionary. My understanding of preaching, it's to be sacramental in some ways. (Ben Cook)

Cook's comment on the use of the lectionary was representative of the group. Only two of the thirty interns interviewed were not exclusively lectionary preachers. These two had supervisors who encouraged them to try a broader variety of preaching text. One told of using the expository style of preaching through an entire book of the Bible. The other preached a series of topical messages. Both of these exceptions also preached from the lectionary during internship. The remaining twenty-eight interns understood preaching to be an exercise in the use of the lectionary. Further, their understanding of using the lectionary usually meant preaching from the appointed gospel lesson for a given Sunday.

Many of the students from Luther demonstrated some influence of Forde's book Theology Is for Proclamation. Two of them mentioned it by name, others made telltale references to it. This gives rise to the question of how much are successive generations of pastors influenced in their future preaching by certain books which may be popular at the time of their seminary training.[17]

Four students made express mention of the role of the Holy Spirit in their understanding of the preaching task in responding to this question. Eight others made reference to the Holy Spirit's role in preaching elsewhere in their interviews. Earl Maier, a second-career student, best articulated this understanding.

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[17] For the supervisors, the works of Buechner and Lowry seem to have been the most influential.

> My understanding of preaching is the expression of the message of the Spirit to be given and provided to the congregation through the vehicle that is the preacher. And it comes out of the gospel and out of the lessons, the purpose of which is to allow the congregation an opportunity to reflect on their own place in life and to understand what God is hoping to give them. For me the process of preaching includes spending time with the gospel and the lessons and listening for what the Spirit has to say to me as to the needs of my congregation. And I have a process that I go through that includes living with the lessons for a couple of days before I sit down to write. The object being to keep as much of Earl Maier's baggage out of the preaching, out of the sermon, as possible. Now I'm not so blind as to fool myself that my baggage doesn't creep in there. But the process is intended to allow me to be as open as possible to what the gospel is saying to me so that I can properly be a conduit to the congregation. [emphasis mine]

I randomly asked two of the younger seminarians about their understanding of preaching to the so-called "Generation X," seeing as they were a part of that generation. Their responses were particularly pertinent to the topic of homiletical pedagogy.

> It's very hard, I don't know, I don't know how to do it. I would rather write a movie because they understand that. They get it. And I get it; at least if I ever got around to finishing one, I mean, I get the process. I get the structure. I understand what a movie is trying to do, and I understand that you may not like the movie, but you might. I understand how that works. Preaching to that generation is well, you're preaching. They don't get what a sermon is. (Alexander Horn)

> I think the greatest challenge is that words themselves have lost a lot of the credibility, in the last 5 years, decade maybe. Lost credibility because of how they have been used, used to manipulate or betray or been used for the sake of using words. I really feel sorry for words themselves, because they can be as slippery as anyone who uses them. And I think for a lot of people in my generation, from different areas such as politics, the rise in divorce, what is in a vow, what is in a treaty, just across the board, words have lost the credibility, their weight, and it's our own fault. And I think to stand up there and preach many see that as, oh it's just words. But somehow, someway, we need to recapture the magnificence of that Word that transcends whoever we are, whatever we ever will be, and that is the only word that holds not only credibility but also salvation. I think that that is the language barrier, the integrity barrier. Of words themselves, I find that to be one of the biggest barriers. (Rae Christensen, emphasis mine)

IQ#02 How did you come to that understanding of preaching?

Fourteen of the interns identified a seminary professor as the source of their understanding of preaching, making this the most common response. Eleven professors were mentioned by name: from Luther Craig Koester (New Testament), Sheldon Tostengard (Homiletics), Michael Rogness (Homiletics), and Gerhard Forde (Systematics); from LTSG Scott Hendricks (Church History), Brooks Schramm, (Old Testament), Richard A. Nelson (Old Testament), and Richard Thulin (Homelitics); from LTSP Adele Resmer (Homiletics) and Gordon Lathrup (Worship); and from Lutheran Theological Southern Seminary Thomas Ridenhour (Homiletics). Additionally, one subject identified a college professor as having a profound impact upon his understanding of the preaching task.

Ann Stone commented, "I guess you kind of preach the way you have been preached at." A pastor from the intern's past was the second most common response to this question with nine interns making reference to this influence. Maier commented, "I have been very fortunate to have had a series of really good mentors/supervisor/preachers in my life from a variety of denominations." Janelle Seiverson said, "I think your understanding of preaching comes from when you are a little kid and you sit there and it's such a long time to sit while the pastor is preaching." For Eugene Jaynes, "My home pastor was a key in that development." In addition to these nine, two others mentioned that much of their understanding of preaching had come from their fathers who were pastors. But not all the respondents saw former pastors in a favorable light. Two more interns commented that former pastors served as a negative example. Horn commented, "Preaching growing up, hearing preaching never did much for me. I usually fell asleep."

And more to the point, Robert Dolan said he learned what not to do in the pulpit from "bad sermons, ramblers, bad storytellers that left me wondering what was the focus on Sunday morning."

Four interns mentioned that prior reading had either shaped or influenced their understanding of preaching. Three interns cited life experience from a prior vocation as being formative in their understanding of preaching. Another three mentioned their year of internship. Three more mentioned some type of encounter with the Holy Spirit, described in all three cases as a mystical encounter. One intern mentioned the regimen of sermon notes during his years of Confirmation as being influential. One mentioned the influence of her family growing up. Finally, one intern mentioned how a weekly text study group on internship shaped his understanding of preaching.

IQ#03 Talk to me about your sense of call to preach.

Within the ELCA it is common to speak of an internal sense of call to ministry and an external call. The internal call is often viewed as the individual prompting of the Holy Spirit. The external call is seen as the collective prompting of the church. Most of the interns viewed their call to preach as a part of their call to ministry. Often this call to ministry was more comprehensive than for preaching alone. A number of the interns expressed a feeling of certitude of being called from an early age, while others were either less certain or came to their understanding of being called to preach as a part of a longer spiritual journey. Still others expressed some puzzlement at the question. Many of the respondents noted more than one factor, often a blend of internal and external call.

Eleven of the seminarians expressed that their call to preach was either initiated or confirmed by another individual. This individual was most often a pastor (seven

respondents). Another four interns pointed to people other than pastors: two of them came from spouses, one came from a trusted mentor, and one came from the conflict arising out of the discussions the intern had had with a former girlfriend who was a Mormon. Eight expressed that their call to preach had come from being active in the life of their local congregations.

Four interns mentioned a strong sense of internal call to preach, but without mentioning any specific spiritual encounter or experience. Of these four, Lloyd Nelson expressed his specific understanding of being called to preach, but he voiced a corresponding fear of public speaking. He mentioned that part of his preparatory journey was to make every effort to become the best preacher he could be. Another four interns made specific mention of a spiritual experience that lead to their call to preach. Lynn Clark spoke of a conversion experience. Ruth Whitaker told of her struggling with the call to preach and when she final decided to pursue this path, "that's when his Spirit completely engulfed me." Five of the interns felt they had a particular giftedness in the area of preaching. Five of the interns spoke of feeling called to preach from an early age (pre-teen). Two of the respondents, Ann Loestrom and Marie Bode, mentioned their struggle as women with the call to preach. Both were conscious of a call to preach at a time when women were not ordained in the antecedent bodies of the ELCA.

Another five interns either made no mention of a personal call to preach or talked around the question. Three felt called to the ministry out of a desire to help others, and that preaching was a part of this overall call to ministry. Two mentioned that preaching was not a priority for them in their understanding of ministry. Ann Chalmers commented, "Preaching is not one of my favorite things." Robert Dolan expressed similar sentiments.

"Say now, if there are two tasks in the ordained ministry that I really don't like it's preaching, which is interesting that you ask me to do this interview. And the other is teaching."

IQ#04 Where does your understanding of being Lutheran fit with your understanding of preaching?

As mentioned in the reporting on IQ#01, most of the interns addressed the question of preaching from a theological rather than methodological or practical perspective. Their responses to IQ#04 reflected this predilection. The themes mentioned in the responses, while not exclusive to Lutheran theology, comprise a constellation of theological loci that as a whole are to be understood as representative of a Lutheran perspective of preaching. Three tiers of responses can be noted: a primary tier in which a number of interns mention a common theological feature, a secondary tier where two or three interns mention a certain theological feature, and, a tier of response wherein a response is mentioned only once among all thirty interns.

Far and away the leading response to this question had to be the use of law and gospel as a central hermeneutic for preaching. Eighteen of the interns mentioned the use of law and gospel somewhere in the course of the interview and nine mentioned it in response to this question. Reference to law and gospel appeared seventy-one times in the compilation of all thirty intern interviews. Perhaps no one feature dominated the responses of the interns to the entire interview as this one did. Grace was the second most common feature among the responses to this question, being mentioned seven times. Preaching as a function of Word and Sacrament ministry or the notion that preaching is one of the Means of Grace was mentioned by five interns in direct response to this

question, and another five made such references elsewhere in the interviews, totaling ten interns.

In the second tier of responses, three interns mentioned their understanding of preaching was strongly influenced by the Lutheran emphasis on the Word of God (the Reformation principle of sola scriptura). Another three interns made mention of how the Lutheran confessions had an influence on their understanding of preaching. Three more made mention of the need to express the doctrine of justification.[18] Two interns made mention of first, second, and third use of the law in preaching. Two more made mention of the need to convey from the pulpit the Lutheran understanding of simil iustis et peccator.

In the third tier of responses one intern made reference to the role of liturgy and how the sermon is a subset of that liturgy (implying the preeminence of liturgy over proclamation), one made mention of the need to understand the doctrine of the Two Kingdoms, another spoke of the importance of Christology in Lutheran theology and preaching, another mentioned the role of the lectionary in Lutheran preaching, one spoke of the need to preach faith alone; one spoke of the need to have a right understanding of Luther's Bondage of the Will as a hermeneutic for preaching; and one spoke of importance of Luther's understanding of original sin a preaching hermeneutic.

Three interns made some comparison or contrast of Lutheran preaching over against what they termed "Baptist preaching." Two were positive in their assessment noting the

[18] Perhaps the most disappointing finding of this section of the study was that only three interns made mention of justification. Luther commented that justification is the doctrine by which the church either rises or falls. So too, Luther was a prolific preacher of the justification that comes with faith in Christ. Along these lines, comments linked to the classic Reformation motto, sola fide, sola gratia, sola scriptura, were disproportionate with regard to the influences listed. Only one intern made mention of faith alone, seven made mention of grace, and three made mention of Scripture as being distinct influences of Lutheran theology upon their preaching.

passion and energy in such preaching. One was pejorative in her assessment, seeing such preaching as "flowery" and "touchy-feely."

IQ#05 Tell me about your experiences in preaching while on internship.

Location. The preaching experiences of the interns varied greatly. One intern found herself in the shadow of Thomas Road Baptist Church in Lynchburg, Virginia--the pulpit of Jerry Falwell--preaching to highly educated, transplanted Lutherans. Another intern found himself in the shadow of the Mall of America--preaching to one of the most heavily Lutheran populations in the country. Yet another intern found himself in the shadow of the largest Buddhist temple in the Western Hemisphere--preaching to an ever declining Lutheran population being bought out by wealthy Asian-Americans desiring to live near their holy place. Others found themselves in rural North Dakota, still others found themselves in suburban Philadelphia. And while the context varied greatly, the interns expressed many common experiences of preaching while on internship.

Intern's reactions. The majority of the interns responded that preaching on internship was a time of great and, for the most part, positive experiences. The following comments are representative of the general feelings of the group. Alexander Horn said, "It was great, I loved to preach there." Earl Maier commented, "It was fun preaching there." Speaking of her congregation's attitude toward the internship experience in general, Marie Bode said, "They are an intern congregation. They love their interns. They love the internship program. They would probably say it is one of the two most important programs." In speaking of her experience of preaching on internship, Christine Simmons simply said, "It was a blast, a blast." Edward Arbuckle commented, "It's a very rich time; I had some rich preaching opportunities." Rae Christensen's comments

were a reflection of the mixed emotions of the internship preaching experience: "Oh, it was spectacular, it was a little bit nerve-wracking to begin with because it was you know, worship, communion, and preaching all in one Sunday, and turn around and drive the 14 miles and do it again. And it was just wonderful."

While still seeing it is a positive experience, two other interns described their preaching experience on internship as a "baptism by fire." Returning to Christensen's comments about it being a nerve-wracking experience, others described their sense of anxiety with the task.

> My first sermon was absolutely awful, and the people were absolutely wonderful. I think I danced around and did everything I could for the first three minutes not to actually have to start that sermon, and they just smiled and waited, and I completely, I just was strictly on nerves. And what I realized, I went home--it was a Saturday night service, and I went home and the people were wonderful, they said, "Hey, it wasn't that bad, you'll do better the next time." (Lloyd Nelson)

> Well the first Sunday I preached, it was very scary because I don't think anyone blinked while I was preaching, and it was so strange to me, like I said, I had preached before at home, and in preaching lab, you know, people are staring at the ceiling, you know, moving around in their pews. And like, no one was moving. Everyone was just like completely focused. It was very unnerving because they were so intense on that, that was kind of strange to me, but maybe not a strange occurrence. (Ann Stone)

> I'm nervous, I'm speaking God's Word to the people. It's got to make you a little nervous if anything. (Howard Schue)

> Ill prepared and intimidated. . . . I don't think that one semester in seminary prior to internship is a lot of preparation. I think that field education your first two years, your second year you're asked while in that homiletics course to do one sermon. It's basically showing up to internship, you've written maybe two full sermons other than things that you had done prior to seminary. (Robert Dolan)

One of the more common causes for preaching anxiety on internship was that of learning to adapt to the physical surroundings. Five of the interns commented that either the size

of the pulpit or the space of the sanctuary proved to be initially intimidating to them in their preaching.

Exploration and experimentation in preaching. This category of interns' response was mentioned by nine of the interns. Thomas Olson commented, "I was given the opportunity by my supervisor saying, 'this is your opportunity to experiment and do different things and get better at it.'" Robert Nolan said, "And I'm grateful to my supervisor that challenged me to try different things from the pulpit and to move from out from behind the pulpit down front. Different techniques and things like that I think were good for me." A part of experimentation in preaching for two of the interns took the form of addressing controversial topics. A man in her congregation confronted Gloria Wheeler regarding a sermon she had preached about the oppression of women. This man deemed the sermon "too political" to be appropriate for the pulpit. Wheeler's supervisor was, however, supportive of her decision to preach on controversial topics. Douglas Henning's experience in preaching on controversial topics was somewhat different.

> I needed to be very careful of the current issues where the liberalism and conservatism butt together. I remember just for example, I was talking about flash points and I said something about slogans, "a million babies being killed through abortion." I was using that as an example, but several of the congregational members thought that that was my stance on abortion. And so I was hauled handily to the carpet on that. I had a lot of explaining to do because that's where they hurt. So after that experience I just steered away from the flash points in my preaching and just stuck more towards the generic examples, more towards God's grace and accepting others.

The challenge of preaching. Eight of the interns mentioned the challenges associated with preaching. Gloria Wheeler spoke of the challenge of addressing highly educated people from the pulpit. Anne Chalmers saw for the first time the challenge of putting theology into a specific context. Along these same lines Ben Cook spoke of the

challenge of making theology relevant and understandable. Rae Christensen's challenge was that of preaching in three different settings each Sunday. The challenge for Walter Wiley was preaching in a church caught up in serious conflict. Paul Swanson experienced the challenge of preaching to life-long Christians. For Edmund Livingston the challenge was one of honest self-assessment. "One of the things as time went on I came to believe I was not as good a preacher as I thought I might have been." For Bernard Michaels the challenge was that of running out of homiletical gas.

> Then once I got to November that's when the well went dry. And suddenly I realized, well I'm out of ideas, what do I do now? So that's when... it's almost like starting from scratch. I had to do more studying and more discerning of Scriptures. Had to get more in conversation with pastors and people to come up with ideas. I did more reading too, just trying to incorporate things that I read into my preaching.

Frequency. How often the interns had the opportunity to preach was mentioned as a factor. Five of the interns preached every Sunday as they were assigned to detached sites. Three of the interns preached three times a month plus special occasions. Seven of the interns preached twice a month plus special occasions. Fifteen of the interns preached once a month plus special occasions. The ELCA's requirement is for the intern to preach at least once a month throughout the year of internship. One intern had the opportunity to preach sixty different sermons throughout her year of internship.

Supervisory transitions. It should also be noted that five of the interns experienced a change in supervision either in mid course of the internship or shortly before they arrived to the internship site. This change in supervision was noted as a factor in their preaching experiences.

IQ#06 What about your experience of sermon preparation while on internship? How much time did you spend on average per sermon? Did the amount of time required to

prepare vary from sermon to sermon? Did you have a sense of ease or struggle with the process?

"I loved to do it. My favorite part of the year was preparing for sermons," said Paul Swanson when asked about his experience of sermon preparation during his year of internship. Sermon preparation is perhaps the single greatest factor in effective preaching. Therefore, describing the habits developed in this critical stage of pastoral vocation has significant bearing upon understanding homiletical pedagogy. Responses to this question can be classified into two broad categories: methodology and resources. These two distinctions, however, are not always so clear. For example, is prayer a resource or a methodology in preparing a sermon? Indeed prayer is an indicator of a third category of response, that of the divine/human interaction in sermon preparation.

Method. Most, if not all the students mentioned beginning with the text, rather than beginning with an idea. Two interns made specific mention of the lectionary in responding to this question, but as mentioned earlier, all the interns made use of the lectionary as a basis for preaching at some time during internship. Twenty-eight used the lectionary exclusively. The use of exegetical methods received mixed responses. Ben Cook viewed the exegetical methods taught in seminary as "ivory tower assumptions." Thomas Scott mentioned that he did not do as much exegetical work as he would have liked to have done. Eugene Jaynes had a well articulated exegetical program including the use of Greek and English variants, as did Rae Christensen, Edward Arbuckle, and Susan Morris. Walter Wiley confessed he did not use Greek in sermon preparation throughout the entire year of internship, as did Andrew Hanewald. Two interns mentioned the use of a central idea, thesis, or theme in preparing their sermons.

The development and use of a manuscript was mentioned by twelve of the students. As was the case in the homiletical literature, interns expressed divergent opinions on the matter. Anne Chalmers said her stated goal for preaching on internship was to work toward being able to deliver a sermon without the use of notes or a manuscript. Alexander Horn, on the other hand, stated that he preferred the use of a manuscript, as he liked to use "nuanced" language. While confessing he felt tied to a manuscript, Ben Cook acknowledged that a sermon was an oral event, thus he felt the need to write with oral presentation in mind.

Advanced planning was addressed by three interns. Gloria Wheeler worked several weeks in advance in the preparations of her sermons. Christine Simmons' supervisor required her to incorporate the planning of thematic worship on the occasions she preached and thus she developed the habit of planning several weeks in advance. Because of the thematic nature of his supervisor's planning, Eugene Jaynes would review the themes and texts to be preached on one month in advance. In stark contrast to this, Howard Schue said, "In fact, one Saturday night I went to a hockey game and I didn't have a sermon yet. You know, it just wasn't there."

The recurring theme of the law/gospel dialectic was mentioned in response to this question. Two interns commented that they used this as a theological lens in preparing their sermons. Paul Swanson commented, "I generally was working out my own theology in preaching."

As to the amount of time required to prepare a single sermon, nineteen of the interns responded with a specific number of hours or a range of hours. For the purposes of reporting, the ranges have been averaged to a single number. Four interns responded

that preparation for a single sermon took them about eleven hours. Three responded that it took them about twelve hours. Two responded that it took them about seventeen and a half hours. Two responded that it took five hours. One intern each responded to the following number of hours: fifteen, ten, seven, six and a half, five and a half, and three. Without giving quantification, one intern commented that it was, "way too much." Marie Bode commented, "My husband said that I didn't earn minimum wage."

Resources. Leading the list of resources used in sermon preparation was the use of commentaries. Thirteen interns mentioned the use of commentaries. Again there was some contrast in the interns opinions about using them. Ben Cook mentioned that he "jumped right to them," whereas Louise May mentioned she avoided using them.[19] Two interns mentioned the use of newspapers and contemporary, popular periodicals in their sermon prepartion.

Ten of the interns mentioned the use of a text study group in specific response to this question. An additional seven mentioned participating in a text study elsewhere in the interview. One more intern mentioned that he regretted the fact that there was no text study group in his area. For many of the interns, the weekly text study group proved to be the central component for their sermon preparation. These text study groups varied from being exclusively comprised of area ELCA pastors to more ecumenical groups. In at least four of the groups Select video materials from the ELCA's Division for Ministry were used as the primary resource for the group.

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[19] Commentaries mentioned by name included Barclay's Daily Bible Study series, the Interpretation series, the Woman's Bible Commentary, Sundays and Seasons, and the Dictionary of Jesus and the Gospels from Intervarsity Press. Though not commentaries per se, Bauer Arndt Gingerich and Craddock's Preaching were also mentioned as resources commonly used in sermon preparation. Periodicals mentioned were Sermon Helps, Clergy Journal, and Lectionary Homiletics.

Eight interns mentioned the use of a computer in sermon preparation.[20] Five of them mentioned using a computer in composing the sermon. (Though considering the proliferation of such technology in the general population, I imagine if asked specifically about computer use, the response would have been significantly higher.) Two interns mentioned using Internet resources for the preparation of their sermons. Thomas Scott mentioned reviewing others' sermons that had been posted on the Internet. Douglas Henning mentioned a website, Sermons and Lectionary, which contained over one hundred links to related preaching websites. Daniel Sanvik, however, used computer technology in a most innovative way. He would e-mail his sermons to some trusted friends for their comments prior to his preaching of the message. In this way he would get a perspective outside of the local context of his preaching.

