ABSTRACT

A STUDY OF THE RHETORICAL AND HOMILETICAL THEORY AND PRACTICE
OF DOCTOR GERALD HAMILTON KENNEDY
BISHOP OF THE METHODIST CHURCH

by

Edward C. Banks

This study is an examination of the rhetorical and homiletical theory and practice of Doctor Gerald Hamilton Kennedy, Bishop of The Methodist Church. In it attempts are made (1) to determine the biographical factors that appear to be related to his success as a public speaker, (2) to analyze his theory of rhetoric and homiletics which constitute the conceptual foundation for his sermonic craftsmanship, and, (3) to investigate his practice in preaching that has given to him the distinction of being the "unofficial spokesman"[1] for the Methodist Church in America and one of the most influential preachers in the Christian pulpit today.

Bishop Kennedy's rhetorical and homiletical biography (Chapter III) reveals the fact that his entire life has been spent near the Methodist pulpit. His father was a Methodist preacher; while he was still in his teens, he began preaching for the Methodist Church and has continued to do so for the past forty years; and now, although he has been a bishop in his church for eighteen years, he is found in a

Christian pulpit almost every Sunday morning proclaiming the "Good News."

It was in a high-school public speaking class that Kennedy's capacity and talent in public address were discovered and especially motivated. His college major was in speech; and although his homiletical training in the seminary was ineffective, he continued to make progress in this area of his preparation for the ministry because he was preaching once or twice every week.

The analysis of Kennedy's theory of rhetoric and homiletics made in this study (Chapter VI) shows (1) that his theory of rhetoric is inclusive in that it includes all the constituents of rhetoric--invention, arrangement, style, and delivery; and each one receives appropriate emphasis, and (2) that his theory of homiletics appears to be in harmony with the theories held by leading contemporary homileticians. To him preaching is "confronting man's tragic inadequacy with God's redeeming grace,"[2] and this concept of preaching makes of it something more than simple rhetoric. However, he does not devaluate the importance of rhetoric in the art of preaching; instead, in his theory we find an amalgamation of these two disciplines, homiletics being a superstructure in public address built upon the principles of rhetoric.

The investigation of the Bishop's practice in sermon preparation and delivery made in this study (Chapter VIII) gives evidence that he regards preaching as the greatest task a human being can be called upon to perform for God and man, and that he gives to it his best and most consistent effort. He produces a new sermon almost every week, each one being fresh, challenging, and as nearly perfect as he can make it.

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In terms of invention (Chapter IX) the Bible is the primary source of his non-artistic materials of speaking, but he also includes materials from almost every other facet of life and knowledge. In the area of "artistic" materials it is noticed that he does not employ elaborate processes of reasoning but is direct and simple. He makes assertions and supports them by Scripture, examples from life, and analogy. His ethical proof is strong because he reveals unusual intellectual competence, good will toward all people, and earnest workmanship; and in the area of emotional proof his practice is to appeal to the impelling motives that are in harmony with the ethics of Christianity.

In terms of arrangement (Chapter X) the study shows that Kennedy employs unusual imagination and variety of design in the discussion section of his sermons. While there is a sameness in this section in that there are usually three or four points and they are constructed so that they will be prominent, there are other features in his preaching that prevent this sameness from becoming dull and monotonous.

This investigation reveals that his style (Chapter XI) is characterized by conciseness, concreteness, clarity, and simplicity. He strives to communicate his messages in the language of common people, in a language that is alive, and in a language with "lean and lucid"[3] qualities that bring satisfaction to his auditors.

In terms of delivery this study (Chapter XII) shows that he employs the extempore method and speaks without notes. His messages are carefully prepared, and their well-constructed outlines are fastened in his mind so firmly that he can visualize them while he is speaking.

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The conclusions suggested by this study (Chapter XIII) indicate that Bishop Kennedy has made a valuable contribution to the field of preaching and that, according to the accepted norms of modern rhetoric and homiletics, he is worthy of the high position he occupies in the Christian pulpit. In the future other critics may re-evaluate his preaching and draw different conclusions, but from the evidence presented in this study it appears that his sermonic craftsmanship is of great value to the cause of Christianity at mid-century America.

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[1] Time, May 8, 1964, p. 74.

[2] Kennedy, His Word Through Preaching, p. 8.

[3] Kennedy, While I'm On My Feet, p. 22.

A STUDY OF THE RHETORICAL AND HOMILETICAL THEORY AND PRACTICE OF DOCTOR GERALD HAMILTON KENNEDY BISHOP OF THE METHODIST CHURCH

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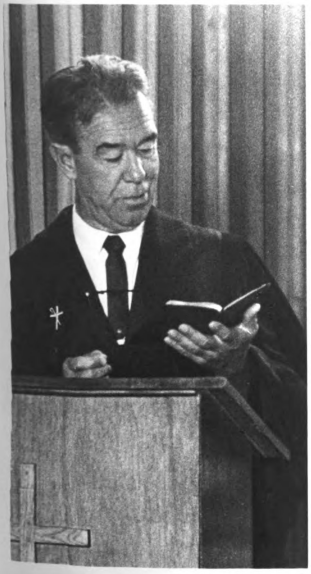

BISHOP GERALD KENNEDY
BISHOP OF THE LOS ANGELES AREA
THE METHODIST CHURCH

ACKNOWLEDGMENTS

It is sincerely recognized that this study would not have been made possible except for the encouraging interest and unselfish cooperation of many of my friends; and while it is desirable, yet impossible, to express my personal appreciation to each of them, I have selected from among the many a list of individuals to whom it is my pleasure to give special recognition for their invaluable scholarly guidance, skillful technical assistance, and understanding patience.

Bishop Gerald H. Kennedy has made this study interesting and stimulating by unstintingly giving of his time and thought on the occasions of our interviews, by making available his office, books, sermon files, and secretarial assistance during my visits at his headquarters in Hollywood, by his gracious and thoughtful responses to my letters, and by the fact that he has produced and published a large and rich mass of homiletical material upon which I have depended largely for this research project. To Bishop Kennedy I am deeply indebted for the joy and satisfaction I have found in this study and for any value it may have for others.

Doctor Kenneth G. Hance, my major professor and committee chairman, has made invaluable contributions to this study, not only in his scholarly classes which I took while attending Michigan State University and his capable guidance throughout the preparation of this study, but also by his understanding concern and personal encouragement during the entire doctoral program. To him I shall remain perpetually indebted.

Appreciation is expressed to Doctors Gordon L. Thomas, David C. Ralph and Fred Alexander of the Department of Speech, and Dr. Francis M. Donahue of the Department of Religion, the other members of my committee, and whose classes helped to lay the foundation for this study.

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Doctor N. F. Pease, Chairman of the Applied Theology Department of the Seventh-day Adventist Theological Seminary, took upon himself part of my work in the Department while I was doing my research and writing; and his help and assistance are recognized and appreciated.

Mrs. Linda Veverka and Miss Ivy Freeman did the typing of the study, and their long hours of cheerful and efficient assistance are sincerely appreciated. Also, I am indebted to Mrs. Dorothy Hancock, secretary to Bishop Kennedy, for her assistance in collecting some of the information needed in the study.

My wife, Letah, has endured patiently the lonely hours and inconvenience of having a husband around the home writing a dissertation. She has supported me with her willingness to sacrifice her interest in other activities so that the work of research could move forward. For her understanding and concern during the project I am deeply indebted.

My son, Jerry, also was called upon at times to sacrifice the attention and companionship of his father in the interest of the project, but he took it in stride and for this I express my appreciation.

It is my desire that, at least in a small way, I may repay my indebtedness to these I have mentioned by name and the large numbers of other friends who have assisted me in this investigation by helping my students who are endeavoring to push back the curtains of darkness and to let some rays of new light fall upon the human pathway.

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INTRODUCTION

Statement of Purpose

Bishop Gerald Hamilton Kennedy "is unquestionably among the four or five most dazzling preachers in the U.S. today--an oratorical genius with a commanding baritone, and the pace and timing of a Broadway pro." (Time, May 8, 1964, p. 74).

This remark about Bishop Kennedy, along with several other descriptive comments and value judgments concerning him and his preaching which appeared in a feature article in the May 8, 1964, issue of Time magazine, was the final thrust which motivated this research project. The primary purpose of the study is to analyze Bishop Kennedy's rhetorical (homiletical) theory and practice (biography, theology, theories of discourse, and workmanship) with the intent of discovering the characteristics of his theory and practice in public address which have placed him in the first rank of contemporary American preachers and have made him the "unofficial spokesman for Methodism," (Time, 74), a voice to which ten millions of his fellow churchmen, as well as untold millions of others in search of spiritual and moral guidance, listen when he takes the stand.

Definition of Terms

The subject of this study is a man who has been active as a public speaker, a preacher, and a theologian. Consequently, several terms from these categories will be used in the study. Those that will

be used most frequently and the understanding in which they will be used are listed as follows:

Rhetoric

The classical definition of rhetoric, according to Aristotle, is "the faculty of observing in any given case the available means of persuasion."[1] A contemporary definition of rhetoric is given by Donald Bryant: "Rhetoric is the art of adjusting ideas to people and people to ideas."[2]

These two definitions will suffice in giving the general, overall understanding of what the word "rhetoric" means. In general it includes both spoken and written communication by which people are persuaded. Bishop Kennedy has used both of these methods extensively to persuade people, but his prime concern is with the spoken word; and it is to this phase of his work that this study is being directed. Therefore, "rhetoric" in a limited way will be understood as "an instrument by which a speaker can, through the apt use of certain 'lines of argument' make an adjustment to a situation composed of himself, his audience, his subject, and the occasion."[3]

Canons of Rhetoric

The five canons, or constituents, of rhetoric, which will be employed in this study for the purpose of describing and analyzing

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[1]Aristotle, Rhetoric, Book I, Chapter 2, quoted in The Works of Aristotle, Vol. XI (Oxford: The Clarendon Press, 1959). W. D. Ross, Editor of translations; W. Rhys translator of Rhetoric.

[2]Donald Bryant, "Rhetoric: Its Functions and Its Scope," Q.J.S. XXXIX (December, 1953).

[3]L. Thonssen and A. C. Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 79.

Bishop Kennedy's rhetorical theories and practices, will be understood and used in accordance with the way they have been defined by rhetorical writers traditionally. In order to secure a better concept of the meaning of these canons, we shall include here two definitions of each of them; the first taken from De Oratore by Cicero[1], an early rhetorician, and the second from Speech Criticism by Thonssen and Baird[2], two modern rhetoricians.

