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Homiletics Courses in Five Major Protestant Denominations: A Rhetorical Analysis

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HOMILETICS COURSES IN FIVE MAJOR PROTESTANT DENOMINATIONS

A RHETORICAL ANALYSIS

(TITLE)

BY

RICKY W. MANWARING

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

Master of Arts

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY
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1980

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HOMILETICS COURSES IN FIVE MAJOR PROTESTANT DENOMINATIONS

A RHETORICAL ANALYSIS

by

Ricky W. Manwaring

B.A. in Ed., Eastern Illinois University

Abstract of a Thesis

Submitted in partial fulfillment of the requirements of the
degree of Master of Arts at the Graduate School
Eastern Illinois University

Charleston, Illinois
1980

ABSTRACT

I. The Nature and Purpose of the Study. The hypothesis of this study was that the nature of the rhetorical training currently offered by major Protestant denominations could be discovered by analyzing the homiletic texts used by those denominations in their respective homiletics courses. It was the purpose of this study, through analyzing the homilectics textbooks used, to answer two questions: (1) What rhetorical canons are being included, or excluded from, the basic homiletics courses of the Baptists, Methodists, Lutherans, Presbyterians, and Episcopalians? and (2) What differences and similarities, if any, exist in the homiletics courses of the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?

II. The Evaluative Tool. An outline of the canons of rhetoric according to Aristotle, Cicero, and Quintilian was invented. The outline consisted of the five canons and their component parts. The canons identified were invention, arrangement, style, delivery, and memory. The component parts of invention were: discovery of topics, discovery of ideas, and discovery of the modes of persuasion. The component parts of arrangement were: divisions of the speech, and relationship of ideas. The component parts of style were: the types of style, and stylistic devices. The component parts of delivery were: body and voice. The component parts of memory were: mnemonics and extemporaneous delivery. The content of the homiletics textbooks used by each denomination was analyzed with the classical canon outline. That analysis provided answers to the questions asked.

III.   Conclusions.   Based upon the canon outlines of the texts used by each denomination, a summary statement of rhetorical inclusions and exclusions was made.   Next, a summary statement of the similarities and differences of the rhetorical training of the denominations was made.

Based upon the summary statements the following conclusions were drawn:

1. None of the denominations are teaching all component parts of all of the classical canons.

2. Some of the denominations are teaching all aspects of at least one canon.

3. Some denominations are teaching part of a canon or parts of several canons.

4. Some of the content taught is classical although the terminology differs from traditional rhetorical terminology.

5. All writers of the homiletics textbooks studied seemed to be unaware of the classical canons.   References to classical concepts seemed to be more accidental than intentional.

6. Compared to the classical canons of rhetoric, current homiletics training seems to be unorganized and/or lacks completeness.

7. Most of the textbooks used in the homiletics courses were recently published.   Perhaps the older homiletics textbooks would do a better job of presenting the classical canons.

ACKNOWLEDGEMENTS

The author wishes to acknowledge, with appreciation, the guidance provided by his adviser, Dr. B. F. McClerren. Dr. McClerren's advice and encouragement, more than any other factor, helped the author through the difficulties of writing a thesis. The author would also like to thank Dr. Ralph Y. McGinnis for his many hours of tutoring.

DEDICATION

The author would like to dedicate this paper to his wife, Marsha, for being so patient throughout the preparation of this paper, to his son, Joshua, for doing without "Daddy" for so long, and to his daughter, Emma Lee, who was born the day before the completion of this paper.

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CHAPTER I

Introduction

> Despite the heavy barrage on preaching today,
> there are plenty of giants who rise to its
> defense at the slightest opportunity. Books
> are still pouring from the presses extolling
> the importance of preaching. Homiletics, the
> art of preparing and delivering sermons, is
> still a major course in every school of theo-
> logy. New churches are still being built by
> the hundreds with the pulpit a prominent piece
> of furniture. Annual series of lectures on the
> virtues and devices of preaching are still offered
> in many places. To downgrade the pulpit will be
> fatal; with preaching Christianity stands or falls.[1]

From the foregoing quotation the inference can be drawn that

Christendom's success or failure depends upon preaching, and that

training in the art of preaching (homiletics) is basic to the survival

of Christianity. History demonstrates that fact. From the time that

Christ taught his Apostles, homiletics has been a necessary part in pre-

paration to preach the gospel. St. Augustine's De Doctrina Christiana,

397 A.D., revealed the appropriation of classical rhetoric (the art of

persuasion) for the propagation of Christianity. Today, 1980 A.D., homi-

letics is a basic course in almost every Bible College and seminary.

This study originated from a point of curiosity. The writer

wanted to discover what rhetorical training was being offered in homi-

lectics courses today.

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[1]Clyde Reid, The Empty Pulpit (New York: Harper and Row, 1967): 34.

Purpose of the Study

The purpose of this study was to discover the nature of the rhetorical training being offered in basic homiletics courses in the schools of the largest Protestant denominations in the United States as shown by an analysis of the texts used in their basic homiletics courses. The study was focused on two questions: (1) What rhetorical canons are being included, or excluded from, the basic homiletics courses? and (2) What differences and similarities, if any, exist in the homiletics courses.

Hypothesis

The researcher of this paper hypothesized that the nature of the rhetorical training currently offered by major Protestant denominations could be discovered by analyzing the homiletics texts used by those denominations in their respective homiletics courses.

Review of Literature

Four basic sources were consulted to discover information relevant to this study. Reader's Guide to Periodical Literature from 1955-1980 was scrutinized because it indexes articles from Christianity Today, The Christian Century, U.S. Catholic and other general interest magazines that could have published material pertinent to this study. Although there were many articles about Christianity, revivalism, morality, preaching and other related topics, all of them were general in focus and thus were not helpful to a technical study such as this one.

Dissertation Abstracts from 1964 to present was also searched for related studies. There have been no homiletic textbook analyses written as a dissertation for the past sixteen years. Two dissertations that are somewhat related to this study have been written. The first, "An Analysis of Expectations for the Responsibility Concerning Topic Selection of Protestant Ministers as Preachers,"[2] focused on a part of the canon of invention.

The second dissertation, Charles E. Weniger's Theory of the Relationship of Speech and Homiletics as Revealed in His Teaching Procedures, His Writings and His Public Address,"[3] written by Norval Pease, was an important justification for this study. Pease demonstrated, in his dissertation, the emphasis that Charles Weniger put on linking classical rhetoric to basic homiletics courses.

The Index to Journals in Speech from 1915 to present was a third starting point for research. This research guide indexed articles from Quarterly Journal of Speech, Southern Speech Journal, Speech Teacher, Today's Speech, Western Speech Journal, Central States Speech Journal and Speech Monographs.

An article by Everett Hunt, "The Teaching of Public Speaking in Schools of Theology,"[4] contended that most seminaries offer homiletic

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[2]James Mayfield, "An Analysis of Expectations for the Responsibility Concerning Topic Selection of Protestant Ministers as Preachers" (Unpublished Ph.D. Dissertation, Michigan State University, 1964).

[3]Norval Pease, "Charles E. Weniger's Theory of the Relationship of Speech and Homiletics as Revealed in His Teaching Procedures, His Writings and His Public Address" (Unpublished Ph.D. Dissertation, Michigan State University, 1964).

[4]Everett Hunt, "The Teaching of Public Speaking in Schools of Theology," Quarterly Journal of Speech X (June 1924): 309-373.

courses that are both theoretical and practical, and that public speaking
is rightfully a practical aspect of homiletic study.

John Casteel, in his article entitled "College Speech Training
and the Ministry"[5] stated that although some seminarians have undergraduate
speech training, most are still deficient in voice production, enunciation,
reading ability and delivery.

Charles Weniger expressed a broader concern for better speech
training in undergraduate speech programs in his article, "What Seminaries
Expect of Undergraduate Speech Departments,"[6] than Casteel expressed in
his article. Weniger said that an awareness of the entire speech process
is imperative to the seminarian. All prospective preachers should be fully
aware of ethos, pathos, logos, organization, semantics, vocal expression
and speech criticism.

In the article "Speech Course for Theological Students,"[7] Howard
Townsend explained how seminarians are beginning to get better speech
training. Townsend claimed that speech deficiencies were being corrected
through the introduction of speech contests, public exhibitions and off-
campus preaching to the seminaries.

Homiletic, a non-denominational homiletic magazine, was also
searched for relevant articles and studies. Because Homiletic is a limited
publication, its contents are not indexed anywhere. For this reason the
publisher of Homiletic was contacted and asked to list anything published

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[5]John Casteel, "College Speech Training and the Ministry,"
Quarterly Journal of Speech XXXI (Feb. 1945): 75-77.

[6]Charles Weniger, "What the Seminaries Expect of Undergraduate
Speech Departments," The Speech Teacher VI (March 1957): 103-105.

[7]Howard Townsend, "Speech Course for Theological Students," Western
Speech Journal XVI (May 1952): 185-193.

in Homiletic that would pertain to this study. The publisher responded offering one recently published quantitative study.[8]

Significance of the Study

This study should be of practical and personal significance. The study should make a practical contribution as virtually nothing has been published which would indicate to seminaries and seminarians the rhetorical strengths and weaknesses of the textbooks they are using. Those seminaries which use the textbooks that are analyzed in this paper may be interested in the results. Those seminaries which use textbooks other than those evaluated in this paper, may be interested in the tool of measurement and model evaluations that are demonstrated in this paper.

This study is also of personal significance, as it answers a question that was in the writer's mind.

Limitations of the Study

Because of the multitudes of Protestant denominations, some measures had to be taken to limit the scope of this study. To limit the study yet deal with a significant segment of Protestant churches the five largest Protestant denominations in the United States were considered. According to Statistical Abstract of the United States, the five largest Protestant denominations are: Baptists, Methodists, Lutherans, Presbyterians and Episcopalians.[9]

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[8]"Survey Results: Books for Preachers," Homiletic V (1980): 1-4.

[9]U.S. Bureau of the Census, Statistical Abstract of the United States (99th edition, Washington, D.C. 1977): 71.

To limit the study without severely endangering the validity of the results, only the largest conference of each denomination was considered. According to Handbook of Denominations of the United States the largest conferences are: for the Baptists, The Southern Baptist Church; for Methodists, The United Methodist Church; for Lutherans, The Lutheran Church in America; for Presbyterians, The United Presbyterian Church. The Episcopalian Church has no separate conferences, so this denomination will be considered as a whole.[10]

Each conference being considered has a number of seminaries. To limit the study without coincidentally limiting the results, only the largest seminary of each respective conference was considered. "Largest" as it is defined for this study is that seminary which produces the greatest number of pastoral candidates. An official at each respective denominational headquarters disclosed that Southwestern Theological Seminary is the largest Baptist seminary[11] as Candler Seminary is for the Methodists,[12] Trinity Lutheran is for the Lutherans,[13] Princeton Theological Seminary is for the Presbyterians,[14] and Virginia Episcopalian Seminary is for the Episcopalians.[15]

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[10]Frank Mead, Handbook of Denominations in the United States (New York: Abington Press), passim.