The divine/human interaction. The reliance upon the Holy Spirit and the use of prayer in the preparation of sermons was mentioned by a number of the interns. Nine interns mentioned the use of prayer in their sermon preparation. Lloyd Nelson commented that he felt a strong sense of being close to God in sermon preparation. Ann Stone said, "prayer was a big thing before I started, during and after." Lynn Clark would have a candle burning during the sermon preparation process, symbolic of prayer. Louise May said, "And I pray about it and ask for God to show me which way to go, what the congregation needs to hear and just enlighten myself." Three students mentioned the guidance of the Holy Spirit in their preparation. Earl Maier said, "I would listen to what the Spirit would have to say to me, look for the connections in my life, in my past, in my history that would be worthy expositions to bring out the heart of what was going on in

[20] In retrospect and for future studies, the question should have been asked, How, if at all, do you use a computer in the preparation of your sermons?

the Scripture." Lynn Clark mentioned, "I tend to attribute a lot to the work of the Holy Spirit." In summing up her entire process of sermon preparation, Christine Simmons commented,

> I would start early in the week of letting it sink in. Then frankly I'd sit at my computer when I felt like I was finally ready to do some writing. And by this time I'd probably read the actual text, and all of them. I didn't usually just pick out one right away and zero in on it, and not always the Gospel. But would have read them five to ten times to get these going and words and word patterns. So then I'd sit at my computer, and frankly, then I'd pray. And hope, ask for guidance. Open my mind, open my heart, guide my thoughts, and guide what I'm reading again. "Guide, please, Spirit, I need help here." (emphasis mine)

IQ#07 Tell me about the usefulness of seminary exegetical courses as they related to your sermon preparation. What about what you learn in other classes?

Two questions in the survey addressed the role of seminary training as it relates to the process of homiletical pedagogy. This question, IQ#07, relates to the usefulness of seminary training during their internship preaching experience. The later question, IQ#18, is a comparison between seminary and internship as venues for homiletical pedagogy. Responses can be broken down into three main groups: feelings regarding the value of exegetical classes, feelings regarding the value of homiletical classes, and feelings regarding the value of a variety of other classes.

Twenty-seven of the interns responded to the question as it directly related to exegetical classes. Eleven of the respondents felt that seminary exegetical classes were a great help to their sermon preparation on internship. Six believed these classes helped somewhat. Paul Swanson commented, "Honestly, LBI [Lutheran Bible Institute of Seattle] prepared me better than Luther." Five responded that these classes were of little value. Two respondents used the phrase "yes and no" when addressing the value of

exegetical classes in this regard. And three interns felt that their seminary exegetical classes were of no value whatsoever in their sermon preparation on internship.

In responding to the open-ended follow up question regarding the usefulness of other classes, sixteen made specific mention of their homiletics class. Eight had a high opinion of their homiletics classes. Four had a more modest appraisal of the usefulness of their homiletics classes. And four had a low appraisal of these classes, two of these mentioning them as a specific bone of contention.

Eight other classes were mentioned as being useful in sermon preparation on internship. Adding weight to the premise that these interns see preaching through a theological lens rather than a methodological or practical lens, six mentioned their Lutheran Confessions classes as being especially helpful in their preaching on internship. This response came from two interns each from all three seminaries. Three interns from Luther mentioned a systematic theology class, Creation and the Triune God, as being particularly helpful. Three interns from Philadelphia mentioned a systematic theology class, Church in the World, as being helpful in sermon preparation on internship. Two others mentioned classes in church history. Six interns mentioned classes having a less theological and more methodological and practical focus: three Luther interns mentioned "Reading the Audience," one intern mentioned a stewardship and evangelism class, and one intern mentioned a pastoral care class. Finally, one person mentioned a liturgy class as being helpful to his preaching preparation.

IQ#08 How extensive of a role did the internship committee play in the process and content of homiletical training?

Two factors emerged from the responses regarding the role the internship committee played regarding the process of homiletical training. These factors are the variation in frequency of evaluation of the intern's sermons by the internship committee and the intern's perception of how helpful these evaluations were in the intern's overall development as a preacher.

Frequency of evaluation. Four of the interns responded that they had extensive formal sermon evaluations from the internship committee. One of these four received fifty-five written evaluations each month. (He was one of the interns who preached nearly every week.) Seventeen of the interns received regular formal evaluations very much along the guidelines outlined in the internship committee handbook. Five received little formal evaluation: Lynn Clark having only four such evaluations throughout the year; Ben Cook, Ann Hegerfeld, and Bernard Michaels each having only two formal evaluations; and Andrew Hanewald having only one formal sermon evaluation from his internship committee. There was a corresponding dissatisfaction of Hanewald with the usefulness of his committee. Two interns received no formal evaluations at all.

Helpfulness of evaluations. Eleven of the interns found their internship committees to be helpful and highly valued in their homiletical training. Douglas Henning said of the experience,

> [They critiqued] every week, every time that I preached. We had created a form through the internship manual and through other forms that I had from other places and we had created a form that I think was a good instrument. And so I just needed that feedback myself because the preaching live, as I called it, really last year was really the first time that I really treaded in that

> water and so getting the feedback from the internship committee was extremely helpful.

Eugene Jaynes' committee had an elaborate and thorough system for conducting sermon evaluations of interns, which took congregational representation into consideration.

> [They] gave out five evaluations each month to different members. And they'd get it back to them to look at. So, every other month I'd have 55 different people write up evaluations to the sermon. There was always an older person, a younger person, and then a married and a single. Just a good cross section of the congregation. The committee developed [this system] themselves . . . they wanted to have something of a feedback process . . .They said to me, "we think it's better to do it every month that way the people think they're teaching, they think--it's the mind set of a teaching congregation, they like to hear. It was really helpful to hear the feedback from them. And they enjoyed it too; they took ownership of it. They'd go off in the corner and evaluate by themselves and write for maybe a half-hour through the service, those five and then give it to the chair of the committee and we talked about them on Tuesday then.

Six interns found the internship committee evaluations of their sermons to be somewhat helpful. Another five thought that the evaluations given were somewhat superficial or they were simply polite affirmations. Alexander Horn said the comments he received from his committee were, "very affirming and edifying, good to hear but not terribly critical." Janelle Seiverson commented, "I don't know if they know how to criticize or critique and offer other suggestions."

Seven of the interns found their committees to be of little or no help in the process of their homiletical training. Ann Stone and Christine Simmons' comments regarding their internship committees are representative of this last group of interns.

> They were very active, but if the next question is, "How well did they help you with sermons," that was bad. It was not helpful at all. They were full of praise, which is fine, I don't want to turn away from that, put I tried to push them to kind of be a little more critical, and I never really got that. I tried to get them to do a quasi sermon notes and this kind of thing, and they did but it was hard to get them to really give me some honest feedback. So, who

> actually gave me the honest feedback was the Confirmation class. Because they, on the other hand, have no problem being honest. (Ann Stone)
>
> This was one area that I found disappointing. In the internship handbook they gave various examples of sermon evaluation forms, you know. I wasn't quite expecting the depth of analysis, as I would get from a bunch of classmates, homiletics course. The first three or four months, first time we met after I preached once a few people out of I think ten had made notes on paper. When it came time to give me feedback they were very hesitant to actually read what they had written, and they did not give me the sheets. They were very complimentary. After a couple of months I said, and no written feedback and therefore not much depth because we would wait a week or two, you know, they would forget different impressions from the sermon. So I was asking them, could I give you a more general or simplified sheet, "no, no," so the bottom line is I did not get as thorough a feedback from my internship committee. And I found that disappointing. They were very hesitant to critique me. (Christine Simmons)

Stone's comment about the honest reflection and sermon feedback from confirmands was a sentiment expressed by two other interns. Rae Christensen said, "I think the most helpful thing for the year was going through the confirmation sermon notes." Daniel Sanvik commented likewise, "And what I was getting back from the confirmands--from their notes--I really thought that was a bigger help."

IQ#09 Describe for me how your training as a preacher took place on your internship. Was there any time set aside for this?

The purpose of this question was to determine what homiletical training was taking place on internship. Here homiletical training was distinguished from the critiques of individual sermons. Of the thirty interns interviewed only eight reported having supervisors who set aside specific time for intentional homiletical pedagogy. Of these eight interns, two had exceptional experiences in this regard, worth reporting in full.

Gloria Wheeler's supervisor was a first-time supervisor who had done his ministerial training at a non-Lutheran seminary. She said of this time of homiletical training,

> Wheeler: It was fantastic. The whole program was that because he had never been a supervisor before he wanted to follow what the seminary wanted a supervisor to do. So every week we looked at a different issue of ministry, whether it was personal study, whether it was time off, balancing work and study. And part of what we looked at was preaching children's sermons and regular sermons.
>
> Interviewer: This was before you would preach any?
>
> Wheeler: Just a regular weekly study topic.
>
> Interviewer: This wasn't after the fact of preaching or something like that on a specific sermon, it was just over and above that.
>
> Wheeler: Over and above that. But what we did we looked at some Barbara Brown Taylor sermons and analyzed those and looked at how those were constructed. Then we just pulled one of his out of the air and one of mine, just off the rack. We looked at how does the sermon flow, what words might need to be unpacked, were they unpacked in the sermon. Trying to think what it could be, salvation or some words that if you don't talk about what the kingdom means people may not know. And did some analysis that way. We didn't really go about talking about delivery as much as preparation and where do you go for resources. And we did a week on resources. And we probably spent two to three hours a week on whatever topic it was needing.
>
> Interviewer: And so preaching was about how long, how many weeks did that last did you say?
>
> Wheeler: Probably four. Three regular sermons and then a week on children's sermons. And they did a children's sermon every week.
>
> Interviewer: Tell me about that.
>
> Wheeler: What we did was, if you preached the regular sermon you didn't do the children's sermon, so it alternated. And I think the pastor put as much value on the children's sermon as he did the regular sermon. I mean, it wasn't just something you threw together. And did a lot of work on how to give a message that isn't moralistic. Now be good boys and girls and Jesus wants you to do X, Y, and Z because we wouldn't do that for adults. So we spent a week on children's sermons as well. How we get a message that's concrete

> instead of abstract thinking. Lots of little teeny children, 2-3-4 year olds that would come up. And the minute the Gospel response was done they were ready to come up, because it was consistently done every week the children expected it. So I think that made a difference of what the congregations expectation of what worship included because it included a worship time for children. And it was never like you had to worry how long it went. The children's sermon, if it takes you an extra five minutes that day it takes you an extra five minutes, okay? So I guess the most affirming thing I received on internship was when I finished one sermon and somebody came out and told me what a great sermon it was and the pastor said, "I taught her everything she knows." It was like "wow," I must be pretty good for him to take credit.

Janelle Seiverson's experience of homiletical training focused more on the exegetical side. She reported that her supervisor took an active role in guiding her in sermon preparation.

> Seiverson: My supervisor I'd say, I didn't have any event. But my supervisor, like I said, was very hands on, we would work through--he has a New Testament doctorate and so he would help me flesh out the Greek and maybe point out some things and nuances and he'd talk for hours about this or that or the other thing. And he passed on a lot of information about different preaching theories and different needs of people to read about preaching and about the flow of a sermon. And there was a particular one that he had kind of latched onto recently. We were always going to purposely have me do a sermon with that in mind although we just kind of ran out of time. But, so he was basically the trainer. And in fact the very first time I preached, I mean, he had me go in the pulpit and he sat there and listened as I...and after that he wouldn't listen to me do it because it seemed that I was competent at least to stand in front with the presentation. But he would read them over and we would talk about them [ahead of time.]
>
> Interviewer: How did you find that?
>
> Seiverson: I find it very helpful. I really found it helpful to have another input from his point of view. And he never would say "oh this is wrong, or you'll have to change this" but rather say, "this seems a little awkward, could you, you might want to make same adjustments, or this is rather a little bit too blatant, a little bit too brash, you might want to tone it down." Or in helping me I think he looked more at preaching law and getting the law in there because gospel I got down, but you know to really name the law for what it is in the sermons. I found it very helpful. And in fact my, towards the end he wasn't as stickler...we only did the actual setting a calendar for my sermon preps for the first couple. And then after that it was just kind of like I'd pass it along to him and he would give it back and we were pretty more loose about

> it. And by the end it was almost like I really wanted to give him my last sermon but he said "no, I'm not going to do anything with your last sermon." And it was kind of hard not to get that input back. So I liked it. I found it very helpful.

The remaining twenty-two interns reported receiving little or no homiletical pedagogy from their supervisors, aside from occasional feedback to a specific sermon. Three of the respondents attributed this lack of pedagogy to being in a detached site where such training would have been excluded due to the supervisor's distance from the site. Alexander Horn reported that his supervisor was expressly reluctant to offer any such homiletical pedagogy. Horn reported of his supervisory reflection times,

> I didn't like those supervisory times. He wanted to get into theological conversations. I didn't have any theological questions. I thought about them on my own. He wanted to get into, I don't know what he wanted to get into. Now don't get me wrong, I really liked him. We developed over the year a trusting, collegial relationship, toward the end of the year. We got along just great. But, the way he asked questions was not very clear. And I think he's a smart guy, but he, and I'm a smart guy too, so he wasn't thinking above me, but the way he used words. He asked me a question once, "Well how do you approach your creative distance with people?" I have no idea what that means. But he was always asking me questions like that and I felt silly always saying "What?" So I really dreaded those times together. As with the preaching, everything was kind of "Well, why do you ask?" I just wanted to talk about ministry issues. How do you run a funeral, how do you run a wedding, how do you approach sermons. And we just didn't--he didn't do that.

Seven of the interns reported receiving homiletical training on internship from outside seminars. Two seminarians attended seminars that offer workshops in preaching to the unchurched: Lloyd Nelson attended one offered by Willow Creek Community Church in South Barrington, Illinois, and Walter Wiley attended one offered by Community Church of Joy in Glendale, Arizona. Three others attended synodically sponsored preaching workshops and one other attended a Kairos workshop at Luther

Seminary on Preaching the Lectionary. The topic of text study groups has been addressed earlier, but six interns made specific mention of them in response to this question.

IQ#10 Were there any books which you read which were related to preaching while on internship? If so, what were they? Were they helpful and in what ways were they helpful?

Seventeen of the interns reported that they had not read any books related to preaching while on internship. Two reported having read books on preaching but were not able to remember either the author or the title.

Eleven interns reported they had read a book or books that were directly related to preaching and could mention the name of the book, the name of the author, or both. One intern mentioned reading six different books. Two interns mention reading five different books. One intern mentioned reading four different books. One intern mentioned reading two books. And six interns reported reading one book directly related to preaching.[21]

IQ#11 Beyond any classes and practicums in homiletics, what training or experiences have you had in public speaking, debate, rhetoric, or communication theory?

Only six of the thirty interns did not have some exposure to public speaking, debate, rhetoric or communication theory. Ten interns reported having some sort of public speaking class prior to seminary. Seven reported as having been on a debate team in either high school or college. Four reported having been trained in music performance.

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[21] As to which authors and books were mentioned by the interns, five interns mentioned reading Fred Craddock, including two specific mentions of Preaching and one specific mention of Preaching through the Church Year. Three interns mentioned Barbara Brown Taylor, including one specific mention of The Preaching Life. Three interns made mention of Forde's Theology Is for Proclamation. Two interns made mention of Lowell Erdahl's Ten Habits of Effective Pastors. Two interns made mention of sermon books by Walter Wengrin. Each of the following books or authors were mentioned once: Frederick Buechner, Walter Brugerman's The Threat of Life, Capon's The Foolishness of Preaching, Lischer's Theology of Preaching, Long's The Witness of Preaching, Markquart's Quest for Better Preaching, Henri Nowen, Rueter's Making Good Preaching Better, John Vannorsdall's Dimly Burning Wicks, Lenora Tisdale's Preaching as Local Theology and Folk Art.

Four said they had gained such experience and training in a prior vocation: one from working as a trainer for a major telephone company, one from working as an insurance agent, one from working in radio and television, and one from teaching ROTC. Three interns had training in theater prior to seminary. Two had voice classes.

But perhaps the most interesting response to this question came from Alexander Horn. He mentioned that he had training in screenwriting and he had been an aspiring screenwriter. I pressed him on how his training in screenwriting might have had some collateral benefit for his development as a preacher.

> Insofar as I think some of the structures are the same, the way one tells a story and in screen writing and film, you try to tell a story. Invariably, while they may not be proving something, but certainly the writer, the director, the filmmaker view life in certain ways. And so that comes through in the way the film is constructed, in the way it is written, the scenes move from either positive to negative or negative to positive, the whole film is like that, moving up and down. Definitely, there is a similarity. You can take that knowledge of structure of writing of how to communicate those ideas and apply it then to preaching. When it comes down, film is a visual medium and preaching isn't. We talk, we use words. And more and more people are using overheads and things like that to try to compete because the way people listen these days, they are visual, they want things to move, like that. I think we can take some of those ideas but preaching is kind of its own thing.

IQ#12 Tell me about the kind of relationship you had with your supervisor.

Descriptions of the supervisor intern relationship ran the gamut. Relationships were described as being disappointing, hands off, professional, fantastic, drifting, complicated, friendly, collegial, challenging, low-key, lacking depth, positive and affirming, and a host of other responses. Collegial was by far the most common understanding of this relationship--nine of the interns used this word to describe the relationship. One said it was not collegial. Friendship was used by four of the interns in describing their relationships with their supervisors; three noted that it was not a friendship.

From the comments made, four general indices might be used on future studies to measure this relationship. Interns spoke in terms of their level of engagement with their supervisors, the level of personal warmth their supervisors exhibited, their supervisors' level of professionalism, and the interns' level of overall satisfaction with their supervisors.

Level of engagement. Gloria Wheeler commented that her supervisor took his role of supervisor seriously, exhibited interest in her development, and provided her with regular instruction, reflection and evaluation of her preaching. In her opinion, the supervision was well thought out ahead of time, and broad in scope; her supervisor approached pastoral development in a systematic manner. In contrast to this Earl Maier and Ann Hegerfeld would be representative of interns who felt a level of disengagement from their supervisor. Maier was grateful for this disengagement as he sees himself as a self-starter. Commenting on the style of supervision Maier said, "My supervisor pretty much gave me the reins of the pony very early and said, you go for a ride." Hegerfeld felt her supervisor put a protective shield around himself and did not allow others to get too close. Hegerfeld commented that her own shyness contributed to the level of disengagement between the two.

Level of personal warmth. Rae Christensen's comments were representative of those interns who felt a personal warmth in their relationship with their supervisors.

> Very friendly, he was a mentor, a friend, he and his family were very good to me. Very easy to get to know. We had a very easy, joking camaraderie. We could easily communicate with one another. Share anything as a staff, just very open, very warm, and very good for me. I felt very safe. That not only could I know that I was respected, but I could respect very freely in return, and it was a very good relationship, personally and professionally. I was blessed with a very good supervisor relationship.

Both in response to this question and in responses throughout the interview it was transparent there was a level of coolness between Thomas Scott and his supervisor. Speaking of his supervisor, Scott commented, "we butted heads a lot." Much of the supervisor coolness stemmed from a fundamental disagreement between the two over their respective visions of ministry. Daniel Sanvik had a similar experience of supervisory coolness due to the perception of being polar opposites on a variety of political, theological, and ministerial issues.

Level of professionalism. Janelle Seiverson and Douglas Henning had supervisors who focused primarily on establishing a professional relationship. Seiverson commented,

> We got along. Definitely supervisor/intern. I don't think I could be colleagues. I was like uncomfortable with that anyway, people were friends with their supervisor and that wasn't the way we were. But he was definitely a teacher; in fact he should be almost a seminary professor. It's kind of funny. And I was a student. Although at the same time very open, willing to hear me out if I disagreed with him. I felt very comfortable in saying that. But he's the senior pastor so obviously what he said would go, although a lot of flexibility too if I could justify, if I had at least a reasoning if there was something I wanted to do or something I wanted to say. And I justified it and that was fine with him too. So it was I think one of mutual respect and integrity and stuff. (emphasis mine)

Henning simply said, "It was a very professional relationship." In contrast to this Edward Arbuckle felt his supervisor at times had the roles reversed. Arbuckle felt that his supervisor was looking for a collegial relationship, so much so, that the supervisor would often ask him what he thought of his sermons.

Level of satisfaction. Susan Morris' comments are representative of those interns who had a high level of satisfaction with their supervisors. Morris exhibited consistent praise of her supervisor throughout the interview. Her direct response to this question was indicative of her satisfaction with her supervisor.

> My supervisor told me from the outset that we would interact more as colleagues than as supervisor/supervisee although that would be a part of our interaction as well. One of the things he wrote in my evaluation that I think sums up the relationship is that we did actually meet in and out of those roles naturally. We could interact in a very collegial manner, we are approximately the same age and had a number of things in common so that made that easy. But it was also clear to me and him that he was my supervisor and that I was there as a student to learn and so that meant that I felt free to ask questions and to observe and to learn. A lot of my internship supervision was opportunities for me to reflect on what I had observed or participated in or done and what I could learn from that, what I could gain from that, how I could apply that.

Lynn Clark's comments indicated the greatest level of dissatisfaction of an intern with a supervisor. Like Morris, these comments peppered the entirety of the interview. Again, her direct response to this question was indicative of her level of dissatisfaction.

> I guess I don't know? There's no easy way to describe it. He was in a lot of pain, a lot of turmoil. This is going to sound incredibly arrogant. I didn't think he was a very good preacher. So for me it was--at one point early on in the internship he said, "you and I need to discuss what role you want me to have in evaluating and feedback." And I said, "Yes, we probably need to talk about that." And I never brought it up because I really didn't want him to have any role in it because I didn't think he was a very good preacher and I didn't want him critiquing my theology, which he'd done in the past. And I happened to think that sacraments are incredibly important. And, well, he just had a different center than I did. He's absolutely in the church growth mentality. I think there are some problems. He's a very program person and I'm more of a not-program person. So there are just a lot of differences. So basically the way it came out was I found sermon critiques in my midyear evaluation, which was inappropriate, you know. Once in awhile he'd say, "that's a really good sermon." But what happened was when I read my mid-year evaluation. Oh, the other thing was he's a very, very busy man. And so I think he'd only heard two of my sermons by the time midyear evaluation came because he scheduled me to preach while he was out of town. And he was gone at least once a month. Sometimes twice a month. So I did point out to him when we started, when we were scheduling, you know it might be a bad message to the congregation if you're not here the first time I preach. He said, oh, yeah, I guess it would be. So he arranged for me to be, for him to be there the first time I preached to the congregation. So, basically he wasn't there to hear me preach.

