

" For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. "

II Corinthians 4:5-7

ON THE MAINTENANCE AND UTILIZATION OF CLAY POTS

A paper presented to the Northern Conference of the Michigan District, February 24 1976, at Trinity, Bay City, by J. Kurth.

variously subtitled:

VARIETY IN PREACHING, A PRACTICAL APPROACH

or AVOIDING "RUTS" IN PREACHING

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Flowing from a suggestion encountered in this study concerning the value of *Anschaulichkeit* (preaching in pictures), the theme of this presentation is centered around the apt picture Paul presents to the Corinthians of the preacher as a "clay pot." Also emphasized throughout is the fact that a preacher and a pastor are the same person; the two facets cannot be separated in a ministry of the Word. God calls certain pots to the parish ministry, and asks them to preach the Treasure that is His Word. This is done in every aspect of the pastor's work, from the lowliest administrative chore through calls and counseling to the direct work of presenting a message based upon God's Word from the pulpit. A pastor preaches in everything that he does, and a preacher pastors. (NIV)

Thus the preparation of a pastor/preacher is all-important. The time-consuming education is not only the education of the mind but of the entire man. God chooses His particular pots and plugs the larger leaks and smooths the rougher edges from them, and then uses them as tools for the dispensation of His Holy Word. That each pastor/preacher is still a clay pot is clear to each of us as we look into the mirror of God's Word and daily see what God has chosen to use. We marvel at His grace and mercy as we consider the privilege we have received in His call to preach.

During our ministry Satan comes with the temptation to distort our personal image of ourselves as clay pots. First he tells us that we are too miserable to be even counted pots, that we don't have the talent to function properly as treasure-carriers. Then, when we point out that we are God's pots and chosen by Him to serve we have the temptation to consider the injustices that are heaped upon us in the work of treasure carrying. Our schedule is burdensome; age, family situation, size of congregation, type of congregation, wife, or whatever other "hindrance" is keeping us from becoming Wisconsin Synod Spurgeon. When we point out to the Tempter that we have been given a "Yoke" that is "easy" and a "burden" "light" in Christ our Helper, he comes with the third temptation that we really aren't so bad at this work, and we are encouraged to note the gilding that is covering our pot as we help the less-endowed pots to cope in their simplicity. Again we point out the joy of a message that is hidden from the wise and prudent and revealed unto babes.

Since God has picked us, we have no right to sit back and say: "I'm clay and You know it Lord, and I am asking You to pardon my inefficiency in the pulpit because it is too late (impossible; too hard; I'm too busy;) to change." The same Lord who called us has given us the gifts to use, the intellect to sharpen in the use of those gifts throughout our lifetime in His service. For us to become bogged down in our ministry, particularly in our sermon work, through years of travel along familiar roads without variety is inexcusable. Such a dullness can only lead to the sad preacher's comment that he looks forward to retirement, and let someone else carry the "burden" of Treasure; this pot has had it.

For each clay pot among us who has "had it", for each pot who has "got it", and for all in between, let us focus upon the joy of the forgiveness and strength present also for us in our precious cargo. Our very weaknesses point to the power of the almighty God whose Treasure we carry, as Paul also states: "And He (God) said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." (II Corinthians 12:9a)

When we think of our pot-ness it is inappropriate, to say the least, that we sit back and fail to work at making the best use of the clay God has called through whatever training and education may be available to us. We would look to the basic three steps required of a good pastor/preacher in Luther's dictum: *Oratio, meditatio, tentatio faciunt theologum.*

"A good preacher must first of all be a man of prayer," Fritz states. The example of the Apostles states, "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4) Again Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!" (Luke 11:13) Also God promises to grant the Spirit's help when we are called upon to speak His Word (Luke 12:11-12) if we but ask. It is also understood that God expects effort from us that is faithful. The anecdote concerning Claus Harms illustrates this point. He entered the pulpit improperly prepared one day, and upon leaving same was asked what the Holy Spirit had said. He replied, "The Holy Spirit said to me: 'Claus, Claus, you have been a lazy man.'"

Prayer is one of the simplest parts of sermon preparation, and one of the most easily neglected. One glaring omission in the midst of all the communication theories and suggestions found in so much homiletical material is the simple understanding that we should quietly, carefully and often consult with the God who has called us to our work, that we should take our problems to Him for help in solution. Our devotional life sets the stage for a work that is certainly different from all other tasks.