[11]Phone interview with Georgia Kapp, Asst. Director Education Commission, Southern Baptist Convention, 15 Aug. 1980.

[12]Phone interview with Judy Weidman, Chairman of the Board of Higher Education, United Methodist Churches, 15 Aug. 1980.

[13]Phone interview with Joan Goffredo, Representative of Division for Professional Leadership, The Lutheran Church in America, 2 Sept. 1980.

[14]Phone interview with Barbara Roy, Catalogue Librarian, United Presbyterian Church, 15 Aug. 1980.

[15]Phone interview with Rev. Sherrod Albritten, Homiletics Professor, Virginia Episcopalian Seminary, 15 Sept. 1980.

Only the homiletics textbooks used in the largest seminary of each of the selected seminaries were studied as these textbooks were assumed to be representative of the training in that seminary.

Organization of the Study

Chapter I presents the introduction and origin of the study, the purpose of the study, the hypothesis, the review of the literature, the significance of the study, the limitations of the study and the statement of organization.

Chapter II presents the materials to be analyzed, the adoption of a standard of evaluation and the procedure.

Chapter III applies the criteria established in Chapter II to each of the texts. The result is an outline form analysis of the texts. A brief statement indicating what rhetorical canons are being included or excluded from the homiletics course will follow the outline analysis for each denomination. Based upon the summation statements for each denomination, a statement of similarities and differences was made.

Chapter IV provides the summary, conclusions and suggestions for further study.

CHAPTER II

Materials

The materials used in this study were the thirteen textbooks used
by those seminaries which were identified in "Limitations of the Study"
of Chapter I. An official at each representative seminary was contacted
by telephone to ascertain which homiletics textbooks were currently being
used in the basic homiletics courses.

The Baptists are using Design for Preaching by H. Grady Davis,
Preaching for Today by Clyde Fant, Steps to the Sermon by Brown, Clinard
and Northcut and A Quest for Reformation in Preaching by H. C. Brown.[1]
The Methodists are currently using Design for Preaching by H. Grady Davis
and The Bible and the Pulpit by Leander Keck.[2] The Lutherans are using
Design for Preaching by H. Grady Davis, Mere Christianity by C. S. Lewis,
Preaching for the Church by Richard Craemerer and Preaching Law and Gospel
by Herman Stuempfle.[3] The Presbyterians currently use the Preaching Moment
by Charles Bartow, Lectures on Preaching by Phillip Brooks, A Guide to

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[1]Phone interview with Dr. Harold Freeman, Chairman of Homiletics,
Southwestern Theological Seminary, 15 Sept. 1980.

[2]Phone interview with Betty Durham, Secretary of Homiletics,
Candler Seminary, 15 Sept. 1980.

[3]Phone interview with Dr. Paul Harns, Professor of Homiletics,
Trinity Lutheran Seminary, 15 Sept. 1980.

<u>Preaching</u> by R. E. O. White and <u>The Servant of the Word</u> by H. H. Farmer.[4]
The Episcopalians use only one text--<u>Manual on Preaching</u> by Milton Crum.[5]

<div align="center">

<u>Adoption of a Standard of Evaluation</u>

</div>

The standard of evaluation used in this study was created as
follows. The classical canons of rhetoric were synthesized by this
author from Aristotle's <u>Rhetoric</u>,[6] Cicero's <u>De Oratore</u>[7] and Quintilian's
<u>Institutio Oratoria</u>.[8] This was done by researching and writing a synopsis
of each writer's contributions to the classical canons. An outline syn-
thesizing the component parts of the classical canons of rhetoric was con-
structed as an analytic tool. The synopses and outline were included as
part of this chapter.

Synopsis of <u>The Rhetoric of Aristotle</u>

I. <u>Invention</u>--Aristotle emphasizes three modes of persuasion:
the character of the speaker (ethos), engaging the listener's emotions
(pathos), and proving a truth by argument (logos).[9]

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[4]Phone interview with Dr. McGloud, Professor of Homiletics,
Princeton Theological Seminary, 18 Sept. 1980.

[5]Phone interview with Rev. Sherrod Albritton, Professor of
Homiletics, Virginia Episcopalian Seminary, 25 Sept. 1980.

[6]<u>The Rhetoric of Aristotle</u>, trans. Lane Cooper (New York:
Appleton-Century Crofts, Inc., 1960).

[7]Cicero, <u>De Oratore</u>, trans. H. Rackam and E. W. Sutton, 2
vols. (Cambridge, Mass: Harvard University Press, 1960).

[8]Quintilian, <u>Institutio Oratoria</u>, ed. E. H. Warmington, trans.
H. E. Butler, 4 vols. (Cambridge, Mass.: Harvard University Press, 1969).

[9]Aristotle, <u>The Rhetoric of Aristotle</u>, p. 8.

Ethos is stressed as Aristotle writes:

> As for the speakers themselves, the sources
> of our trust in them are three, for apart
> from the argument there are three things
> that gain our belief, namely, intelligence,
> character and good will.[10]

Aristotle goes on saying:

> The character of the speaker is a cause of
> persuasion when the speech is so muttered
> as to make him worthy of belief; for as a
> rule we trust men of probity more, and more
> quickly about things in general, while on
> points outside the realm of exact knowledge,
> where opinion is divided, we trust them
> absolutely.[11]

Aristotle emphasizes that the attitude of the orator effects

how he perceives things:

> The same thing does not appear the same to
> men when they are friendly and when they
> hate, nor when they are angry and when they
> are in a gentle mood; in these moods the
> thing will appear either wholly or different
> in kind, or different in magnitude.[12]

Aristotle recognizes the value of appealing to the audience's

emotions (pathos):

> For emotion, if the subject be wanton outrage,
> your language will be that of anger; if you
> speak of impiety or filth, use the language
> of aversion and reluctance even to discuss
> them; if of praiseworthy deeds, the language
> of admiration; if piteous things, that of
> dejection; and similarly for the other emo-
> tional states. The appropriateness of your
> language to the emotion will make people
> believe your facts. In their souls they

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[10]Ibid., p. 92.

[11]Ibid., p. 8.

[12]Ibid., p. 91.

> infer, illegitimate⌐·, that you are telling
> the truth, because t⌐ey, in like situation,
> would be moved in the same way as you are;
> accordingly, even when the facts are not as
> the speaker says, the audience thinks he is
> right. Indeed, they are always in sympathy
> with an emotional speaker even when there
> is nothing in what he says; and that is
> why many an orator tries to stun the audi-
> ence with sound and fury.[13]

Aristotle also explains the logical proof (logos).[14] Persuasion by argument is effected by example, by enthymeme and by the apparent enthymeme. Proofs may be inductive or deductive in nature.[15] There are common lines of argument that concern many branches of knowledge.[16]

II. Arrangement--A speech has two parts. Necessarily, you state your case and you prove it.[17] At most the parts cannot exceed four--proem, statement, argument and epilogue.[18] The arguments within the oration have a certain order according to the purpose of the oration.[19]

III. Style--Appropriateness seems to be Aristotle's main requisite for good style. "The style should be neither mean nor above the dignity of the subject, but appropriate."[20] Deviations from ordinary usage which are free of meanness and embellishment make style more impressive.[21] There

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[13]Ibid., pp. 197-198.

[14]Ibid., pp. 10-11.

[15]Ibid., p. 10.

[16]Ibid., p. 15.

[17]Ibid., p. 220.

[18]Ibid.

[19]Ibid., pp. 232-234.

[20]Ibid., p. 185.

[21]Ibid.

are certain rhetorical devices that may be used to freshen style such
as metaphor, riddles, diminutives, compound words, strange words and
similes.[22] The orator should strive for stylistic purity through the
proper use of connectives, specific terms (as opposed to general),
avoidance of amibuities, gender and number.[23] Language usage is proper
if it expresses emotion, character and fits the subject.[24]

    IV. <u>Delivery</u>--Aristotle limits his comments about delivery to
proper voice usage.

> The art of delivery has to do with the voice:
> with the right management of it to express
> emotion--as when to use a loud voice, when
> a soft, and when an intermediate; with the
> mode of using pitch--high, low and inter-
> mediate and with rhythms in each particular
> case.[25]

    V. <u>Memory</u>--Aristotle does not deal with memory in his writings.

Synopsis of Cicero's <u>De Oratore</u>

    I. <u>Invention</u>--Cicero emphasizes the importance of research to
oratory as follows: "Excellence in oratory cannot be made manifest unless
the speaker fully comprehends the matter he speaks about.[26] Experience in
the subject is also important.[27] In short, Cicero says that one cannot be

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[22]<u>Ibid</u>., pp. 187-192.

[23]<u>Ibid</u>., pp. 194-195.

[24]<u>Ibid</u>., p. 197.

[25]<u>Ibid</u>., p. 183.

[26]Cicero, <u>De Oratore</u>, Vol. 1.

[27]<u>Ibid</u>., p. 45.

eloquent upon a subject that is unknown to him.[28] It is the orator's business to familiarize himself with all relevant topics of discourse as "the complete and finished orator is he who on any topic whatever can speak with fullness and variety."[29]

II. Arrangement--According to Cicero, the most important points of a speech should be at the beginning because, "the situation demands that the anticipation of the audience should be gratified as quickly as possible."[30] Points of moderate importance should be found in the middle of the speech and weak points should be found nowhere in the speech.[31] Through analogy Cicero teaches us that ideas need to coordinate to gradually form the main idea of an oration. "Nothing exists in the physical universe that emerges as a whole and develops completely all in a moment: so true is it that all processes and actions of extreme rapidity have been provided by Nature herself with more gentle commencements.[32]

III. Style--Cicero recognizes three artistic styles: the full, the plain and the middle.[33] "These three styles should exhibit a certain

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[28]Ibid., p. 47.

[29]Ibid., p. 45.

[30]Ibid., p. 115.

[31]Ibid., p. 437.

[32]Ibid., p. 439.

[33]Ibid., Vol. 2, p. 159.

charm of colouring, not as a surface varnish but as permeating their arterial system."[34] The four requisites of style for oratory are: correctness, lucidity, ornateness and appropriateness to the particular matter under consideration.[35] Beyond the requisite the speaker should "produce words that no one can justly object to and arrange them in cases, tenses, gender and order."[36] Pronunciation should be precise and not countrified.[37] Cicero offered a method of sharpening style by saying:

> We must make our style conform to the law
> of rhythm both by practice in speaking and
> using the pen, which is a good tool for
> giving style and polish both to other
> forms of composition and particularly
> to oratory.[38]

IV. <u>Delivery</u>--Proper delivery includes the correct use of the voice. Tone, rate and volume are all part of the vocal delivery.[39] The emotions that are reflected by proper vocal use must be accompanied by appropriate gestures and facial expressions.[40] Convincing vocal and physical involvement is a result of the speaker being emotionally involved with what is said.[41]

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[34]Ibid.