IQ#13 Which of these terms best fit your relationship with your supervisor. Supervisor, mentor, coach, spiritual director, discipler, or something else?

When asked to classify their supervisors' model of supervision "mentor" was the most common choice (eleven) among the interns. Three interns mentioned "coach." All three of these interns first thought of something else and then mentioned coach. These same three supervisors who were described as "coaches" were the only three who expressed the influence of the church growth movement upon their own ministry during the supervisor interviews. Two interns described their supervisors as fitting the clinical model. One intern described her supervisor as fitting the discipler model, and followed that comment by describing it in more rabbinical terms. Four more interns felt that none of the suggested models of supervision fit their relationship with their supervisor. Earl Maier said his supervisor was a "peer with authority." Ann Hegerfeld said her supervisor was more of an overseer.

IQ#14 What were your impressions of your internship supervisor's abilities in the process of homiletical training?

Eighteen of the interns responded that their supervisor engaged in little or no homiletical training with them. In case of three of these respondents, the lack of homiletical training was a function of the intern being at a detached internship site. In the case of three of these respondents, the intern viewed his supervisor as deficient in the ability to offer homiletical training. The remaining twelve of these respondents reported that homiletical training simply didn't happen. Four respondents assessed their supervisors' abilities as "fair." Eight interns assessed their supervisors' abilities as either "good" or "excellent." Ann Loestroem's comments in recommending her supervisor as a

good homiletical pedagogue are revealing and representative. "Sound theology, strong faith, and adherence to the gospel in her own preaching." For most of the interns, theology is the primary measure of preaching, both for themselves and for those who would train them.

IQ#15 Was there a sense of freedom and collegiality in your preaching or was there a sense of directedness and control? Did your supervisor suggest topics or specific texts for you to preach on? Did you supervisor in any other way suggest something you should say or not say in a sermon?

An overwhelming majority of the interns sensed both freedom and collegiality from their supervisors with regard to their preaching. Only two expressed some sense of directedness or control over what or how they were to preach. Eugene Jaynes said of his supervisor,

> Christmas Eve he wanted to make sure I didn't preach any heresy about Christ coming again this year, that we would just celebrate Christ coming. All Saints Day he says no one in the Lutheran Church knows what we believe about death and resurrection and eternal life so don't talk about it. Because the text says well we, by the hymn we always sing "For All the Saints" talks about "they in glory shine," so he said we as Lutheran don't know what we believe yet so don't talk about it. And so I had the sermon done two weeks in advance so he could proofread it, make corrections, and I'd write it again.

In responding to this question, Douglas Henning said,

> Well, that's kind of yes and no. She is somewhat of a crypto-Baptist. So if I didn't have something in there that was Pelagian about what we had to be doing that was kind of a directive and so I really had to work hard at finding ways around that. And so it was very hard that way. I don't know how else to say. Other than that I was pretty much free to do whatever I wanted to do.

Two other interns expressed their being a bit of directedness or control as well as a sense of freedom and collegiality. The remaining twenty-six interns were emphatic about the sense of freedom and collegiality they received from their supervisors with regard to

what and how they preached. Earl Maier said, "he did not try to adjust my style or make me into something that I wasn't." Ann Stone said, "No, there was pretty much no control, which was almost scarier than having some kind of control."

IQ#16 Was there a sense of progress made from beginning to end in your ability to preach and sense of confidence with the preaching office?

Only two of the interns did not feel a sense of progress in their preaching while on internship. One of these interns felt an increased sense of struggle as the year went on. The other stated that his preaching was pretty much the same coming out of internship as it was going in. He did concede that his internship committee felt he had progressed, as did his supervisor.

By far the most common response had to do with the intern growing in his or her level of comfort with the preaching task. Sixteen stated they felt an increase in their overall level of comfort and confidence in preaching. Andrew Hanewald's comments are typical of those who responded this way.

> Oh definitely. Especially as far as just feeling more comfortable about it and being more sure. I think a lot of what we convey has to do with our own confidence with it. Our own confidence with the text. Our own interpretation of it. The times that I felt most confident I think were some of the times that I preached the best, even though maybe it wasn't even the best interpretation that I could have done, but if I really just was there in the moment and I felt sometimes like I connected a lot better than if I were somewhat tentative and unsure about, you know, the work I had done. Extrapolating and the exegesis, whatever. But it got very much more comfortable as far as the presence being up there, the proclamation, the standing up there and the speaking the Word of God is something I'm much more confident about now, I'm bold to do. I think that also runs through the whole service, you know. It's not just the preaching but the greeting, the prayers are more confident.

Seven interns made specific mention of a sense of progression in their use of manuscript, either by their moving away from using one or by their improved use of one. Howard Schue commented,

> I got a lot more free from my written text. During the beginning, I had it all typed out, printed out word for word, and pretty much preached it like that. Almost memorized. But then, kind of gradually getting to the point that I knew what I wanted to say. I still had it all typed/printed out just so I had some kind of guidelines of where to stay in, but I was more free to something--a new idea came into my head and I could incorporate that into my head, the sermon or whatever. Or something happened in the congregation that I didn't freak out just because I had the blinders on. I was able to see a lot more, I was able to read the congregation more, their facial expressions. Their sleepy eyes, too. Because I was given such opportunity I was able to become more relaxed and my preaching style, I didn't have those blinders on, and say this is what I have to say, this is the only way to say it. It was good. I developed that way, and I'm happy for it.

Six interns stated they thought they had made progress in connecting with the congregation. Lloyd Nelson felt himself to be more engaged with the congregation. Anne Chalmers commented that this connection was facilitated by getting to know her community better. Diane Lundgren felt she became more relational as a preacher. Eugene Jaynes felt he was making a better connection with his congregation when one of the internship committee members commented about a particular sermon, "You made us uncomfortable." Walter Wiley said of his progress in connecting with the congregation,

> The other thing I think I grew in is the ability to speak more focused to the audience and to know the audience and speaking to . . . at the beginning of the year I think I preached fine sermons but pretty general, you know. By the end of the year I knew who I was preaching to and I thought of it as pretty important to take that into consideration. Usually on a Sunday I would have a written out text because I type out my sermons, but when I would be out in the country I'd preach almost a different sermon to the older crowd than to the younger crowd. And it would be almost two different sermons. You know, it was the same thing on the page.

Three interns felt they progressed by the development of personal style of preaching while on internship. Three more commented they had progress in their proficiency in sermon preparation. Another three commented about increased confidence in their ability to handle a text for preaching. Two mentioned a progression in their ability to share personal matters from the pulpit. One said he grew in both depth and feeling. One intern commented that he felt his delivery had improved while on internship.

IQ#17 Was there any single factor that stood out in your experience of homiletical training during internship?

Twenty-two of the interns relayed one or more factors that stood out in their experience of homiletical training while on internship. Four of the interns spoke of experiences of homiletical training that took place during seminary and ignored the internship aspect of the question. Four more commented that no single factor contributed to their homiletical training while on internship.

Four interns listed supervisor observation and/or interaction as the single factor that contributed to their homiletical training on internship. May and Schue's comments are representative of this response.

> I think it was talking with my supervisor actually. Just the times, the hours that we devoted to going over some of my sermons. He would point out things to me that either that I wasn't really aware of or point out where I might be preaching law instead of gospel. I think that would be the single most (important) thing. (Louise May)

> I would have to say watching my supervisor. Watching and listening to him. That helped me. I mean, there are just so many things that we've been talking about that contributed, but I think that his preaching style helped me grow a lot faster. (Howard Schue)

Three interns felt that the context of preaching was the single most significant factor in their homiletical training on internship.

> The importance of context to the whole congregation. What's the message for them today rather than some either esoteric or generalization but to make it specific and contextual. Not necessarily that every sermon had to be that way but from tying in the congregation to the greater world. I think the context is probably the greatest emphasis. (Gloria Wheeler)

> Well I think I came to preaching with a very clear notion of doctrine and gospel, you know. Of what it is, what it should convey, what I feel is necessary to covey in preaching. I also came with all my artistic and poetic and literary education and sometimes got very heavy handed. I think my experience has helped me to take all of the different tools that I have, including context and preaching to context. But also seeing humanity as context. That it doesn't have to--like I enjoy preaching the Word to a congregation that I never met before because then you can just talk to us as us, as people. So that's the context--humanity. So it's been bringing those things together. Clarifying how to weave those things together and not having the tools being what's up there coming out of the pulpit, you know, having the word conveyed by using those tools to serve the word, I guess. I don't know if that makes sense. (Ruth Whitaker)

> I think getting to know the group of people and the issues that needed addressing, and then having the courage to sometimes say some hard things. (Anne Chalmers)

Three interns commented that a specific sermon they had preached on internship was key in their homiletical training. For Edward Arbuckle, it was preaching on Easter at his detached site. As he stood up to preach it suddenly hit him that he had been changed as a preacher. He began to see how a sermon connects in the lives of the parishioners. Lynn Clark relayed how an eighty-year old woman's comments following her preaching at Confirmation made it all click for her. Diane Lundgren reported how preaching a funeral for a pillar of the congregation while her supervisor was away validated her call to preach. Both Clark and Lundgren mention the importance of the Holy Spirit in each of these preaching experiences. Two other interns mentioned having opportunity for personal sharing in a sermon as the factor that stood out in their homiletical training,

while two others said that simply having the opportunity to preach was the single greatest factor.

> Besides having the opportunity to do it, my whole life I've been learning from what I haven't liked. Well I don't like that sermon, I don't like the way they did it, so I do it differently. Usually I learn from what I haven't liked like when people leave the movies and they say, well I could write better than that. (Alexander Horn)

For several interns, the mechanics of preparing a sermon stood out in their homiletical training on internship. Two interns mentioned the importance of a central thesis. Commenting on this factor Andrew Hanewald said, "Well, one would definitely be the main theme--that it's important to have a main theme and to develop your sermon around that." Walter Wiley spoke of a thesis in terms of a "one-liner."

> Yeah, I really do think it is the one-liner, I guess. And trying to design your sermon so the one-liner keeps coming back and back. And maybe you'd just say it a little bit differently each time, but giving a real short, memorable phrase that folks can remember, that they can walk away with. Three days later it will still stick with them.

Two other interns reported that experiencing the routine of regular sermon preparation was the single biggest factor in their homiletical training.

IQ#18 Which experience proved to be more valuable to your in your development as a preacher--homiletics classes and practicums or the internship experience? Why do you say that?

Thirteen interns felt that their internships were more valuable to their homiletical development than their seminary homiletics classes. Another three said that, given the choice, they would lean more toward the internship experience. Again and again, interns cited the real-world setting, the frequent opportunity, and the opportunity to put theory

into practice. Refer to the first section of Appendix "E" for comments demonstrative of this perspective which valued the internship experience above the homiletics class.

Thirteen interns reported they valued both experiences equally in their homiletical development. Many felt they could not have preached on internship without first having the homiletics class. Classmate feedback was also frequently cited; however, there was some division about the value of such feedback. Four interns viewed classmate feedback negatively, as being unnecessarily aggressive and competitive. Five viewed classmate feedback as a positive tool for homiletical development. Seminary homiletics classes were also cited as providing the foundations for preaching. It should be pointed out that no intern valued homiletics classes more highly than the internship experience with regard to his or her development as a preacher. Refer to the second section of Appendix "E" for comments demonstrative of the perspective that valued equally both internship experience and homiletics classes.

IQ#19 What if anything was missing from your internship experience in the area of learning about preaching?

A total of thirteen interns felt an increase in the quality and quantity of feedback on their preaching was in order on internship. Compare this with the five who commented favorably on classmate feedback in homiletics classes. Seven interns said the internship committees could have provided better and more critical feedback. Nine interns felt their supervisors could have provided improved feedback. The most common complaint was that feedback on internship tended to be superficial and lacking in specifics. This was not universally the case as a few committees and supervisors were reported as providing excellent feedback. A further complaint was that supervisors of detached sites rarely were

able to audit their intern's preaching. Along these same lines one intern reported that he wished his supervisor had used videotape for the critiquing of his sermons.

Five interns reported that they wished they had other preaching opportunities. Three interns regretted not having preached at funerals. Two interns commented they wished they had the opportunity to preach at a wedding. One intern said he wished he had been scheduled to preach on church holidays and festivals. Again at least one intern reported she preached at a prominent funeral, and one intern made a point of mentioning how she was scheduled to preach on festival Sundays.

Two interns commented that they wished their supervisors spent more time on homiletical training. The feeling was that too much time was spent on critiquing after the fact and too little time was spent on guidance ahead of time. One intern was looking for more exegetical tips in preparation and help with connecting the text with the context. Two other interns wished they had been a part of text study group. As noted elsewhere, many of the interns participated in such groups. Still another intern felt the homiletical pedagogy component of his internship was completely lacking and his supervisor lacked the training to be competent in this area. One intern wished she could have heard from a variety of preachers on internship. Five of the interns reported that they felt nothing was missing or needed to be added to the preaching component of their internship.

IQ#20 Could you give me a summary statement of the homiletical training and coaching you received on internship?

Appendix "F" contains the summary statements of all thirty interns interviewed for this study regarding the homiletical training and coaching they received while on internship.

The Supervisors' Perspective of Homiletical Pedagogy

SQ#01 In your own ministry, what relative value do you place on preaching? Is it your primary task or are there other ministerial functions that you value equally or more highly?

Fourteen of the pastoral supervisors indicated that preaching was their primary task of ministry. Four stated that preaching was near the top of their ministerial functions. Nine mentioned that it was valued in conjunction with other ministerial tasks. Three supervisors indicated that they valued some other ministerial task more highly than preaching.

Of the nine supervisors who mentioned preaching in conjunction with other ministerial tasks, six mentioned the importance of preaching in conjunction with worship and worship planning. Of these six, two spoke of the importance of seeing preaching as a part of a sacramental package of ministry. Other ministerial tasks mentioned as being on par with preaching were witness, visitation, counseling, Confirmation, and administration (each mentioned one). Of those three supervisors who mentioned valuing a ministerial task more highly than preaching, two mentioned campus ministry and one mentioned witnessing.

SQ#02 What have been the primary influences on your own approach to preaching?

"Other pastors or preachers" was the most common response to the question influences upon the supervisors' own approach to preaching. Fifteen answered the question in this manner. Three of these fifteen mentioned the influence of a pastor from their youth. (David Preus, bishop emeritus of the American Lutheran Church was mentioned by name.) Three supervisors mentioned the influence of their fathers who

were pastors. Two mentioned a previous senior pastor they had worked under. One mentioned the influence of a nationally notable preacher, Bill Hybels. One supervisor pointed to the negative examples set by pastors in his past and sought to avoid their preaching pitfalls. One supervisor commented that her internship supervisor was one among several who had a strong influence upon her approach to preaching.

Second to other pastors and preachers, thirteen supervisors commented that a seminary class or a seminary professor had a significant influence upon their preaching. Seven professors were mentioned by name: Arndt Halvorson (Luther) mentioned by three supervisors, Alvin Rogness (Luther) mentioned by two, Roy Harrisville (Luther), Gerhard Forde (Luther), Harry Baughman (Gettysburg), Robert Hughes (Philadelphia), and Arthur Grimstead (Concordia College) each mentioned by one supervisor.

Twelve supervisors made mention of how reading had an influence upon their approach to preaching. For seven of these twelve, the reading was of a general nature. Six mentioned homiletical readings. Specific homiletical authors mentioned included Frederick Buechner, David Buttrick, Richard Caemmerer, Grady Davis, Reule Howe, Norman Vincent Peale, and Robert Schuller. Two commented that the reading that shaped their preaching the most was of a theological nature. One mentioned that reading the works of Luther was the single most significant influence upon his preaching.

Eight mentioned continuing education (i.e., studies after seminary) as having an influence upon their preaching. Two of these supervisors had completed Doctor of Ministry programs in which their thesis was related to preaching. Beyond these eight supervisors, three others commented that independent Bible study had an influence upon their approach to preaching. Three more made mention of the influence parishioners had

had upon their preaching. Two mentioned the role of storytelling in preaching. One mentioned how community involvement and activism influenced her approach to preaching.

SQ#03 In the past two years, have you read any books on preaching? If so, what are the titles and how would you evaluate their usefulness?

Eight of the supervisors responded "yes" to this question and were able to furnish the title of the book. Five responded "yes" but were not able to furnish the title. Seventeen supervisors responded "no."[22]

SQ#04 Are there specific resources that you use in preparing for preaching?

Twelve supervisors made responses that were in some way related to an exegetical study of a given text as their primary resource for sermon preparation. Six of these twelve supervisors mentioned participation in a weekly text study group. Of these six, two mentioned the use of the Select videos produced by the ELCA's Division for Ministry as the resource for such text studies. Five of the twelve mentioned personal exegetical study of the text. Three of the supervisors made specific mention of working with the Greek text of the New Testament and other lexical sources was a regular part of their weekly sermon preparation.

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[22] The books mentioned by the supervisors were Preaching by Craddock, Forde's Theology is for Proclamation (mentioned by two supervisors), Jenson's Thinking in Story, Long's The Witness of Preaching, The Homiletical Plot by Lowry, Markquart's The Quest for Better Preaching (mentioned by two supervisors), Preaching Law and Gospel by Steumpfle, Taylor's The Preaching Life, and Imagination of the Heart by Paul Wilson. Authors mentioned by supervisors not supplying the title included Peter Gomes, Tom Gould, Barbara Brown Taylor (mentioned twice) and William Willimon.

Seven supervisors mentioned using commentaries in sermon preparation, two made specific mention that they avoided such resources.[23] Eight supervisors mentioned using periodicals specifically designed as sermon helps.[24] Two supervisors mentioned having a personal file of collected materials that they used as a preaching resource. One mentioned using an Internet site called Sermonchat. Only one supervisor mentioned the use of prayer as a resource for her sermon preparations.

> I use a lot of prayer. That's the first thing I do before I even approach the text is to pray. And to pray specifically that God will inspire me to hear in the word what it is God would have proclaimed to that particular people at that particular time, and I will name them in the congregation and a little bit about the community and what it's going through--it becomes part of my prayer before I prepare the sermon each week. (Jane Shields)

SQ#05 Is there any one book on preaching that has left its mark on you and your preaching?

Fifteen of the supervisors said there was no one book that left its mark on his or her preaching. (One of these commented "No, I found them all boring.") Nine supervisors responded "yes" and provided the name of at least one book. The Bible was mentioned by three supervisors.[25] In mentioning how John Knox's book The Integrity of Preaching had left it mark on his preaching ministry, Paul Lundborg said, "It says, and I always end

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[23] Of the seven who mentioned commentaries, four mentioned using Proclamation from Augsburg/Fortress, one mentioned using the Anchor Bible series, and one mentioned using the Hermenia series. Though not properly commentaries, four supervisors mentioned the use of Sundays and Seasons and one mentioned using Festivals and Commemorations, both resources published by Augsburg/Fortress and both resources designed to facilitate the planning of lectionary based Sunday worship.

[24] Four of these mentioned using Lectionary Homiletics. Three said they used Pulpit Resources. The periodicals Aha!, Current Trends in Theology, Emphasis: A Preaching Journal for Pastors, Homiletics, and Kairos Newsletter were each mentioned once.

[25] Three supervisors mentioned Lowry's The Homiletical Plot. Mentioned once each were Buechner's Telling the Truth, Craddock's As One Without Authority and Overhearing the Gospel, Havlorson's Authentic Preaching, Long's The Witness of Preaching, the Sermons of Martin Luther, and Markquart's Quest for Better Preaching.

up sharing this with interns, that the most essential task is not the preparation of the sermon. It's the preparation of the preacher. And I've always liked that line and I come back to that a lot."

SQ#06 Have you participated in any continuing education experiences directly related to preaching? If so, what was the specific nature of these courses?

Twenty-one of the supervisors reported having participated in a continuing education experience that was directly related to preaching. Of these twenty-one supervisors, thirteen reported attending continuing education events related to preaching that were sponsored by seminaries. Four attended Kairos events at Luther Seminary, three attended Academy of Preachers events at Philadelphia, two attended events sponsored by Princeton Seminary, two attended Preaching Days sponsored by Pacific Lutheran Theological Seminary, one attended events sponsored by Wartburg Theological Seminary, and one attended an event sponsored by a Moravian seminary in Pennsylvania. The majority of these events focused on lectionary based preaching. Four of the twenty-one supervisors participated in continuing education events that were a part of degree programs in which the supervisors were involved. Two supervisors attended synodically sponsored events and two attended other programs, one of which was a week-long workshop at the College of Preachers in Washington, D.C.

Eight supervisors reported that they had not attended any continuing education events that were directly related to preaching. However two of these eight reported that they had attend other continuing education events that were not directly related to preaching but did, in fact, enhance their preaching. The events mentioned were the Billy Graham School of Evangelism and the Robert Schuller Institute.

SQ#07 Have you had any training in or exposure to rhetoric or communication theory?

As to whether the supervisors had any exposure to rhetoric or communication theory, six responded "yes," five said they had some minimal exposure, and nineteen responded "no." Of the six who responded "yes," one had an undergraduate major in English in which she had courses that exposed her to both rhetoric and communication theory, one had been required to read Quintilian as a part of his doctoral studies, and one had significant exposure to the work of Marshall McLuhan. Of the five that said they had some passing exposure to rhetoric and communication theory, four stated that this exposure came as a result of a college speech class or particpation on the college debate team.

SQ#08 In your overall program of internship supervision, of what relative importance does preaching play?