As the "Claus" within us is readily reminded, our sermon work also requires a liberal dose of "Meditatio," the careful study that is a part of every proper use of our pot. This will be carried out farther on as we review homiletical procedures.

On a level with the first two steps is the "tentatio", the importance of holding to the Word of God in our lives. Paul says, "For me to live is Christ, and to die is gain." (Philippians 1:21) If this is our statement also, it should be reflected in our lives. No amount of prayer or study will overcome a shallow professionalism that reveals a lack of conviction regarding the very principles that make up our sermons in our daily lives. Fritz states: "The preacher's very life should be a sermon." The examples of the Apostles, the church fathers, Luther and certain of our own age stand before us as an encouragement.

Some practical suggestions toward our rejuvenation homiletically are here presented under three general headings:

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| I. <u>Pick</u> Treasure For The Pot (Variety in Pericope)* | [Scripture Source] ** |
| II. <u>Prepare</u> Treasure In The Pot (Variety in Outlining)* | [Structure of Sermon] ** |
| III. <u>Present</u> Treasure From The Pot (Variety in Style)* | [Good Delivery] ** |

(* These correspond to suggestions from WLS Professor J. Gerlach)

[** These are the divisions of Homiletics given by Fritz]

I) PICK THE TREASURE FOR THE POT (Variety in Pericope) [Scripture Source]

In sermonizing, the Treasure which we carry is sub-divided into a section suitable for presentation in a sermon period. (Staying out of a rut here, could we say from fifteen to thirty minutes, assuming a general twenty.) The fact that we choose a portion of God's Word is not a matter of discussion or division here, but taken for granted. The wealth of material in the Bible would never constrict our sermonizing in any way. Conclusions that lead us to think so (i.e. difficulty in finding a text or idea not used, etc.) are the result of poor and shallow study of that Word.

Luther in choosing the texts for his Sunday morning messages stayed close to the traditional Gospel Lessons, using the Epistle Lessons for evening sermons and on other occasions. He also preached through portions of Scripture as a textual series. The question of how to pick the text for our sermons can be answered in any number of ways, including the pericope listings in connection with the Church Year as in collections such as "Biblical Texts" by Nesper. This guarantees a variety in textual selection, especially if one varies the Gospel, Epistle and Old Testament selections, either on successive Sundays or in separate years. The joy of presenting the whole counsel of God can be found in preaching such a series, though texts that come up may be difficult to preach for a given person. Free texts or alternate pericopal selection can be substituted at any time. Discipline in study can be helped with working to stay with the series wherever possible. Some series containing a large number of similar texts (eg. Psalms of the same thought, or similar Epistle selections) can make planning ahead a very real necessity rather than the simple good sense it would be otherwise.

A second method of text choosing is using free texts, chosen by the preacher for the special circumstance of the day, including an original pericope series liturgically based, or selected by him to match the desire to preach on a given text, the desire to study through a particular doctrine, chief part, book or section of Scripture. Generally the younger pastor may be more inclined to preach from a series of his own free texts but less prepared to do so due to the lack of experience in the study of God's Word in relation to his parish ministry. Whether young or old, the pastor may be tempted to preach excessively on a pet topic or area, or to leave out an emphasis, advertantly or inadvertantly, that should be treated. Given the problems of free text preaching, it would seem that the better choice in terms of variety would be to carefully follow a church year series at least during the festival half of the year, with careful balance brought to the method used for the remainder. May the Lord especially bless the work of the man who might have the knowledge and experience to set up one or more additional text series', and may he share them with the rest of us for our mutual edification.

In picking the Treasure portion for a sermon, care should be given also to letting that Scripture speak, and guarding lest illustration, quote from other source, or cuteness of structure or style ~~do not~~ detract from God's message. The preacher is warned "not to preach on the text, but the text itself." (Fritz) Since Scripture alone carries the power of God as the means of grace, we should say with the Psalmist: "Thy Word is a Lamp unto my feet and a Light unto my path" (Psalm 119: 105) and then proceed to demonstrate that it is by our use of it for something other than a convenient decoration upon which to hang our own oratorical "goodies". If we truly believe that, with Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation" (Romans 1:16) then we should not be ashamed to let its glorious simplicity stretch out before our people and ourselves in our sermon work, unfettered by sneaky "communication" techniques and trickery.