[35]Ibid., p. 31.

[36]Ibid., p. 33.

[37]Ibid., p. 35.

[38]Ibid., p. 151.

[39]Ibid., p. 173.

[40]Ibid., p. 177.

[41]Ibid.

V. Memory--The chief endowment of memory is nature, but

> the efficacy of the whole of this science
> of rhetoric is not that it wholly originates
> and engenders something no part of which is
> already present in our minds, but that it
> fosters and strengthens things that have
> already sprung to birth within us; though
> nevertheless hardly anybody exists who has
> so keen a memory that he can retain the
> order of all words or sentences without
> having arranged and noted his facts, yet
> is anybody so dull-witted that habitual
> practice in this will give him some
> assistance.[42]

To improve our memory we need to learn to form pictures in our minds using our senses--sight being the most important sense.[43] The memory of things to the orator is important while the memory of words is not (extemporaneous delivery).[44] Memory which is developed through orderly, systematic arrangement in the mind is called mnemonics.[45]

Synopsis of Quintilian's Institutio Oratoria

I. Invention--Quintilian believes that the best orator is well-educated in all areas as it is the well-educated that is best prepared to speak.[46] Increased knowledge increases authority and authority is of great importance in deliberative speaking.[47]

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[42]Ibid., Vol. 1, p. 469.

[43]Ibid.

[44]Ibid., p. 471.

[45]Ibid., p. 467.

[46]Quintilian, Institutio Oratoria, Vol. 1, pp. 159-183.

[47]Ibid., p. 485.

For he, who would have all men trust his judgement as to what is
expedient and honourable, should both possess and be regarded as possess-
ing genuine wisdom and excellence of character.[48]

A great orator must be a good man.[49]

> An orator is commended to our approval by
> goodness more than aught else and is not
> merely calm and mild, but in most cases
> ingratiating and courteous and such to
> excite pleasure and affection in our
> hearers, while the chief merit in its
> expression lies in making it seem that
> all we say derives directly from the
> nature of the facts and persons concerned
> and in the revelation of the character of
> the orator in such a way that all may
> recognize it.[50]

A good orator is well-equipped with examples and precedents.[51]
The orator who is in search of new words and ideas must use discrimina-
tion as "we are aiming at true oratory, not at the fluency of a cheap-
jack."[52] There are two basic sources that might expand our stock of
knowledge for later use in oratory. We might turn to other orators or
to books.[53]

II. Arrangement--Quintilian defines arrangement as "the distribu-
tion of things and parts to the places which it is expedient that they

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[48]Ibid.

[49]Ibid., Vol. 4, p. 355.

[50]Ibid., Vol. 2, pp. 423-425.

[51]Ibid., p. 407.

[52]Ibid., p. 7.

[53]Ibid., pp. 11-13.

should occupy."[54] Very closely related to arrangement is division, which

means separation of a group of things into component parts; partition,

which is the separation of an individual whole into its elements; and

order, which is the correct disposition of things in such a way what

follows coheres with what precedes.[55] Quintilian suggests presenting

weakest points first, progressing to stronger points as the oration pro-

gresses.[56] The line of argument of an oration should pass from the most

general to the most specific.[57]

Although Quintilian does not spend much effort clearly defining

the purpose of the five parts of an oration, he does recognize the exist-

ence of the various parts. According to Quintilian, the five parts of

oratory are: the exordium, the statement of facts, the proof, the refu-

tation and the peroration.[58]

III. Style--Quintilian believes that "style has three kinds of

excellence: correctness, lucidity and elegance.[59] He writes that,

> the usual result of over-attention to the
> niceties of style is the deterioration of
> our eloquence. The main reason for this

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[54]Ibid., Vol. 2, p. 7.

[55]Ibid., pp. 6-7.

[56]Ibid., p. 17.

[57]Ibid., p. 19.

[58]Ibid., Vol. 1, p. 515.

[59]Ibid., p. 79.

> is that those words are best which are
> least far fetched and give the impression
> of simplicity and reality.[60]

Quintilian went on to say "the worst fault in speaking is to adopt a style inconsistent with the idiom of ordinary speech and contrary to the common feeling of mankind."[61] Style is revealed in individual words and groups of words.[62] Orators should avoid useless words--meaning should not be forfeited for false beauty.[63] Ornate speech should be the goal of the orator as it "goes beyond what is merely lucid and acceptable."[64]

Ornate speech is clear, gives adequate expression to the concept and lends a brilliant embellishment.[65] Good oratory employs rhetorical devices properly. Those devices include metaphor, simile, amplification, elipse, allegory and hyperbole.[66]

IV. Delivery--"All emotional appeals fall flat unless they are given the fire that voice, look and the whole carriage of the body give them."[67] Delivery is concerned with voice and gestures.[68] The nature of the voice depends on its quantity and quality.[69]

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[60] Ibid., Vol. 3, p. 189.

[61] Ibid., p. 191.

[62] Ibid., p. 195.

[63] Ibid., p. 207.

[64] Ibid., p. 245.

[65] Ibid.

[66] Ibid., passim.

[67] Ibid., Vol. 4, p. 245.

[68] Ibid., p. 249.

[69] Ibid., p. 251.

> Quantity is the simpler of the two, since
> as a rule it is either strong or weak,
> although there are certain kinds of voice
> which fall between the extremes, and there
> are a number of graduations from the highest
> to the lowest. Quality, on the other hand,
> presents more variations: for the voice
> may be clear or husky, smooth or harsh, of
> wide or narrow compass, rigid or flexible,
> and sharp or flat, while lung power may be
> great or small.[70]

"The good qualities of the voice, like everything else, are improved by training and impaired by neglect."[71] "The delivery will be clear if, in the first place, words are uttered in their entirity and not swallowed or clipped."[72] The voice should be made to match the nature of the subjects which are spoken about.[73]

The gesture, like the voice, must conform to the mind (idea expressed).[74]

V. Memory--Quintilian offers a method of developing memory. "After writing a few days with a view to acquiring by heart what we have written, we find that our mental effort has of itself imprinted it on our memory."[75] Orators need to create devices for categorizing information to facilitate memory.[76] These systems or devices of memory are called

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[70] Ibid.

[71] Ibid., p. 253.

[72] Ibid., p. 261.

[73] Ibid., p. 267.

[74] Ibid., p. 268.

[75] Ibid., p. 217.

[76] Ibid., pp. 221-223.

mnemonics.[77] As much as possible should be committed to memory at an early age. Later in life we should memorize only a little at a time to avoid disgust.[78]

Quintilian touches on concepts of extemporaneous speaking as he said:

> No man should put such trust in his native ability as to hope that this power will present itself to him at the outset of his career as an orator; for the precepts which I have laid down for premeditation apply to improvisation also; we must develop it by gradual stages from small beginnings, until we have reached that perfection which can only be produced and maintained by practice.[79]

He goes on saying:

> If some brilliant improvisation should occur to us while speaking, we must not cling super-sticiously to our premeditated scheme. For premeditation is not so accurate as to leave no room for happy inspiration: even when writing we often insert thoughts which occur to us on the spur of the moment.[80]

From the foregoing synopsis of the contributions of Aristotle, Cicero and Quintilian, the following outline was made. This outline reflected those concepts of the rhetorical canons which were generally shared by Aristotle, Cicero and Quintilian. It was this outline that was the model used as the tool of measurement for this study.

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[77] Ibid., p. 229.

[78] Ibid., p. 235.

[79] Ibid., p. 143.

[80] Ibid., p. 131.

Classical Canon Outline

    I. Invention

        A. Discovery of topic

        B. Discovery of ideas

            1. Research
            2. Experience

        C. Discovery of the modes of persuasion

            1. Ethical proofs (ethos)

                a. Character
                b. Attitude
                c. Authoritativeness

            2. Emotional proofs (pathos)

                a. Emotions
                b. Motive appeals

            3. Logical proofs (logos)

                a. Modes of reasoning
                b. Evidence

   II. Arrangement

        A. Divisions of the speech

        B. The relationship of ideas

  III. Style

        A. Types of style

            1. Grand
            2. Middle
             3. Plain

        B. Stylistic devices

   IV. Delivery

        A. Body

        B. Voice

    V. Memory

        A. Mnemonics

        B. Extemporaneous delivery

Procedure

Each of the books listed in "Materials" of this chapter was evaluated by the canons of rhetoric as identified in "Adoption of a Standard of Evaluation" in this chapter. The materials in the homiletics textbooks which pertained to the classical canons were factored out and outlined. Based upon the results of the application of the analytical tool, a summary statement was made which answered the first question: What rhetorical canons are being included or excluded from the basic homiletics courses of the largest Protestant denominations in the United States? A final summary which compared the evaluations of the homiletics training of the individual denominations answered the second question: What similarities and differences, if any, exist in the homiletics courses of the five denominations.

CHAPTER III

This chapter answers two questions: (1) What rhetorical canons are being included, or excluded from, the basic homiletics courses offered by Baptists, Methodists, Lutherans, Presbyterians and Episcopalians, and (2) What differences or similarities, if any, exist in the homiletics courses offered by the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians.

The first question was answered by outlining the texts according to the classical canons of rhetoric. Following the content outlines of all the texts a summary of what was included and excluded was presented. "Included" as used in this study meant the mention of the rhetorical canon by name or related name, with a discussion of all, or part, of the component parts of a rhetorical canon as shown by terms or content related to that canon. "Excluded" meant that a rhetorical canon and/or component parts was not mentioned or discussed by name or related name.

The second question was answered by observing the results of the "inclusion-exclusion" analysis. A summary of the similarities and differences was presented.

Denomination: Baptist

Book I: Design for Preaching (Baptist)

I. Canon: Invention

A. Discovery of topic--Not addressed in the text.

B. Discovery of ideas

1. Research

a. A good sermon is the embodiment of an idea;
there is a logical order of work: study text
and amass notes, discover the true subject,
decide upon important ideas and put it all
in as few words as possible.
b. Biblical text usage must be contextually accurate.
c. A good sermon is simply a well-expanded thought.
d. There are processes to follow in interpretation.

1. Diagnosis is the observation of facts leading
to a judgement or opinion.
2. Etiology is a search for causes leading to a
judgement or opinion.
3. Prescription is the recommended treatment for
a problem.

2. Experiences--Not addressed in the text.

C. Discovery of the modes of persuasion

1. Ethical proofs (ethos)--Not addressed in the text.

2. Emotional proofs (pathos)-- Not addressed in the text.

3. Logical proofs (logos).

a. Modes of reasoning

1. The generalization interprets reality and com-
prehends it in large masses.
2. The particularization evokes reality by means
of concrete detail.
3. An explanation indicates the meanings and impli-
cations of a thought.
4. A deductive continuity moves from a general
assertion to a particular conclusion.
5. An inductive continuity moves from particular
instances to general conclusions.

        b.   Evidence--Not addressed in the text.