In describing the relative importance preaching plays in the overall internship program, most supervisors used words such as "primary," "high/highest importance," or "very important." Eleven supervisors said it was the top priority. (But one of these eleven in a moment of bald honesty confessed "This is high. This is the top thing on my intern's agenda to do. The next top thing is cheap labor for the youth department.")

Another fourteen said that preaching was near the top or among the top priorities for the internship. One of these supervisors said its importance increased throughout the year, starting out as less of a priority and ending up being more of a priority. Two more supervisors talked around the question, vaguely suggesting preaching was of some importance on internship.

Three supervisors said that something else in the intern's preparation was a greater priority than preaching. One of these viewed internship more holistically, seeing preaching as just one of many components of the internship. Another of these supervisors allowed the interns to set their own priorities for the year. The third of these supervisors said that understanding the congregation as a system was his top priority for his interns.

SQ#09 Describe your methodology in approaching the preaching component of the internship program.

The methodology in approaching the preaching component of the internship program varied widely among the supervisors. Nineteen supervisors expressed having some methodology of homiletical pedagogy. Of these nineteen supervisors, six had a systematic and well articulated methodology.

Eleven of the supervisors stated they had little or no methodology in approaching the preaching component of internship. Of these eleven supervisors, three were frank enough to admit they had no such methodology. The others gave brief, general answers. One commented, "You jump in the lake and just start swimming." Curiously enough, this supervisor's intern repeated this comment nearly verbatim.

Fourteen methodological components were identified from the supervisors' responses. These components can be classified as evaluative, instructional, or administrative. The evaluative and instructional components are of the most significance for this study. While there were an equal number of evaluative and instructional components identified, a greater number of supervisors indicated their methodology of homiletical pedagogy was more evaluative in nature.

Evaluative components.

1. Review of interns' sermons. Two major philosophical perspectives of evaluation could be witnessed in the supervisor responses--those that reviewed the sermons after they had been preached and those who previewed the sermons ahead of time. Seven supervisors mentioned that they reviewed the sermons after the fact. Judging from responses from other questions and from the response of the interns, this was the preferred method of evaluation.

2. The use of videotape. Ten of supervisors used videotape in evaluation of sermons. Videotape was used by at least one supervisor of a detached site for evaluation (see responses to SQ#14).

3. Preview of interns' sermons. Six of the supervisors previewed their interns' sermons in some way (see responses to SQ#12). This previewing was done either by the intern providing his or her supervisor with a written manuscript ahead of time or by the intern actually preaching a trial run of the sermon prior to the scheduled worship service.

4. Initial skill assessment. Four supervisors mentioned using some type of initial assessment of the intern's knowledge of and skills in the preaching task. This assessment was done either in an interview with the intern, or by having the intern prepare an initial sermon for review.

5. Lay committee review. Two supervisors mentioned that the reliance upon the sermon evaluations of lay committee was an integral part of their methodology of homiletical pedagogy. One mentioned referencing the sermon notes of Confirmation students. "I always check to see how the interns were doing with them, how they were reaching junior high kids." (Paul Trenne)

6. Expectation of progress. One supervisor mentioned that his central methodology for the preaching component was to look for progress as the intern preached over the year.

Instructional components.

7. Homiletical literature. Two supervisors expressed their expectation that the intern to have some understanding of the body of homiletical literature. Another four supervisors mentioned recommending homiletical reading to their interns in question SQ#17.

8. Text study groups. Two supervisors mentioned text study groups as a part of their overall methodology of homiletical training. IQ#06 references the fact that seventeen interns participated in such studies at least sometime during the year.

9. Initial discussion of homiletics. At least four supervisor engaged in some sort of initial conversation regarding the importance of preaching and offered some initial instruction in what they believed to be important for good preaching.

10. Topics for discussion. Related to component #9, one supervisor provided his intern with topics of discussion related to preaching for a number of the weekly intern/supervisor reflection sessions.

11. Exercises in sermon analysis. The same supervisor mentioned in component #10 provided his intern with exercises in sermon analysis. In these exercises, the supervisor and the intern would examine a published sermon of a noted preacher. The goal of these exercises was to determine the thematic progression and sequence of the sermon, and to note areas where clarity could have been improved.

12. Time management. One supervisor's stated goal was to teach the intern the discipline of time management with regard to preaching and other ministerial tasks. He hoped to demonstrate to his intern the need to balance time set aside for sermon preparation and the other demands of parish ministry. The supervisor went on to say, "I stress the need for developing a regular pattern of preaching." (Lyn Langkamer)

Administrative components.

13. Sermon assignment. Five supervisors mentioned assigning dates and occasions for preaching as a part of their overall methodology for homiletical training. One supervisor commented on the need to provide the intern with a variety of preaching contexts. Another supervisor mentioned the need to provide the intern with as many preaching opportunities as possible. Still another supervisor allowed his interns to pick their own dates for preaching.

14. Preaching as a part of worship. Two supervisors cautioned their interns to see the preparation of preaching as being a part of worship preparation. For one of these supervisor, having the intern see preaching as an integral part of the overall worship service was key to her understanding of her role as a homiletical pedagogue.

Three supervisors said their methodology was simply to let the interns "jump in and do it." While not being representative of an active role of supervision, this is nonetheless a stated methodology. Judging from some of the interns' comments, it may have been the practice of more than these three supervisors.

SQ#10 Which of the following sentences are you more likely to gravitate toward? I allow for a great deal of latitude for the intern to shape his or her own preaching styles. Or, I offer clear direction and have well defined expectations of my interns in the area of preaching.

When asked whether they gave their interns a great deal of latitude or offer direction and well defined expectations in the area of preaching, the supervisors overwhelmingly sided with the response of "latitude." When presented with the two statements as a continuum, four supervisors stated they represented the "extreme" or "pole" of latitude. Seventeen responded that they allowed for a great deal of latitude. Four responded they would be in the middle of the continuum leaning toward latitude. Three supervisors felt that both statements defined their position. And one supervisor stated that over the course of the internship year, he would begin with clear direction and well defined expectations and end the year offering greater latitude. Only one supervisor defined himself by saying that his style of homiletical supervision gravitated toward clear direction and well defined expectations.

SQ#11 Do you have measurable goals and objectives for the homiletical training of your interns?

Eighteen of the supervisors interviewed responded that they had no measurable goals or objectives for the homiletical training of their interns. Ten goals or objectives were identified from the responses of the remaining twelve supervisors. These goals or objectives can roughly be categorized as pertaining to delivery or content.

Delivery.

1. Interaction with the audience. Four supervisors commented that they were keenly interested in having their interns cultivate a good rapport with the congregation in

preaching. Expressing a sense of warmth and concern for the congregation from the pulpit was the desired goal; but audience interaction rightly pertains both to matters of delivery and matters of content.

2. Comfort level. Mounting the pulpit can be an intimidating prospect. Three supervisors expressed the desire to see their interns grow in their comfort level in preaching.

3. Freedom from manuscript. The issue of whether or not to use a manuscript is controversial; however, at least three supervisors stated that is was their goal for their interns to move away from using a manuscript.

4. Frequency. Two supervisors had a goal for their interns to preach a certain number of times. Both supervisors felt that the more their interns preached, the more at ease the interns would feel with preaching. Oddly enough, while these two supervisors expressed the desire for their intern to get as many preaching opportunities as possible, the fact of the matter is that their respective interns preached on fewer occasions than many of their colleagues.

5. Gestures and body language. Two supervisors stated that having their interns be conscious of the importance of gesture and body language was one of their goals for their interns preaching.

6. Articulation. One supervisor expressed his goal for his interns to be able to clearly articulate their messages.

Content.

7. Variety of style and situation. Two supervisors requested that their interns try sermons of various styles and in various circumstances. The variety of circumstances included preaching at weddings and funerals. As noted earlier, at least three interns stated their regret at not having had the opportunity to preach in such situations.

8. "In-house" language. In response to this question, one supervisor was very concerned that interns use too much "in-house" or theological jargon in their sermons. The supervisor had a stated goal that interns needed to work toward removing all such jargon from their sermons. At least two other supervisors raised similar concerns elsewhere in the interview.

9. Thesis or central idea. One supervisor stated that it was his goal for his interns to work on developing a thesis or central idea. He would ask his interns, "Can you write your sermon in one or two sentences as a thesis statement?"

10. Flow. "I was looking for logical, effective communication with a flow that was easy to follow and invited people in and kept their focus," said one supervisor.

SQ#12 Do you preview your intern's sermons or discuss ahead of time any of your expectations of the preaching component?

Of the thirty supervisors interviewed, only six previewed their interns' sermons. In some cases this was done for every sermon. In other cases it was done sporadically. In still other cases it was done more regularly at the beginning of the year, and then less so toward the end of the year.

> I definitely preview but I don't discuss it too much but I definitely preview just to catch anything that I think would be a little too questionable or just need to be rephrased. (Philip Demer)

> At the beginning of internship you're, we, I ask the intern to share with me the content of what he or she is going to do, the various points, how they are developing it and we bounce that back and forth. I give my input and as the year goes on that is not as stringent. (David Glesne)

Another seven supervisors said that while they did not preview their interns' sermons, they did inform their interns of their expectations of them in preaching. In most cases the discussion of such expectations took place early in the year. For one of these seven supervisors, the discussion of preaching expectations was an ongoing conversation throughout the year.

> The only thing that would be discussed ahead of time would be a more general sense, not prior to each sermon, but at the beginning of the year I let them know. I will ask them to consider using less manuscript and preaching once out of the pulpit with no notes. And again, that's a suggestion and a vision to dangle before them. (John Peshek)

> I don't preview the sermon. As I suggested earlier, I will review the first couple of times the student will preach. I will sit down with them prior to that and kind of talk about where you are going to go with it, how you are going to flesh this sermon out. I don't actually look at a manuscript or anything like that. (Doloris Littleton)

SQ#13 How do you go about evaluating an intern's sermon? What is the context of this evaluation? What criteria do you use?

The methodology of evaluation among the supervisors was diverse, ranging from those supervisors with no clear criteria used for evaluation to those with well-articulated criteria. Where evaluations were practiced, it was most often done during the weekly supervisor/intern reflection time. Appendix "G" contains representative of the responses to this question.

Upon analysis of the responses, four main categories of evaluation criteria could be identified: textual integrity, engagement with the audience, sermon construction, and theological content. Factors mentioned regarding textual integrity centered on the supervisors' commentary upon whether or not the intern used the biblical text completely, effectively, and honestly. Factors mentioned regarding engagement with the audience included how well the intern understood his or her audience, how well the intern handled mechanics of delivery, and what level of passion the intern possessed about the topic of the sermon. Factors mentioned regarding sermon construction included: grammatical construction, flow and ease of being followed, general content, having a goal or thesis, use of illustration, and overall clarity. Factors mentioned regarding theological content for the most part centered on the law/gospel dialectic or simply whether or not the intern "preached the gospel."

Nine of the supervisors interviewed had no expressed criteria for evaluating their intern's sermons. A number of these mentioned that evaluations were generally based upon how the sermon struck them personally.

SQ#14 Do you use videotape to review the sermons?

Ten of the thirty supervisors interviewed used videotape in some form. Some supervisors use it regularly. Others use it only once or twice throughout the year. Some use it as a matter of course. Others use it only in the diagnosis of a special difficulty in an intern's preaching. Those who used videotape in sermon evaluation were particularly convinced of its usefulness in the process.

> We tape their sermons and watch the tapes and looking at themselves is a lot more helpful. It seems to me kind of ludicrous to read a book that tells you how to do something when you can do it, watch the tape and see how you did. What I want is to see for themselves how they look. (David Almleaf)
>
> I have [used it] when there has been particular problems that I'm trying to address with the student and it he doesn't see it. (Doloris Littleton),
>
> What we do, we have a televised show on TV. They can sit and watch the service on TV. It comes on a local cable station. (Bruce Nelson)
>
> I try to videotape the sermon at least once if not twice a year for the intern. I also do that for me, if they can be videotaped then I can be too. And then the intern and I both sit together and critically evaluate everything from posture, stance, to hands or body movement and that becomes very revealing and very helpful to how [inaudible comment] the intern to see how they look. Mostly in a sermon for bodily movement or posture. Eye contact and not being nailed to a manuscript but trying...I really encourage interns to be free to use the manuscript but to be also free from it. (John Peshek)
>
> Yes. We have a couple of folks in the congregation that help out with that. That was probably the most effective form of evaluation. (Stephen Rasmusson)

SQ#15 Do you give any advice, guidance, or instruction to the lay committee on how to evaluate an intern's sermon?

Most supervisors simply let the lay committee find its own way in the process of sermon evaluations. However, ten supervisors offered some advice to these committees. Most of this advice was in the form of a general introduction at the beginning of the year

or answers to specific questions as they arose. Appendix "H" contains the comments made by the ten supervisors who offered advice to their lay committees.

SQ#16 In a typical one-month period, how much time do you spend with your intern discussing or evaluating sermons?

The trend was toward less discussion and evaluation than toward more (refer to table below). The approximate median time spent per month in discussing and evaluating an intern's sermons was one and a half hours. The mode response was tied between thirty minutes and forty-five minutes per month.

Table 6

Time Spent by Supervisors each Month
Discussing and Evaluating Interns' Sermons

Response	Number of Respondents
30 minutes	4
45 minutes	4
1 hour	3
1 ½ hours	1
1 to 1 ½ hours	3
1 to 2 hours	2
1 ½ to 2 hours	1
2 hours	3
2 ½ hours	1
3 hours	1
3 to 4 hours	2
1 to 6 hours	1
8 hours	1

SQ#17 Do you recommend your interns read any books on preaching during their year of internship? If so, which ones?

Only four supervisors regularly recommended that their interns read books on preaching during their year of internship. Two supervisors recommend books

occasionally. The remaining twenty-four supervisors did not offer any such recommendation.[26]

SQ#18 Is there any aspect of preaching which you stress to your interns?

Responses to this question could be identified under three broad categories: matters pertaining to delivery, matters pertaining to content and construction, and time management in sermon preparation.

Matters pertaining to delivery. The most common response from the supervisors had to do with engaging the audience. Seven supervisors commented that connecting with the congregation was the one aspect of the preaching enterprise they sought to stress to their interns. Two supervisors mentioned the need for transparency and being one's self in the pulpit. Two supervisors mentioned stressing vocal projection and oral communication techniques as being critical to preaching. One stressed the need for interns to develop their own preaching style. One supervisor stressed over and over again the need for his interns to preach with passion from their passion. And one supervisor simply mentioned delivery in general in response to this question.

Matters pertaining to content and construction. The second most common response had to do with faithfulness to the text. Five supervisors stated that faithfulness to the text of Scripture being used for preaching was the one aspect of preaching that they stressed to their interns. Four supervisors stressed the importance of the law/gospel dialectic, with two of them putting particular emphasis on their interns preaching the gospel. Three supervisors stressed clarity and congruence of thought in preaching. One supervisor stressed the use of vivid and fitting illustrations. One supervisor stressed the need to have

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[26] The books recommended were Buechner's Telling the Truth, Craddock's Preaching, Fant's Preaching for Today, Long's The Witness of Preaching, Lowry's The Homiletical Plot, and Taylor's Gospel Medicine.

an evangelistic emphasis. And one supervisor simply stressed the need to be faithful in preaching.

Time management. One supervisor said he stressed to his interns the importance of time management as being critical to the preaching enterprise.

SQ#19 How do you perceive yourself in terms of your relationship with your interns? Supervisor, Coach, Mentor, Discipler, Spiritual Director, or something else?

Like their interns, the supervisors had a preference for the mentor model of supervision. In both instances, it was the most common choice (see Tables 7 and 8). However, in choosing "discipler" over "mentor" Stephen Rasmusson made the point that people choose their mentors so it would be wrong for him to suggest that he fit the mentor model. Also the supervisors favored the term mentor more, selecting it fourteen times compared to eleven responses from the interns.

Unlike the students, who were better able to categorize their supervisors, the supervisors had a more difficult time categorizing themselves. Five supervisors wanted to pick a combination of the responses, one of these commenting that his supervisory models fit all five descriptions. Three respondents mentioned the phrase "collegial supervisor," with a fourth simply using the term colleague. One supervisor said his model of supervision was being a "brother in Christ."

Table 7

Models of Supervision from Supervisors' Perspectives

Model of Supervision	Number of Respondents
Clinical	1
Coach	4
Mentor	14
Discipler	1
Spiritual Director	1
Something Else or Combinations	9

Table 8

Models of Supervision from Interns' Perspectives

Model of Supervision	Number of Respondents
Clinical	2
Coach	3
Mentor	11
Discipler	1
Spiritual Director	0
Something Else or No Response	13

SQ#20 What is the greatest or most common deficiency in seminarians with regarding to preaching?

The most common response concerning the supervisors' impressions about the greatest or most common deficiency among the interns' preaching was that they were too theological or too academic. Eight supervisors made such comments when asked this question. Another two supervisors mentioned the overuse of ecclesiastical language and religious jargon. And one mentioned what he saw as a disconnect between exegesis and homiletics.

> They tend to be very heady, academic and not from the heart. It always sounds like they are reading from a commentary sometimes. And I think that is just basically especially true with the field students who really haven't had that much preaching under their belt. But there have been some interns too that come across very, almost sounds like they are reading a paper instead of

> preaching a sermon. I think that's the biggest crossover, getting them from reading a paper or presenting a paper to preaching. (Doloris Littleton)
>
> I often find that it's not the theology that is the issue, it's the comfort in front of people, finding a method for preparation.... I think entirely too academic, thinking that right theology is the answer to everybody's dilemma in life. (Paul Lundborg)

But in spite of this theological proclivity, three supervisors felt the gravest defect in the preaching of their interns was their interns' shocking biblical ignorance. When pressed about this response in light of the seemingly high theological knowledge of the interns, the supervisors explained that the interns knew theology well enough, but not the Bible.

Six supervisors felt that the most common defect in the preaching of interns was their lack of experience. Six more said it was problems in delivery. Some supervisors said interns' delivery was often "lifeless" or "wooden." David Almleaf commented, "They come with a law/gospel formula and they have no passion." Three supervisors made comments to the effect that interns often failed to make preaching connect with life. One of these supervisors stressed the need for interns to get to know the congregation. One supervisor mentioned interns' poor use of illustrations. One supervisor mentioned the need for better voice projection. One said the interns were "not themselves" in the pulpit. Another said he felt interns lacked the sense of authority of the preaching office. And still another said interns seemed to lack the freedom to depend upon the Holy Spirit. Five supervisors commented that they did not observe any particular deficiency among their interns.

SQ#21 Is there any one strength seminarians bring to the preaching task while on internship?

The supervisors' assessment of their interns' strengths was the same as supervisors' assessment of their interns' most common deficiency. In both cases the answer was theology. However, for the most part, these were different supervisors making the positive and negative assessments of theology in interns' preaching. (Though, interestingly enough, two supervisors did see theological soundness as a strength of the interns' preaching and being too theological as a weakness of the interns' preaching.) Nine supervisors felt that theological soundness was the interns' one strength in the preaching task. Three of these nine mentioned a sound understanding of the law/gospel dialectic.

Eight supervisors praised the interns for their exegetical ability and handling of the text. When asked how on the one hand some could see ignorance of the Bible as a common deficiency, and on the other hand see exegetically abilities as a strength, the reply was that the interns knew how to handle a text. They just did not know the depth and breadth of the content of the Bible.

In modern colloquial parlance it is said, "attitude is everything." Certainly this is indicative of the manner in which many of the supervisors saw the strengths their interns brought to the preaching task. Six of the supervisors said the one strength their interns brought to the preaching task was energy, excitement, eagerness, or enthusiasm. Another four supervisors said their interns approached preaching with great earnestness. One supervisor even used the word "fearlessness" when describing his intern's attitude toward

preaching. Two more supervisor spoke of the confidence of their interns in preaching. Jane Shields said of this attitude,

> They always came confidently. Cocky. You know every one of them, everyone came in with a sense that they really, and all of them saw themselves as excellent preachers when they arrived. And then given what I said to you in the previous question.... I'm not sure it's a strength.

One supervisor said his second career interns brought their life experiences to the pulpit. And finally, one supervisor mentioned he felt the strength of his interns in preaching was their personal approach to the task.

SQ#22 The final question is this. Is there any final comments or thoughts you might have regarding this questionnaire? Anything else you'd like to add concerning the area of preaching and supervising interns as presented in this survey?

Sixteen of the supervisors offered concluding comments pertinent to the topic of homiletical pedagogy. The others felt they had sufficiently addressed the topic in the body of the interview. The comments of the sixteen supervisors are reported in Appendix "I."

CHAPTER 6

Summary and Conclusions

This study was born out of my interest in the process of training the next generation of preachers in the ELCA. Clearly supervised field education, or internship, lies at the heart of effective homiletical pedagogy. As with other vocations, this supervised field education is often the initial point of contact of the student with the realities of ministry that he or she will face in the years to come. Thus, it is incumbent upon the denomination, the seminaries, and the supervisors to assure the larger church that this process is carried out in an effective manner. The preachers of tomorrow cut their teeth in the pulpit as the pastoral interns of today. While most parties in the process would agree that internship is a valuable venue for homiletical pedagogy, and that the process of internship functions reasonably well, certain factors highlighted in this study indicate areas that might be improved.

As this study was descriptive in nature, I will report findings more as observations than conclusions. These observations are predicated upon the four initial research questions that served as a guide to this study. These observations could be used as discussion points for parties interested in improving the quality and effectiveness of homiletical pedagogy in the ELCA. However, these observations need not be limited to the denominational nature of this study. Other groups who utilize field education for the training of their pastors might benefit from a discussion of these observations. Seven specific recommendations are then offered for the improvement of the homiletical component of internship. After discussing the limitations of this study and some unexpected observations, I will offer two applications of the findings, both of which

would have implications for anyone interested in the process of homiletical pedagogy, not simply those in the ELCA.