1. Invention:

   a. "He [the speaker] ought first to find out what he should say."[3]

   b. "the investigation, analysis and grasp of the subject matter, . . . the entire investigative undertaking, the idea of the status and the modes of persuasion--logical, emotional, ethical--in all of their complex interrelations."[4]

2. Disposition:

   a. "[the duty of the speaker is] next, to dispose and arrange his matter, not only in a certain order, but with a sort of power and judgment."[5]

   b. the concept of arrangement, of orderly planning and movement of the whole idea. In this study the term "arrangement" will be used in place of "disposition."[6]

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[1]Marcus Tullius Cicero, De Oratore (New York: Harper and Brothers, 1890), p. 178. Translated by J. W. Watson. Bohn Classical Library Edition.

[2]Thonssen and Baird, op. cit.

[3]Cicero, op. cit.

[4]Thonssen and Baird, op. cit.

[5]Cicero, op. cit.

[6]Thonssen and Baird, op. cit.

3. Style:

a. "[the duty of the speaker is] then to clothe and deck his thoughts with language."[1]

b. the concept of expression in language resulting, basically, from the choice of words and their arrangement.[2]

4. Memory:

a. "[the duty of the speaker is] then to guard them in his memory."[3]

b. "the speaker's mastery of all his materials in sequential order."[4]

This concept was specially stressed by Hippias, Cicero, and Quintilian among the early rhetoricians. It stressed the idea of fixing the instructions and their arrangement in the mind of the speaker "with such power of retention" that his discourse may not only pour into the ears of his listeners but be engraven on the mental tablets of their minds.[5]

Since the time of George Campbell (1780) "Memory" as a special canon of speech has practically been dropped from rhetorical theory,[6] and if it is considered at all, it is combined with the canon of Delivery. In the study of Bishop Kennedy's rhetorical theory, this canon of memory cannot be ignored or passed over lightly, as will be seen by the

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[1]Cicero, op. cit.

[2]Thonssen and Baird, op. cit.

[3]Cicero, op. cit.

[4]Thonssen and Baird, op. cit., p. 80.

[5]Ibid.

[6]Ibid., p. 78.

materials presented in Chapter VI of Section B of this study.

5. Delivery:

a. "[the final function is] to deliver it the speech with due action . . . "[1]

b. the elements of vocal utterance and bodily action employed in the communication of a vocal discourse.[2]

Homiletics

"The art of preaching; that branch of theology which treats of sermons." This definition from Webster's New Collegiate Dictionary is quite appropriate for this study. It speaks of "homiletics" as an art and also as a branch of theology. Both of these concepts of "homiletics" are found in the theory and practice of Bishop Kennedy. What "rhetoric" is to the art of public speaking, so "homiletics" is to the art of preaching; but in Bishop Kennedy's theory there is also a theological dimension in preaching or homiletics which reaches beyond the usual area of public address or rhetoric. This point will be discussed at length in Chapter VI of Section B.

Theology

This term is composed of two Greek words, "Theos" meaning "God" and "logos" meaning thoughts or words. The two words together make the word "theology," which is defined as meaning words or thoughts about God. Webster explains the term as follows: (a) knowledge of God and the supernatural, and (b) religious knowledge and belief.

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[1]Cicero, op. cit.

[2]Thonssen and Baird, op. cit., p. 81.

Systematic Theology

This is "a branch of theology in which knowledge of God is systematized."[1]

Applied Theology

This is a branch of theology in which the theoretical knowledge and beliefs about God and religion are, through the process of proclamation, instruction, and other forms of pastoral ministry, put to practical application in the functional behavior of people. In general "homiletics" is an academic discipline which is classified under this division of theological studies.

Limitation of Study

For more than forty years Kennedy has been active as a preacher, a teacher of homiletics, a writer, and a leading church administrator in America. At the present time he averages 50,000 miles annually on his administrative and lecture tours.[2] He has written twenty-three books participated in nine lectureships in various seminaries and colleges, and ranks today as one of the most "respected and influential figures in the church."[3] It is not within the limits of this study to give a full account of his life and accomplishments up to the present time, nor is it to analyze the various contributions he has made to the Christian cause in the Twentieth Century. It is the purpose here to select such data from his life and works that have a relevance to rhetoric and homiletics. While all of his books will come within the realm of this

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[1]L. Berkhof, Systematic Theology (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953), p. 19.

[2]Time, May 8, 1964, p. 77. [3]Ibid.

study, only those that deal with his life, his theory and practice as a public speaker, and his theology and philosophy of life will receive detailed analysis.

Several of his books are composed of sermons he has preached and any of these sermons could be selected for the critical homiletical analysis of this study, however we have chosen for our analysis three of his most recently preached sermons that are available. In fact, the sermons we plan to use in this study were chosen, at random, from among twenty of his sermons that will appear in a new book he is now (March, 1965) preparing for publication. (The title of the new book will be Say This to the People and copies of the three sermons we plan to use for our homiletical analysis are in the appendices of this study; Appendices I, II, and III.)

Justification of the Study

Intrinsic Merit: The value of this project is easily seen in a day like the present when there are many attractive objects and tantalizing concepts that are competing with each other for man's mind and emotions, and at the same time when much of sacred rhetoric is suffering from the disease of sameness, tameness, and lameness. The preaching of the gospel, which has always been the primary function of the Christian church, is struggling to maintain its place of interest in society and even in the church today. When a minister gains prominence as an effective pulpit orator and as a teacher of other preachers on the high level of that gained by Bishop Kennedy, his theory and practice are worthy of study. As the characteristics are enumerated and analyzed that have made him "bright, creative and not stuffy at all"[1], perhaps

[1] Ibid.

other preachers and teachers of homiletics can gather some suggestions that will help to make their work more successful and their preaching a more effective instrument for the Christian cause today.

Distinctiveness: Up until the present time there has been no extended research study made of Bishop Kennedy's homiletical theory and practice. His theology, ideals and sermons have been the subject of many magazine articles, but there has been no master's or doctor's study made of his work. From this point of view, the present study appears to be a justifiable research project.

Sources for the Study

Sources for this study will include the following five items:

1. Books written by Bishop Kennedy.

   Of the twenty-three books which he has written, there are eight that have special relevance to this study.

His Word Through Preaching	Harpers	1947
With Singleness of Heart	Harpers	1951
If They Be Prophets	Tidings	1952
Who Speaks for God	Abingdon	1954
God's Good News	Harpers	1955
I Believe	Abingdon	1958
While I'm On My Feet (autobiography)	Abingdon	1963
For Preachers and Other Sinners	Harpers	1964

2. Interviews given this investigator by Bishop Kennedy.
3. Bishop Kennedy's files of homiletical materials.
4. Magazine articles written by Bishop Kennedy and by others about him.
5. Printed and recorded sermons by Bishop Kennedy.

Research Method

Three phases of Bishop Kennedy's life and works will be analyzed in this project. (1) He will be studied as a student of public address. The training he received and any unique environment or talents he possessed will be noticed. (2) His work as a theorist and teacher of homiletics will be investigated. (3) His performance as a practitioner in the pulpit will be studied. His rhetorical invention (theology, sermon topics, and materials of development), arrangement, style, and the other canons of speech will be analyzed. In all of this an effort will be made to discover the qualities and characteristics in his homiletical theory and practice that have brought to him unusual success as a preacher of the Gospel.

Organization

The plan of organization that will be followed in this investigation is to divide it into four sections with appropriate chapters in each section. The section and chapters will be as follows:

Section A: The Man and His Times

Chapter I will present a historical background of the country and times in which Bishop Kennedy has lived and worked with special emphasis being given to the circumstances and issues that appear to be relevent to his theory and practice in preaching.

Chapter II will be a study of the activities and development of the Bishop's church (The Methodist Church) in America during the first half of the Twentieth Century.

Chapter III will present the rhetorical and homiletical biography of Bishop Kennedy. A study of his training in public speaking

and the development of his ideas appears to be a necessary background to the understanding of his work in later years.

Chapter IV will deal with his theology and philosophy of life. It is apparent that a study into this material will be significant to this study for out of it will come much of his materials of speaking.

Chapter V will be a consideration of the books that have been written by the Bishop with special emphasis being placed upon the books that deal primarily with homiletical theory and practice.

Section B: The Man As a Homiletician

Chapter VI will be a study of the theories of rhetoric and homiletics which form the foundation for sermonic craftsmanship of the Bishop. It will give consideration to his concept of each of the constituents of rhetoric, and special attention will be given to the distinction he sees between the concept of rhetoric and the concept of homiletics.

Chapter VII will investigate the source of the theories held by Kennedy.

Section C: The Man As a Preacher

Chapter VIII studies the Bishop's practices and habits in sermon preparation.

Chapter IX deals with the practice of Bishop Kennedy in the area of the constituent of invention, or the materials of speaking.

Chapter X studies the practice of the Bishop in the area of arrangement, or materials of procedure.

Chapter XI is an investigation of the Bishop's practice in the area of the constituent of style, or the materials of language.

Chapter XII will present the practice of Bishop Kennedy in the area of delivery, or the materials of presentation. Since "delivery" is frequently thought of in modern rhetorical theory as including the constituent of "memory," it is the plan to consider the two constituents together in this chapter.

Section D: Summary and Conclusions

This section will consist of a summary of the study of Bishop Kennedy's theory and practice in rhetoric and homiletics that were made in the preceding sections of this research project and present the specific conclusions that are drawn from the investigation.

SECTION A

THE MAN AND HIS TIMES

CHAPTER I

THE COUNTRY AND TIMES OF BISHOP KENNEDY

Our purpose now is to look at the country in which Bishop Kennedy grew up and for which he has warm affection. After traveling on all the continents of the world and visiting in four countries behind the iron curtain, he wrote,

> My traveling has only increased my faith that America is "the last best hope on earth" . . . . Win or lose, prosper or fail, I am an American and all that I have belongs to America.[1]

He has chosen to express his devotion to America in the poetic words of Henry Van Dyke.

> So it's home again, and home again, America for me!
> My heart is turning home again, and there I long to be,
> In the land of youth and freedom beyond the ocean bars,
> Where the air is full of sunlight and the flag is full of stars.[2]

The Methodist movement was first organized as a separate and new denomination here in early American culture. It is from this country that she has sent out hundreds of her missionaries and millions of her dollars to carry the Gospel to other lands. She is the wealthiest and second largest Protestant church in the United States today.[3] Her membership is made up of more than ten million American citizens

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[1] Gerald H. Kennedy, While I'm On My Feet (New York: Abingdon Press, 1963), p. 154.