The joy of the preaching ministry lies in the variety of the Gospel message in the Word. Whether Old Testament believer or New Testament fact-witness, each person of the children of God in the Bible speaks to that joy. Each happening is a part of God's plan, and endless variety lies waiting for the seeker willing to immerse himself in this Treasure.

Care finally should be taken when choosing a portion of the Treasure lest we fall into the "proof text syndrome" which could describe the Jehovah's Witness

type approach to the Word, taking in a pre-conceived notion and answering or proving it on the basis of isolated Scripture. Luther makes it clear that Scripture cannot be isolated from the whole of Scripture, and that consideration of any portion must rest within the framework of God's entire revealed Plan of Salvation. The difference between a preacher and one who speaks on a Scripture text lies in the knowledge of and training in the whole of God's Word. This marks the chief difference also between the young pastor (not to be despised) and the experienced veteran of the preaching ministry. While the veteran may be prone to developed mannerisms and the idiosyncrasies (one hesitates to call them eccentricities) of age and usage, his lifetime of working with the Word gives his pot a patina that cannot be gained with any facility shown or knowledge readied in a brief high school/college/seminary course of study. Our young pastors can and do learn much of Scripture usage as they travel what one could call the providential and well-worn ruts laid out for them in the road of experience by those who have lived it.

Accepting the importance of choosing and using the Word of God as sermon material: our attention is turned to

II) PREPARE TREASURE IN THE POT (Variety in Outlining) [Structure of Sermon]

Granting that there is a school of thought which states that Scripture is enough in itself, and should only be read (and that without any semblance of expression, which lack is an expression in itself), it is clear from the messages brought to us by the Savior and the Apostles in the Word itself that a presentation of the truths of Scripture in a sermonic form requires a developmental structure. If we follow the pot picture, we could look at this structure area as being a preparation for serving. We add to the portion of the meat of God's Word such condiments and relishes, such cooking time and processes, that enable us to present that Treasure portion in the best possible way. This precludes any improvement on our part; the meat is still there. We refer to this work as a removal of hindrances to communication that man and his sin place in the way of communication, understanding that the Holy Spirit alone does the faith-producing through His means of grace, the Word. Our additions are Word-based and Word-produced, even when they may include examples from secular life or references to the wisdom of the world, so-called.

Seminary training could be called the cooking school of this pot use. Here we learned the proper out-lining and developmental skills upon which to build a ministry that would be continuing learning. There is a strong temptation here to grab a particular method and die with it firmly grasped in our hands, a death that sadly happens sometimes in the pulpit long before our time of sojourning is over. We should be always ready to take a refresher course in sermon structure, whether by reading a book on it, reading the sermons of others, or listening carefully to what others use.

Variety in structure is not something new. The sermonizing of Sully (+1196) is divided in this form: Text, Narrative, Exposition, Application. We could say that the sermon heard yesterday followed the same general form. Such a basic outline could hardly be classified as a rut, unless it were used simplistically and without variation in a starched presentation each time.

Fritz points us to the two basic structures proper for sermonizing of the Word: 1) The Analytic or Direct (Textual and expository); and 2) The Synthetic or Indirect (inferential). He also mentions a third basic structure that is used, Topical, in which the preacher "treats a subject (e.g. Have Faith In God) rather than a text; the sermon is based on dogmatics, whatever knowledge the preacher may have of that, rather than on exegesis. The preacher is in danger of preaching platitudes and even of getting his own wrong ideas into the sermon." How often does not one slip into this latter trap of picking a topic and seeking a text upon which to hang it. Poor pot procedure!

Steps in outlining can vary, with emphasis upon text study first. Fritz groups this study under: 1) Words; 2) Context; 3) Figurative language if any; 4) Historical setting; 5) Parallel passages; 6) Allegory - only when text uses it. (Example of an allegorical misuse: Abba spells backward and forward, hence God is our Father in adversity and prosperity. Another: Good samaritan is Christ; traveler-human race; Jericho - world; robbers - devil; Levite - Mosaic Law; 2 silvers - 2 sacraments. Fritz asks whether we shouldn't consider who the ass represents.)