Evaluation and Interpretation of the Data

Contributing Factors of Effective Homiletical Pedagogy

Six factors emerged as the most important in effective homiletical pedagogy on internship. These factors are the quality of supervision, the frequency preaching, the role of the internship committee, participation in text study groups, reading of homiletical literature, and participation in preaching seminars while on internship. Of these six factors, quality of supervision was by far the most critical factor.

Supervision. For the most part, I found the supervisors in this study to be conscientious about their task of supervision. However, the supervisors' understanding of their task varied greatly. Consequently, this study revealed no consistency in the quality, content, or quantity of supervision among the situations sampled. Supervisors covered the spectrum from nearly total non-involvement, to regular and rigorous previewing of the intern's process of sermon preparation. By their own admission, most of the supervisors had a style that tended toward the "hands-off" end of the spectrum. However, this inconsistency of pedagogy is not surprising, seeing that the sole guideline offered by the seminary is that interns preach a minimum of twelve times throughout their internship. No other guidelines were offered as to how the supervisor might oversee the intern as he or she begins the practice of preparing and delivering sermons. Without guidelines, the direction and intensity of homiletical pedagogy is left to the discretion of the individual supervisor. Some supervisors lamented the lack of such guidelines.

The supervisors largely saw themselves as mentors and the interns largely viewed the supervisors as mentors. Yet, the common understanding of what a mentor does was lacking in this study. Mentors are individuals selected by protégés to offer their life experience either in a general way or in a specific way because of their vocational expertise. First, the assignment process of internship does not reflect this self-selection criterion in the mentor relationship. Second, it was only a minority of supervisors who offered any expertise in preaching to their interns. The majority of supervisors made a point of not offering such advice out of fear of coloring the interns with their own perspective on preaching. This is hardly the attitude of a mentor. The reference to supervisors as mentors may be a reflection of a current trend or fad in society today. By contrast, only one intern and one supervisor understood the supervisory role of homiletical pedagogue in terms of discipleship, which is the example offered by Jesus and Paul in the New Testament.

A composite picture of the supervisors' homiletical pedagogy is revealed in the fourteen methodological components from SQ#09, the ten goals and objectives from SQ#11, and the criteria for sermon evaluation in SQ#13. This composite picture of homiletical pedagogy is demonstrated below in Table 9. However, this table represents a composite and no one supervisor incorporated even a majority of the items listed in his or her regimen of homiletical pedagogy.

Table 9

Composite Picture of Supervisors' Homiletical Pedagogy

Methodological Components from SQ#09	Goals and Objectives for Homiletical Training from SQ#11	Criteria for Sermon Evaluation from SQ#13
Evaluative 1. Review of sermons 2. Use of videotape 3. Preview of sermons 4. Initial skills assessment 5. Lay committee review 6. Expectation of progress Instructional 7. Homiletical literature 8. Text study groups 9. Initial discussion of homiletics 10. Topics for discussion 11. Sermon analysis 12. Time management Administrative 13. Sermon assignment 14. Preaching as a part of worship	Delivery 1. Interaction with the audience 2. Comfort level 3. Freedom from manuscript 4. Frequency 5. Gestures and body language 6. Articulation Content 7. Variety of style and situation 8. Use of "in-house" language 9. Thesis or central idea 10. Flow of thought	1. Textual integrity 2. Engagement with the audience 3. Sermon construction 4. Theological content

Also it would be erroneous to suggest that Table 9 represents a composite of the thirty internship situations reviewed in this study. The table represents a composite of those supervisors who had at least some plan for homiletical pedagogy. These supervisors were in the minority. Again, twenty-two interns indicated they received little or no homiletical pedagogy while on internship (IQ#09). The responses in IQ#14 also were a strong indicator of the lack of active homiletical training and coaching. Eighteen of the supervisors responded that they had no measurable goals or objectives for the homiletical training of their interns (SQ#11). While Table 9 reflects the composite picture of what

homiletical training did take place among a minority of supervisors, the broader composite of homiletical training on internship drawn from the responses of both interns and supervisors is significantly different. When present, the homiletical pedagogy of interns among those sampled focused on evaluation, and was sparse on training and coaching. The supervisors largely saw their task as evaluative rather than instructional.

Those supervisors who previewed their interns' sermons ahead of time as their primary means of evaluation tended to be the supervisors who had a more systematic and well-defined approach to homiletical training. Regular intern reflection meetings also were an indicator of the supervisors' approach to homiletical training. Those supervisors who were regular with these weekly meetings tended to have a more defined understanding of homiletical pedagogy, even if this was a purely evaluative understanding.

What did the backgrounds of the supervisors reveal about their interest in active homiletical pedagogy? While holding an advanced degree was no guarantee of a supervisor's interest in active homiletical pedagogy, six of the supervisors identified as having systematic or well-articulated programs of homiletical training held advanced degrees. Likewise, attending a continuing education event in preaching was not a guarantee of interest in active homiletical pedagogy. Twenty-one of the supervisors had reported attending such an event. Those having a well-articulated program of homiletical training were well represented in this group as were those supervisors who did not. Most of the supervisors had little training in rhetoric or communication theory, and among those having such training, it seemed to make little difference in their approach to homiletical pedagogy.

Koch, Breese, and Nichols all concluded that quality supervision was essential to any field education program in homiletics. This study reinforces their conclusions both by positive and negative example. I think it worth noting that only one supervisor mentioned that her internship supervisor had an influence on her preaching. This would make a good question for future studies. What is missing from the process is some type of systematic training in supervision and in the teaching of homiletics for those who serve as the pedagogues of tomorrow's preachers.

Frequency and variety. Frequency of preaching understandably contributed to effective homiletical pedagogy. It follows that the more an intern preaches, the more the intern will likely learn about preaching. Interns preaching at least twice a month seemed to have a more satisfactory experience with the preaching component on internship, though this cannot be stated definitively. Interns preaching only once a month, but who had supervisors who were more actively involved in homiletical pedagogy, also expressed their satisfaction with the preaching component. Related to frequency, the variety of preaching situations also contributed to effective homiletical pedagogy. Those interns who were given the opportunity to preach at baptisms, funerals, and other special occasions expressed their appreciation at having had these opportunities. Several of those who were not given these opportunities specifically lamented the omission.

One significant caveat to the frequency factor must be noted. Interns at detached sites preached virtually every Sunday. However, because the supervisor was not on site, detached sites lacked the interaction necessary for effective homiletical pedagogy.

The internship committee. Like supervision, the consistency and quality of the lay internship committees varied greatly in the study. However, unlike the supervisory aspect

of the ELCA's internship program, there are more clearly articulated guidelines as to what is expected of the committee in terms of evaluation of the intern's preaching. The committee is expected to review and evaluate the intern's preaching on a regular basis. A variety of evaluation forms are provided by the seminary's contextual education office. The committees can choose which form best suits them. Some committees took this task more seriously than others. Where committees took their task seriously, the interns felt them to be a great benefit to their growth in preaching. Frequency in meeting was key. Even so, many interns addressed concerns about the helpfulness of the evaluations. The most common complaint was that the feedback was superficial and lacking in specifics. Ten of the supervisors saw fit to have an introductory meeting with the committee to assist in this process. However, the most prolific committee--the one providing the intern with fifty-five feedback forms per month--operated autonomously from the pastor. This intern had no complaints about the quantity or quality of the feedback. In summation, committees that carry out their task with seriousness and regularity prove to be significant assets in homiletical training on internship.

Text study groups. A great many of the interns participated in text study groups and for them this was the primary source of actual homiletical training while on internship. The text study group is part and parcel of lectionary-based preaching. If a common text is to be preached upon, it follows that a corporate study of the text would be of great benefit. And many of the interns in this study saw the benefit of text study groups. The interns supplemented what was lacking in the instructional aspects of their supervisors' homiletical pedagogy by participation in text study groups. Interns who participated in

these groups were full partners, each taking their turn as presenters at the weekly meetings.

Homiletical literature. To a lesser extent than the text study group, the reading of literature related to preaching contributed somewhat to effective homiletical pedagogy of pastoral interns. While only four supervisors required their interns to read in the area of homiletics (SQ#17), thirteen interns reported they had read some homiletical literature while on internship.

Preaching seminars. To a minimal extent, participation in preaching seminars while on internship was a factor in the homiletical development of interns. Seven of the interns attended seminars either directly related to preaching or more general seminars that contained a preaching component. Each of these interns found these seminars to be valuable experiences for their development as preachers.

Summary of contributing factors. Beyond the hands-on, real-world experience of regular preaching, which internship provides, the single greatest factor for effective homiletical pedagogy is a supervisor who approaches the task in a systematic and well defined manner, and is both active and intentional in training the intern as a preacher. Effective homiletical pedagogy rises or falls upon the quality and content of the supervisory relationship. This relationship would be enhanced by providing guidelines and specific training for supervisors in the area of homiletical pedagogy. To a lesser extent, the intern's participation in text study groups--reading literature related to preaching, and attending preaching seminars--contributed to more effective homiletical pedagogy on internship, particularly in situations where the supervisor was less intentional about the task of homiletical pedagogy.

Understanding of the Preaching Office

It came as no surprise that there was a near universal high regard for preaching among the interns and supervisors surveyed. But high regard did not mean the same thing to all those surveyed. Among the supervisors this high regard was expressed in the three ways summarized in Table 10.

Table 10

Perspectives on Preaching

Perspective #1	Perspective #2	Perspective #3
Preaching is the single most important task of pastoral ministry.	Preaching together with the sacraments form a dyad, which is at the center of pastoral ministry.	Preaching, though highly regarded, is one of many important tasks of pastoral ministry.

While the supervisors held a universally high regard for the preaching office, there was not a correspondingly high regard for the practice of active homiletical pedagogy. As noted above, supervisors varied greatly in their evolvement in their intern's development as a preacher. Thus, this study documented no link between a supervisor's regard for preaching and his or her interest in active homiletical pedagogy.

In terms of how the respondents came to their understanding of preaching, the study showed a reversal among interns and supervisors. For the supervisors, the most common factor in their development of an understanding of preaching was noted as "other pastors." The second most common influence among the supervisors was noted as "seminary professors." The tally for the interns was the exact opposite, "seminary professors" was cited as the most common influence and "other pastors" was the second most common influence. The influence of seminary professors upon the interns'

understanding of preaching was demonstrated throughout the responses to this survey by the decidedly theological tone of the conversations about preaching.

As for the interns and their understanding and practice of preaching, six general observations surfaced. These six observations have to do with their (1) call to ministry, (2) enthusiasm for the task, (3) seeing preaching as a liturgical exercise, (4) theological preoccupation, (5) inability to connect with the person in the pew, and (6) lack of passion in the pulpit. These last two are not self-expressions of the interns' understanding of preaching, but are the repeated observations by the supervisors of the interns' practice of preaching.

Calling. The majority of the interns interviewed understood their call in general terms rather than as a specific call to preach (cf. Perspective #3 in Table 10). Indeed, for a number of interns, the idea of being called to preach was an alien concept. While most expressed some understanding of being called into the ministry, few expressly mentioned anything about a call to preach. More so than supervisors, the interns saw preaching as one of any number of pastoral tasks. Only four interns mentioned their calling in terms of direct spiritual encounter. The language and understanding of calling varies greatly among different denominations and Christian traditions. This may account for the lack of a clearly articulated call to preach among those interviewed for this study. Within the Lutheran tradition, the call is to the office of Word and Sacrament. However, what accounts for the shift among the interns and supervisors with regard to the office of preaching? Again, more supervisors suggested preaching as the single highest task of their calling, whereas the interns were more likely to see preaching as one component of their calling.

Enthusiasm. While interns saw preaching as a part of their overall call to ministry, it was a part that they approached with, in many cases, unbridled enthusiasm. Enthusiasm for the task of preaching was cited over again as one of the hallmarks of the interns. The interns were enthusiastic about the opportunity to preach. Supervisors reported the energy with which the interns approached the task. They were enthusiastic about the preparations involved in preaching. They were enthusiastic about the growth they had in preaching. Many of the comments made concerning growth as a preacher were of an existential or experiential nature, rather than a growth in the skills and techniques of preaching. Much of the growth was a growth in comfort level and confidence. And, as the individual interviews progressed, the interns were enthusiastic about discussing preaching with me. I got the distinct impression that for many of them, the preaching enterprise was often the high point of internship.

This enthusiasm stands in juxtaposition to their understanding of preaching being only one component of the whole of ministry. Even the two students who expressly stated that preaching was not high on their lists of ministerial tasks spoke animatedly about their preaching experiences on internship. But what accounts for this juxtaposition between what is said of the place of preaching in ministry and the enthusiasm with which it was practiced among the interns? As a whole, the Lutheran tradition is one that has been rooted in liturgy, yet was born of the preached Word. This tension between proclamation and sacramentalism has been evidenced in many ways. Perhaps the juxtaposition is a function of the trend toward the more sacramental and liturgical understanding of ministry that is present at ELCA seminaries.

From a pedagogical perspective, however, the process has failed to capitalize upon this enthusiasm. The enthusiasm of interns for the preaching task provides an ideal "teachable moment." Yet supervisors regularly pass on this moment in favor of a more passive methodology.

Liturgical exercise. With two exceptions, the interns viewed preaching as a liturgical exercise predicated upon exegesis of the Gospel lesson for the appointed Sunday. Again, the Lutheran tradition is one that is rooted in the use of a lectionary. Thus the interns' understanding of preaching being based upon an appointed text for a given Sunday in the church calendar should not be surprising. It bears repeating, twenty-eight of the thirty interns exclusively used this lectionary system as a basis for their preaching.

Because the text is provided, preaching next becomes a function of properly exegeting that given text. The lectionary provides the vehicle but exegesis provides the content. Supervisors lauded the exegetical abilities of their interns, lending credence to the notion that the primary focus of seminary education in the ELCA is exegetical excellence. While the interns' feelings varied regarding the value of their exegetical training as it related to their homiletical preparation, the majority found it particularly beneficial. Indeed, for many of them, preaching cannot exist without exegesis. Yet, exegesis by itself can become a mechanical process.

Linking the two parts of being lectionary-based and exegetically-formed yields an understanding of preaching that is more of a liturgical exercise than anything else. Where then does preaching fit for these interns: as a part of the prophetic office, or as a part of the priestly office? With the regularly prescribed text combined with the exegetical treatment of that prescribed text, the interns' understanding of preaching far more fits the

rubric of ritual. Inasmuch as many interns identified seminary as the primary source of their understanding of preaching, this begs the question, is seminary a school of the prophets or an academy for priests?

Theological preoccupation. As the interviews with the interns began, I could not help but get the impression that these seminarians' primary understanding of preaching was formed by lectures on Lutheran Confessions rather than in a homiletics class. To say that interns were obsessed with theology in preaching would not be too strong a statement. At a bare minimum, theology was a preoccupation. Being theologically correct was far more important to them than the ability to communicate these theological concepts to the congregations. Now in the strictest understanding, what else would preaching be other than theological? God certainly should have a prime place in any sermon that would be called Christian. But the preoccupation exhibited was not so much about God as it was about theological constructs about God.

The predilection toward doctrinal accuracy rather than practical communication which Luecke spoke of was strongly evidenced among these interns in two ways: by what the interns said themselves and by what their supervisors said about them. As stated in Chapter 5, the law/gospel dialectic as a hermeneutic for preaching is abundantly clear in the interns' responses. Other classic Reformation hermeneutical lenses, though present, were less clear. The supervisors' comments in this matter were also telling. Many mentioned the interns' use of theological jargon and in-house religious terminology from the pulpit. Comments that the interns were too theological went hand in hand with comments that they were too academic.

This preoccupation should not be surprising in light of the review of Lutheran homiletical literature. In keeping with Reu and a host of other Lutheran theologians and homileticians, the emphasis in homiletical pedagogy in the ELCA has a decidedly theological emphasis, which comes at the expense of methodological, rhetorical, oratorical, and practical considerations. The popularity of Forde's book among the interns--with its emphasis on systematic theology--is also telling in this regard. A century ago, Fry saw the role of the seminary as preparing preachers and theologians, and that homiletics was to be the chief end of all theological study. The findings of this study would indicate a reversal of this intention.

Inability to connect. Supervisors noted one of the greatest weaknesses of the interns in terms of preaching was their inability to connect with the person in the pew. This can be seen as a direct manifestation of the interns' preoccupation with theology. While prior to internship the intern has spent two years being immersed in theology, the parishioners have not. Bringing the world of the Bible to the world of the parishioner is perhaps the preacher's greatest art. Again, it should not be surprising that green preachers such as the interns would struggle with connecting with the audience. But the inability to connect with the audience cannot be solely attributed to the interns' theological preoccupation and academic propensities. The lack of experience in preaching and the lack of experiences with the people in the congregation can contribute to this as well.

Lacking passion. In spite of enthusiasm for the task, supervisors also noted that their interns seemed to lack passion in the pulpit. This study indicates that enthusiasm for the task among the interns did not translate into a collateral enthusiasm in the pulpit. Preaching was approached as a theological or academic exercise rather than an

impassioned plea for the gospel. Three of the interns deemed such pulpit enthusiasm as a trait of Baptist preaching rather than Lutheran preaching. Wright disagrees, citing that enthusiasm in the pulpit is what is sorely missing and what is sorely needed in connecting with modern audiences. Brooks said over a century ago that personal passion and energy in the pulpit was a prerequisite for any preacher.

Summary of the preaching office. Interns viewed preaching with a theological preoccupation that became the hallmark of this study. Little in this study indicated the interns' understanding of preaching as dialogue between preacher and parishioner. Little in this study indicated the interns' concern for preaching as a form a human communication. Little in this study indicated the interns' understanding of preaching being an extension of the prophetic office. What was indicated in this study, however, was that interns understood preaching as the expression of theological constructs within a liturgical setting. Their enthusiasm for preaching as a theological exercise was palpable, though such enthusiasm was not always directly transferred into the actual preaching. The primary theological construct for preaching among the interns interviewed in this study was that of the law/gospel dialectic. This finding supports Bresee's contention that the teaching of preaching suffers from being theologically top-heavy and methodologically weak.

Internship as a Setting for Homiletical Pedagogy

Both interns and supervisors felt that internship is a proper and valuable venue for homiletical pedagogy. Historical evidence indicates that homiletical development was one of the primary considerations in establishing the internship program. In addition to the supervisors' and interns' comments in this regard, a screen was applied to the

responses in this study to better understand internship as a venue for homiletical pedagogy. This screen was Nichols' criteria for a supervisory model of homiletical training.

The supervisors' regard for the venue. One paradox of the study was that while supervisors were not generally engaged in active homiletical pedagogy, they did feel that the interns' preaching was one of the highest priorities of the interns' time with them. The supervisors felt that a primary (if not the primary) goal of internship was for the interns to develop as preachers. The assumption behind this is that internship is the venue for this development to take place.

A number of the supervisors operated with expectation that interns are sufficiently prepared to preach at the start of internship. Thus the venue of internship is to provide them an opportunity to practice what they have learned. This expectation may be one reason why so little active homiletical pedagogy takes place on internship.

The interns' regard for the venue. The interns amplified these sentiments. Repeatedly, the interns spoke of the great experiences they had while learning to preach on internship. For most of them, it was their first interaction with the challenge of preaching on a regular basis. It was a time of homiletical exploration and experimentation and it was spoken of in glowing terms. Preaching was the highlight of most of the internship experiences. The venue provided them an opportunity to "do" so that they might "become." Many spoke of the existential change that came over them on internship with regard to becoming preachers. Most interns spoke of the sense of progress that took place in this venue and the increased level of comfort and confidence they had with preaching by the time they left internship.

In comparing their internship experience with their homiletical classes, the interns emphasized the value of internship in their development as preachers. Roughly half those surveyed saw internship as a more valuable experience in learning preaching and the other half valued both experiences equally. When citing the benefits of internship as a venue for learning to preach, the interns mentioned four key facets: (1) the real-world setting, (2) frequent opportunities to actually preach, (3) the opportunity to put theory into practice, and (4) the discipline of regular preparation.

Nichols' criteria of supervisory learning. Nichols' presupposition that "the best homiletics teaching is done using supervisory rather than instructional model ("What Is the Matter" 225) provided a point of departure for this study. He listed three criteria for this supervisory learning of preaching. How does the venue of internship described in this study compare with Nichols' criteria? "First, it involves a careful scrutiny of a student's actual ministerial performance (even if in a simulated situation)" (225). This criterion is a foundational principle of the internship program and was generally followed by the supervisors. There were numerous examples of the scrutiny of the interns' preaching mentioned throughout the course of the interviews. However, the operative word in Nichols' criterion is "careful." Sufficient comments were made over the course of the interviews to question the consistency of the scrutiny of the interns' actual ministerial performance and how much care was actually used in making observations about the interns' preaching. In the case of the interns serving at detached sites, such scrutiny was non-existent except for the few times videotape was used. While detached sites may be useful for other purposes, the observations of this study indicate they should not be

considered to be venues for supervisory homiletical pedagogy. Supervisors do not have sufficient observation of homiletical performance in detached settings.

"Second," Nichols' notes, "it involves the student in a critical dialogue with the supervisor, on the expectations that learning ultimately depends on appropriate self-critique from the students themselves" (225). One of the greatest inconsistencies demonstrated among the supervisors of this study had to do with the amount of critical dialogue or feedback the interns received. A minority of the supervisors demonstrated an interest in offering consistent, regular, and critical feedback to the interns about their preaching. For the majority of supervisors, this dialogue was more casual than it was critical. As for the self-critique, the comments regarding the interns' self-understanding of their growth and development as preachers indicates that significant self-reflection was transpiring during internship. The other avenue of critical dialogue--the lay committee--also demonstrated inconsistency. The interns reported a great variance between the committees in terms of the frequency of evaluation and the helpfulness of the evaluations. While perhaps not as theologically or technically astute as the supervisor, the lay committee's role in the supervisory process is essential. Keep in mind that the laity are the primary audience for preaching. An effective lay committee adds another dimension to the overall homiletical formation of the intern. Critical dialogue with the lay committee needs to be added to Nichols' notion of critical dialogue with the supervisor.