II. Canon: Arrangement

    A. Divisions of the speech

        1. Sermons are not all of like design, so the intro-
duction and conclusion cannot be planned until the
main design is grasped.

        2. There should be a continuity to the sermon intro-
duction.

            a. The introduction has multiple functions.

                1. It should gain attention.
                2. It should attain the interest of the listeners.
                3. It should introduce the central idea of the
sermon.
            b. The introduction should be about two minutes long
and should answer two crucial questions.

                1. It should be clear what the preacher is going
to talk about.
                2. It should be clear what general approach he
is going to take to discuss his topic.

        3. There should be a continuity to the sermon conclusion.

            a. A sermon should not just dribble off.
            b. The conclusion is the last chance to accomplish
the sermon's purpose.

    B. The relationship of ideas

        1. There is a distinction between content and form.

            a. The form does not produce the substance.
            b. The substance takes on form.

        2. Noun outlines may be misleading.

        3. The proper design of a sermon is a movement in time.

        4. There are basic differences between the oral and
written sermon.

            a. In the oral sermon the listener can only rely
upon what he hears and observes.
            b. The outline for the oral sermon must be simple.
            c. The oral outline must have only a few divisions.
            d. Each division must perceptively begin, run its
course and end.

  e. An outline that is attractive and orderly
    on paper is less than useless to the listener.

  f. The listener has nothing but memory to rely
    upon to piece together the sermon.

III. Canon: Style

 A. Types of style

  1. Grand--Not addressed in the text.

  2. Middle

   a. Proper word usage is necessary.

    1. The preacher should express himself in as
     few words as possible.
    2. He should use words that sound well together.
    3. He should cultivate a preference for short,
     strong, clear, familiar words.
    4. He should cultivate a preference for sensuous
     rather than abstract, and specific rather than
     general words.
    5. He should rely upon strong nouns and verbs to
     carry the weight of his thought.

   b. Proper sentence usage is important.

    1. Clear sentences are imperative whether they are
     short or long.
    2. The purpose and effect of the short sentence is
     to accent what it says, to emphasize the thought
     it expresses, to give clarity, distinctness and
     sharpness.
    3. The purpose of a long sentence is to give a
     sweep and perspective of thought, to bring the
     several parts of a complex thought together in
     relation to one another and to make some parts
     to stand out while subordinating others.

  3. Plain--Not addressed in the text.

 B. Stylistic devices--Not addressed in the text.

IV. Canon: Delivery--Not addressed in the text.

V. Canon: Memory--Not addressed in the text.

Book II: Preaching for Today (Baptist)

I. Canon: Invention

A. Discovery of topic

   1. One may turn to Biblical sources for topic ideas.

   2. One may turn to contemporary sources (such as observation of life) for topic ideas.

B. Discovery of ideas

   1. Research

      a. We must recognize that Christianity moves between the poles of Christ and culture.
      b. The historic word and the contemporary situation are not mutually exclusive--preaching unites the two.
      c. Although not implicitly stated, the necessity of the study of history, the Bible and contemporary society seems to be indicated for a thorough search for sermon ideas.

   2. Experiences--Not addressed in the text.

C. Discovery of the modes of persuasion

   1. Ethical proofs (ethos)

      a. Character

         1. Confessing his humanity is the only way the preacher can prevent complete despair in the ministry.
         2. No one needs to become human--they only need to be honest.
         3. After honesty naturalness is the second requirement for true humanity.
         4. Good preaching comes from caring.

      b. Attitude

         1. Preacher cannot consider himself all knowing or infallible.
         2. Preachers should not try bluffing through what they do not know.
         3. Good preachers have charisma--utter selflessness as their cause is greater than self.

      c. Authoritativeness--Not addressed in the text.

2. Emotional proofs (pathos)

    a. Preachers must cultivate a relational intel-
ligence based upon experience with others.
    b. Preacher must understand the difference between
being hired to be a servant and really being a
servant.

3. Logical proofs (logos)

    a. Modes of reasoning

        1. Deductive sequence--starting with Biblical
text and developing the sermon "down" to the
present day affairs of men.
        2. Inductive reasoning--starting with the affairs
of men and applying scriptures that fit the
situation.

    b. Evidence--Not addressed in the text.

II. Canon: Arrangement

  A. Divisions of the speech

    1. Not all sermons have introductions but all sermons
must begin.

      a. The introduction (beginning) accomplishes three
things.

        1. It reveals the basic concern of the message.
        2. It makes contact with the people.
        3. It establishes contact with the Word.

    2. Not all sermons have conclusions but all sermons must
conclude.

      a. If the final division of the sermon has brought the
message to a conclusive climax, tacking on a formal
part called a conclusion is worthless.
      b. If it is necessary to tie together the lines of
thought that have been spoken, an explicit con-
clusion can make plain the concern of the sermon.

  B. The relationship of ideas

    1. Communication requires form.
    2. The form employed must be capable of conveying a
message.
    3. The message requires a dynamic rather than static form.
    4. The dynamic form requires an oral medium.

5. Unity and movement are the only indispens-
   ible elements in structure.
6. Natural outlines are called forth by the material;
   forced outlines are superimposed over the material.
7. One should use transitional statements to link concepts.
8. Allow the development within the sermon to proceed
   functionally.
9. The sermon brief

   a. The brief is not a sermon outline or manuscript.
   b. The brief is simply the introductory remarks
      followed by key sentences to make the point
      followed by the concluding remarks.
   c. There are several advantages to the sermon brief.

      1. The sermon produces the instrument rather than
         the instrument producing the sermon.
      2. This method is true to the nature of conversa-
         tion.
      3. This method does not tie a preacher to exact
         wording.
      4. Because it provides more information than the
         bare outline it does not give the impression
         of unpreparedness.
      5. The oral process of preparation results in an
         oral product for the oral medium of preaching.

III. Canon: Style

   A. Types of style

      1. Grand style--referred to in the text as "upper garble."

         a. Upper garble is concerned with impressiveness.
         b. Large words abound in upper garble.
         c. Special theological jargon is used.
         d. Obscurity is confused with profundity.

      2. Middle style

         a. God can talk through man's "normal voice."
         b. Conversational preaching talks with audience.

            1. There is a mutual hearing of God's word.
            2. The sermon is a mental conversation.

      3. Plain style--referred to in the text as "lower garble."

         a. Biblical message is confused as being a history
            lesson.
         b. Garbled vagueness abounds in lower garble.

        c. The sermon lacks vividness and involvement.

        d. The sermon lacks imagination.

B. Stylistic devices--Not addressed in the text.

IV. Canon: Delivery

A. Body

    1. The preacher shouldn't attack congregation or hide behind the podium.

    2. For confidence the speaker must trust in God, not in himself.

    3. The natural use of the body can be encouraged.

        a. Do not study gestures.

        b. Do not prevent body involvement.

        c. Avoid overkill.

        d. Become involved with the issue.

        e. Stretch physically according to the size of the sanctuary.

    4. Posture and platform manner.

        a. Don't bound or slink to the platform.

        b. Don't slump.

        c. Don't stand ram-rod stiff.

        d. Don't gaze away from audience.

        e. Don't rock back and forth.

B. Voice

    1. Conversational preaching uses normal voice.

    2. Extra volume is needed so all can hear.

    3. Proper utilization of voice includes proper articulation, resonation, phonation and breathing.

V. Canon: Memory--Not addressed in the text.

Book III: <u>Steps to the Sermon</u> (Baptist)

I. Canon: Invention

A. Discovery of a topic

    1. Pastor must understand basic (general) human needs.

2. Pastor must understand the experience of the people (congregation).

3. Pastor must understand the particular church needs.

4. A religious census is helpful to determine needs which will help dictate sermon topics.

B. Discovery of ideas

1. Research

a. The scriptual text must be the fabric of the sermon.

   1. The text must be clear and well defined.
   2. Familiar texts are the jewels of preaching.

b. There are basic principles of scriptual interpretation that must be recognized.

   1. The Bible must be interpreted as a unified whole.
   2. Great care must be exercised to distinguish between predictive and nonpredictive passages.
   3. The interpreter must seek out what the author meant.
   4. A passage should be interpreted as presenting only one meaning.
   5. Language of scriptures should be understood in the light of the meaning of the language in the author's time.

c. Gathering material for the sermon may take various forms.

   1. General program of study--which includes general readings as one form.
   2. Program of Bible study as another form.
   3. Program of sermon preparation as another form.
   4. Program of gathering illustrations as another form.
   5. Preservation of sermon material is another form.

d. There are certain assurances that the sermon idea is of Devine leadership.

   1. If the idea is relevant--it meets a specific need.
   2. If the idea is Biblical--the scriptures must have a direct relationship to the issue.
   3. If the idea is dynamic.
   4. If the idea is harmonious with the preacher and this harmony is reflected in the preacher's life style.

2. Experience

    a. The preacher's own experience may be the basis of the sermon.

        1. Sermons may be found through reflecting upon the pastor's spiritual crises, his conversion or call to the ministry.

        2. Ideas may be formed through spiritual experiences with others.

        3. Ideas may evolve through a flash of inspiration.

    b. Ideas need to mature before drawing conclusions.

    c. Freshness develops as the preacher faces his research with renewed vigor and varied insight.

C. Discovery of the modes of persuasion

1. Ethical proofs (ethos)

    a. Character--the pastor must be an "able" person.

    b. Attitude

        1. The pastor must be in a good emotional state.
        2. The pastor must have a good attitude toward self and others. He must not be a different man in the pulpit.

    c. Authoritativeness--Not addressed in the text.

2. Emotional proofs (pathos)--Part of the discussion concerning the use of illustrations pertained to emotional proofs.

    a. Emotions

        1. Illustrations can convey truth in the form of images such as the cross, baptism or the Lord's supper.
        2. Illustrations place vivid pictures of events in our minds.
        3. Illustrations can arouse attention.
        4. A good illustration kindles an emotional response.

    b. Motive appeals--Only indirect reference to the use of motive appeals was reflected in the section that dealt with emotions.

3. Logical proofs (logos)--Not addressed in the text.

II. Canon: Arrangement

A. The divisions of the speech

1. The sermon body may be organized through natural order.

a. Order of time is one form of natural organization.
b. Order of space is another form of natural organization.