[2] Ibid., p. 153, quoting "America for Me" from The Poems of Henry Van Dyke.

[3] Time, May 8, 1964, p. 74.

and many of these members are influential leaders of the country. Methodism and this nation have grown, struggled, wept, and rejoiced together during the past two hundred years. Those events and issues that have affected one have also affected the other, and it is natural to conclude that any leader of the Methodist Church who occupies a place of importance similar to that occupied by Bishop Kennedy would also be deeply influenced by the issues in society about him and personally be concerned with national affairs.

One of the marked emphases of Methodism, according to Ralph Sockman, and attested by history, is its social conscience which "has kept the church in the forefront of reform movements."[1] These reforms have been on all levels of human need, from the improvement of labor conditions in the local community to the abolition of war on the international level. With the facts of this close relationship which has existed between the Methodist Church and the United States throughout the two centuries of both of their existence, it is evident that the better understanding a person has of one the better he will understand the other. Also since man is to a large extent the product of his environment, it is always helpful in an effort to understand any particular man and evaluate his contributions to society, to study the times, issues and events of the environment in which he lived. For this purpose we are including in this investigation and evaluation of the life and works of Bishop Kennedy a brief survey of American history during the first half of the twentieth century.

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[1] L. Rosten (ed.), A Guide to the Religions of America (New York: Simon and Schuster, 1955), p. 89.

[illegible]

[illegible] Institute of [illegible]

[illegible] has [illegible]

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[illegible] ever [illegible]

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[illegible] and achievement [illegible]

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In this brief survey [illegible]

[illegible] plan to examine [illegible]

[illegible] to this research [illegible]

[illegible] to the social, [illegible]

[illegible] people. Because of [illegible]

[illegible] in which the American [illegible]

[illegible] will simply be [illegible]

[illegible] to construct the [illegible]

[illegible] Kennedy has [illegible]

[illegible] in which the [illegible]

[illegible] are two books by [illegible]

[illegible] (1950); [illegible]

[illegible] Revolution Thought [illegible]

[illegible] Kennedy--The [illegible]

[illegible] reviews.

The years of History [illegible]

[illegible] take the following [illegible]

[illegible] events:

The period of history that has been spanned so far by the life of Bishop Kennedy has been marked by some of the greatest issues, deepest tensions, most destructive wars, and strangest behavior of people that were ever experienced by the human family. Knowledge, both intellectual and technical, has increased at a pace that was never dreamed of before; and men have been running to and fro on every path of adventure and achievement, both good and bad that apparently could be discovered or invented.

In this brief survey of twentieth century American history it will be our plan to examine only those events and issues that appear to be relevant to this research project--such as issues and movements that are related to the social, intellectual, economic, and spiritual behavior of people. Because of the great number of these issues and movements in which the American people have been involved, the ones presented will simply be mentioned with only the necessary facts and discussion to construct the complexion of the secular environment in which Bishop Kennedy has lived for the past fifty years. The principal sources from which the material for this historical sketch will be gathered are two books by Frederick L. Allen, Only Yesterday (1931), and The Big Change (1952); Arthur S. Link, American Epoch (1958); M. Spink, Christian Thought from Erasmus to Berdyaev (1962); H. Wish, Contemporary America--The National Scene Since 1900 (1955), and several current magazines.

The years of history being surveyed appear to break rather naturally into the following five periods with the indicated characteristics and events:

1900 -- 1914	Faith, Hope, and Progress
1914 -- 1933	World War I and Its Aftermath
1933 -- 1939	The Era of the New Deal
1939 -- 1945	World War II
1945 -- 1965	The Era of Atomic Energy, Cold War, and the New Reformation

Faith, Hope, and Progress
1900--1914

The leading editorial in the New York Times dated January 1, 1900, carried this sentence, "The outlook on the threshold of the new year is extremely bright."[1]

During the closing few years of the nineteenth century there had been revolutions in the political, industrial, and agricultural areas of American life which resulted in twentieth century progressivism.[2] These revolutions were between two groups of thinkers. On the conservative side were those who "attempted to justify unbridled capitalism and the right of big business" as being the sure way to build a strong and great society.[3] Their theories were based on the "gospel of wealth" and "social Darwinism." The opposite side took the position that the government should move out with positive plans that would adjust economic, educational, and other social affairs so as to benefit all the citizens. They asserted that society could be reconstructed by "collective political action."[4] Out of the struggle between these two ways of life came a new American way which increased in strength and influence during the early years of the new century.

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[1]Frederick Lewis Allen, The Big Change: America Transforms Itself, 1900-1950 (New York: Harper and Brothers Publishers, 1952), p. 3.

[2]Arthur S. Link, American Epoch: A History of the United States Since the 1890's (New York: Alfred A. Knopf, 1958), p. 13.

[3]Ibid.

[4]Ibid., p. 14.

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Just before the turn of the century the United States became involved in problems which caused her to break away from her rigid isolationism. After her short campaign against Spain in 1898 she awoke to find herself a "world power" with colonies in the Caribbean and in the Far East, and from then on the United States government would play an active role in world affairs.

The financial outlook was bright at the dawn of the new century. The farmers were getting high prices for their produce, and "every barn in Kansas and Nebraska had a new coat of paint."[1] Railroads were doubling in value, and the supply of gold from the American mines was increasing in spectacular proportions. J. P. Morgan and others in his society "looked confidently forward to an era of stability and common sense."[2] These years (1900-1914) were the golden years of American development. They were years of comfort, hope, and progress for the majority of American citizens.[3]

During this period there were some striking trends in American population.[4] The Pacific states grew in population by 73.5 per cent between 1900 and 1910, and urban population grew 34.8 per cent at the same time. In 1910 more than 55 per cent of Americans lived in cities.

In the American population 88.9 per cent were white and 85.3 per cent native-born, and the people were becoming healthier and wealthier each year. Negroes were a smaller proportion of the total population in 1910 than they were in 1900, and 85 per cent of them lived in the South. Immigrants from Europe were coming to America in ever-increasing numbers and settling in the North and Mid-west. Many

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[1]Allen, op. cit., p. 5. [2]Ibid.

[3]Link, op. cit., p. 17. [4]Ibid.

of these newcomers worked for low wages and lived in slum sections of the large cities, and no one seemed to be concerned about their physical or spiritual welfare.[1]

At the beginning of this century the people of America still reflected in their dress and conduct the Victorian influence of a former generation. The women, both young and old, were swathed in layer after layer of clothing from the high collar around their necks to the long skirts which swept the ground. Their bodies were made into the shape of an hour-glass by the use of a corset which was locked around their waists like a personal prison. The clothing of men was also formal and severe. Collars were high and stiff; and shirts had detachable cuffs which, like the bosoms, were made stiff with starch.

When an unmarried young lady went out in the evening, she was always accompanied by a chaperone; and females were never seen in a bar or smoking room. Sexual behavior and information were surrounded by strict silence, and "the large majority of American women entered marriage with only the vaguest--and often the most terrifying--notion of what it would involve."[2] Despite Freudianism this moral code did not produce a generation of inhibited neurotics, and it is interesting to note that there was only one divorce for every 12.7 weddings in those days.[3]

The everyday life of Americans was vastly different a half of a century ago from what it is today. The people traveled by railroad, trolley car, and horse-drawn vehicles. When they arrived at their destinations, there were a few clumsy telephones, no radios or television, and no syndicated newspapers or mass circulation magazines to

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[1]Allen, loc. cit. [2]Ibid., p. 13. [3]Ibid.

keep them informed and up to date with the times. Since electricity was scarce and available only to the most prosperous, many people still used gas and oil lamps in their homes for light; and, of course, no one had electric washing machines or refrigerators. If one was fortunate he had a bathtub and could immerse his body in it once a week (Saturday night) for a bath. Among tobacco users the custom was more chewing and less smoking.[1] Sports consisted of hunting, fishing, camping, swimming, and contests such as target shooting, wrestling, and racing. Swimming usually took place in muddy ponds and dangerous rivers. There were no public libraries, Y.M.C.A.'s, Boy Scouts, or regular places to play ball at that time. However, there was a great interest in tennis and bicycle riding.[2] The annual income of the average American family was in the neighborhood of four or five hundred dollars, and the laboring people worked ten hours a day, six days a week.[3]

The spirit of hope and progress that was so evident in America at the turn of the century was seen in a marked way also in the educational and religious interest of the people. In 1900 there were 6,000 public schools in the United States with 500,000 pupils, whereas by 1914 there were 11,500 schools with 1,218,807 students.[4] During this same period of time enrollment in American colleges and universities rose from 109,929 to 216,493, and the academic quality of education was raised to a high level as a result of the formation of regional educational associations.

> No longer was the United States a cultural appendage of Europe in the field of higher education. No longer did Americans have

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[1]Ibid., p. 21. [2]Ibid., p. 25. [3]Ibid., p. 27.

[4]Link, op. cit., p. 31.

to go to Germany for graduate training. In fact, the day was not far distant when American scholarship could claim pre-eminence in many fields.[1]

In 1900 the American economy was operating under the principle of unbridled capitalism. It is true that the Sherman Anti-trust Act was written in the law books in 1890, but it was ineffective in curbing the trend in big business.[2] The philosophy of "Classical Economy" continued to dominate American industry and business. This philosophy, being built around two words: industry and frugality, and resting upon Benjamin Franklin's cliche "God helps them that help themselves," worked upon the principle that if a person worked hard and long, lived shrewdly, and saved his pennies, he would become wealthy, powerful, and honorable. And if a person was poor, he was looked upon as "a victim of his own laziness, stupidity, or profligacy."[3] Let the laws of economics work unhindered; and if they showered blessings upon some while only crumbs fell upon others, this was part of God's design.[4]

The idea that business was "no affair of government" was generally accepted. There was no Department of Labor, no Department of Commerce, no Federal Trade Commission, and no Federal Reserve System; but the monopoly of big business on industry and the mastery of Wall Street of Congress in Washington were already going too far, and voices of warning began to be heard. It was a strange act indeed, when in 1902, the "cowboy President" Teddy Roosevelt, helped to settle a coal strike. He had no legislative right to "stick his nose" into this affair and assist the cause of the "formentors of anarchy,"[5] but he did;

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[1]Ibid., p. 33.

[2]Allen, op. cit., p. 75. [3]Ibid., p. 65. [4]Ibid., p. 68.