Nichols' final point, "Third, supervision involves at least a partial replication of the original performance, taking into account the critique generated by student and supervisor working together" (225). With internship, there is little need to replicate the original performance, since ideally, the supervisor is present at such a performance. Indeed, this is

the genius of internship. Those supervisors using videotape to supplement their review of the original sermon (one third of those interviewed) enhanced their ability to offer critical dialogue regarding specific aspects of the sermon.

While Nichols' stated that he felt well meaning and gifted pastors were not what he had in mind with a supervisory model of homiletical pedagogy, nevertheless, this study indicates that all three of his initial criteria are present in ELCA internships. The problem is how consistent are these criteria in individual sites and with individual supervisors? This study indicates that the supervisors of internship sites are the best positioned for homiletical pedagogy, but not necessarily best qualified. Offering more expressed expectations of the supervisors in the area of homiletical pedagogy and evaluation would be a step in the right direction.

Summary of venue. Internship is a valuable venue for homiletical pedagogy; yet, the full potential of this venue is often not capitalized upon. Factors supporting internships as a venue of homiletical pedagogy are the one-on-one relational learning, direct observation of ministerial performance on the part of the supervisor, the opportunity for critical feedback from both a supervisor and a lay committee, the authentic setting.

Aspects of New Testament Preaching and Classic Homiletical Training

Chapters 2 and 3 provided a background of preaching from a New Testament perspective as well as a delineation of the classic components of homiletics. The findings of these two chapters (Table 1 in particular) were used in responding to the question, what aspects of New Testament preaching and classic homiletical training evidenced themselves in the homiletical component of internship?

New Testament contrasts. From the observations made in Chapter 2, preaching was the single most identifiable feature of the apostolic enterprises in the New Testament. The indications from this study are that preaching likewise is the central focus for interns in their development as pastors while on internship. However, there are some notable variances between the preaching enterprise as it is reported in the New Testament and as is was reported in these internship settings.

In the New Testament an individual's preaching ministry often commenced immediately following a conversion or encounter with Jesus, without regard to formal training, homiletical pedagogy in the ELCA is predicated upon formal training and there is at least the assumption that the homiletical pedagogy which takes place on internship plays a big role in this formal training. Likewise, Jesus and the apostles were questioned about their lack of credentials to preach and by whose authority they preached. By contrast, preaching in the ELCA is very much about having proper credentials, and internship is an integral part of the process of receiving those credentials. In lieu of formal training and credentials, the New Testament points to discipleship as the primary form of homiletical pedagogy. By contrast, when given discipleship as one of five choices to describe the supervisory relationship, only one of thirty interns made this selection and only one of thirty supervisors viewed his task in this manner. While signs and wonders accompanied the preaching of Jesus and his followers in the New Testament, no mention was made of any such phenomena accompanying the preaching of these interns. Finally, the preaching done on internship was decidedly stationary. In contrast to this, the vast majority New Testament preaching was of the itinerant variety.

New Testament comparisons. This study began with a discussion of the academic/pneumatic tension that exists in preaching and, to some degree, existed in the New Testament. While no question in either survey directly solicited a response regarding the Holy Spirit (or any other feature of New Testament preaching), a minority of respondents identified the importance of the Holy Spirit in their preaching. Twelve interns made reference to the role of the Holy Spirit in preaching. But again, this was a minority of the students interviewed. Nine interns mentioned prayer as a part of their regular sermon preparation--an even smaller representation of the whole. By contrast, only two supervisors mentioned the role of the Holy Spirit in preaching. Only one supervisor made mention of prayer as a resource for sermon preparation. It bears repeating that no question directly solicited responses regarding the roles of the Holy Spirit and prayer in the preaching enterprise. However, these findings, along with explicit comments made regarding the roles of theology and exegesis, indicates a decidedly academic emphasis in the process of homiletical pedagogy in the ELCA. But what accounts for the interns being more expressive of the roles of prayer and the Holy Spirit in the preaching process than their supervisors?

Of all the features of New Testament preaching reviewed in Chapter 2, the one that appeared most prominently in the responses of this study centered on the lexical understanding of the task. Understanding preaching as "good news" or "gospel" (ευαγγελιζομαι) is one of the dominant features of the interns' responses. The interns responded overwhelmingly that the function of preaching was to bring good news and the content of the sermon was to be good news. In contrast to this, a minority of the interns expressed the content of preaching as being the Word of God--the nuance being that the

gospel is a subset of God's Word. Second to "good news," the interns spoke of preaching as an act of proclamation (κηρυσσω). In contrast to this, a smaller number of the interns used "sharing" as a functional substitute for proclamation. "Sharing" certainly has more contemporary nuances than does "proclaim" and might prove to be a more welcome term to a postmodern audience. But "sharing" does not carry the force and authority that "proclaim" does. Profoundly absent from this study was any sense of preaching as personal witness (μαρτυρεω). This may be a function of the preacher's adage to never make oneself the hero of one's own sermons. Or this absence may also be a function of the Lutheran homiletical culture. Personal witness was not a prominent feature of any of the Lutheran literature reviewed for this study. In either case, the omission is striking in light of the importance of personal witness in New Testament preaching.

Character of the preacher. In Table 1 in Chapter 3, six marks of the character of a preacher were outlined: (1) sense of the call, (2) theological orthodoxy, (3) disciplined studiousness (4) personal stamina and enthusiasm, (5) integrity and authenticity, and (6) interpersonal communication and personality. To what degree were these features found in the study?

Of these six marks, three were indicated strongly in the study. First, as mentioned before, both the pastors and interns in this study expressed a strong concern for theological matters. Careful consideration of theological matters is perhaps the chief hallmark of this study. Second, most indications were that the interns exhibited disciplined studiousness with regard to the task of preaching and preparing for it. Only a few comments were conspicuous to the contrary. And third, while nothing was directly mentioned regarding the interns' stamina, save those interns who preached weekly, their

enthusiasm for the task was quite evident. Whether this enthusiasm in discussing preaching was representative of their actual enthusiasm in the pulpit while on internship was not indicated by this study.

Of the three remaining marks, the sense of the call of God upon the life of the intern has already been discussed. Again, while most interns expressed some sense of call to the ministry, few understood it directly as a call to preach. The mark of a preacher's interpersonal communication and personality was not addressed, save in the supervisors' comments regarding the interns' inability to connect with the people in the pew. The remaining mark of integrity and authenticity was not addressed by the responses in this study.

Context of preaching. The indications of this study are that the interns showed difficulty in contextualizing their theological and exegetical training into a sermon that related to the life of the people in the pew. The greatest evidence for this was the response of the supervisors. No specific complaint was leveled with regard to the interns' inability to address the human condition, the specific audience, or the local and larger culture. Rather the complaint was put in more general terms. To better gauge this, it would have been helpful to have interviewed members of the interns' lay committees.

Construction of the Sermon. While little was said directly regarding the construction of sermons, the responses of the survey indicate some imbalance regarding the five considerations of sermon construction in Table 1. Exegetical considerations for sermon construction appear to be paramount for interns. Supervisors indicated this to be a strength among the interns. That the interns' repeatedly referenced the law/gospel dialectic is indicative of their addressing hermeneutical considerations in their sermon

construction. Only sixteen interns made direct reference to Christ in their preaching throughout the course of the interviews. I am not suggesting that only half of these interns possess a christological focus. But what would account for such an omission from nearly half of the respondents? There was little indication that either rhetorical or oratorical considerations were addressed in the interns' preaching. Though as stated in Chapter 5, six supervisors stated that the interns' greatest weakness in preaching was their delivery.

Lutheran Characteristics. Regarding those facets of preaching that might be regarded as distinctive in Lutheran circles, all three characteristics were abundantly revealed throughout this study. The interns' theological rigorism, preference for the lectionary, and use of law/gospel dialectic as the primary hermeneutic for preaching have been reported in detail--so much so that it can be concluded that if the Lutheran literature reviewed for this study is any indication of what is being taught in seminary, then judging by the results of these three criteria, professors are getting their point across to their students and their students are exhibiting these characteristics in their preaching. These three components represent the best composite and description of the preaching of interns in the ELCA based upon the findings of this study; they were the most consistently stated by the interns as being important; and they were the most consistently witnessed by the supervisors.

Summary of New Testament and homiletical components. If internship were the sole venue for homiletical pedagogy in the ELCA, then interns would be receiving only a partial presentation of the preaching enterprise. As with characteristics of New Testament preaching, so with the classical discipline of homiletical education, only a partial representation of these components was evidenced in the internship setting. The findings

of this section are indicative of the evaluative rather than instructional nature of internship supervision with regard to preaching. By contrast though, the internship setting strongly evidenced all three primary Lutheran priorities in preaching: theological rigorism, use of the lectionary, and the law/gospel dialetic.

Recommendations for Augmenting the Homiletical Component of Internship

My deepest conviction concerning the training of the next generation of preachers, predicated upon my personal experience and upon the findings of this study, is that internship as a venue for homiletical training is unrivaled but has yet to be fully exploited. Homiletical pedagogy best takes place in a congregational context under a pastor with significant natural and acquired gifts in the area of preaching who is intentional about passing these gifts on to the next generation. The supervisory model of homiletical pedagogy, as described in this study, is the closest counterpart to New Testament discipleship in the training of ELCA pastors.

The interns' growth in confidence in the preaching office is well documented in this study. Interns are enthusiastic about engaging in the preaching enterprise while on internship, and this is often the high point of the internship--even in situations where the supervisor's commitment to homiletical pedagogy is less than enthusiastic. However, this enthusiasm is not fully capitalized upon and the energy could be better channeled. Again, supervision is the key.

If the quality of the supervisory relationship is the single, most critical factor in the effectiveness of homiletical pedagogy on internship, then it would be well if supervisors benefited from some type of training in supervision and homiletical instruction. In response to Nichols' notion that it is a trained homiletical professor who should be sitting

in the role of supervision, I would suggest that seminary faculties would do well to borrow a page from the contemporary small group movement that has gained in popularity in our churches today. In the small group movement, in order to achieve growth through multiplication, the leader of the group takes it upon herself or himself to disciple and train someone of promise and commitment to be a future leader of a new small group. Built into this discipleship process is the strong notion that this leader/disciple will in turn train another person for the same task. Ministry is multiplied by ministry being shared. Homiletical faculties, rather than taxing themselves further, would do better to provide training for internship supervisors in the task of homiletical pedagogy. The evaluative aspects of homiletical training on internship should be augmented with instructional components. While internship supervisors are the best positioned to carry out the task of homiletical pedagogy, they may not be the best qualified. What is missing is some type of systematic training in supervision and homiletical instruction.

While internship is already a highly functioning and well developed component of the overall process of training the next generation of pastors in the ELCA, I would submit the following seven recommendations to enhance the preaching component of internship, based on the findings of this study.

First, supervisors should be provided with training regarding homiletical pedagogy. A seminal outline of such training is provided below in the section "Practical Applications of the Findings."

Second, supervisors should establish stated goals for the preaching component of internship in conjunction with the intern. While this procedure is already available in the

form of the Learning Service Agreement, greater care and intentionality should be provided by the supervisor as to his or her expectation for growth in the intern's preaching. Table 9 might serve as a point of departure for such goals.

Third, interns should pay greater attention to exegeting the context of their preaching. While seminarians seem to have little difficulty exegeting a biblical text, translating this text into the lives of the people in the pew is another matter. Seminary courses such as "Reading the Audience" are helpful in this area. Supervisors are best positioned to assist interns in this regard as the supervisor generally has a history with a given congregation.

Fourth, greater attention should be paid to the role of prayer in the sermon process. Every sermon has two parts: passion and preparation. These two parts may be linked to an incarnational model of homiletics--that each sermon has a divine component and a human component. The passion relates to the divine and the preparation relates to the human. Prayer provides the link between the passion and the preparation.

Fifth, greater attention should be paid to the guiding of and reliance upon the Holy Spirit in the sermon process. At the outset of this study a tension was identified concerning the pneumatic and academic schools of preaching. The ELCA can hardly be faulted for having its academic house in order. "[T]he Spirit gives life" writes Paul to the church at Corinth. Recognition of the role of the Spirit in the homiletical process is critical.

Sixth, greater emphasis should be placed upon the sermon as an oral event. While in the course of these interviews, any number of comments were made concerning the need for preaching to be seen as oral communication; the practice of preparing a sermon as a

paper to be submitted persists. Every attempt to should be made to use oral language in the preparation of the sermon and to deliver the message as free from notes as possible.

Seventh, greater steps should be taken to insure critical feedback. Guidelines are provided to internship lay committees for the critical review of the intern's sermons. Supervisors should be vigilant about insuring that interns are provided with significant critical feedback from the lay committee. Likewise the supervisor should be equally vigilant about providing the intern with critical, specific feedback.

Limitations of the Study

This study was only a preliminary step. The study of homiletical pedagogy during internship can be greatly enhanced by future quantitative studies that can more accurately identify areas for improvement. An examination of other denominations using the one-year, pastoral internship model of field education would also be beneficial--if not for any other reason than for a means of comparison. Missing from the study was input from the lay internship committees. While this would have provided yet another vantage point, the feasibility and logistics of such a survey proved to be prohibitive for this study.

Unexpected Conclusions

Born out of some naïve presuppositions on my part, I was surprised to find the dominant use of the lectionary as a preaching guide among pastoral interns. I had expected that a far greater percentage of interns would have been interested in following contemporary trends in preaching toward "felt-needs" based sermon series. This was only evidenced in two of the interns. The remaining twenty-eight interns exclusively used the lectionary. I was particularly surprised that the two interns I questioned extensively about preaching to their generation--the so-called Generation X--were very much predisposed

to use the lectionary. This raises the question whether any preaching regimen beyond the lectionary is even being suggested in the overall process of training future ELCA pastors. Traditionally Lutheran pastors have paid great adherence to the lectionary. But with the popularity of preachers such as Bill Hybels and Rick Warren in the contemporary church growth scene, and finding a Lutheran counterpart in Tim Wright, I would have expected some greater variance from lectionary preaching. Change in the pulpit may have come rapidly at the dawn of the Reformation, but the tenacious adherence to the lectionary gives witness to the true conservatism of the Lutheran church.

And because lectionary preaching was so dominant, I found another unexpected corollary: the popularity and primacy of text study groups as a means for sermon preparation among the interns. The use, content, and effectiveness of text study groups would provide a good venue for future study.

But the most unexpected conclusion of this study was the lack of expectation of homiletical pedagogy by the interns. On the one hand, many said there was little or no homiletical pedagogy on internship. On the other hand, few if any offered this up as a point of contention when asked if anything was missing in their overall preaching experience on internship. I conclude that these interns had little or no expectation of any homiletical pedagogy occurring while on internship, save the actual experience of preaching. Raising the initial expectations of interns as to what will be learned about preaching on internship might result in interns incorporating such expectations into the Learning Service Agreements, the document that serves as a guide for each individual internship.

Practical Applications of the Findings

Two practical applications can be made from the findings of this study. The first is a suggested outline for a homiletical handbook for internship and field education supervisors. The second is a suggestion for the development of a unified theory for homiletical education.

Homiletical Handbook for Internship and Field Education Supervisors

Six major topics form the division of such a proposed handbook predicated upon the areas already addressed in this study.

Models of supervision. Because the nature of this study deals with the supervisory model of homiletical training, a further study might investigate the nature of what types of supervision enhance this process. At a minimum those supervising interns should have a cursory knowledge of the various styles of supervision outlined in this study (clinical, coach or mentor, discipleship, apprenticeship, and spiritual direction). However, a section outlining the fundamentals of supervision is what is in order. A program of training homiletical pedagogues following the model of CPE training as suggested by Humphreys and G. Hunter might be another, more costly approach to cultivating supervisory skills.

Assessment and expectations. Such a handbook should address the process of developing an instrument for assessing the interns' initial skill levels. This might be as simple as a checklist used to review an intern's initial sermon. With the wide proliferation of video technology, such an initial assessment would be best videotaped and used as a point of reference for future progress. In addition to an initial assessment, providing the intern with a clearly delineated set of expectations from the supervisor would aid the process from the outset. Drawing upon the larger experience of supervisors

as a whole, the individual supervisor would be aided in the process of establishing such expectation.

Instruction and evaluation. As stated in the study, most supervision in this study focused on the evaluative process. I am not suggesting that this be decreased in any way. To the contrary, the evaluation process might be enhanced by providing a list of categories of evaluation such as those found in Table 9 of this study. In addition to enhancing the evaluative aspects, some manner of instructional component seems to be what is missing in most internship settings. Providing supervisors with a homiletical regimen for their interns would be of significant benefit. Building upon the relational aspect of the intern/supervisor relationship, such homiletical topics could be dealt with in greater detail and likely with greater effectiveness. Furthermore, supervisors should be ready and equipped to redouble the effort of involving the lay committees in the evaluation process, providing both expectations and training.

Methodologies and their components. Using the items listed in Table 9 as a point of departure, the handbook would serve as a resource to help supervisors develop a preferred profile of items that might be included in a supervisor's methodology of homiletical pedagogy. A well-articulated methodology of homiletical pedagogy seemed to be the greatest indicator of overall satisfaction with the process.

Preaching goals for interns. Beyond the ethereal goals of "becoming a better preacher," specific measurable goals regarding preaching should be featured in the Learning Service Agreement. Perhaps the single greatest goal for the intern's development as a preacher should focus on learning to preach without notes. Other preaching goals might include having the intern prepare a broader variety of sermons

(including topical, needs-based, expository, and series) as well providing a broader range of preaching opportunities including funerals, baptisms, and, if possible, weddings.

Continuing education for supervisors. A final chapter of this handbook would focus on the need for supervisors to avail themselves of continuing education opportunities. Two areas of particular concern would be human communication theory and rhetoric and homiletics in general.

A Unified Homiletical Theory: Four Arenas of Learning to Preach

Over the course of this study, I came to the realization that what is needed in the field of homiletics today is a unified theory of homiletical education. The few resources on the subject of teaching preaching focused solely upon the classroom experience. This study indicates there is at least one other arena that is equally important in the process of homiletical training (the field setting) and this study may well be the only resource addressing this setting. Through reviewing the literature for this study, two other arenas of learning to preach also surfaced: what we have garnered from our life experience and our encounters with the Holy Spirit. My final suggestion raised by this study is that all four of these arenas of learning to preach should be examined as a whole in order to develop a unified theory of homiletical training.

Our past lives. Chatfield has suggested that we bring the richness of our life experiences to the preaching enterprise. We may come to the preaching office as novice theologians, but we do not come as novice communicators. While the thought of standing in front of others may initially intimidate us, we have had great experience in communicating. We know how to talk. We know how to tell a story. More importantly we know how to carry on a conversation. At its best, preaching is conversation, preaching

is telling a story. Mining the rich resources of our past experience for the preaching enterprise is a largely untapped arena.

The classroom. No one should doubt the level of theological and exegetical excellence provided seminarians in the ELCA. The academy has long been our strongest suit. But in addition to providing theological and exegetical excellence, three additional components should augment the arena of the classroom. First, rather than minimize the importance of human communication theory, the classic principles of rhetoric need to be re-established. The teaching of preaching should entail the capitalization upon the gift of God by the augmentation of this call with the skills of human communication theory. Second, the importance of understanding the local and immediate context of preaching should be elevated. And third, a thorough understanding of the biblical basis for preaching should be provided. Novice preachers would do well to understand that the arena of the classroom does not end upon graduation. An ongoing program of continuing education is key to extending the arena of the classroom.

Apprenticeship. I believe this study has established the critical nature some type of apprenticeship plays in the overall process of homiletical training. To use the language of the New Testament, it is discipleship. To use the language of education, it is field experience. To use the language of the ELCA, it is internship. But if this arena of learning preaching is to reach its full potential, greater attention needs to be paid to the importance of the supervisory model of learning.

Spiritual encounter. The fourth and final arena of learning to preach has been suggested by Yoder: the encounter with the Holy Spirit. Jesus says that the "The wind blows where it wills, and you hear the sound of it; but you do not know whence it comes

or whither it goes; so it is with everyone who is born of the Spirit" (John 3:8). The Spirit of God is not easily codified or conjured. Nevertheless, fostering an environment for the Holy Spirit belongs at the heart of the homiletical curriculum. Teaching future pastors to acknowledge the power of the Holy Spirit in preaching, modeling the invitation of the Holy Spirit into the pastor's study through prayer, establishing the need to have a better understanding of the role of the Spirit in preaching and the biblical basis for this--these are the component parts of spiritual encounter as an arena of learning to preach.

All four arenas have always been present, but the lion's share of the attention has been focused on the classroom. These other three arenas of learning to preach are certainly worth our attention. Those actively training tomorrow's preachers would do well to tap into each of these four arena and get the most out of each.

Epilogue

Much of what I learned about teaching others how to preach I learned as a claims adjuster. Having some extensive knowledge of automobiles, I was hired by an insurance company to assess damage and handle the claims. Prior to going out on the road, I was trained and tested in the company's policies and procedures. Upon the successful completion of this training, I was a young and green adjuster and was placed in the care of an experienced adjuster. I spent day after day, week after week, car after car watching him. Over time he watched me, day after day, week after week. Then the day came and I was on my own. Years went by and one morning there was a young and green adjuster waiting in the passenger seat of my company car, waiting to begin the training process again. But is this any way to teach the next generation of preachers? I believe it warrants serious consideration.

APPENDIX "A"

Interview Questionnaire

[Start time _____]

My name is Paul Cross and I am a pastor in the Evangelical Lutheran Church in America. As part of a Doctor of Ministry dissertation program through Asbury Seminary in Wilmore, Kentucky, I am conducting a study related to how pastors learn to preach.

In this study I am trying to gain a greater understanding of homiletical training and coaching as it takes place in an internship setting. I am interested in both the process of how pastoral interns learn to preach and the content of any training in this area that may have taken place in the year of internship.

This survey consists of two parts. In the first section you will be asked questions concerning standard demographic data and questions related to your specific internship site. In the second section I will ask you a number of questions regarding you experiences of learning to preach during your internship.