Ask yourself if your theme represents the specific thought of the text which distinguishes that text from other texts treating the same subject matter.

The simple dictum has merit which states: Announce what you are going to say; Say it; State what you have said. All art is said to have a beginning, a middle, and an end, each part organically adopted to its role. Bring form to your content. While it limps some when applied to sermonizing, consider that Bach had the same content (same number of keys) before him, yet his form made that content unique, and still today communicates something special. While our form cannot make the Holy Spirit's content more effective, our lack of form can set stones of stumbling before our people as we ramble on unstructured and without clear presentation of the Word.

Subpoints in outlining can be arranged in a variety of ways. One suggestion (Perry/Whitesell) includes: 1) Chronological; 2) Geographical; 3) Quantitative; 4) Deductive; 5) Inductive; 6) Classification; 7) Psychological (e.g. the five step outline of persuasive speeches: a, attention step; b, need step; c, satisfaction step; d, visualization step; e, action step.) 8) Cause & Effect or vice versa; 9) Similarity; 10) Dissimilarity; 11) Negation; 12) Partitional; 13) Problem solving; 14) Process method. Danger

Follow parallel structure, unless expanding in your outline to add points until the conclusion is reached. Vary the number of main points

Vary the methods of developing the main points into sub-points. Again in P/W the suggestion is 1) Development by interrogation. Sub-points all answer the interrogative word of the main point. 2) Development by exposition. Might use definition e.g. synonyms, classification of subject, etymology, negation, illustration, context. Might use illustration, example, narration, description. 3) Development by argumentation using logical proof, emotional proof or ethical proof. [Dangerous.] Development by persuasion; Development by thought categorization.

Vary purposes in introductions. Establish contact; Arouse interest; Remove prejudice; Bring calmness; Relax; Adjust message; Remove ignorance; transition from natural to spiritual. Avoid flattery, apologies, triteness, complexity, lengthiness, severity, disjointedness, abstractness, self-importance, technicality, false starts, dry background details, soft speaking, revealing too much, lack of variety, remoteness, eccentricity, irrelevant humor, deception, verbosity.

If you get the impression that the detail that can be found in seeking variation can make one tired of seeking variation, you are correct. Like the golfer who heard several suggestions for improving his game and tried them all at once, the essayist admittedly wishes he knew less about possible variation, especially in the details available in structure. The wealth of material available in "Variety in Your Preaching" makes one yearn to return to the basic "Essentials" of Fritz. This is not an urge that should be fought in every case either. The "botch" of trying to change everything can give the preacher the same problem as the driver who suddenly tries to get completely out of the ruts in the road by jerking over the wheel instead of carefully easing out. Edification is still our goal, and once learned habits must be carefully worked out if they are to be discarded, with the process a calm and ordered one.

A word about borrowed structure. Pastors are deluged by materials from the various Homiletical Service companies. "We'll provide; We know the busy pastor of today has little time for sermon preparation(!?); Weekly, scriptural homiletical helps that will bring results." (For some reason, not so difficult to understand, these services always promise "results". Pick your thing: money, growth, prestige before your people. How sad!) Don't use another's sermon. Pots are different, and its best to prepare in the container God gave you. Read others, study them, but do your own. "Wirksam ist eine entlehnte Predigt nicht", says Loewentraut (Fritz). Even a structure that fit a text early in one's ministry may not fit it to the same man later, making a strange sermon if re-done without revision. Of course there is no reason not to repeat a sermon developed for an occasion when asked to speak on a similar occasion at another church, keeping in mind revisions fitting any changes in the congregational situation if known.

Not to be considered out of tune with the times, the variety seeker in structure will want to look over the dialogue sermon, something "new" in communication. The idea was repugnant to this essayist; considering the difficulty encountered in controlling one's own speech who would want to cope with people popping proposals from the pew periodically during the sermon. Much to my surprise, I discover that the expression "dialogue sermon" is a weasel word that can mean the above uncontrollable venture, but can also mean that the sermonizer is simply aware of his congregation, their possible questions, their needs and that he plays off them in structuring his sermon. Thus a monologue based on a mental dialogue would qualify as a dialogue. Little did Luther know that he had this principle down pat before it was even invented. Christ Himself did it regularly, with the added advantage of being able to see rather than surmise what was in the hearts of His hearers. In this structure the part of the congregation is emphasized as they "help" preach the sermon. Rapt attention, wise nodding, and similar communications are given to the preacher by his congregation to complete the dialogue.