[5]Ibid., p. 81.

and his act started ideas growing in minds of many thoughtful citizens. The "filtering-down" financial policies of the classical economists were soon to face, in a death struggle, the new and popular "bubbling-up" policies of Socialism. In 1912, in the election of Woodrow Wilson by the Democratic party to the Presidency of the United States, these ideas of a new, progressive theory of economics for America received additional support which prepared the way for the reforms and changes in business and industry that followed World War I.[1]

This, the last part of our brief survey of American history in the period from 1900 to 1914, will be involved with the spiritual and philosophical interests and developments of the period. Since this is the period in which Gerald Kennedy was born and received his first spiritual impressions, it appears that this phase of the early historical background of his life will have special significance to our study.

Christianity entered the twentieth century pretty well scarred and bruised by the battles she had passed through during the last part of the nineteenth century. These battles had been fought with Darwinism, Marxism, Scientific materialism, and Secular skepticism. These new "isms" had been such strong inroads into former Christian territory "that by 1914 probably a large majority of American intellectuals would have disavowed Christian beliefs."[2] The Church which had spent so much time and energy in former decades defending her dogmas

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[1]In the year 1912 the Kennedy family moved from Michigan to California. At this time Gerald was five years old. His father, lacking in formal education, sickly, and poorly adjusted to life, was an unfortunate victim of the "filtering-down" financial policy of that time and it is our assumption that his move to the West was motivated, like thousands of others, by a desire to elevate the economic and social level of his family.

[2]Link, op. cit., p. 33.

now turned to ethics. She became anthropocentric and concerned about the social gospel.

> American Protestantism largely abandoned literal fundamentalism and rediscovered the ancient Christian message of social rights, while the Roman Catholic Church expanded its ministrations to the poor.[1]

Despite the battles and changing emphases of the Church, she grew substantially in numbers, influence, and wealth during this first period of the twentieth century. The Baptist and Methodist were the largest and most powerful Protestant churches, but the most spectacular development during the period was the growth of the Catholic Church in the United States. From 1890 to 1916 her membership grew from 7,343,186 to 15,721,815, while over the same period the total Protestant growth was from 20,857,303 to 26,205,039. This tremendous Catholic growth was largely the results of immigration from Europe.[2] Nor was the Catholic Church, during this period, torn by internal dissension or theological disputes. "Modernism simply did not exist in American Catholicism."[3]

For American Protestantism the spirit of progressive change was seen on every side. There was a steady stream of new divisions and offshoots. The larger denominations were being divided between the traditionalists and the modernists, with the "modernists taking the ascendancy."[4] Many of the offshoots were developing into holiness and pentecostal groups. An interesting characteristic of the modern, or liberal, Protestants from the various denominations was their ability and willingness to unite with each other and work together in

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 34.

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[1] Ibid., p. 37.

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Ibid., p. [illegible].

establishing worthy projects. As a result of this cooperative attitude the Y.M.C.A., the Y.W.C.A., the American Bible Society, and, in 1908, the Federal Council of Churches of Christ in America came into formation. The Anti-Saloon League was made up of members from all the large Protestant denominations in the United States, and this organization went into politics so deeply to outlaw the drinking of alcoholic beverages that in many states the separation between church and state almost ceased to exist.[1]

While there were still many Christian people in the churches who taught and practiced the tenets of primitive fundamentalism,[2] and they continued their warfare against the theories of evolution and secular materialism and also against their liberal brethren, in general Christianity was more involved in the social gospel than in scriptural exegesis in the early period of the twentieth century.[3]

The leading American philosophers of the early twentieth century were James, Dewey, and Royce, and they--

> sought to formulate a creed for a democracy that would cast off the paralyzing view that mankind could not work out answers to fundamental problems. They offered hope and confidence for a world then in process of being born.[4]

James and Dewey conceived systems of philosophy known as pragmatism. This system held that the truth or value of an idea or act is to be measured by its workability and its consequence; and since each man is free to establish pragmatic values for himself, this is the

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[1] Ibid., p. 37.

[2] Kennedy's parents were among those Christians who taught and practiced the tenets of primitive fundamentalism.

[3] Allen, op. cit., p. 34.

[4] Ibid., p. 42.

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"philosophy of ultimate individualism."[1] Royce held to the supreme importance of ideals.

> Measuring the new against the eternal, he chose the eternal and the absolute. And the ideal that raised man above the level of animal was the ideal of loyalty--of devotion, selflessness, and sacrifice.[2]

These were the ideals, he asserted, that would give "an impelling quality and sense of directness to democracy."

In the field of music, America was beginning to develop "ragtime," the ancester of "jazz," and in art a form known as "modernism" was coming to the front. Sculptors of the period were raising their art to a new level of eminence. The seated Lincoln of the Lincoln Memorial in Washington, D.C., was produced. American architects began designing skyscrapers around the turn of the century, and tall fingers of steel and masonry have been reaching upward ever since.

This was the spirit in which the people of America lived, worked, and worshipped during the first period of the twentieth century. They were optimistic, ready to challenge and attack any problem, ready to change old concepts and adopt new ones, above all growing into a new world power.

World War I and Its Aftermath
1914--1933

While Europe was mobilizing her armies for World War I, American peace talks were expressing their loftiest sentiments. William Jennings Bryan, who had preached the ideals of the Prince of Peace for many years, was now ready to put his ideals into practice as Secretary of State in President Woodrow Wilson's cabinet. Edward Ginn,

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[1] Ibid. [2] Ibid.

the schoolbook publisher, spent vast fortunes in various educational endeavors to promote world peace, and climaxed his work in 1910 with the endowment of the World Peace Foundation.[1] Andrew Carnegie established "the Carnegie Endowment for International Peace as a gift of $10 million to the cause of peace."[2] He also contributed most of the funds needed for the erection of the Pan American Union building (a peace project) in 1910, and in 1913 he presented the world peacemakers with the Palace of Peace at The Hague.

The Kaiser of Germany met the suggestion of a treaty, which was made by Colonel House of the United States, with these words, "Our strength lies in being always prepared for war at a second's notice"; and when Colonel House came back home from Berlin he wrote, "It is militarism run stark mad."[3] The European tinderbox flared into the blazes of World War I on June 28, 1914; and within a few weeks' time Russia, France, and England faced Austria-Hungary and Germany in deadly combat on land and sea.

On August 4, 1914, President Wilson proclaimed the neutrality of America; but it was impossible for the eleven million people of German and Astro-Hungarian parentage to be anti-German and for the four million Irish-Americans to keep from being anti-British. Besides this the United States was facing a serious depression when the war began, and the opportunity to sell huge orders of munitions to the Allies was accepted as a timely solution to this financial problem. The next few months demonstrated the danger of this kind of "neutral" traffic.

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[1] Harvey Wish, Contemporary America: The National Scene Since 1900. (New York: Harper and Brothers Publishers, 1955), p. 187.

[2] Ibid.

[3] Ibid., p. 188.

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These and many more provocations from all sides of the conflict continued to push the United States closer and closer to the brink of war until on April 6, 1917, a state of war was declared between the United States and Germany.

Innately Wilson was a pacifist; and while it was his sad fortune to lead America into the war, from the very beginning of this tragic experience his thoughts and heart were focused upon the peace for the world that would come when the fighting was over. He continued to speak of the new era of world cooperation, of the war to end all wars and to make the world safe for democracy. He assured the world that America's aim in the war was to be the champion of the rights of mankind and bring about a peace that would guarantee political liberty to all men.

Many Americans fought in World War I with the dedication of an evangelist fighting for a righteous cause, but their reform spirit and evangelical fervor were pretty well used while fighting in the war to end all wars and make the world safe for democracy. Consequently, they did not have much of either spirit or fervor left to work for world peace and political liberty after the war was over. The reformers fought long enough to get ratification of the woman suffrage amendment and the Prohibition amendment; and then it appeared that their spirit to reform was gone, their evangelical impulse was spent, and they were ready to rest a while, take things a little more easily and enjoy what they already had. There was not even enough spirit of reform left to support the President's League of Nations project. "The revolt of the American conscience was over."[1]

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[1]Allen, op. cit., p. 105.

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Things did not remain quiet and restful in America after the war, many new developments and issues being on their way and coming fast. One item that began to be felt was the income tax. Provision had been made by Congress during the presidency of Taft for a federal income tax, but it was not imposed until Wilson did it in 1913.[1] However when it was imposed the rates were so low the tax was hardly felt, but by 1920 it was beginning to make an influence in American finances. In that year it yielded ten times as much money to the government as did the customs, and it has continued to climb each year until in more recent times it has become an important factor among the "instruments for the redistribution of wealth in America."[2]

Among the people of America there were some interesting and significant statistics. Birth rates were going down, and health was improving. Male life expectancy increased from forty-six years in 1901 to fifty-eight in 1930.[3] There was a sharp decline in farm population and great increase of population in the cities and towns. Negroes were moving from the South to the cities of the North. By 1930 twenty per cent of American Negroes lived in northern cities.[4]

During the years 1920 and 1921 there was a brief depression, but soon the necessary post-war adjustments were made and economy began to rise again. Each year became better with the industrial boom, and all classes of people in America had never had things so good; but then the crash came, and the nation landed in the Great Depression of 1929. Again economic adjustments were made, and this time experience and

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[1] Ibid., p. 106.

[2] Ibid., p. 107.

[3] Link, op. cit., p. 296.

[4] Ibid.

disappointment over former adjustments were used as a guide, with America beginning to rise again on a more permanent road to recovery.

It was during this post-war period that American industry began to apply some of the principles and plans that had previously been suggested on Industrial Management and Technology. Henry Ford first developed the assembly line method in putting his Model T Ford together. Soon this method was adopted in every industry where it would work. There was also a phenomenal growth in use of electric power and machinery, and as a result the factories and farms were able to produce larger volume with fewer laborers in shorter hours and with easier work. This meant more produce, more money, and more free time for masses of people.

Some things were invented and developed during this period which leaves one at a loss for words to describe and evaluate the significance of the social and economic changes that came with them. They are of such immense proportions that they can only be mentioned here: the great automobile industry with the improved roads, service stations, tourist camps, etc., that go with it; the radio industry with the great networks, music, advertising, elections, news, etc., made possible by it; the aviation industry with its revolutionary effects upon methods of warfare and world travel; the motion picture industry with its effects, good and evil, on morals, education, and recreation; the great banking system to care for the financial needs of big business which became too big for Wall Street.

Another characteristic of the post-World War I generation of Americans was rebellion against the Christian ethics and standards of a former generation. This rebellion developed into a revolution in

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[1] Ibid., p. 312.