The results of this survey will appear in the finished dissertation; however, your anonymity will be insured by the use of a code in lieu of your name. This survey is voluntary and your participation has no bearing on your candidacy for ordination or status with [Luther] Seminary. You may conclude the interview at any time.

To insure the accurate recording of your responses this interview is being taped for future transcription. Do I have you permission to tape record this interview?

Thank you.

Section One

Name:

Gender:

What year were you born in?

What was your marital status while on internship?
a) Married
b) Divorced
c) Widowed
d) Separated
e) Single, Never Married

In what state did you reside prior to attending seminary? How long did you live there?

Demographically which of the following best describes your internship setting?
a) small town or rural setting
b) larger town to medium city setting
c) suburban setting
d) urban or metropolitan settings.

Regionally, which of the following best describes you internship setting?
a) Metro Twin Cities
b) Upper Midwest (Minnesota, Wisconsin, Iowa, North Dakota, or South Dakota)
c) Rest of the country
d) An international site

If Metro Twin Cities, did you continue to reside in seminary housing (or the housing you were normally living in during your previous year of schooling) or did you move into the community where the internship site was located?
a) stayed in previous residence
b) moved to internship site community

Was your internship?
a) A full time, 12 month internship
b) A concurrent internship longer than 12 months
c) A complete internship but shorter than 12 months (if so how long was it?)

What date was your internship completed?

Section Two

What is your understanding of preaching? **(IQ#01)**
- How did you come to that understanding of preaching? **(IQ#02)**

- Talk to me about your sense of call to preach. **(IQ#03)**

- Where does your understanding of being Lutheran fit with your understanding of preaching? **(IQ#04)**

Tell me about your experiences in preaching while on internship. **(IQ#05)**
- What about your experience of sermon preparation while on internship?
  - How much time did you spend on average per sermon? **(IQ#06)**
  - Did the amount of time required to prepare vary from sermon to sermon?
  - Did you have a sense of ease or struggle with the process?

- Tell me about the usefulness of seminary exegetical courses as they related to your sermon preparation. **(IQ#07)**
  - What about what you learn in other classes?

- How would you describe the congregation as they reacted to your preaching?

- How extensive of a role did the internship committee play in the process and content of homiletical training? **(IQ#08)**
  - How much time was spent in homiletical reflection with your internship committee after preaching?
  - Was the internship committee reflection time helpful to your homiletical development?
    - If so, in what ways?
    - If not, why not?

Describe for me how your training as a preacher took place on your internship. **(IQ#09)**
- Was there any time set aside for this?

- Were there any books which you read which were related to preaching while on internship? **(IQ#10)**
  - If so, what were they?
  - Were they helpful and in what ways were they helpful?

- Beyond any classes and practicums in homiletics, what training or experiences have you had in public speaking, debate, rhetoric, or communication theory? **(IQ#11)**

Tell me about the kind of relationship you had with your supervisor. **(IQ#12)**
- Which of these terms best fit your relationship with your supervisor. Supervisor, mentor, coach, spiritual director, discipler, or something else? **(IQ#13)**

- What were your impressions of your internship supervisor's abilities in the process of homiletical training? **(IQ#14)**

- How much time was spent in homiletical training with your supervisor prior to preaching?
  - What did this time "look like?"
  - Did you feel this was adequate?
  - How much time was spent in homiletical reflection with your supervisor after preaching? Did you feel this was adequate?
    - [How much of this discussion pertained to theological matters?]
    - [How much of this discussion pertained to rhetorical matters?]
    - [How much of this discussion pertained to delivery?]

- [What kind of conversations did you and your supervisors have about]
  - how to use the Bible in preaching?
  - construction and structure of your sermons?
  - your delivery when you preached?
  - having a theme in your sermons?

- applicability of your sermons in the lives of the hearers?

- Was there a sense of freedom and collegiality in your preaching or was there a sense of directedness and control? **(IQ#15)**
  - Did your supervisor suggest topics or specific text for you to preach on?
  - Did you supervisor in any other way suggest something you should say or not say in a sermon?

Was there a sense of progress made from beginning to end in your ability to preach and sense of confidence with the preaching office? **(IQ#16)**
- [Standard follow up questions depending upon response.]

Was there any single factor that stood out in your experience of homiletical training during internship? **(IQ#17)**
- [Standard follow up questions depending upon response.]

- Which experience proved to be more valuable to your in your development as a preacher--homiletics classes and practicums or the internship experience? Why do you say that? **(IQ#18)**

What, if anything, was missing from your internship experience in the area of learning about preaching? **(IQ#19)**
- Is there any component you would have added?
- Is there something about the way the learning experience was approached you would have changed or improved upon?

Could you give me a summary statement of the homiletical training and coaching you received on internship? **(IQ#20)**

[End time _____]

APPENDIX "B"

Questions for Supervisors

Start Time _____ [Set tape counter to zero]

Disclaimer
This is Paul Cross and I am conducting a telephone interview with Pastor _____ as part of a Doctor of Ministry dissertation project being conducted under the auspices of Asbury Seminary in Wilmore, Kentucky. Pastor _____, do I have your permission to tape-record and transcribe this interview?

Preliminaries

What was your date of ordination?

From what seminary did you graduate?

Do you hold any graduate degree of a Master's level or above other than a Master of Divinity or its equivalent? If so what are they?

How many interns have you supervised including any you may currently be supervising?

Please describe the setting under which you have supervised pastoral interns. (congregational, chaplaincy, campus ministry, or other)

Do you supervise an intern in the place where you are directly called or do you supervise a detached site?

What Region and Synod is the internship site located?

Supervisor and Preaching

In your own ministry, what relative value do you place on preaching? Is it your primary task or are there other ministerial functions that you value more highly? **(SQ#01)**

What have been the primary influences on your own approach to preaching? **(SQ#02)**

In the past two years, have you read any books on preaching? If so, what are the titles and how would you evaluate their usefulness? **(SQ#03)** Are there specific resources that you use in preparing for preaching? **(SQ#04)**

Is there any one book on preaching that has left its mark on you and your preaching? **(SQ#05)**

Have you participated in any continuing education experiences directly related to preaching? If so, what was the specific nature of these courses? **(SQ#06)**

Have you had any training in or exposure to rhetoric or communication theory? **(SQ#07)**

The Supervisor and Homiletical Pedagogy

In your overall program of internship supervision, of what relative importance does preaching play? **(SQ#08)**

Describe your methodology in approaching the preaching component of the internship program. **(SQ#09)** (I allow for a great deal of latitude for the intern to shape his or his own preaching style. Or, I offer clear direction and have well defined expectations of my interns in the area of preaching.) **(SQ#10)**

Do you have measurable goals and objectives for the homiletical training of your interns? **(SQ#11)**

Do you preview your intern's sermons or discuss ahead of time any of your expectations of the preaching component? **(SQ#12)**

How do you go about evaluating an intern's sermon? What is the context of this evaluation? What criteria do you use? **(SQ#13)** Do you use videotape to review the sermons? **(SQ#14)** Do you give any advice, guidance, or instruction to the lay committee on how to evaluate an intern's sermon? **(SQ#15)**

In a typical one month period, how much time do you spend with your intern discussing or evaluating sermons? **(SQ#16)**

Do you recommend your interns read any books on preaching during their year of internship? If so, which ones? **(SQ#17)**

Is there any aspect of preaching which you stress to your interns? **(SQ#18)**

How do you perceive yourself in terms of your relationship with your interns? Supervisor, Coach, Mentor, Discipler, Spiritual Director, or something else. **(SQ#19)**

What is the greatest or most common deficiency in seminarians with regarding to preaching? **(SQ#20)**

Is there any one strength seminarians bring to the preaching task while on internship? **(SQ#21)**

Finish Time _____

Interview Time _____ Tape Counter _____

APPENDIX "C"

Researcher's Advanced Letter for Seminarian Interviews

THE REV. PAUL M. CROSS
5130 Pheasant Ridge Rd.
Fairfax, VA 22030
(703) 266-2440

September 16, 1998

Dear Seminarian,

During the week of September 28 through October 2 I will be on the campus of Luther Seminary conducting interviews with seminarians that have recently completed internship. These interviews are being conducted as a part of a larger survey seeking to understand the process of homiletical training of pastoral interns in the Evangelical Lutheran Church in America. This survey is being conducted as a part of my Doctor of Ministry project under the auspices of Asbury Theological Seminary in Wilmore, Kentucky, in cooperation with the Contextual Education Department of Luther Seminary.

You have been selected at random from the larger pool of seminarians returning from internship to participate in this survey. Your participation in this survey consists of an interview concerning your experiences of learning to preach while on internship. The interview should take approximately 45 minutes.

Your participation is voluntary, but greatly encouraged and appreciated as the findings of this study may have significance in evaluating homiletical training programs for future interns.

The accompanying letter from Dr. Randy Nelson will provide you with details for signing up for a time for this on-campus interview.

Sincerely,

Paul M. Cross

APPENDIX "D"

Researcher's Advanced Letter for Seminarian Interviews

THE REV. PAUL M. CROSS
5130 Pheasant Ridge Rd.
Fairfax, VA 22030
(703) 266-2440
crosspaul@juno.com

December 4, 1998

The Rev. «FirstName» «LastName»
«Church»
«Address»
«City», «State» «PostalCode»

Dear Pastor «LastName»

My name is Paul Cross and I am a pastor in the Evangelical Lutheran Church in America. As part of a Doctor of Ministry dissertation program through Asbury Seminary in Wilmore, Kentucky, I am conducting a study related to how pastors learn to preach.

In this study I am trying to gain a greater understanding of homiletical training and coaching as it takes place in an internship setting. I am interested in both the process of how pastoral interns learn to preach and the content of any training in this area that may have taken place in the year of internship.

As a part of the study I am conducting telephone interviews with internship supervisors to gain insight into their perspective in this process of homiletical training. Your name was referred to me by «Director» of «Seminary» Seminary as someone who has served as an internship supervisor and may be willing to participate in this study. Your participation in this survey consists of an interview concerning your experiences of homiletical interaction with pastoral interns. The telephone interview should take no more than 30 minutes.

Your participation is voluntary, but greatly encouraged and appreciated as the findings of this study may have significance in evaluating homiletical training programs for future interns. I will be calling you in the next few days to ascertain your willingness to participate in the study and if affirmative, scheduling a time to conduct the telephone interview.

Thank you for your prayerful consideration of this matter and I look forward to speaking with you soon.

Yours in Christ,

Paul M. Cross

APPENDIX "E"

Supporting Data for IQ#18

Comments Demonstrative of the Perspective Valuing the Internship Experience above the Homiletics Class

For me it was internship. We had a small class so we did two sermons, you might even have gotten to do three in one of my preaching classes. My teaching parish, I was fortunate in that there was an interim in my teaching parish from Howard University so I got a lot of opportunities to preach even when I took the preaching class so it wasn't like just two times in the congregation. But I think the weekly preparation time, a sermon that you have four months to write is a lot different from a sermon preparation time and how disciplined you are when you are in the parish. And it could be different from someone who only preached once a month. But for me preaching every other week and a couple of times weekly made a different discipline and focus of the week. (Gloria Wheeler)

Absolutely internship. Because the response was not from professors or fellow students who are in competition. (Lloyd Nelson)

The experience on internship. Being in the homiletics class gave me a real strong sense of the process. And to be true to the process of creating sermons. Of doing my homework because I knew they were doing their homework. So it helped me in creating the model that I use in developing my sermons. But being in front of the people, in front of the congregation also helped bring home the fact that no matter what it is that I say from that pulpit, the message that they are getting is between them and God. (Earl Maier)

I'd say the internship experience. I learned a lot from the doing. But I think I learned a lot from reflection, and I would have learned much more had I had somebody who was interested in preaching that heard me preach every week. I think that would have been the best. (Ben Cook)

Got to be internship. I mean, both preaching classes were two sermons, and that's a whole of four sermons. And it's [homiletics class] an artificial environment. As much as I can try to pretend that this is a congregation when I preach here and I think there is validity in preaching of the word wherever it is, but to be in the midst of a congregation is very different. Exciting. It's very exciting. (Christine Simmons)

The internship setting. It was more of a real setting. [At seminary] it was once and you faced your peers for 25 minutes afterwards tearing you to pieces. At the [internship] site you preached, no one tore you apart but you heard

comments three or four months later, "that one sermon you preached, if you would have just said this differently, maybe." "I remember what you said way back when." It was more of a personal element to it. (Eugene Jaynes)

Internship experience, because I got to try what I learned from the homiletics classes. It's pretty much theory until you do it, until you try it, it's not worth much. The same with your hospital stuff. They can give you theory all day, but until you're in there doing it, it doesn't mean much. So I guess internship hands down was the area, which helped me grow. (Howard Schue)

For me my experience on internship and my theology and doctrine classes. Homiletics again, where I was, it was not all that helpful to me. (Ruth Whitaker)

Running away, running away internship. Just the sheer repetitiveness of it and the doing it again and again every week. Being able to actually take, I did have a little time, not scads of time to reflect upon it, but to take a little time each week to think, I just got done doing this you know, and I'm doing it again next week, what can I tweak a little bit as I'm doing it. And just the cumulative affect of thinking about it a little bit each week and the actually doing it and seeing, okay this works, this didn't work so well. Logging it all in my head. (Walter Wiley)

The internship experience. Well all of it is important and one of the things I have difficulties with in life is drawing lines, but the internship experience probably because it was there that I saw what continuity does, in terms of the development of relationships, getting to know concepts, which makes the sermon much more personal to the people in the congregation, where they are at. And seeing, observing through the reflection my own development in terms of being a preacher. (Susan Morris)

Comments Demonstrative of the Perspective Valuing Equally both Internship Experience and Homiletics Classes.

I think they were both helpful, and homiletics classes I felt I got more concrete evaluation, especially as I'd take my sermon down to my contextual ed. church, the pastor there was very willing and able to tear them apart. Being on internship really gave me the opportunity to start struggling with preaching contextually, I think that is really hard, especially in a year you just barely just scratch the iceberg of getting to know the place. (Anne Chalmers)

More valuable. I wouldn't say either. I don't think you could do one without the other. Because I would have no...well I guess I did some little mini-meditations before I even went to seminary, but looking back now, I mean, that's not very scripturally grounded, not very theological, so without the

training and know how of how to even sit down and do it and then without the experience. Yeah, I think they go hand in hand. (Janelle Seiverson)

I think I'm going to give you a both/and on that one. I think without the homiletical experience from the seminary and putting that into practice and having it tested and worked over in the internship at the congregation, it was very valuable. I don't think that just having the seminary homiletic experience does justice to what it needs to have in the congregation. I think you need that real live, on stage experience as well. And probably if you really want an answer to either side I would say that the internship congregational side is going to be the most valuable, because you are in a contextual situation and so forth and so on. (Douglas Henning)

Well, for foundations I would say the class that I had here. But for sheer experience, I'd have to say internship. I don't want to take away any value from the class I had here because I don't think I would have been anywhere near ready to do what I did on internship if I hadn't had it. So, I would give the seminary credit for the class. (Ann Stone)

I don't think I could have had one without the other. They are a part of the whole. Without training in the process and practice in a classroom setting I don't think I would have had the guts to do it. But then there's nothing like the real world for really learning more about your own style as a preacher, your strengths and what you need to work on. (Lynn Clark)

Well, I'd say that the homiletical training I got here was very helpful for internship. It was much more formal, and it gave me some categories, and specific ideas. But it was pretty practical as well. It wasn't very heady, or academic, or anything and it gave me a couple of chances to try out a sermon, which was good. Internship, as far as training, I think, I wouldn't say that there was a whole lot of specific training, other than the experiences themselves, so I think they were both of equal value, the experience on internship was probably more valuable, just because it lasted longer, and I had more chances. But I think that I was well prepared by the professors here. (Diane Lundgren)

It's hard because by the end of my homiletics class I didn't feel that much more prepared than I was at the beginning. Looking back on it I see how much more I was, and so at the time I was still really scared. In a sense it almost was equal. Although a lot of the nuts and bolts preparation came in my homiletics class. The confidence was built on internship, which is so valuable, to have confidence. That's the confidence--I came in confident but it did grow a lot. I became a lot more confident as the year went on. And that's something that was very important, to be confident. (Paul Swanson)

It's hard to say. I'd probably put it equally, because internship, because it was a longer period of time and you could develop things; the experience of doing it. Whereas, in class, there was more directed feedback and so, in some ways, they were rather equal for me. (Ann Hegerfeld)

Well, I'd say that as far as exposure, my intern experience because I preached that much more. So that was more helpful as far as being up in front and the repetition of doing it. And I preached a few Sundays back-to-back, so being able to write a sermon, preach it and then turn right around and think "what's the next text and how am I going to preach this next Sunday." So that was helpful on internship. As far as the criticism and the critiquing of sermons I think homiletics class was probably more beneficial. I had more of my peers who were also doing it to critique within precepts and then through class, through lectures, that was helpful too. (Andrew Hanewald)

APPENDIX "F"

Interns' Final Comments: IQ#20

I would say that what I learned about being a preacher on internship was that preaching is not apart from but is integral to the whole pastoral vocation, and that we are called as sinner and saint into the congregation. (Edward Arbuckle)

I learned that it is important to feel comfortable with yourself, and that's real key in preaching, and that not to rely solely on your own abilities, the sermon is part of the service, and each part of the service will speak to the person, probably. And just to be encouraged that if you have a sermon that bombs, it doesn't mean the next sermon will bomb, but keep working at it. (Marie Bode)

I had a great example to follow, and I was very much affirmed in everything I tried and accomplished. (Anne Chalmers)

I think it was a minute-by-minute coaching, as the preaching approached and the untangling of what happened on a Sunday morning afterwards. I was encouraged to try different things, both in delivery and manuscript form. I had some wonderful people to learn from, to watch. But I think, for me and my internship, the most training I had was having to do. Just having to do from the very beginning. From the nature of the internship site and when the baby came, it was just a matter of doing. For me, that is the best way for me to learn, is just to do. And I had to . . . Even preaching three times per Sunday, it was not redundant, because each of the three churches was so different, that it was a totally different preaching experience each time. And I felt rejuvenated each time. I loved it. I had a wonderful internship. And the preaching was a part of that. I discovered myself through that. (Rae Christensen)

Not as helpful as it could have been. I think I started out as a strong preacher and I think that's probably a good thing, although maybe I would have gotten more input and more help if I hadn't. And I don't mean to sound vain or arrogant. I'm not a fabulous preacher but I come across as fairly self-assured and self-confident. But there are many, many details that I could be stronger on. I think having had, I think if I'd had a good avenue to get that it would have been helpful. (Lynn Clark)

I think in some ways while there was a heavy preaching rotation in that we had two preaching services a week, preaching was still put on the back burner and I think that's reflected in practice and I think that's reflected here at the seminary. (Ben Cook)

I think nurturing, definitely nurturing one's preaching voice and to have one's personality be brought out. So it's not so much just this impersonal presentation of a piece of paper or this idea of a classroom assignment, but it's more of a personal identity with Scripture that you see in the text through the various inputs of exegetical work, as spiritual gifts and food for the people who have called you to speak there among them. (Robert Dolan)

I would say it there was some, speaking in terms of mentoring about the relevance to the people's lives, there was some of that, especially on intern awareness Sunday. The pastor wanted me to develop a sermon around intern awareness. So I had to try to connect the text that way and that was a good process, to do that. So there was some effort on my supervisor's part to do that. But I would have appreciated more criticism, I think, as far as things that worked, things that didn't work; there was some of that but I do feel like maybe he was afraid I'd take certain things too personally or you know, afraid of stepping on my toes. And so I would have hoped we could have gotten past that more. But all in all I really appreciated the amount of preaching he let me do. I found that very valuable and so as far as the experience, the experiential, I felt like he was an incredible supervisor who could have given me more [of his] experience. I was able to preach a funeral service, more of a eulogy than anything else, but that was helpful. And certainly he spoke to anything that sort of stuck out or was glaring in my sermons. He wouldn't overlook . . . he did some of that but I would have even appreciated more, some more time to just have text study together. We didn't go to a text study together. We went to one together, but other than that, we didn't neither one of us participated in the text studies. (Andrew Hanewald)

Yeah. Other than when you did wrong, then you would get feedback but never was there a time when each sermon was looked at before or after the preaching and gone over and "gosh, you could tighten this up here or gee, have you thought about it in this angle." None of that ever happened. It was "oh, you're preaching Sunday, great, I don't have to." (Douglas Henning)

Well, it was rather non-existent! (Ann Hergerfeld)

What I learned about preaching was from my own observation and my own reading and my own initiative. (Alexander Horn)

Okay. Summary statement. It worked well for what we did. The preparation and sometimes six months in advance if we had time. To pick texts and things. It was good to get into the text each month and say, be forced to look at the text and pick a certain one to preach on a month ahead--gives you time to find illustrations for daily life, things that are contemporary to the Sunday you are preaching. The overall coaching from the supervisor could have been more detailed about things that I had said or done, my mannerisms. But

overall I think the help of the intern committee really was helpful, getting their feedback. (Eugene Jaynes)

I was given freedom to preach as I wanted. I was given space to ask for feedback and was given as honest feedback as people could give. But I was left with many questions that no one was in a position to answer. (Edmund Livingston)

The congregation and the committee were very supporting in trying all experiments in preaching and homiletics that I wanted, including telling me no that won't work and that only happened one time, enjoying my children's sermons in telling me that I did well all the way through, that I started out fine and honed the skill at the end to get the outside validation besides the self validation. And just the support and critique from the committee, the congregation, my supervisor in a constructive way, there wasn't a lot of negative but when there was negative they did address it. (Ann Loestrom)

I think my training on internship was dependent on the experiential. Coupled with other people's feedback after I preached, not before the sermons were given, but after, and then informal, specific event oriented. (Diane Lundgren)