2. The sermon body may be organized logically.

a. Specific to general or vice versa is a logical organizational pattern.
b. Cause--effect or vice versa is a logical organizational pattern.
c. Question to answer is another logical organizational pattern.
d. Comparison--contrast is another logical organizational pattern.
e. Order of importance is another logical organizational pattern.
f. Order of analogy is another logical organizational pattern.
g. Problem--solution is another organizational pattern.
h. Order of definition is another organizational pattern.
i. Order of analysis is another logical organizational pattern.
j. Order of acceptability is another logical organizational pattern.
k. Order of dominent impression is another logical organizational pattern.

3. The sermon conclusion

a. The conclusion should be personal, specific, positive and vigorous. There are five major types of conclusions.

1. Application type--Shows how to personally use the sermon.
2. The illustrative type--Throws a last light on the specific objective.
3. Direct appeal--Presents challenge to overt action.
4. Poetic--This has great audience appeal if the poetry is good and applicable.
5. The summary type--
a. May be the reiteration of the text.
b. May stress the title.

4. The sermon introduction (types of)

    a. The textual approach to introducing a sermon.
    b. The title approach to introducing a sermon.
    c. The thesis approach to introducing a sermon.
    d. The life situation to introducing a sermon.
    e. The striking quotation introducing a sermon.
    f. The illustrative method to introducing a sermon.
    g. The question type to introducing a sermon.
    h. The object lesson to introducing a sermon.

B. The relationship of ideas--Not addressed in the text.

III. Canon: Style

A. Types of style

1. Grand--Not addressed in the text.

2. Middle

    1. Clarity is an important element of style.

        a. A specific objective is needed.
        b. A thorough knowledge of the hearers is necessary.
        c. The preacher should not talk down to or over the heads of the hearers.
        d. Clarity deals with proper word choice and sentence structure.
        e. Definitions are established by usage.
        f. Choose language that is understandable.
        g. Have a preference for short words.
        h. Eliminate useless words, "pulpit cliches."
        i. Choose specific, concrete words.
        j. Use well constructed sentences.
        k. Use conversational language.
        l. Use accurate illustrations.

    2. Interest can be developed and maintained throughout the sermon.

        a. Use the direct approach.
        b. Use the present times.
        c. Be fresh.
        d. Use contrast.
        e. Use interesting language.

    3. Force is an important element of style.

        a. Forcefulness can come through personality.
        b. Forcefulness can come through proper use of pronouns.
        c. Forcefulness can come through consciousness.

4. Style can be developed.

   a. Reading widely helps.
   b. Studying the people who are being preached to helps.
   c. Studying communications helps.

3. Plain--Not addressed in the text.

B. Stylistic devices--Not addressed in the text.

IV. Canon: Delivery

A. Body

1. Appearance--He must dress appropriately to be effective.

2. Posture--Good posture makes one look alert and facilitates breathing and vocal projection.

3. Eye contact--Good eye contact floats from listener to listener making them all feel included in the communication situation.

4. Facial expressions--The face must reflect the appropriate mood being reflected in the message.

5. Gesture--The gesture must be smooth, motivated, properly timed and appropriate to the occasion.

6. The preacher shouldn't be a different man in the pulpit.

7. The preacher should let his creative endowments emerge.

B. Voice

1. Respiration (breathing)--Nothing is more important to effective delivery than proper breathing.

2. Phonation--Speak so that pitch is most normal to avoid vocal cord damage.

3. Resonation--Functional problems such as breathiness and nasality can be overcome through therapy and practice.

4. Articulation--Problems can arise because of laziness resulting in distortion of sound.

5. Rate--Generally the larger the room and the poorer the acoustics, the slower the rate should be.

6. Projection--Good projection is not just volume but sound that is forcefully produced through use of the diaphragm.

7. Vocal variety--A conversational tone is desirable as patterns of melody, rate, and force shift.

V. Canon: Memory

A. Mnemonics

1. There are advantages to speaking from memory.

   a. There is a greater contact with the audience.
   b. There is a greater force in delivery.

2. There are disadvantages to speaking from memory.

   a. The speaker may spend too much time worrying about exact wording and thus not respond properly to the audience.
   b. Because of rote memorization a speaker may appear mechanical.

B. Extemporaneous delivery

1. There are advantages to extemporaneous preaching.

   a. Preparation is less time consuming.
   b. The use of notes gives the speaker security.

2. There are disadvantages to extemporaneous preaching.

   a. Because of its simplicity, some preachers never fully develop a sermon.
   b. The use of notes may get too extensive.

Book IV: A Quest for Reformation in Preaching (Baptist)

I. Canon: Invention

A. Discovery of topic--The topic should be selected to satisfy one of the basic purposes of the sermon.

1. That men know Jesus Christ and obtain life eternal, the evangelistic or kerygamatic goal.

2. That Christians grow in knowledge of God.

3. That Christians grow in fellowship with the Lord.

4. That Christians develop in effective service for God.

5. That Christians grow in grace and strength.

6. That Christians develop a Christlike conduct.

B. Discovery of ideas

1. Research

    a. Ideas may be discovered in the Bible.

        1. There should be an adequate source for the sermon idea.
        2. There should be an adequate amount of scripture for the sermon.
        3. There should be an adequate grounding of scripture for the sermon.
        4. There should be an accurate interpretation of scripture.

    b. Discovering the "then" of scriptures.

        1. A critical method of Bible study is imperative for the preacher to discover the original meaning of the text.
        2. Unless the preacher understands the natural, grammatical and historical meaning of the text, he cannot preach an authentic Biblical sermon. The "then" of scriptures serves as a basis for formulating the present tense application-- the "now" of scripture.

    c. Locating the sermon idea in scripture.

        1. The preacher should keep a text "seed file."
        2. The preacher should purposefully secure variety in his choice of texts.
        3. The preacher should obtain texts through fresh homiletic approaches.

2. Experience

    a. Sermon ideas may also come from the congregation's needs, a planned program of preaching, the pastor's vast personal contacts, and from flashes of inspiration.
    b. If the Bible isn't the idea discovery point, the preacher should be wise enough to recognize the presence of a problem to speak on.
    c. Regardless of the source of the idea, the sermon and a text should be properly matched.
    d. The pastor must allow the text to provide further sermon development.

C. Discovery of modes of persuasion

    1. Ethical proofs (ethos)--Not addressed in the text.

    2. Emotional proofs (pathos)--Not addressed in the text.

    3. Logical proofs (logos)

        a. Modes of reasoning.

            1. Deduction--This is particularizing a general truth.
            2. Induction--this is completing an implication of scripture.

                a. Argument from testimony is one type of induction.
                b. Argument by inference is another type of induction.

II. Canon: Arrangement

A. Divisions of the speech--Not addressed in the text.

B. Relationship of ideas

    1. Separating related and unrelated ideas.

    2. Identifying and classifying the natural divisions

        a. The divine human approach may be used.
        b. The earth and heaven approach may be used.
        c. The objective/subjective approach may be used.
        d. The now and eternity approach may be used.
        e. The desire and means approach may be used.
        f. The compare/contrast approach may be used.

    3. Sermon ideas may be arranged through natural means.

        a. Ideas may be arranged through the order of time.
        b. Ideas may be arranged through the order of space.

    4. Sermon ideas may be arranged logically.

        a. Analytical is the same order for sermon points as data in texts.
        b. Synthetical is a rearranged order of sermon points in relationship to the text.
        c. The general view to the most particular or vice versa is a means of arrangement.
        d. Most important issue to the least important or vice versa is a means of arrangement.

        e. Human perspective to devine or vice versa is
            a means of arrangement.

        f. Known to unknown or vice versa is a means of
            arrangement.

5. Proper outline form is imperative.

    a. Roman numerals are used for main points.
    b. Arabic numerals are used for subpoints.
    c. Only two degrees for steps of points are used.
    d. If subpoint is used, indent and use parenthetical
        points.
    e. Coordination of outline.

        1. Illustrations are not part of outline.
        2. Scripture reference that doesn't support
            text are not part of numbered outline.
        3. Materials which develop a point are not
            numbered.
        4. The parts of sermon--introduction, body,
            conclusion and invitation are not assigned
            numbers.
        5. No item is to contain more than one thought.
        6. Verb tenses must be consistent.
        7. References to people, places, or objects
            must be consistent.

III. Canon: Style--The last page of this text dealt with
"polishing style" although no previous references
were made to use of or development of style. To
polish style the preacher makes sure that the
elements of clarity, appeal and force are present
in the sermon.

IV. Canon: Delivery--Not addressed in the text.

V. Canon: Memory--Not addressed in the text.

Summation of the Texts Used by the Baptists

Rhetorical Canons Included (Baptist)

Invention

Although this canon was never referred to by name in any of the Baptist homiletic textbooks, all component parts of invention were explained in detail.

Arrangement

Both aspects of arrangement, divisions of the speech, and relationship of ideas, were addressed in the Baptist texts.

Style

One text changed the classical terms of grand, middle, and plain style to upper and lower garble. Although the terminology used was vastly different, the concepts were basically the same. Several suggestions for word and sentence usage were promoted in the texts, all of which would help one develop a refined plain or middle style.

Memory

Only one of the Baptist textbooks dealt with the advantages and disadvantages of speaking from memory, and speaking extemporaneously.

Delivery

This canon was very thoroughly explained in the Baptist homiletics textbooks.

Rhetorical Canons Excluded (Baptist)

Style

The Baptists failed to explain the use of stylistic devices.

Denomination: Methodist

Book I: Design for Preaching (Methodist)

*See Baptist section, Book I--This is the same text.

Book II: The Bible in the Pulpit (Methodist)

I. Canon: Invention

    A. Discovery of topic--Not addressed in the text.

    B. Discovery of ideas

        1. Research--Historical thinking on the Bible has come
           by way of Biblical criticism.

        2. Experience--The preacher should avoid using himself
           as the source of the sermon as those who agree with
           the preacher on matters of public policy or personal
           morality are reinforced that they represent the
           biblical standpoint; those who disagree suspect
           that the preacher is using the Bible selectively
           against them.

    C. Discovery of the modes of persuasion--Not addressed in the
       text.

II. Canon: Arrangement--Not addressed in the text.

III. Canon: Style--Not addressed in the text.

IV. Canon: Memory--Not addressed in the text.

V. Canon: Delivery--Not addressed in the text.

Summation of the Texts Used by the Methodists

Rhetorical Canons Included (Methodist)

Invention

Discovery of ideas was emphasized by the Methodists. Discovery of ideas through research was dealt with while discovery of ideas through experience was mentioned but not explained in detail. A small aspect of the discovery of the modes of persuasion was presented and the modes of reasoning used in logical proofs was discussed.

Arrangement

Several component parts of the canon of arrangement were included and emphasized. In terms of the divisions of speech, introductions and conclusions were explained. The information dealing with relationship of ideas was confined to concepts of outlining.

Style

Word and sentence usage was explained so that understanding of a refined plain or middle style was made possible.