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[illegible] Op. cit., p. [illegible]

morals and customs. While there were many causes for this revolution, the following have been listed as the most outstanding: wartime excitement and its aftermath; increased drinking despite the eighteenth amendment to the Constitution of the United States, prohibiting the manufacturing, sale, and drinking of alcoholic beverages; automobiles with their extended opportunity for love-making far beyond that offered by the front room or a park bench; the new freedom for women to leave their home responsibilities and work in offices and industry; and the phenomenal spread of the teaching of Sigmund Freud, which was popularly understood or misunderstood to mean that the "main cause for maladjusted personalities was the suppression of the sexual desires."[1] "Indeed, if there was any single striking phenomenon of the twenties, it was the popular obsession with sex."[2,3]

This obsession was stimulated by the "confession magazines," a new form of literature on the American news stands; the movies; and the modern dance which had cascaded downward from the graceful waltz to the "Charleston." Women began smoking and drinking along with the men. Their skirts and hair became shorter and they used more lipstick and rouge. Divorce increased from 81 per 1000 in 1900 to 163 per 1000 in 1929.[4]

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[1] Ibid., p. 319. [2] Ibid.

[3] This period of U.S. history (World War I and Its Aftermath 1913-1933) was also the period in which Gerald Kennedy received his formal education. He started his first grade in 1913 and he received his Ph.D. in 1934. Throughout those years he was an earnest student, devout Christian, and a hard worker for he had to work his way through school. There was not much time for social life and he did not become involved in the rebellious attitude toward morals and social customs which were characteristic of that period.

[4] Link, op. cit., p. 320.

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By 1930 the crest of this wave of rebellion seemed to have passed, and people began to settle down. Again they began to realize the true meaning of life and to salvage some of the enduring values of Christian ethics and customs. Along with all the secular activities of the period the churches were active also. Their membership grew more rapidly than the overall population of America. The city churches grew larger, and the country churches grew smaller. Protestantism was growing almost twice as fast as Catholicism, and among the more than two hundred Protestant bodies in 1926 the Baptists and Methodists still led the way and accounted for the largest increase in membership.[1]

In theology and points of emphases the Protestant churches were continuing to change in the direction that was started in the pre-war period. A large majority of Protestant clergymen had abandoned their belief in the inerrance of the Scriptures and many other tenets of the traditional Christian creed. Emphasis was removed from theology to the "gospel of social service." They were finding support in the contemporary studies in the fields of anthropology and social psychology "to prove that the Judeo-Christian ethical system was the way of life that could best stand the pragmatic test of long-run human experience,"[2] and they were making use of these new intellectual insights to confront the moral rebellion of the age.[3]

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[1]Ibid., p. 333. [2]Ibid.

[3]These new intellectual insights were making great impressions on the American seminaries while Kennedy was a theological student and he was affected. First, while at Pacific School of Religion, he found it necessary to break loose from "a stultifying fundamentalism" and have a taste of liberalism. At Hartford Theological Seminary he was introduced to neoorthodoxy and the social gospel. He gives Neibuhr the credit for saving him from a shallow social gospel and when he got through the various schools of theology he came out believing that the Bible is a trustworthy revelation from God and that the theology of John Wesley was about right for him.

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[illegible] L. L. Allen, [illegible]

[illegible] New York: [illegible]

A few other areas of tension must be mentioned before we leave this post-war period. There was the "Red Hunt" tension, caused by a fear that socialism or communism was undermining the American way of life and its democratic government, with the result that people saw, or thought they saw, something "Red" associated with every unusual situation. This fear and tension reached its climax in the Sacco-Vanzetti drama in which two Italian radicals by these names were accused and arrested for the crime of killing a paymaster and his guard at a shoe factory in Massachusetts. The trial and sentencing of these two inconspicuous men for a crime that was common in every American city was publicized and debated by vehement propagandists on both sides of the case. Some hotly urged that all radicals should be "strung up" on general principles, while others contended that the rights of minorities must be "scrupulously protected" for in this was the test of a democratic country.[1]

A strong Anti-Evolution Crusade was started in the early twenties. Its leading spokesman was William Jennings Bryan, and the crusaders were mostly fundamentalist Christians from the rural areas. Their chief aim was to have the states pass laws prohibiting the teaching of the evolutionary hypothesis in the tax-supported schools. They reasoned that the teaching of this unproven hypothesis of athiestic scientists was undermining the faith of the children of Christian taxpayers. Liberal leaders in the churches and schools met the fundamentalists and fought courageously for academic freedom. By 1925 the anti-evolutionists had won their only victory, and that was in the state of Tennessee. Immediately after the law prohibiting the teaching of the

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[1]F. L. Allen, Only Yesterday: An Informal History of the Nineteen Twenties (New York: Blue Ribbon Books, Inc., 1931), p. 86.

[illegible] authorities "to [illegible]

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[illegible], John L. Sczpro, and [illegible]

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[illegible], op. cit., p. [illegible]

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[illegible], op. cit., p. [illegible]

evolutionary hypothesis "the American Civil Liberties Union offered to finance the defense of any Tennessee teacher who would test the constitutionality of the statute."[1] A young biology teacher in Dayton, Tennessee, John T. Scopes, accepted the offer, taught evolution in his classroom, and "the state was set for one of the greatest forensic battles of the century."[2] When Bryan was invited to join the prosecution, he accepted and joyfully declared "This is a matter for the nation." The defense counsel secured the services of Clarence Darrow, a famous trial lawyer from Chicago. The trial turned out to be a verbal duel between the agnostic Darrow and the fundamentalist Bryan. Scopes was declared a lawbreaker and fined, Bryan died during the trial; and after several other hard and bitter battles in other Southern states, the crusaders' spirit faded and the cause was lost to the liberals.

Another cause of tension during the twenties was the activity of the Klu Klux Klan, which had been reorganized under a blazing cross on Stone Mountain near Atlanta, Georgia, in 1915. At first its growth was slow, but in 1920 two Klansmen who were expert organizers began to work for larger fees and more members, and they were successful on both points. That year the Klan received 100,000 new members.[3] This organization stood for the supremacy of white, native-born Americans; and it was anti-Catholic, Negro, Red, and Jew. Protestant Americans had a historic fear of Catholics, and the Klan thrived by keeping this fear agitated. Also the Klan was set on "keeping the Negro in his place."[4] During the hilarious twenties the Klan found a favorable climate in

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[1]Link, op. cit., p. 338.

[2]Ibid.

[3]Ibid., p. 341.

[4]Wish, op. cit., p. 286.

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[illegible] tension [illegible]

[illegible] breaks.[3]

[illegible], p. 439.

[illegible], op. cit., [illegible]

[illegible], p. 302.

which to work but as the abnormal excitement and fears of the people, which were part of the aftermath of the war, began to evaporate, and a sense of security came back into their hearts again, the Klan's appeal lost its attraction and it went the same way as other "isms" and sinister movements.

This most confusing and flamboyant period of the twentieth century ended in the Great Depression. There were many related causes for the financial panic that struck America and the World in the fall of 1929 and lasted until 1933, but the basic cause was said to be the "economically unsound peace treaties"[1] that disrupted the economy of Europe. New hope came to the American businessmen when the Republican statesman, Herbert Hoover, was elected to the Presidency of the United States in 1929, but his election appeared to be too late to avoid the crash. Consequently during the month of October, 1929, the bottom dropped out of the financial structure of America; and every aspect of her economic life was grievously effected. By 1932 the industrial production of America was down 51 per cent below the peak it had reached following the war, and unemployment reached the figure of 14,000,000 during the early part of 1933.[2]

The social impact of the depression was serious. Tobacco consumption and divorce rates went up, while marriages and birth rates declined. Family tensions mounted, and the educational system received damaging setbacks.[3]

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[1]Ibid., p. 409.

[2]Link, op. cit., p. 359.

[3]Ibid., p. 361.

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[illegible], p. 355.

[illegible], p. 377.

By voice and demonstration the masses of suffering people cried out for help, while the honest but "inept politician" Herbert Hoover unyieldingly held (too long) to his philosophy of "rugged individualism" and "strongly opposed any measure that would transfer responsibility for social alleviation from localities and states to the federal government."[1] Eventually he saw that the gravity of the situation was too great for local governments or individual businesses to solve and that some definite action was necessary on the part of the federal government, but by this time he had "lost the confidence of a large majority of the American people," and millions of them had turned their eyes and hopes toward a new future when they, and "not businessmen and bankers, would make the important economic decisions."[2]

The Era of the New Deal
1933--1939

In the election of a President in 1932 the American people rejected the conservative leadership of Hoover and big business in the federal government, and they turned to "a new progressive alliance" which placed the government into the hands of "a new leader and a party long out of power."[3] By this action at the polls the people of the United States placed Franklin D. Roosevelt in the White House and brought to their country a "New Deal." When this new President lifted his vibrant voice and said, "The only thing we have to fear is fear itself," a feeling of assurance came to indebted farmers, bankrupt businessmen, and hungry people standing in breadlines, and soon there were vigorous steps taken to put America on the road to recovery.

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[1] Ibid., p. 365.
[2] Ibid., p. 373.
[3] Ibid., p. 377.

There were two phases to the New Deal. During the first phase (1933 to 1935) the new government followed a program which sought to weld together "the various components of progressivism into a solid coalition." This task was accomplished with "deceptive ease" because of the dire emergency the country was in during 1933 and all parties were demanding action of some kind; but when the eye of the depression storm had passed over and things began to look better, the coalition fell apart and this necessitated the second phase of the New Deal, which lasted from 1935 to 1939. In this phase the President abandoned many of his earlier policies and formed a new alliance consisting of farmers, workingmen, forces of social justice, and the unemployed; and with this alliance "set in motion the most far-reaching program of federal social and economic legislation in American history."[1]

Roosevelt was said to be narrow intellectually, averse to hard, logical thinking, "preferring intuition to reason in solving difficult problems."[2] He could think in broad terms and was willing "to try about any experiment in order to achieve his goals." His great strength as a leader was found in his ability to communicate directly with people and radiate warmth and confidence in their hearts. He was able to express great ideas in simple language. Above all, he possessed "an uncanny ability to know and understand what the people wanted and the courage to defy powerful forces of privilege and fight for measures of social and economic justice."[3]

The story of the abandoning of old policies and the adoption of new ones which were accomplished so quickly under the New Deal, along

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[1]Ibid., p. 381. [2]Ibid., p. 383.

[3]Ibid.