Of greater interest for our purposes of seeking improvement in our sermon work is the idea of directly seeking criticism of our preaching from the congregation. Howe in "Partners in Preaching" has a suggested questionnaire that forms the basis for a small group discussion following the service by six or so assorted lay people. The pastor is not present, as he would limit the candor of the group, don't you know. A tape recorder is however, and the pastor listens later. The sample discussion-starting questions are: 1) What did the preacher say to you? (The question is not: What did the preacher say?) 2) What difference, if any, do you think the message you heard make to you in your relationships? 3) In what ways did the preacher's method, language, illustrations, and delivery help or hinder your hearing of his message? 4) What relation did you see between the worship and the preaching? 5) Did you help the preacher preach his sermon? Explain. A spirited and lively discussion ensues of course. This questionnaire idea could well serve to assist us in breaking open channels we have inadvertently closed in our preaching structure, or through our developed style. Consulting the congregation is and always has been a good idea, whatever method might be used. Try it, again and more so.

Structure discussion could go on indefinitely, but one last point concerns the illustrations and quotations. Use of these "condiments" can brighten up the structure of a sermon, but can also overwhelm it. Artificially adding illustrations from an Illustration Book doesn't work well. Collect and develop your own, and use them and quotations from the secular world sparingly and to emphasize a point already made. Avoid uses that overinflate the illustration. Use picture language, mentioned earlier, whenever it fits. Study proper use of illustrations. It goes without saying that Scripture quotations are great to use, but if they are covering up a poor structure or lack of study, they too can detract from the particular message.

Having picked for our pot and prepared the Treasure, we come finally to the last step:

III) PRESENT FROM THE POT (Variety in Style) [Good Delivery]

How we get out what we put in is also important. I recall a large ceramic pig we once had that was used for a milk pitcher. The only problem was, when he poured (through his open mouth of course) he slobbered. The eventual solution reached by a wise mother without theological training, was to wipe a bit of butter under his lower lip, thus ending his problem. In discussing variety in style, we are mostly concerned with getting the right amount of butter on our pot to keep from messing up the delivery.

Style is individual, and unique. What works well for one man does not fit another. We are cautioned not to mimic another man's style if it doesn't suit us. A James Denney said, "You can't in preaching produce at the same time the impression that you are clever and that Christ is wonderful." That should remind us of the danger in calling attention to oneself by one's style.

But the Treasure we hold is not to be dumped on the hearer, nor to be served cold, nor to be shot at him or require that he laboriously extract it from us.

God has given us talents to be used in presentation of His Word also. Let us look to some variations possible here.

Speed of delivery. Luther was classified as "tardiloquus" or deliberate as a speaker, enabling stenographers to preserve his sermons. Rates of speaking below 80 words per minute are too slow, above 150 too fast, with even these outer limits undesirable. Try some variation on what, for each of us, is a quickly established pattern.

Memorization of text of sermon. Coupled with this is writing out the sermon in the first place. Fritz insists that all do this for 10 years, some may wish to longer, as it leads to precision of thought and sentence structure as well as to a better vocabulary usage. Some say take the sermon along into the pulpit, others condemn such practice. Reading of sermons is universally criticized, no matter how well it is done. Memorization by thoughts frees one from a recitation syndrome in the pulpit. Rigorous discipline in outlining can help develop a free style of preaching.

Don't be stiff, too casual, folksy. If you aren't sure, ask your wife to watch for these. Of benefit would be the occasional use of a closed circuit TV to see ourselves as others see us in delivering a sermon. (This may be of limited value; I have found that my mellifluous tones aren't properly reproduced on a tape recording either.) Most important is the willingness to change a style that detracts no matter how established we are or it is.

Writing/preaching style is based largely upon what we have read. Many today can fill the space between the initial capital letter and the period with words, but learning to do this properly is rare. Simplicity and sensuousness should mark our sentence structure and word usage. Economy, parallelism, unity, linkage and coherence along with use of "vigorous verbs" are to be sought out. Lincoln used to copy out sentences to get the feel of the syntax of great writing. Our reading and writing style could be helped the same way. Did you ever read aloud to yourself?