Rhetorical Canons Excluded (Methodist)

Invention

Discovery of topic was deleted from the Methodist textbooks. In terms of the discovery of ideas, although personal experience was mentioned; it was underdeveloped. The modes of proof were ignored as ethical proofs (ethos) and emotional proofs (pathos) were not even mentioned. Evidence was not discussed.

Arrangement

Although attention was given introductions and conclusions, development of sermon bodies was excluded from the Methodist texts.

Style

None of the Methodist texts recognized different types of style and none of them dealt with rhetorical devices.

Delivery

This rhetorical canon was excluded from the Methodist texts.

Memory

This canon was excluded from the Methodist text.

Denomination: Lutheran

Book I: Design for Preaching (Lutheran)

*See Baptist section, Book I--This is the same text.

Book II: Mere Christianity (Lutheran)

I.   Canon: Invention--This is not addressed directly although
     the reader may develop a sense of idea discovery
     through the illustrations that are provided in the
     text.

II. Canon: Arrangement--Not addressed in the text.

III. Canon: Style--Not addressed directly although the reader
     may study the style of the text as an example.

IV. Canon: Delivery--Not addressed in the text.

V.   Canon: Memory--Not addressed in the text.

Book III: Preaching for the Church (Lutheran)

I.   Canon: Invention

   A. Discovery of topic

      1. Topic ideas may be textual.

         a. Books of the Bible may be the starting point for
             topics.
         b. Themes of the Bible may be a starting point for
             topics.

      2. Topic ideas may be dictated by other needs.

         a. Church doctrine may be a starting point for sermons.
         b. Practical concerns of the church may lead to topic
             discovery.

   B. Discovery of ideas

      1. Research

        a.   Exegis is the discovery of the exact purpose and meaning of scripture.
        b.   Exposition is making the purpose of the text apply to the hearers.

The preacher must learn to get meaning from the text.

        a.   He must understand the text in its setting.
        b.   He must understand the text in the vernacular.
        c.   He should understand the text in its original form.
        d.   He must acquire the ability to amplify basic concepts.
        e.   The preacher must be able to pinpoint a central thought in scripture.

    2.   Experiences--Not addressed in the text.

  C. Discovery of modes of persuasion

    1.   Ethical proofs (ethos)--Not addressed in the text.

    2.   Emotional proofs (Pathos)

        a.   Emotions--Not addressed in the text.
        b.   Motive appeals

            1.   Good preaching concerns itself with basic needs and maladies of human beings.
            2.   The hearer must realize that the message deals with life or death--his life or death.
            3.   The preacher must plead as an ambassador for Christ.

    3.   Logical proofs (logos)--Not addressed in the text.

II. Canon: Arrangement

  A. Divisions of the speech--Not addressed in the text.

  B. Relationship of ideas to the speech

    1.   The first step in the outline is to plot the major divisions.

    2.   The next step is to fill out subordinate divisions.

    3.   Minor subdivisions should be avoided to keep it simple for the hearer.

III. Canon: Style--Not addressed in the text.

IV. Canon: Delivery--This text offers little advice for improvement of delivery. A page was spent explaining vocal delivery and a paragraph dealt with gestures and movement.

A. The body--The preacher's face, arms and body should work in harmony with his sermon.

B. The voice

    1. Inflections of the voice are pointers which signal important ideas; hence the voice must be flexible and able to employ a wide range of notes on the musical scale.

    2. The preacher must be able to control the force and pressure of his voice and to vary its quality so that his moods will not distort or hamper tone.

    3. The self-conscious speaker tries to be too careful about his vowels and consonants.

    4. As a speaker becomes fatigued through speech or his other activities his muscles lose tone. This hampers speech.

V. Canon: Memory--Not addressed in the text.

Book IV: Preaching Law and Gospel (Lutheran)

I. Canon: Invention

A. Discovery of topic--Not addressed in the text.

B. Discovery of ideas--The focus of this text is not sermon preparation, so idea discovery was not really a topic of discussion. The text does bring out the function of Biblical Law and Gospel and through this discussion one could indirectly discover sermon ideas. Some of the more salient points made concerning Law and Gospel are:

    1. The Law is a hammer of judgement.

    2. The Law holds us accountable for our lives.

    3. The Law leads us into a corner from which there is no escape.

    4. The Law evokes from us a plea of guilty.

    5. The function of the Law is to expose.

    6. The Gospel represented forgiveness in the past.

    7. The Gospel represents forgiveness today.

C. Discovery of the modes of persuasion

    1. Ethical proofs (ethos)--Not addressed in the text.

    2. Emotional proofs (pathos)--Not addressed in the text.

    3. Logical proofs (logos)--Not addressed in the text.

II. Canon: Arrangement--As was stated above, sermon preparation was not the focus of this text. By virtue of this the canon of arrangement was not addressed whatsoever.

III. Canon: Style--Not addressed in the text.

IV. Canon: Memory--Not addressed in the text.

V. Canon: Delivery--Not addressed in the text.

Summation of the Texts Used by the Lutherans

Rhetorical Canons Included (Lutheran)

Invention

Only two aspects of invention were included in the textbooks used by the Lutherans. Those parts of invention that were included were a brief discussion of discovery of topic and an examination of research for the discovery of ideas.

Arrangement

Several aspects of the canon of arrangement were included and emphasized. In terms of the divisions of speech, introductions and conclusions were explained. The information dealing with relationship of ideas was confined to concepts of outlining, but was explained in detail.

Style

Some scattered advice concerning word and sentence usage was offered in one Lutheran text. Collectively, these references taught an understanding of a refined plain or middle style. These were the only contirbutions to an understanding of the canon of style made in the Lutheran texts.

Delivery

This canon was mentioned by name in the Lutheran texts. The component parts of body and voice were also referred to, although not explained in any detail.

Rhetorical Canons Excluded (Lutheran)

Invention

One area neglected was that of discovery of ideas through personal experience. None of the texts even mentioned this aspect of invention. In terms of the modes of persuasion, emotional (pathos) and logical (logos) proofs were addressed, but not in detail.

Arrangement

The development of sermon bodies was ignored.

Style

None of the Lutheran texts recognized different types of style and none of them dealt with rhetorical devices.

Delivery

The canon of delivery was neglected by the Lutherans. Only one text even mentioned delivery and this reference was limited to a paragraph on the use of the body and less than a page on the use of the voice. No advice was given on improving delivery.

Memory

This canon was excluded from all of the Lutheran texts.

Denomination: Presbyterian

Book I: The Preaching Moment

I. Canon: Invention--It should be noted that this particular
text is one of a series (according to the editor's
foreword) which perhaps explains why this text
focuses upon extremely specific information and
does not address very general aspects of sermon
development.

A. Discovery of topic--Not addressed in the text.

B. Discovery of ideas

1. We must not be indifferent about our ideas.

2. Truth comes from depth of engagement rather than
the height of detachment.

3. No research techniques or sources were discussed in
the text.

C. Discovery of modes of persuasion

1. Ethical proofs (ethos)

a. Character--Not addressed in the text.
b. Attitude--A preacher is not in the pulpit to dis-
play the sorry or happy state of his physical,
emotional or spiritual health.

2. Emotional proofs (pathos)--Not addressed in the text.

3. Logical proofs (logos)--Not addressed in the text.

II. Canon: Arrangement

A. The divisions of the speech

1. The first part of the sermon should present conflict
or resistance.

2. The sermon should move to a point of resolution of
the conflict.

3. The situation of the sermon should build to a climax.

4. The climax should drift into the denouement of the
sermon.

III. Canon: Style

    A. Types of style

        1. Grand--Not addressed in the text.

        2. Middle--The declamatory style can be impressive, dramatic, celebrative and convincing but is totally inappropriate for use in the proclamation of gospel.

        3. Plain--With the conversational style there is no assumption of "aesthetic distance" between speaker listeners.

    B. Stylistic devices

        1. Onomatapoetic words (words with color) should be used in sermons.

        2. Clashing words should be avoided.

        3. Image creating language should be used.

IV. Canon: Delivery

    A. Voice

        1. Speech is wholistic, physical act which involves the voice, mond and entire body.

        2. Vocal responsiveness depends upon an adequate supply of breath.

            a. Exhalation needs to be controlled.
            b. Abdominal breathing is imperative.

        3. Another factor of vocal responsiveness is phonation.

            a. Excessive tension on vocal folds causes glottal attack which is a faint cough-like explosion on the initial vowel sounds.
            b. Extreme laxness of the vocal folds causes breathiness.

        4. Balanced resonance is desirable--this is the result of the larynx, pharynx, mouth and nose functioning properly.

    B. Body

        1. Eye contact must be established with the audience.

        2. Posture must be desirable.

3. The face must be allowed to respond to what is being said.

4. Avoid rocking, pacing and wild gestures.

V. Canon: Memory—Not addressed in the text.

Book II: Lectures on Preaching

I. Canon: Invention

A. Discovery of topic

1. Ordinarily, topic selection comes before selection of the text.

2. Topic selection difficulties for the preacher occur when:

   a. He suffers with sterility of the mind.
   b. He has a stilted or unnatural idea of what the sermon must be.
   c. His mind isn't on the things of God.
   d. His own spiritual life is meagre.
   e. He doesn't profit from his own experience.

3. Final topic selection may be influenced by one or more things.

   a. The preacher's inclination should influence topic selection.
   b. The symmetry of all of the preacher's preaching should influence topic selection.
   c. The peculiar needs of the congregation should influence topic selection.

B. Discovery of ideas

1. Discovery may be totally beyond the life of the preacher as in a purely Biblical discovery.

2. Discovery may take place within the preacher's life.

3. Discovery may be Biblical filtered through life's experiences.

4. The preacher must not be continually trying to discover a sermon topic, but must be continually seeking the truth.

5. The sermon needs to be thought out over time and not "crammed."

6. He who ministers to the same people always, knowing them minutely, is apt to let his preaching grow minute.

C. Discovery of the modes of persuasion

   1. Ethical proofs (ethos)

      a. Character—Preachers tend to say things in the pulpit which would be totally uncharacteristic of him in a face to face conversation.
      b. Attitude—A parental attitude often evolves in the preacher.
      c. Authoritativeness—Feelings of great power may overcome the preacher.

   2. Emotional proofs (pathos)—Not addressed in the text.

   3. Logical proofs (logos)—Not addressed in the text.

II. Canon: Arrangement—Not addressed in the text.

III. Canon: Style

A. Types of style

   1. Grand—Not addressed in the text.

   2. Middle—For lack of a better place to categorize these few scattered comments concerning style, they shall be listed here.

      a. Ministers should write things other than sermons to keep their style fresh.
      b. One should never write without a purpose as this impedes improvement of style.

   3. Plain—Not addressed in the text.

B. Stylistic devices—Not addressed in the text.

IV. Canon: Delivery—Not addressed in the text.

V. Canon: Memory—Not addressed in the text.

Book III: A Guide to Preaching

I. Canon: Invention

A. Discovery of topic--Not addressed in the text.

B. Discovery of ideas

1. The scriptures may be used as sermon source.

a. One must read expectantly.
b. One must read varied translations.
c. One must read the Greek Testament.