[illegible] its reforms [illegible]

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[illegible] on February [illegible]

[illegible] p. 100.

[illegible]

with all of its reforms and socialized projects are well told in the current books on American history, and it will not be necessary to repeat them here. The purpose of including this section in our brief survey of contemporary American history is not to present a list of things that transpired during the first six years of Roosevelt's presidency, but to emphasize the fact that these transpiring events were evident of a significant change in the philosophy of government and the industrial, business, and social customs of the American people. Roosevelt's "New Deal" brought about "the full flowering of social justice progressivism"[1] in the United States. It was done by free debate and objective reporting of events, with the channels of exposure and criticism kept open.[2] This process of governmental reform which changed so many policies and deep-rooted concepts without destroying democracy itself has demonstrated the strength of the American democratic way of life and also proven that democracy can "effect fundamental institutional changes without recourse to revolution, purges, and executions."[3]

World War II
1939—1945

It was in 1931-1932 that the first important assault was made upon the peace structure that was established after World War I. This was Japan's occupation of Manchuria, which was her "first move in a bold plan to destroy China's independence."[4] The Western Powers voiced their protest to this act of military aggression on the part of Japan; and consequently on February 24, 1933, Japan withdrew from the League

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[1] Ibid., p. 400.

[2] Ibid., p. 446.

[3] Ibid.

[4] Ibid., p. 451.

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Ibid., p. 159.

of Nations.[1] Through its Secretary of State, Henry L. Stimson, the United States let Japan and the world know that she would follow "the doctrine of non-recognition of territorial and political changes effected for military force,"[2] and it was the maintenance of a policy in harmony with this doctrine that eventually culminated in war between the United States and Japan.

At the same time that Japan was making assaults upon world peace in the Orient, the Nazi party was rearming Germany and repudiating the terms of the Versailles Treaty. This action gave America as well as the other friendly nations in western Europe grave concern. In addition to these problems, the United States was having considerable trouble with all the European powers that had refused to pay their debts from the first World War.

While the war clouds were getting darker in other parts of the world a remarkable achievement was carried forward to completion in the Western Hemisphere. This was the establishment of the so-called "Good Neighbor Policy," which was, to some degree, "a mutualization of the Monroe Doctrine,"[3] to cover the peace and territories of all the countries of the Americas in the event that they should be attacked.

As the international situation throughout the world grew more tense, the American people became more determined in their insistence on isolationism. The events at Versailles had disgusted Americans again with the policies of European lawmakers, and furthermore during the 1920's there developed among some American intellectuals a guilt complex over the part their nation took in World War I and the peace

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[1] Ibid.

[2] Ibid., p. 450.

[3] Ibid., p. 459.

treaty that followed it. Some American historians had been studying the causes for the war and had decided, upon the evidence they had discovered, "that Germany had been among the powers least responsible for the tragedy." If Germany was not responsible for the war, they reasoned, then "the Versailles Treaty was a monstrous fraud and injustice."[1] This "new" history strengthened the determination of the American people not to become involved in the affairs of "degenerate" Europe again. Another development that added strength to the isolationists' arguments was "an investigation of the arms traffic and its allegedly sinister influence in world politics." This thesis was put forth "that wars were always primarily economic in origin." All these things together set off a wave of excitement among thousands of thoughtful Americans who "resolved that such tragic mistakes should not happen again."[2]

Despite efforts of noble statesmen to maintain American isolationism and world peace, by 1935 the international situation was such that world peace was in great danger and American isolationism was becoming more impossible. Japan was pushing her war deep into China, Hitler had denounced all the provisions of the Versailles Treaty and was rearming Germany,[3] and Mussolini was in the process of launching his invasion of Ethiopia. While the League of Nations debated, the aggressors pushed forward their military campaigns. World tension mounted with the passing of each day. There were partisan quarrels and

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[1] Ibid., p. 463. [2] Ibid., p. 464.

[3] Kennedy was in Germany in 1936 while Hitler was rising to power. Soldiers were everywhere and he awoke almost every morning to hear the sound of marching, singing youth preparing for World War II.

debates which divided the American people at home; and their statesmen traveled over the world from conference to conference endeavoring to avoid another World War, but events began to stack up so fast that the second world-wide holocaust became inevitable. There were the Panay incident on the Yangtze River, the Munich Crisis, Dunkirk followed by "blood, toil, tears, and sweat," the fall of France, Lend-Lease, Atlantic Charter, American oil, scrap iron and steel for Japan, the Burma Road, and Pearl Harbor on December 7, 1941, at 7:55 a.m.[1] America was in the war with Japan; and by December 11, Hitler and Mussolini had joined with Japan. The shocked and enraged Americans ceased their idealistical debates over isolationism and foreign policies and united their strength into one mighty army to fight grimly for survival and to win the war Japan had started.[2]

This war for survival was the most staggering task America had faced since her war for freedom; but she possessed enormous resources, great and courageous political and military leaders, and unity on the home front. With these assets the American people "took the war in

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[1]At the time of the Pearl Harbor attack Kennedy was pastor of the First Methodist Church in Palo Alto, California. He lived through the West Coast blackouts and learned how dark a city can become when the lights are out and the young men are leaving for war, but he said there was a miraculous sense of unity that developed overnight. (While I'm On My Feet, p. 65.)

[2]In his book While I'm On My Feet, p. 64, Kennedy tells of the serious soul-searching and inner turmoil he had at this time. During seminary days he looked at war as a racket promoted by munition makers, but this war was something different and he seriously asked himself the question, "What do I believe about pacifism and the Christian response to war?" He decided that there were great principles by which a man must live but that God, man, and the situation of the moment must decide how these principles must be applied. He was also impressed at that time with the fact that "life is bigger than our logic."

stride, without emotional excitement or hysteria."[1] More than 15 million men and women served in the armed forces before the end of the war; and they were the best paid, best clothed, and by 1943 the best equipped fighting soldiers in the world.[2] Before victory came in 1945, America had lost 253,573 of her fighting men and women by death. In addition to this there were 651,042 who were wounded, 114,205 taken as prisoners, and 65,834 missing. The price of victory was high, but the losses of the enemy were higher. Germany and Italy had lost by death alone 373,600, and Japan had lost 1,093,000.[3]

At the beginning of the war American scientists were lagging behind European scientists in such areas as electronic devices, radar, rockets, jet propulsion, and atomic fission; but by 1941 the Office of Scientific Research and Development was organized and the research and experiment race began between American and German scientists for secret and more powerful weapons. Both were working for a bomb that would employ the principle of atomic fission;[4] but toward the end of the race, while American and British planes were bombing the German atomic plants, Allied scientists, assisted by key German scientists, including Dr. Albert Einstein, whom Hitler had expelled, were secretly working on the bomb in the security of American soil. Their goal was finally achieved when the first atomic explosion took place secretly July 16, 1945, at the Alamogordo Air Base in New Mexico.[5] This was two months after the

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[1]Link, American Epoch, p. 503. [2]Ibid., p. 505.

[3]Ibid., p. 506.

[4]Wish, op. cit., p. 584.

[5]Ibid., p. 585.

defeat of Germany, and three months and four days after the sudden death of Franklin D. Roosevelt at his Warm Springs, Georgia, home April 12, 1945. This explosion marked the beginning of the Atomic Age.

On V-E Day, May 8, 1945, following the collapse of Germany, General Dwight D. Eisenhower, Commander-in-chief of the combined Allied forces in the European theater of the war, represented the United States at the French schoolhouse in Reims when the German officers signed the unconditional surrender papers. Harry S. Truman and his "Fair Deal" became the successor of Roosevelt and the New Deal.

On July 26, 1945, the Potsdam Declaration was delivered to Japan in which she was told to make an unconditional surrender immediately or be annihilated.[1] The new secret weapon was ready, and America's new president was ready to use it, if necessary, in order to bring about a quick termination of the war. Japan rejected the demand; and on August 5, 1945, an Atomic bomb was dropped on Hiroshima, leaving 78,000 people dead and sixty per cent of the city destroyed. Three days later the second Atomic bomb was dropped. This time it was on Nagasaki, leaving 40,000 dead and one third of the city destroyed. On August 10, Japan surrendered; and on September 1, 1945, V-J Day, General Douglas MacArthur, Commander-in-chief of the armed forces in the Pacific theater of the war, represented the United States at the signing of the unconditional surrender papers which took place on the desk of the battleship "Missouri" anchored in Tokyo Bay. This event brought to a close the operation of the Manhattan Project and saw the dawn of the new Atomic Age.

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[1] Ibid., p. 583.

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The Era of Atomic Energy, Cold War
Space Travel, and a New Reformation
1945--1965

At the close of World War II life among the American people was in an abnormal situation again. The stability of the family and home had been badly affected during the war years.[1] Fathers were on the front fighting and many mothers were in the factories working while juvenile delinquency flourished among the children. In 1945 thirty-six per cent of the civilian labor force was made up of women.[2] War marriages, crowded housing conditions, prostitution and flourishing promiscuity, rationing of food, gas, tires, and other essentials to normal American living, all combined into one sad picture. The educational situation among American youth was damaged by the war. Many children got jobs and worked long hours. At the same time teachers were scarce, and some college and university campuses were deserted for a while.

Along with the other tensions there was also considerable labor tension; and although the labor unions had signed a "no-strike pledge" for the duration, there was trouble with the miners, railroad employees, and factories producing war goods. At times the government had to step in and keep the wheels turning. At the close of the war as the service men were returning to civilian life, these tensions were still present and a wave of strikes seriously disturbed reconstruction plans.[3]

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[1]Kennedy was pastor of St. Paul Methodist Church in Lincoln, Nebraska from 1942 to 1948. It was during this time (1945-1948) that the ex-G.I.'s flooded the college and university campuses. St. Paul Methodist Church was located near the University of Nebraska and Kennedy had large numbers of these ex-G.I.'s and their wives, with their anxieties and problems under his pastoral care.

[2]Wish, op. cit., p. 603.

[3]Link, op. cit., p. 597.

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[illegible] p. 285.

Negroes, Mexicans, Japanese, and Germans were the peoples that were largely involved in race tension and labor discrimination.

In due time there were signs of a great future. The returning veterans began to build homes and establish families. Soon the birth rate began to soar, and by 1950 the population of the United States had reached 150,697,361, which indicated that there had been a 14.5 per cent increase since 1940.[1] In 1951 there were 3,750,000 born, and the normal family began to have three or four children instead of one or two as it was back in the thirties. Along with this increase in population went improvement of health also. New medical and surgical techniques, new drugs, better health services, the use of more vitamins and fresh vegetables and milk, all combined to make Americans more healthy than they had ever been. Whereas the life expectancy for white males in 1901 was forty-six years, it was nearly sixty-six in 1950.[2] Many of the old diseases that had harassed the human family for generations were disappearing, but others were growing more perilous. Among these new and fearful killers were heart disease, cancer, and mental illness.