Use of AVA helps is encouraged by some for variety's sake, roundly condemned by others. People still are talking about the sermon on Fishers of Men given by an area pastor who extricated his faithful fishing rod from the lower reaches of the pulpit and cast perfectly to the back of the center aisle to illustrate his point. His congregation waited regularly to see what gimmick was next, until now it has lost its force also. Holding up objects, charts etc may be good for children's services, but seems somehow out of place in the order of our worship. (But sermons preached on the level of children are not, often speak best of the simplicity of our faith.)

Rhythm and image should be a part of our style. The comely adorning of the language of the King James Version in the context of its day is often not considered carefully. It has style.

Sloppiness is the result of two things: ignorance and laziness. For either there is no excuse. "Morgen, morgen, nur nicht heute," "Abends wird der Faule fleißig," and "Procrastination is the thief of time," stand often before any number of pastors, bespeaking a habit that is a life-long curse to overcome. Few are the blessed men who can regularly and diligently finish ahead on their work.

Don't bring out in public what you wouldn't wear at home.

Milton states that the essential elements of style are simplicity and seriousness.

Give life to words, so that they bleed when cut.

Invest ideas with beauty
Invest abstraction with imagery
Invest content with form.

We are not to demand attention, but to command it.

The sincerity of the speaker brings emotional (properly) preaching, as we hear in Matthew 12:34 : "Out of the abundance of the heart the mouth speaketh."

Walther suggests that our sermons should grip the heart.

Not
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As we have considered this study of source, development and delivery of sermons, let us look once more to the ultimate source, the free homiletical service offered us by our Savior as He invites us: Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. His Word alone stands before us as the ultimate help, the working power of God which is ours to use.

In presenting the material conclusions of this study, it is evident that there are volumes of possibly helpful material to choose from for help in getting our pots in order. Homiletical principles and foundations abound for our building. The aim of this study has been to skim the top of some of the material without going into detail and explanation involved, so that the parish pastor might benefit by reviewing ideas and suggestions. The individual pastor is encouraged to dig deeper into any areas touched on, as his needs and interests direct.

Most useful to me has been the little 73 page book by Fritz, purloined some years ago from my father's library. Subtitled "A Refresher Course in Homelitics For Pastors" it in turn is based upon a little book from the library of Dr Fritz' father entitled "Sieben Geheimnisse der Predigtkunst, Ein Beitrag zur Hebung und Foederung evangelischer Predigtweise von Allexander Loewentraut. Pfarrer" printed in 1899. He concluded that "Preaching is an art, and of all arts it is the highest, because it is concerned with the eternal welfare of immortal souls, purchased by the blood of Jesus Christ, the Savior, and to this end uses the Word of God as its means." Loewentraut in turn got his material largely from Steinmeyer's "Die Topik im Dienst der Predigt", and he in turn was dependent upon Andreas Hyperius 2 volume "De Formandis Concionibus Sacris Seu De Interpretatione Scripturae Sacrae Populari" Hyperius (1511-1563) insisted that the source of all sermons, the Word of God, be given first consideration, and that the structure in relation to this is of secondary importance.

In closing, let the words of Luther echo the "oratio, meditatio, tentatio" in our thinking as preachers.

Loewentraut: "Die Quelle der Begeisterung ist der Heilige Geist; das Schoepfgefaess die Oratio"

Luther: "Nur durchs Gebet ist ueber die Haelfte studiert"

Jesus: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:10

God made, chose, shined and lined your clay pot. Use it to His Glory and the salvation of many souls.

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* Books borrowed from our Wisconsin Lutheran Seminary Library, Mequon
Others available for perusal from the personal library of the essayist.

N.B. Books listed above were not used in their entirety in preparing the paper.
Reading disclosed some lack of suitable material in this field with a
Lutheran taste. While some good comes from authors of a reformed tradition,
and some good comes from authors of a liberal doctrinal slant, it would be
positive to have a practical work on this subject published by one of our
own. Volunteers are encouraged, and should contact NPH, our WLS faculty,
our Commission on Christian Literature, or all of the above.