2. The people's need may be a source.

a. The preacher should not invent problems.
b. The preacher should not reveal how the
sermon was born.

3. The preacher can review his own ministry as a source.

4. The meanings of scripture are important.

a. Great care must be taken as any theological or
ecclesiastical dogma could be supported from
scripture if sufficient latitude of allegorical
interpretation be allowed.
b. The preacher should follow the golden rule of
preaching:

1. The preacher should make scriptures the
basis of the message.
2. He should know what the scripture passages
mean.
3. He should preach what it says.
4. The meaning of a passage is never for the
preacher to decide but only his to discover.

C. Discovery of the modes of persuasion

1. Ethical proofs (ethos)--Not addressed in the text.

2. Emotional proofs (pathos)

a. Emotions--Not addressed in the text.
b. Motive appeals--Beware of emotive words as it is
possible to evoke a desired response without the
listener knowing why he responded.

3. Logical proofs (logos)

a. Modes of reasoning--Not addressed in the text.

        b. Evidence

           1. Beware of ambiguous terms.
           2. Beware of abstractions.
           3. Beware of negatives.
           4. Beware of slipshod thinking.
           5. Beware of false analogy.
           6. Beware of unwarranted assumptions.
           7. Beware of tabloid thinking.

II. Canon: Arrangement

    A. Divisions of the speech

        1. Cumulative divisions--Moves from the obvious and familiar to the unexpected and debatable, or the more important.

        2. Argumentative divisions--Examples provided on p. 96 of text.

        3. Telescopic divisions--Each idea is drawn from the preceding one making progress obvious.

        4. Contrasting divisions--Opposites are contrasted.

        5. Unpacking divisions--Disclosed by the analysis of the meaning of scripture.

        6. The sermon introduction

           a. Until the preacher knows what the theme and development are, and what material he is going to use at each point, he cannot judge the best way to introduce the sermon.
           b. The introduction, to succeed, must introduce the speaker--revealing what is unique about the approach.
           c. The introduction, to succeed, must introduce the subject so that:

              1. The congregation is with the preacher in thought.
              2. The congregation is with the preacher in mood.
              3. The congregation is with the preacher in interest.
              4. The introduction must set the scene and explain situations and terms.
              5. In some cases the introduction ought to redress the balance of truth.
              6. There are potential failures of introductions:

                a. Too great of length is a failure of many introductions.

      b. Too great of width is a failure of many
           introductions.
      c. Being too obvious·thus too dull is a
           problem with some introductions.
      d. Being too predictable is a problem with
           some introductions.
      e. Assuming that the congregation knows
           technical information is a shortcoming
           of some introductions.
      f. Being too remote and irrelevant to awaken
           interest is a shortcoming of some intro-
           ductions.

7. There are different types of introductions.

      a. Textual introduction--seizes on some word
           or thought in text.
      b. Contextual introduction--seizes on why a
           question or problem exists.
      c. Topical introduction--something contemporary,
           something in the listener's mind to which
           the text and eventually the sermon is tied.
      d. Thesis introduction--used when addressing
           specialists in the subject, it can reduce
           a sermon to a lecture.
      e. The startling introduction--can grasp atten-
           tion and lead into a prepared sermon.
      f. The crab-like introduction--comes at the
           theme sideways.
      g. Far-out introduction--keeps listener guessing
           about what is going to be said.

7. The conclusion

a. The first part of the sermon to be written out
    should be the conclusion.
b. The conclusion will be weak if the preacher doesn't
    grip the message completely.
c. There are some potential concluding pitfalls.

    1. The conclusion that drags in the cross of Jesus
       however incongruously.
    2. The conclusion which tries to retrieve the
       lost opportunity or that appeal for the belief
       which the sermon lamentably failed to kindle.
    3. The conclusion which reveals the true motive of
       the sermon and that motive proves to be unworthy,
       entirely personal or even spiteful.
    4. The conclusion which tries to retrieve a poor
       sermon by repeating the main point in a higher
       key, with more noise and emphasis.

        d. Good conclusions should accomplish certain things.

            1. It should be brief, no·more than six sentences.
            2. It should not wander.
            3. It does not avoid emotion.
            4. It seeks to touch the conscience.

8. Assembling the sermon.

    a. The classical approach is a four-step process.

        1. The exordium states the subject and aims at awakening attention.
        2. The narration explains present positions, the history of the matter and other background material.
        3. The proof indicates how the steps proposed will overcome the problem.
        4. The peroration handles emotion and evokes a response.

    b. The negro pattern to sermons is an option for sermon development.
    c. The Welsch pattern to sermons is another option for sermon development.
    d. The three-point sermon is an option for sermon development.
    e. The four- and five-point sermons are options for sermon development.
    f. Any address with more than six points is not a sermon, but a series.
    g. It is an excellent rule never to preach two Sundays out of four with the same pattern.

B. The relationship of ideas

1. The careful arrangement of material enormously adds to clarity.

2. The orderly, progressive arrangement of ideas adds greatly to the interest of the sermon.

3. Weariness sets in if the listener is trying to follow a sermon which is circular.

4. There is mental relief for the listener when there is an explicit plan of discourse.

5. By announcing the sermon divisions beforehand, the preacher forfeits all elements of surprise and expectancy.

6. Whether to recapitulate the outline at the end will depend in part upon the outline.

III. Canon: Style

    A. Types of style--Not addressed in the text.

    B. Stylistic devices

        1. Words are tools of the preacher.

            a. Attention must be paid to diction (avoidance of vulgarisms, technical or obsolete terms).
            b. Increasing vocabulary and improving the grasps of each word's proper use is important.

                1. One source of new words is reading literature of all kinds.
                2. Another source is specialists in technical fields.
                3. Another source is the invention of new words through the boredom of using mundane language.

        2. Grammarians and purists protest the use of low language.

            a. Precision is the use of words which adds sharpness and strength to what is said.
            b. Unnecessary words weaken impact.
            c. Brevity and simplicity are the hallmarks of earnestness, economy and clarity.
            d. Variety in style is desirable.

        3. There are three basic ways of saying things.

            a. The understatement states things to be smaller than they are.
            b. The exact statement is rarely used although perhaps it should be.
            c. Exaggeration is dangerous when used in argument but is useful as a means of vividness.

        4. Four rhetorical devices are used to spicen style.

            a. Personification ascribes personal qualities to inanimate things.
            b. Antithesis consists simply of setting a statement side by side with its opposite.
            c. Irony states the opposite of what is meant with the gesture, drift of argument or obviousness clearing up intended meaning.
            d. Rhetorical questions insure mental involvement of the audience by presenting them with a question for thought.

IV. Canon: Delivery

    A. Voice

        1. A variation of speeds helps maintain attention.

        2. Slowness lends emphasis and solemnity.

        3. A constant speed, either slow or fast, is monotonous.

    B. Body--A preacher's eyes, his stillness, his manner can command attention from his listeners.

V. Canon: Memory

One fleeting reference was made to memory in the text--the secret of freedom and power in speaking lies in memorizing ideas and not words.

Summation of the Texts Used by the Presbyterians

Rhetorical Canons Included (Presbyterian)

Invention

The Presbyterian texts taught some of the concepts of invention. Although the canon was not referred to by name, the component parts of invention were explained. The discovery of topic and ideas was included in the texts. In terms of the modes of persuasion, ethical proofs (ethos) and logical proofs (logos) were explained.

Arrangement

Both component parts of arrangement, the divisions of speech and relationship of ideas, were explained in the Presbyterian texts.

Style

A brief but accurate description of plain and middle styles was given in one of the Presbyterian texts. One stylistic device, called onamotopoetic words, was discussed.

Delivery

This canon was referred to by name as were the component parts of body and voice. An explanation of delivery's strengths, weaknesses and means of improvement was offered in the Presbyterian texts.

Rhetorical Canons Excluded (Presbyterian)

Invention

The discussion of emotional proofs (ethos) was excluded from the Presbyterian texts.

Style

Grand style was not mentioned in the Presbyterian texts. Stylistic devices, on the whole, were ignored.

Memory

This canon was excluded from the sources used by the Presbyterians.

<u>Denomination: Episcopalian</u>

Book I: <u>Manual on Preaching</u> (Episcopalian)

I. Canon: Invention

A. Discovery of Topic--Not addressed in the text.

B. Discovery of Ideas

1. Research

a. There are several hermeneutical doctrines which underlie the hermeneutical (Biblical interpretation) process. These are the bases for hermeneutical preaching.

1. A doctrine of persons underlies Biblical interpretation.
2. A doctrine of God underlies Biblical interpretation.
3. A doctrine of the Word of God underlies Biblical interpretation.
4. A doctrine of the Holy Spirit underlies Biblical interpretation.

b. The hermeneutical process may vary.

1. The Biblical situation--complication is one process.
2. The present situation--complication is another process.
3. The Biblical--gospel resolution is another process.
4. The present--gospel resolution is another process.

c. The Biblical interpretation will vary according to how the passage is viewed.

1. The passage may be viewed as a language event.
2. The passage may be viewed as literature.
3. The passage may be viewed metaphorically.
4. The passage may be viewed as myth.
5. The passage may be viewed as dogma.
6. The passage may be viewed as poetry.
7. The passage may be viewed as literal prose.
8. The passage may be viewed as a moral teaching.
9. The passage may be viewed as a story.

        d. We approach the scriptures with the expectation that through them we will be given some fresh understanding of ourselves.

           1. We attend to clue words on which to focus, both in the text and in our lives. This involves careful listening, reading, use of lexicons, dictionaries, and theological word studies.

           2. We attend the structure and movement of the scriptural lesson.

           3. We attend the "then" of the lesson so that the historical significance of the scripture is apparent and so that the integrity of scripture is recognized.

           4. We attend the "now" of scripture applying the significance of scripture to our everyday lives.

    2. Experiences--Not addressed in the text.

C. Discovery of modes of persuasion--Not addressed in the text.

II. Canon: Arrangement

A. Divisions of the speech--Not addressed in the text.

B. Relationship of ideas

    1. A good synopsis has a good format.

        a. Situation-complication, resolution is one form of synopsis.

        b. Situation, complication, resolution is another form of synopsis.

    2. A good synopsis aids coherence.

        a. The two or three main points may be joined with conjunctions.

        b. A good, flowing synopsis makes the whole sermon more understandable.

    3. Sermon segments may be summarized in a synopsis.

        a. Each segment of a sermon is summarized in a complete sentence.

        b. Complete sentences that are stated well insure clarity.

    4. The synopsis guides the order of the presentation.

        a. A synopsis begins somewhere and goes somewhere else.

        b. There is a four-step order of progression (normally).