The homiletical training I received on internship would be best described as an opening to the needs of the congregation through the Scriptures, from the Scriptures, from the Gospel that I was allowed to open because of the training I received elsewhere. That I was given to be attuned to because of the training I had received in school. (Earl Maier)

Well my supervisor tried to help me mostly with theological content of my sermon and the committee I believe gave me most help with style, delivery, practical things like that. But also my supervisor suggested that I contact a member of the congregation who was a professor, English professor at a college and ask him to help me with things like the way I put words together, phrases and paragraphs. Making sure it flows and made sense as far as from a literary aspect. So I received that help too. (Louise May, emphasis mine)

Just the fact that I received inspiration from fellow pastors during text studies. The supervisor required a manuscript, he gave comments after the fact, I received few evaluations from the internship committee in the congregation, and just over the course of the year I've learned to, what it means to preach every week, look at that process. I've learned a lot about my own strengths and weaknesses, too. It was a lot of my own self-discernment and evaluation. I learned to process better; I do feel like help from the outside has been very beneficial to me from colleagues, supervisor and the congregation too. (Bernard Michaels)

For me, it was excellent. It was the opportunity and the trust level to allow me to explore my own boundaries around preparation and preaching, and opportunities to reflect on what I had done and opportunities to observe. The other thing I had an opportunity to do is, because I said at the beginning there was my supervisor, the senior pastor, and there was this pastor who retired during my internship. Totally different preaching style, and I had an opportunity to observe those two different people preaching in that same place. And so that was--and to hear feedback in the congregation. Some people really liked my supervisor's preaching and didn't like the other. Some people really liked the other pastor and weren't so fond of my supervisor. So I had opportunities to see that. (Susan Morris)

I got off to a really strong start, came off of training class in the spring, immediately went off to internship, had three weeks with a supervisor who understood preaching, understood interns, understood the problems that interns have, and just the whole thing, felt like I really got a good push. And then it was kind of like I just started floating. It was a long time until I got my first sermon, a month and a half, after that I felt like I really had to get up and start running on my own. Good experience, the congregation was wonderful in their willingness and honesty in response, which is invaluable. That's the people, we're not out to impress the pastors and the bishops. It's, are we getting God's message to the people who come to hear it? They were gracious and generous in their responses. That was more than I expected. You hear on internship that "oh, they just loved me and it was great and wonderful" but you don't always hear that a congregation was comfortable enough to say, "you know young man, you're off to a good start but...." And it was nice to have those people who said, "you're gonna be a good pastor but can I just talk to you about one thing." Those were good; I mean, it was kind of hard to hear, but that's good stuff, that really, I think to me, [is] invaluable. It's one thing for them to hear that and go home and talk about it over dinner. It's something else for them to say I care enough about you and your development that I'm gonna share this with you. Yeah. That was a really nice surprise. (Lloyd Nelson)

The training and coaching I got on internship was minimal. The coaching that I got was, you know, was encouragement for my improvements, it was coaching on "maybe you could have done it differently this way, I was waiting for you to exegete the text in a specific manner but you missed it." And that's okay, you know, I understood that, but...and...it was very, there wasn't any organized feedback, there wasn't any organized "let's sit down and talk about how you did this." It was not haphazard, but catch as catch can . . .. I would hope that supervisors, I'll just speak from my experience, but I hope that supervisors would be more willing to say, you know, let's hear how you do this and maybe I can help you do it. And I know that there are supervisors who will say "we will sit down and we will prepare you sermon and I will

critique you." I mean there's both ends of the spectrum. And I was one end. (Thomas Olson, emphasis mine)

I think that I was given the freedom to do, to sink or swim [same metaphor used by supervisor], and I was encouraged to do my own thing as I saw fit. And to experiment, and live or die with it. If something--I was encouraged to try it out of the pulpit. He would do it on the stems up in the raised chancel, but I would go down into there and people would go [among them] This was encouragement to try other things and do whatever I wanted to do. I guess I found that very helpful. And from talking to some of my peers, they didn't have that similar experience or encouragement. (Daniel Sanvik, emphasis mine)

My experience and training in homiletics on internship was through my supervising pastor who had a vested interest in it, was willing to share his experiences with me, help guide my sermon preparation as well as the outcome without being, without taking away the freedom of my own individuality in the sermon. Yeah, that worked well, and working together somewhat. (Janelle Seiverson)

Boy. My homiletical training was spirit-led, not pastor-led, not supervisor-led, but spirit led. I had to rely more on myself, man, I don't want to make the supervisor sound like he didn't do anything, but in the not doing anything he did something. Yeah. I guess I am having trouble with it because I struggled...as if I was a single pastor, I struggled with the text. And the resources were there to help me plug through, like commentaries, whatever. (Howard Shue, emphasis mine)

Be the transparent witness for Jesus, but let the people see Jesus through you, in you, hear it from you in whatever way is necessary in that time and that space. Let the message that you are preaching do whatever you have to, and I think the transparency, I talked with a professor here and he said, "oh, that's one way to put it." He was backing off of that. That's fine. It connected for me. (Christine Simmons, emphasis mine)

Okay. I think that the coaching that I had was certainly adequate, and the experience that I had was more as a teacher than probably anything, kind of learning by trail and error, that was probably how I would value it. (Ann Stone)

Training, responding to the word training, I'd really have to say really nothing. I mean, there was good feedback, but that's not really training. I suppose it is, how does the lay train, with feedback, I suppose that would be a part of it. I'm thinking more in terms of classroom. But I suppose that is a classroom. But my supervisor was just so hands off and let me do my own

thing, and since I was doing okay, it's not broke, don't fix it. (Paul Swanson, emphasis mine)

Homiletical training and coaching I received on internship. From the beginning of my internship throughout the entire year I received coaching on preparation of sermons, developing a topic, delivering a sermon but based on the flow of the week how you shape that in the life of ministry. How you tie in concepts to the congregation itself and how in the weekly flow of ministry the sermon fits in and the delivery fits into the congregation. My supervisor was intentional about the congregation's deserving of the best sermon you can give on each topic and the importance of that preparation and editing time. (Gloria Wheeler)

That's kind of...I would say my supervisor heard me preach on maybe three occasions, four occasions. He gave me feedback and commentary. He helped me in preparation by discussion prior to that, not particularly those sermons, other sermons. We talked on a weekly basis about Pericope. I had Pericope training, discussion, not training with peers, all ordained pastors in the Lutheran Ministerium which gave us a chance to discuss all aspects of preaching, delivery, theme, message, Gospel, context. And we did that around specific, given Pericopes for a month at a time. And I had feedback from my internship committee regarding some, regarding themes of preaching but primarily about timing of preaching, length, and use of language. And I would say that's basically what was covered on internship. And experience, having to do it every week for 52 weeks, well, maybe 50 weeks. (Ruth Whitaker)

A summary of it was that my supervisor gave me a lot of trust and a lot of freedom to make my own successes and mistakes and make my own way to preach as I saw fit and then offered himself to be available if I approached him with questions or whatever. But he saw his role more of a passive role, that if I needed help I could come to him otherwise he wouldn't bother me too much. (Walter Wiley)

APPENDIX "G"

Representative Comments from SQ#13

I want to make sure that they have a goal. That it was easy to follow. I want to make sure they believe what they said, and they went where their passion was. I don't want them to preach formulaic sermons. What I want is for them to figure out, "What in this text speaks to me?" (David Almleaf)

Well, I evaluate it by giving them feedback on what I've heard them say. I give back to them whether I heard the same thing at the earlier service as the late service. Sometimes they do not. ...I don't have a questionnaire or anything, I try to feedback to them my own feelings about what I've heard what I liked, what I thought could be improved upon. I ask them what kind of feedback they got from the congregation and the internship committee. I ask them how they felt about their own preaching. I try to get them to think about what it means to be Gospel centered... And so that's basically my concentration in evaluation. (Steven Boughter)

In our setting here I hear every sermon twice, which is some advantage because I get a chance to hear it a second time. ...I tend to look for a sermon that is related to the Biblical text, that makes a distinct point related to that text and somehow relates to me in my life. And if the sermon meets those goals then I think it is a mostly successful sermon. I'm aware that there are sermons which are good and meaningful and helpful but may not be viewed as successful by the preacher or by the congregation. People might say "thank you, thank you" but they don't go home with [anything]. Generally, as I said, we get together Tuesday morning and we have a staff meeting.... And I will continue my conversation on a whole range of issues that go on in the parish, but one of them will be the Sunday sermon that they were preaching, and how it relates to the Biblical text and how it was related to the pews and so on and so forth. (Wayne Deloach)

I look at delivery, content, I look at appropriateness, the time of year or the subject matter. I look at whether or not they have dealt with the text adequately, whenever they preach from a text. I look at whether or not they are engaging the congregation. (David Glesne)

Well we would look at the text of the sermon, the manuscript, after it was preached and I would try to enable the intern to see how some editing and some emphasizing of certain messages or languages might have been more effective in communicating the message. (John Herman)

My own criteria: clarity, faithful to the text, law/gospel dialectic, verbal, face to face communication, content delivery. (Lyn Langkamer)

The context would be a formal supervisor time. The criteria that I would use would be theological soundness, whether it was appropriate for the context of the people you know, was it in a language that people would readily understand, is it tied together. Was there an appropriate illustration, something for people to hang their hat on to the message that was proclaimed? Was it one sermon or ten sermons or no sermon? (Doloris Littleton)

I think there was only two. First, how faithful was she to the text and sometimes to be able to ask a question or two if there was something stated. Where did she find that particular item or point? Is this a divine revelation that she had? And I think secondly, the point of the illustrations. Were the illustrations that she used illustrations in which the congregational life would be able to have a greater sense of ownership and identification? (Donald Nice)

(1) Is the text reflected in the proclamation? (2) Was the sermon developed? (3) How was the sermon concluded? (4) Was the topic pertinent to peoples' lives? (Stephen Rasmusson)

Now there was a form available through the seminaries that we would use and then I'm sure we customized it quite a bit because I do that. And I'm sure I did something with that form. I'm trying to go back a way. I think, it was not a real; I tried to keep it pretty open, maybe four or five questions on it, not a real detailed thing. But one of the things I would ask them is what resources they used and we would talk about those. And one of the things I liked about intern supervision is that I learned a lot from them, I counted on them to kind of update me on the latest reading and books and things I could get my hands on, so we had a really good exchange. We talked about the theology. There was some great discussions on law/grace and if a sermon...and also very carefully addressed in that form, "How much of you is in the sermon?" You know, the preacher, was a question I was fond of asking. And how much of the parish is in it, and did you see any issues there, subjective issues which you might have brought in which were inappropriate, you know, we would discuss this. "Gee you know, you seemed kind of angry," and "you know, what are you doing with that." So we would talk about things like that too. (Jane Shields)

The content, in the beginning of the year, my style of supervision was we would meet pretty regularly, first three or four months. Following that we would meet informally, less often. But we worked very much as partners in ministry. So, I mean they were in and out of my office many times a day, or I went to their office. So the context of it was colleagues working together shaping ideas. The criteria, and to me the bottom line of criteria, is did it proclaim, did the gospel ring for me and what was helpful and what hindered that from happening. (Paul Trenne)

Oh, when I'm critiquing a sermon I would look to see what connection it has, if it has a good textual base to it, the readings for that Sunday. That they've made the connection with the congregation, with the hearers. And I'm looking also for the Word of the gospel. And to see if that is clear. (Joel Westby)

I suppose I listened for where they were pointing to what God was doing. I guess another way of saying it was "Was the gospel there?" How clear was the flow? So I guess I did impose at least that thing that I carry around as important to me. Start with a logical argument. And a fair amount was about the delivery effective in keeping people engaged. (James Wolford)

APPENDIX "H"

Representative Comments from SQ#15

Some committees have asked for that and others have not. So if they ask for it then we discuss what I think makes a good sermon, and relate those two issues before them, the Biblical text and the person in the pew. But most of the committees have a pretty good sense themselves of what was a meaningful sermon to them. And they fill out the forms once a month, the form the seminary provides, the sermon evaluation form and we ask the lay committees to at least once a month fill out one of those forms and they discuss the sermon among the intern and the lay committee. (Wayne Deloach)

I try. Internship committees, being as they are, you know, sometimes they are not so helpful when they say "it was wonderful, you're great, you're the best." Thank you but come on. So we really work at, might have a couple of people asking, "What was up?" "How was the delivery?" "What could you suggest insofar as helpful comments?" some people may look at. The other, how was the point carried out, where did you hear the gospel, where would the gospel be in the sermon. So maybe certain people have different tasks. You know, in each sermon, for maybe this week we'll evaluate for delivery, this week we'll evaluate for theology. So we try to help them. (Mark Johnson)

We met before [the intern] arrived and we walked through the evaluation forms and the primary recommendation we gave them was specificity. "Do not say 'it was a good sermon.'" You had to qualify everything that...I wanted them to qualify everything they said or it wouldn't be helpful to her. (Julie Kahl)

We initially sit down and look over the guidelines that come from the seminary and we talk about them, but as far as giving them a process, I leave it up to them. We look at the different things we are looking for, the theological, we're looking for the content of the sermon, we're looking at the delivery and those are the things we want to address in the sermon evaluation. (Doloris Littleton)

Let's see, just general guidelines. We're just kind of beginning here. They are kind of shy about giving real critique about sermons, but we are getting there. That has become more of a part of a part of it, they feel that they need to do, critique sermons. I leave it up to the intern; I don't deal with them directly in the year, halfway through. I kind of let the intern relay that to them, what needs to be done as far as feedback. (Bruce Nelson)

Yeah, at the beginning of the year we walked through that, so that they had a feel for it. The most important thing was that they understood that they were vital. They were the consumers of that product. ...and so what we had to do

was to teach them how to listen. What is the distinction between law and gospel? Did it touch your life? What you're trying to do is to get the people in that evaluation process into the [importance of] their work. So we do that once a year. (Stephen Rasmusson)

At the beginning of the year I deal with the lay committee and work and tell them overall their instructions of what kind of things they will be doing as a lay committee. The other part is possibly the intern, and usually, most of the seminaries provide several different ways of evaluating the sermon and I have left that with the intern, the intern can choose and I have gone with what the seminary has provided and what the intern would feel...I left that for them. (Robert Ross)

What I've done with those groups is suggest that they be honest and supportive, but I've not given them like points to look for. I've tried with the internship committee is treat that as the intern's area of responsibility. And made it clear that when they are on their own in the parish, they are going to have to seek out feedback on their sermons. People are not going to provide that on their own. And that the internship committee is an ideal way for them to develop a method and approach to gaining that valuable feedback in a church. So I've only been involved in that in a very general way and made the intern be more proactive in acquiring the skill base to acquire important feedback later. (Carl Tuisku)

APPENDIX "I"

Responses to SQ#22

Well, I try to, one thing I try to do with the interns, I don't require but I try to encourage them to use different styles and if they aren't familiar with the narrative style of preaching, to try it. And if they are bound by a manuscript, which most of them are, to practice freeing themselves of it. The manuscript of course will always serve the purpose of the discipline preparation, putting words together, connecting thoughts. I think the only thoughtful way I can go about it. But then just free yourself from the manuscript and challenge yourself not to use it in order to make eye contact with people, see how they are reacting and responding. I just try to encourage them to experiment and see how they preach, and then to ask or challenge them to try different ways. (Lon Bechtel)

I guess for our interns it's the situation where they have the opportunity to preach to a large crowd. I have them preach at the early service on Palm Sunday, I like them to have the exposure to small groups, large groups, and various types of people as possible and learn. (Steven Boughter)

The only thing I've wished for was a guideline from the seminary. I wish the seminary would put out a paper indicating to me as a supervisor what specific goals the seminary staff or faculty would have. What would they like interns to be learning about preaching. I don't really know that, there's no directions from the seminary at all. And I try to help them learn the things I think are important for them to learn. But what about the things the seminary faculty think is important for them to learn, I have no idea. I think that would be helpful to say the least.... We've had good experience with interns. It's been good for me personally, good for the congregation, good all the way around. (Wayne Deloach, emphasis mine)

I guess I'd just reiterate the importance of preaching in the internship experience, also I would see the real value of different studies, different occasions of preaching like nursing homes, funerals, and special services as well as the regular Sunday morning time. So the value of putting interns in different settings which require different kinds of messages so they get the flexibility of different messages. (David Glesne)

Yes. I tried to encourage the intern experiencing a variety of sermon formats and so we did a dialogue sermon together. She preached a sermon from memory from the aisle and not the pulpit. Some sermons were more didactic and others were more vehicles of proclamation. We also had a sermon series for Lent that were more didactic teaching about the spiritual disciplines. But

trying to show her during the year the variety of sermon formats and structures. (John Herman)

No, I don't think so. Other than that, well, this is just in general and nothing to do with internship but I get nervous a lot, kind of the talk show host megachurch style of preaching. And sometimes when I go out and I listen to what people are attracted to, that definitely bothers me. There's kind of a seduction. That style is taking precedent over content. Not that you should be boring. Delivery is very important. But when I come away, and someone says, "oh, we went to that church, and that pastor, oh, he was just hilarious. He kept us in stitches the whole sermon." I thought, well, what did he have to say. He may have said a lot of wonderful things, but I think that the sense of delivery has become more important than what you have to say. But that's kind of America. (Mark Johnson)

I guess the only thing I would think of in regard to seminary training is that they, I don't know if it's they're tied to grades or what it is, but there is not that freedom to experiment. That would be a great place to do it. And you know you can only experiment if you are free to fail. (Julie Kahl)

I don't think so. I oftentimes wonder that if before coming to internship there was some way they could have more preaching opportunities. Most of them who come have only one or two opportunities to preach before. It always amazes me that they actually do as well as they do. But I'm not sure how we do that. (Lyn Langkamer)

With the field students that were taking concurrent preaching classes, usually the professor would assign a particular Sunday that they would work them with a particular text. Afterwards I would write a formal response and not only do we share that with the students but also send it back to the professor, the preaching professor. And for the most part the professors have really appreciated that because it gave them good feedback in the classroom about what was happening in the field experience. (Doloris Littleton)

I think an important part of preaching is the relationship with the people. I don't know how to describe or document that, but I think it's so important for a pastor or intern to interact with the people is such a away that they come to understand that they approach them like a student where they are trying to learn from them so that the message can be shaped.... (Paul Lundborg)

Yeah, I really think this is so valuable, the internship experience. And I would think that we could have more of this somehow, and maybe continue that into the senior year, to have some kind of relationship with the congregation of some sort. Learn more about speaking the language. That is, communicating that is so important for the church. I think we are in a crisis

right now, we really need to get at how we communicate with people, because a lot of them aren't coming. (Bruce Nelson)

Basically I'd have to say I'm a pretty happy camper as a supervisor. I'm impressed. I think the seminary does a good job of teaching with regards to homiletics. I think typically we see great improvement in style and presentation. So much from the beginning of the year to the end of the internship. So much of that simply has to do confidence. I don't mean, if I see myself...one of the greatest things I can offer is to help the intern feel confident about themselves. Also to free them to not be bound up in their fear, they can risk doing new and different things, or get free from a manuscript. (John Peshek)

I'd say outside of all the skill development and improvement that you want to see happen during the year, I'd say the growth of confidence is of utmost importance. By the end of the year they feel confident of being in the pulpit, being able to deliver and speak an effective and faithful sermon to the people.... I think confidence is really important for me as well, but that one tangible thing of helping them grow in confidence and feel positive about that experience. I think to put some enthusiasm in that. I know that all the growth isn't going to happen in this year at all but they can leave here feeling positive about preaching. It's something they can do. If they leave that way, I've got a suspicion they'll carry that over with them in their first call. With that enthusiasm they'll continue to grow in preaching. [Interviewer: What's been your overall impression of internship as a place for interns to grow in their preaching?] I think it's critical. I mean, preaching is a task you learn by doing and if you've got an environment both a supervisor and a congregation that is not hypercritical toward them, that they can have a sense of that these people do have expectations of me, they want to hear good sermons, but they're also here for me to help me grow so that...I think the experience as well as the important reflection that goes on around sermons as well. (Jeffery Russell)

Just to add to, they did take it very seriously when the interns arrived in the course of internship. They took preaching very seriously. And they really came with an understanding of a high mark of ordained ministry, they really did concentrate on that. I'm not sure exactly where that fits. (Jane Shields)

I guess a kind of a generalized concern that I have about preaching is that we are no longer able to depend upon the large culture supporting the inculturation of Christian symbols and perspectives and then I think we are moving into a period where we have to be a little more intentional about discipling and meshing people into Christian symbols and perspectives. I would say that for the generation that is coming out of the seminaries right now, I would hope that they are getting kind of a visional perspective and understanding that the culture has really shifted in the last 20-30 years and we can no longer take for granted Biblical literacy or liturgical literacy and be

real sensitive to pastoral things rather than elitist or demanding that people conform to the older understanding of what should happen in their worship lives. And show a flexibility and heart of a pastor when it comes to ministry to people who really have an appetite for connecting with God but may not even have a language system in order to describe what this appetite is like or where to find satisfaction. [Interviewer: And you'd see the internship experiences as really facilitating interacting with those issues.] Yeah, I enjoyed seminary. I really appreciated the classroom experience and the stretch with skill development and all that, it has real positive memories. But I do know that the internship experience is something different than classroom. And it really highlighted the reason, the motivation I was going to seminary was to be involved in the lives of the people I had pastoral care responsibilities for. And so whatever was happening in the classroom I would try to remind myself that this was for a specific media that we are serving. And since I've seen so many changes in our culture occurring, for good and for bad, we need to be sensitive to that in order to be that kind of living witness to that living Word. (Carl Tuisku)

I guess as I look back it's because these were both competent and mature individuals I let them really set the pace for what we worked on and what we looked at. I don't know if I would have done the same for somebody a lot less mature. If they had asked for more time on preaching, I would have spent more. And actually, if it were up to them we wouldn't have spent much at all, so we probably--because I insisted on some. By and large they really set the tone for what we did. And they are both going to be first rate pastors. So it was kind of the cream of the crop. (James Wolford)

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