Not only was the American population getting larger and healthier, but it was also getting wealthier and wiser. Unemployment was at "an almost irreducible minimum," and the years from 1945 to 1954 brought to the mass of American people "unparalleled material prosperity." The technological revolution which started in the thirties continued during and after the war; and as a result the laboring man was becoming more free from the slavery of the pick and shovel, working fewer hours, producing greater quantities of goods, and making more

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[1] Ibid., p. 575. [2] Ibid.

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[illegible] Ibid., p. [illegible]

[illegible] Ibid., p. [illegible]

money for himself.[1] Electric power had "increased nearly 500 per cent, and by 1953 about one-fourth of the American scientists, 192,000 of them both private and public, were engaged in research projects, the aggregate cost of which was $4 billion.[2]

The educational situation in the United States at mid-century was suffering some tensions; but viewed as a whole, it was keeping pace with the rising level of the social and cultural growth of the nation. Its expanding program was offering to American youth more and higher educational opportunities, and at the same time its standards were being steadily improved. The returning veterans, with government funds available to them for educational purposes, crowded into the colleges and universities of the land until every classroom, housing facility, and library was strained to a point that was "well-nigh unbearable."[3] From among these mature soldiers who returned to college came many well-trained and dedicated professional men.

Some significant changes were taking place in educational philosophy during these years also. For one thing the curriculum for undergraduates was becoming more integrated and designed to give a broad, general education which would "acquaint students with the whole of human experience rather than with isolated fragments."[4] Another change was seen in a new emphasis on religious education. Philosophers and educators began to recognize the "importance of Judaism and Christianity in the development of western civilization," and consequently a large number of educational institutions established departments of religion.

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[1] Ibid., p. 588.

[2] Ibid., p. 589.

[3] Ibid., p. 617.

[4] Ibid., p. 619.

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This picture of post-war America would not be entirely true if only the bright elements of growth and prosperity were presented. There were also some dark spots. Among many of the thinking people there was a feeling of gloom and fear of the future. There were several causes for this prevailing pessimism in mid-century America. Although there was unprecedented prosperity, the scar left by the "Great Depression" was so deep among the adult citizens that they were quite sure the present wave of prosperity could not long endure. Nazi and Communist savage cruelty to such large masses of people during World War II had caused the dream of moral improvement to vanish, and the recent use of the atomic bomb in World War II give rise to visions of a third World War in which atomic weapons so powerful could be used that there would be great danger of exterminating the entire human race. There were bitter clashes between Catholics and Protestants over religious freedom and state support of parochial schools. Organized crime and racketeering became big business in the cities. "A wave of corruption swept over the nation, engulfing leaders in private organizations and in government on every level,"[1] and there was a devastating increase in juvenile delinquency, alcoholism, and bootlegging of narcotics to young people.

Despite this wave of corruption that swept mid-century America there was also great and significant developments within the churches of the nation. During the decade from 1941 to 1951 "the return to religion constituted one of the most significant social and intellectual movements in the United States."[2] Every religious body showed substantial gains in membership and resources during this period except the Jewish

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[1]Ibid., p. 606. [2]Ibid., p. 620.

congregations. "All Protestant denominations grew faster than the general population. Not only did the holiness bodies "on the social frontier of Protestantism," including such churches as the Nazarene, the several Churches of God, and the Pentecostal Assemblies, grow rapidly in membership, but they also gave evidence of changing from "fringe sects into established denominations."[1] During this period of substantial growth the Catholic Church increased at the rate of 47 per cent, while the Protestant churches increased by 65 per cent. This growth in membership brought with it a change in social character. Both Protestant and Catholic churches to a large extent ceased to be "strongholds of social snobbery and middle class conservatism" and became spiritual homes of all people.

While all the causes for this phenomenal return to religion at mid-century are, perhaps, not know, there are some very obvious ones. The most important factor appears to be the one given below.

> It was plain to all who would see that the most important factor was the profound change in popular attitudes toward man, society, and God that took place during the late thirties and afterward. In brief, there occurred a metamorphosis from a prevailing optimism and humanism to a pro-despair of man and his works, as the mass destruction of the Second World War, the revelations of Nazi and Social inhumanity, and the fear of future annihilation destroyed public faith in automatic human progress and caused millions of Americans to seek understanding and hope in religion.[2]

This change in attitude was deeper and more significant than simply a rapid growth in church membership. It also called for a change in theological emphasis. By mid-century, American men felt too insecure in the midst of global wars, rash dictators, and new lethal weapons to continue "to worship science and progress as God and heaven." This

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[1] Ibid.

[2] Ibid., p. 621.

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feeling resulted in a "decided reaction in philosophy and theology against pragmatism and secularism."[1] The reaction, which is spoken of as "a rebellion against the liberal social gospelers"[2] was really started by Karl Barth and other European theologians following World War I and had begun to make "faint stirrings" in the theological seminaries located in the eastern part of the United States in the early thirties.[3]

Protestant liberalism was an attempt to reconcile Christianity with modern science and scholarship. It had denied Scriptural infallibility and had "embraced higher criticism and evolution." Emphasis was taken off of "theological exegesis" and placed on the "social gospel." Man's capacity for self-improvement was enthusiastically taught, and these "optimistic liberals looked toward the early establishment of the Kingdom of God" among men.[4] But when the European theologians surveyed the wreckage of World War I and the failure of the League of Nations, they "felt overwhelmed with the sinfulness of man which made real progress impossible."[5] Karl Barth, Emil Brunner, Paul Tillich, and others "indicted liberalism for glorifying man instead of God and for forgetting that man's sin produces perpetual crises in history."[6] However, these theologians did not reject liberalism entirely and return to the old fundamental beliefs of the church. Rather, they developed a new

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[1]Wish, op. cit., p. 675.

[2]Ibid., p. 676.

[3]Kennedy, While I'm On My Feet, p. 44.

[4]Link, op. cit., p. 621.

[5]Wish, op. cit., p. 676.

[6]Link, op. cit., p. 621.

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[1] Ibid., p. [illegible].

[2] Ibid.

[3] [illegible], Ibid.

kind of theology which was a hybrid between liberalism and fundamentalism. From the beliefs of liberalism they took evolution and higher criticism; and from the Bible they accepted the doctrine of the "sovereignty and majesty of God, the sinfulness of man, the atonement made by Christ, and the sufficiency of Biblical revelation."[1]

This new school of theology was called neoörthodoxy. Its founding theologians revived some of the doctrines taught by Luther, Calvin, and Sören Kirkegaard;, and, while they placed a renewed stress on Biblical exegesis and theology, they did not fail to stress a limited social gospel. They thought of the church more as "a saving remnant in an immoral society than as the remaker of the social order."[2] Many Biblical terms are used in neoörthodox literature, but often they have different meanings to the traditional ones held by the church in past times. In speaking of this characteristic of the new theology, Bishop Kennedy says that it is "laden with paradox and cannot be understood by laymen."[3] Despite its strength or weakness, Neoörthodoxy appeared to be the answer to the spiritual hunger in mid-century America for many people, especially the more formal and intellectual, and it has continued to be a popular theology in American theological seminaries.

Another significant trend in the leading Protestant churches of America following World War II was the striking decline in denominationalism and the development of neighborhood churches. This trend toward unity gave great encouragement to the Federal Council of Churches of Christ in America and also to the ecumenical movement. In 1950 the

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[1]Ibid., p. 622.

[2]Ibid.

[3]Kennedy, While I'm On My Feet, p. 44.

the Federal Council of Churches of Christ, which included "every important Protestant denomination in America except the Southern Baptist and the Missouri Synod Lutherans."[1]

In the midst of this neighborhood spirit among the Protestant churches there was a note of alarm. The Protestants were alarmed at the aggressive efforts of the Roman Catholic Church to receive support from the State for her parochial schools. There were many heated debates on the issues involved in the separation of church and state between Protestants and Catholics. In order to make their voice heard in a strong way in proper places, the Protestants organized a movement known as "Protestants and Other Americans United for Separation of Church and State." (POAU).[2]

At mid-century there was a wave of evangelism that swept through the churches of America. Many people came out of the war years with confused minds and crushed spirits, and they were eagerly waiting for a voice to tell them what to do and which way to do. They found this voice in eloquent evangelists like Billy Graham, whose sermons gave a positive call to return to Jesus Christ and the Word of God.[3] The churches with a strong element of fundamental theology in them experienced the largest growth from this wave of evangelism, while the liberal churches were not affected by it to any large extent.

With this stress on the post-war religious conditions in the United States the point should not be overlooked that 40.5 per cent of

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[1]Link, op. cit., p. 623.

[2]Ibid.

[3]Wish, op. cit., p. 675.

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[1] [illegible] Easton, A [illegible]
[illegible] Schuster, 19[illegible]

[2] [illegible], op. cit., [illegible]

Americans were not church members; "not even claimed as church members" by any denomination.[1] These people, sixty-four million in number, were not anti-religious, atheistic, nor bad people in general, but for various reasons of their own they were nonconformist.

Also, at mid-century, before the fires of World War II had ceased burning, a new kind of war began to disturb the world. Its name, "The Cold War," has become increasingly familiar in almost every nation. Russian-inspired communists took advantage of the grim situation left in central Europe upon the defeat of Hitler. While Russian armies still occupied the defeated countries, agents from Moscow came as liberators to free the slaving people from landlordism and poverty. Amid these dreams of relief from their suffering, and unrecognized by them, "the Iron Curtain had descended" about them.[2] At the same time Allied armies were being demobilized; and the leaders of America and Britain were hopeful that a broad agreement could be reached between themselves and Russia, although they did realize the distrust of Russia for all capitalist nations. On the day that President Roosevelt died, April 12, 1945, he sent the following message to Churchill:

> I would minimize the general Soviet problems as much as possible because these problems, in one form or another seem to arise every day and most of them straighten out. . . .[3]

The problems did not straighten out, but became more serious. Soon Russia began charging the United States with re-arming Japan and Germany for a future war with her. Also there was the charge of American imperialism. These and many other problems mounted, including the

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[1]Leo Rosten, A Guide to the Religions of America (New York: Simon and Schuster, 1955), p. 166.