1.   There is a call for attention.
2.   There is a description of some facet of the
     human condition.
3.   There is a complication of the situation.
4.   There is a gospel content resolution to the
     situation.

5.   Points and turning points are shown in the synopsis.

   a.   Transitions form the salient features which enable
        the listener to "see" where the sermon story is
        going and to follow it.
   b.   Transition s distinguish the "acts" of the sermon,
        each with its own mood.

III.   Canon: Style

   A.   Types of style

      1.   Grand--Not addressed in the text.

      2.   Middle--Not addressed in the text.

      3.   Plain

         a.   The most effective preaching is done as person to
              person telling.
         b.   Good preaching is one person, a pastor and friend
              authorized to speak, after careful preparation,
              telling a message to individuals.

   B.   Sylistic devices--Not addressed in the text.

IV.   Canon: Memory--The only reference to memory made was in of
               the style advocated by this text. The style is plain,
               described as person to person telling. In terms of
               memory the text tells us that the telling should (1)
               Not be memorized and (2) Not be read.

V.   Canon: Delivery--This text spent one paragraph dealing with
              delivery. No suggestions were given for improvement
              as the text seemed to reflect that delivery is a
              natural ability.

Summation of the Texts Used by the Episcopalians

Rhetorical Canons Included (Episcopalian)

Invention

Only one of the component parts of invention was addressed by the Episcopalians--that of discovery of ideas through research and personal experience.

Arrangement

One aspect of arrangement, the relationship of ideas, was developed.

Rhetorical Canons Excluded (Episcopalians)

Invention

Discovery of topic and discovery of the modes of persuasion were excluded from the Episcopalian text.

Arrangement

One component part of arrangement, the divisions of the speech, was deleted from the Episcopalian text.

Style

This canon was ignored by the Episcopalians.

Delivery

No aspect of delivery was even mentioned in the Episcopalian homiletics textbook.

Memory

This canon was excluded from the Episcopalian text.

Similarities and Differences

Similarities

The most striking similarity of the homiletic training of the
five denominations being considered was that no individual textbook
addressed all of the canons of rhetoric. Collectively, the texts did
not cover all five canons of rhetoric.

There are some similarities in how the individual canons are taught.
In terms of invention, none of the thirteen textbooks analyzed used the
term "invention." All of the denominations stressed discovery of ideas
through research, and invariably they suggested the research to be Bible-
oriented. Stylistic devices were ignored by all the texts.

The denominations used some of the same texts. One textbook,
Design for Preaching, was used by the Baptists, Methodists and Lutherans.
Also, the textbooks used by all of the denominations were recently pub-
lished.

Differences

The various denominations tended to emphasize and ignore different
canons seemingly at random. The Baptists were different from the other
groups in that they taught all component parts of all of the canons of
rhetoric except for the exclusion of any discussion of stylistic devices.
The Episcopalians, on the other hand, ignored all of the component parts
of all canons except for the discovery of ideas for invention and relation-
ship of ideas for arrangement. The Baptists and the Epsicopalians differed
more than any others.

There were as many concepts of style as there were textbooks to analyze. None of the texts used any of the classical terms except for style and delivery, which left each denomination using its own terminology.

The Episcopalian honiletics course used only one text as opposed to at least three in all of the other denominations.

CHAPTER IV

Summary, Conclusions and Suggestions for Further Study

Summary

The purpose of this study was to analyze the textbooks used in the largest seminary of the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians to determine what homiletic training was being offered by those denominations.

The criteria by which the textbooks were analyzed was abstracted from the rhetorical canons as presented in Aristotle's Rhetoric, Cicero's De Oratore and Quintilian's Institutio Oratoria. The study focused on two basic questions:

> 1. What rhetorical canons are being included, or excluded from, the basic homiletics courses offered by Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?
>
> 2. What differences or similarities, if any, exist in the homiletics courses offered by the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?

To answer the basic questions of the study, the criteria of evaluation was applied to each text used by the five denominations. This yielded an outline of the classical canon contents for each book. Following the outlines for each denomination was a summation statement which indicated what was being included and excluded, in terms of the classical canons of rhetoric, in that particular denomination's homiletics course. "Included" was defined as the mention of the rhetorical canon by name or related name,

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with a discussion of all or part of the component parts of the rhetorical canon as shown by terms or content related to that.canon. "Excluded" meant that a rhetorical canon and/or its component parts was not mentioned or discussed by name or related name.

The following inclusions were found as an answer to part of the question, "What rhetorical canons are being included within the basic homiletics courses offered by the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?"

1. Baptist inclusions:

   a. Invention, in all its component parts, was included in the Baptist texts.

   b. Arrangement, including divisions of the speech and relationship of ideas was included in the Baptist texts.

   c. Style, described as upper and lower garble as opposed to the classical terms of grand, middle and plain, and suggestions for word and sentence usage were included in the Baptist texts.

   d. Memory and extemporaneous speaking were included in the Baptist texts.

   e. Delivery was thoroughly discussed in the Baptist texts.

2. Methodist inclusions:

   a. Invention, in at least one aspect of all of its component parts, was included in the Methodist texts.

   b. Arrangement, consisting of an explanation of speech introductions, conclusions and outlining, was included in the Methodist texts.

   c. Style was limited to word and sentence usage in the Methodist texts.

3. Lutheran inclusions:

   a. Invention, in the form of a discussion of discovery of topic and research for the discovery of ideas, was included in the Lutheran texts.

      b. Arrangement, consisting of an explanation of speech introductions, conclusions and outlining, was included in the Lutheran texts.

      c. Style was limited to word and sentence usage in the Lutheran texts.

      d. Delivery, and both of its component parts of body and voice, were mentioned in the Lutheran texts.

4. Presbyterian inclusions:

      a. Invention, in all of its component parts except emotional proofs (pathos), were included in the Presbyterian texts.

      b. Arrangement was explained in the Presbyterian texts.

      c. Style, in the form of a brief but accurate description of plain and middle style, was included in the Presbyterian texts.

      d. Delivery was completely explained in the Presbyterian texts.

5. Episcopalian inclusions:

      a. Invention was partially explained with a description of discovery of ideas through research and personal experiences in the Episcopalian texts

      b. Arrangement was partially included in the form of a discussion of the relationship of ideas.

The following exclusions were found to further answer the question, "What rhetorical canons are included, or excluded from, the basic homiletics courses offered by Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?"

1. Baptist exclusions:

      a. Style, specifically stylistic devices, was excluded from the Baptist texts.

2. Methodist exclusions:

      a. Invention, in terms of discovery of topic, ethical proofs (ethos), emotional proofs (pathos), and evidence, was excluded from the Methodist texts.

b. Arrangement, specifically the development of
the sermon body, was excluded from the Methodist
texts.

c. Style, specifically the different types of style,
was excluded from the Methodist texts.

d. Delivery was excluded from the Methodist texts.

e. Memory was excluded from the Methodist texts.

3. Lutheran exclusions:

a. Invention, in terms of the discovery of ideas
through personal experience and emotional (pathos)
and logical (logos) proofs, was excluded from the
Lutheran texts.

b. Arrangement, specifically development of sermon
bodies, was excluded from the Lutheran texts.

c. Style, in terms of rhetorical devices and the
different types of style, was excluded from the
Lutheran texts.

d. Delivery was excluded from the Lutheran texts.

e. Memory was excluded from the Lutheran texts.

4. Presbyterian exclusions:

a. Invention, specifically emotional proofs (pathos),
was excluded from the Presbyterian texts.

b. Style, in terms of grand and middle style and
stylistic devices, was excluded from the
Presbyterian texts.

c. Memory was excluded from the Presbyterian texts.

5. Episcopalian exclusions:

a. Invention, in terms of discovery of topic and
discovery of the modes of persuasion, was
excluded from the Epsicopalian text.

b. Arrangement, specifically the divisions of
the speech, was excluded from the Episcopalian
text.

c. Style was excluded from the Episcopalian text.

    d.   Delivery was excluded from the Episcopalian text.

    e.   Memory was excluded from the Episcopalian text.

By observing the results of the "inclusion-exclusion" analysis, a summary of the similarities and differences was presented. The following differences were part of the answer to the second question presented in this study, "What differences or similarities, if any, exist in the homiletics courses offered by the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?"

1. The various denominations tended to emphasize and ignore different canons seemingly at random.

2. The Baptists and Episcopalians differed more than any of the others. The Baptists taught all of the component parts of all of the canons except for the use of stylistic devices. The Episcopalians ignored all of the component parts of all canons except for the discovery of ideas for invention and relationship of ideas for arrangement.

3. The concepts of the canon of style varied vastly from text to text and denomination to denomination.

4. The Episcopalian homiletics course used only one text as opposed to at least three in all of the other denominations.

5. None of the texts used any of the classical terms except for style and delivery, which resulted in vast terminology differences.

The following similarities answered the rest of the question, "What differences or similarities, if any, exist in the homiletics courses offered by the Baptists, Methodists, Lutherans, Presbyterians and Episcopalians?"

1. No individual textbook used by any of the denominations addressed all of the canons of rhetoric.

2. Collectively the texts used did not cover all five canons of rhetoric for any of the denominations.

3. None of the texts used the terms "invention"
   or "arrangement."

4. All of the denominations stressed the discovery
   of ideas through Bible research.

5. Some of the denominations used the same texts.

6. The textbooks used by all of the denominations
   were recently published.

Conclusions

Based upon the canon outlines of the texts, the summation state-
ments of inclusion and exclusion, and the similarities and differences of
the rhetorical training of the denominations being considered, certain
conclusions were drawn. Those conclusions were as follows:

1. None of the denominations are teaching all component
   parts of all of the classical canons.

2. Some of the denominations are teaching all aspects of
   at least one canon.

3. Some denominations are teaching part of a canon or
   parts of several canons.

4. Some of the content taught is classical although
   the terminology differs from traditional rhetorical
   terminology.

5. All writers of the homiletics textbooks studied seemed
   to be unaware of the classical canons. References to
   classical concepts seemed more accidental than intentional.

6. Compared to the classical canons of rhetoric, current
   homiletic training seems to be unorganized and/or
   lacks completeness.

7. Most of the textbooks used in the homiletics courses
   were recently published. Perhaps the older homiletic
   textbooks would do a better job of presenting the
   classical canons.

Suggestions for Further Study

There are several studies that could be made to assess homiletic
training. Six possible suggestions are:

1. A comparison of older homiletics texts with those currently used could be done.

2. A survey could be made of ministers to discover their opinions of rhetorical-homiletical needs.

3. A survey of homiletic instructors could be made to discover their opinions or rhetorical-homiletic needs.

4. A survey of parishioners could be made to discover their opinions of rhetorical-homiletic needs.

5. A survey of seminary students could be made to determine their opinions of rhetorical-homiletic needs.

6. A historical survey of homiletics texts from St. Augustine to the present could be made.

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