[2]Wish, op. cit., p. 609. [3]Ibid., p. 610.

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problem of East and West Berlin, the Korean War, and Atomic energy. While Russia spread the doctrine and enslaving power of Communism, America carried on a policy of furnishing money and skilled technicians to help the countries that had been ravished by war to recover. The tense international situation moved from one crisis to another, but with the help of the United Nations Organization and other peace-keeping agencies a third World War has thus far been delayed.

The invention and use of atomic bombs in bringing about the surrender of Japan not only marked the close of World War II, but of more importance, the dawn of a new age--the Atomic Age. However, the amazement caused by the first atomic bombs was soon overshadowed, for in the month of November, 1952, the Defense Department of the United States detonated the first hydrogen bomb,[1] a bomb so powerful that one of them contains the capacity to destroy completely a very large city. By this time it was evident that an atomic arms race had begun. The Soviet Union exploded an A-bomb in 1949 and a H-bomb in 1953. Britain tested her first A-bomb in 1952, France exploded hers in 1960, and Communist China in 1964.[2]

Man was indeed in a strange and frightening age, an age "of potential mass destruction and of achievements unparalleled in the history of the world."[3] But this Atomic Age was to be followed quite suddenly by another age. On October 4, 1957, the Russians launched Soutnik I, and this new and strange accomplishment marked the beginning

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[1]Link, op. cit., p. 704.

[2]Newsweek, July 19, 1965, p. 50.

[3]Link, loc. cit.

of the "Space Age."[1] Immediately a tense race into outer space developed between Russia and the United States. The literature which came from serious-minded space scientists began to read like science fiction. At first animals were sent into orbit and then men. Satellites were launched into outer space to send back pictures giving information about weather and carrying news broadcasts around the world, and at the present time thousands of scientists are working and millions of dollars are being spent in an effort to develop a spacecraft capable of placing a man on the moon or some other planet.

On this very day in which this part of our study is being written, July 14, 1965, it is expected, if all goes well, that Mariner IV "will 'float' by Mars at 11,500 per hour . . . and relay information back to earth that could change our concept of the universe and further modify interpretation of the Bible."[2] Mariner IV was launched from Cape Kennedy on its space mission to Mars almost eight months ago (November 28, 1964), and it is supposed to travel 325 millions of miles on its journey. In this bold and awe-inspiring venture there is an interesting caution being taken. Scientists have concluded that it is "entirely reasonable that Mars is inhabited with living organisms and that life independently originated there"; and while they "urged an immediate program to explore" the planet, "they cautioned against contaminating the Martian surface with earthly microbes that could overwhelm what life exists or destroy evidence of chemical evolution that preceded life."[3]

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[1]Matthew Spinka, Christian Thought from Erasmus to Berdyaev (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1962), p. 2.

[2]Look, July 13, 1965, p. 37. [3]Ibid.

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Before concluding this brief survey of American history from 1900 to 1965 it appears to be in the interest of this study to take one final look at the church and some interesting religious developments that are being activated at the present time. People are saying and doing some strange things; and many thoughtful leaders of society, including ministers, are wondering where the present reform (or revolt) will lead.

In a recent article in Look magazine, T. George Harris, senior editor, presented a thought-provoking article entitled "The Battle of the Bible." Here Mr. Harris analyzes some of the tensions that are bringing about a revolution in the Christian churches. He introduces his article with these words:

> You feel restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil. Pope Paul needs all his authority to control, or try to, the revolution in Roman Catholicism. But Protestantism, with no central machinery, is rocked even more violently by the same historic disturbance.[1]

Harris asserts in his article that many Protestant leaders believe that the church will not survive as it is, and among some writers the present time is already referred to as the post-Christian age.

The great cause for the present revolt against the church from without and the revolution from within, Harris contends, is the fact that the church has kept itself too aloof from the world. It does not "reach deep into the human situation." Too long millions of church members have accepted "the church as just an extra luxury built into our architecture of affluence," in which there is too much "anti-Christian vanity." An "edifice complex," a welter of church committees, and a concern over trivia has become a substitute for creative religious

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[1]Ibid., p. 17.

activity. Worship in the churches is made too much "an exercise in nostalgia" and there are too many preachers who speak and pray in "the stained-glass voice." The charge is made that the great church, secure in its "suburban captivity," content in its busy programs of comforting the comfortable, "no longer irritates a man by revealing the wide gap between what he ought to be and what he is."[1]

These religious activists contend that "the church can live again only when it abandons protective building, orthodoxy, bureaucracy --and takes its chances in the daily world of doubt."[2] They insist that the world has changed but the established churches have not changed and that the time has now come "to tear away the old dead flesh so the new flesh can grow." They look back at the history of the church and discover that about every two centuries, "Christianity breaks out of its institutional container--the church--and reworks the human landscape."

Those who are concerned about the present reform in the Christian church are not, by any means, discouraged.[3] They see encouraging

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[1]Ibid., p. 18. [2]Ibid., p. 17.

[3]The keen awareness of the present crisis in the Christian Church that is sensed by Methodism was well expressed in the serious, yet optimistic episcopal address of Bishop Kennedy at the 1964 quadrennial General Conference of his church. The Bishop did not try to minimize the problems Christianity is facing but spoke of them with hope. Time magazine described the spirit of this address as follows:

> Fear there may be but not to the exclusion of hope. Methodism would not be itself without a large measure of Christian optimism, and the conference's sense of expectation was expressed by Bishop Gerald Kennedy of Los Angeles in the episcopal address that opened the meeting. (Time, May 8, 1964, p. 74.)

A brief survey of the address reveals the fact that the Bishop is keenly aware of the present-day spiritual revolt and critical issues that the church faces, and he is standing as one of the courageous leaders of his great body of Christian people seeking for a way through.

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[illegible], p. 17.

signs that the reform is already happening in many places and they are optimistically expecting it to be more far-reaching than the first one."[1]

The following are present-day Christian activities which are looked upon as signs that the new Reformation is under way and that it will get Christianity deeply involved in human affairs again and help confused men to "escape emptiness and self-extinction."

1. A renewed interest in the Scriptures: There are "36 new plain-English versions" being placed in the hands of modern readers, and last year (1964) sales of Scriptures were up 42 per cent. One Protestant intellectual made the following statement about this new interest in the Bible: "You read the newspaper in one hand and the Bible in the other. The Bible is not only a strange new world, but a very living world."[2]
2. A new surge of mysticism: There are hundreds of prayer groups, Campus Crusades, Young Life and other giant evangelistic organizations, laymen's institutes, and intellectuals' retreats. Some of these movements are active even in the very sophisticated Protestant churches and go so far in their mysticism as to speak in unknown tongues and practice divine healing.
3. A number of enthusiastic and trained Christian groups who are urging war on poverty, prejudice, and "all forces that cause men and women to be less bold, less giving,

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[1] Look, July 13, 1965, p. 18.
[2] Ibid., p. 17.

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and less of a person, than the Son of Man showed them how to be."

4. A new program called the "Inner-City Ministry" in which clergymen sit in with big business executives, goading them on to be "co-creators with God," or they sit with the social workers, doctors, and police, becoming deeply involved with the social problems they handle.

5. A healthy but vigorous program of self-criticism within the church: For decades a self-righteous church held itself above criticism, but today clergy and laymen are entering into a very active and risky program of self-criticism. A brief look at the writings of the Old Testament prophets and some of the strong words of Christ against the organized religion of His time will show that this type of self-criticism is not a new thing in Hebrew-Christian experience. The Christian church has grown strong under this type of criticism.

6. An urgent desire among laymen to wrestle with hard religious questions and not leave the job to the clergy. This desire was uncovered by the uproar that spread among laymen soon after Bishop John A. T. Robinson's book Honest to God was published.

These and other developments of social and religious natures are severely shaking the Christian church today; but there is confidence that, after the old forms and institutions are torn away and all man-made images of God are removed that the freshly cast form of Christianity will retain "the fundamental truth of the Gospel unaffected."

This is the age of 1965 and its record is being written day by day. What will be the outcome no one can predict, but for those who live and work in it there are elements that give rise to great excitement and sobering thought.

The life of Bishop Gerald Kennedy spans most of the years (he was born in 1907) that have been covered in this survey of the first half of the twentieth century. His birth, economic status, education, philosophy of life, and religion were all significantly molded by the issues, developments, joys and sorrows of the society around him and the world in which he lived.

It is evident that the influence of all of the events and issues about him would be reflected in his ministry and public expressions. At several places throughout the survey we have indicated by the use of footnotes the relationship that existed between some special event and the work of Bishop Kennedy. These footnote indications could have been greatly multiplied to point out other relationships between history and the Bishop, because he has been very much alive and active as a leader in his church and in society. Perhaps, however, it will suffice to point out here that the type of work he has done and the characteristics and influence of his pulpit proclamation are closely tied to the time in which he is living, and in order to understand and evaluate one it is also necessary to understand the other. This is the rationale behind the inclusion of this chapter on history in our investigation.

CHAPTER II

THE CHURCH OF BISHOP KENNEDY

The identity with, and devotion of, Bishop Kennedy to the Methodist denomination are very close and personal; and it appears that the better a person understands his church the better he will understand the Bishop. The mantle as unofficial spokesman for Methodism, which was worn for many years by the late G. Bromley Oxnam, has fallen upon Kennedy, the Bishop of Los Angeles,[1] and his voice and leadership in his church are of great significance. "Methodists everywhere in search of guidance listen with special care whenever Gerald Kennedy takes a stand."[2]

His own personal testimony of his devotion to Methodism is as follows:

> My family has been more and more the Methodist Church. I am a spiritual son of John Wesley. . . . I am a natural-born Wesleyan and it was predestined that I should be a Methodist. This is mixing the theologies somewhat, but a little mixing is good for them.
>
> My whole life has been centered in the church. I went to church in my mother's arms and slept on the back seat while my father was finishing his Sunday-evening sermon. I never missed Sunday school and I was a member of the Epworth League. It seemed inevitable to me that the ministry was my calling for as long ago as I can remember.[3]

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[1] Time, May 8, 1964, p. 74.

[2] Ibid.

[3] Kennedy, While I'm On My Feet, p. 17.

In our consideration of the environment, events, and institutions which make up the background which has produced this Bishop of Los Angeles, it appears that, as indicated above, in order to understand him better, a brief look at his church will be helpful.

The history of the Methodist Church extends over two centuries and is world-wide in its development and influence. Therefore, it is evident that within the limits and purpose of this investigation there is a need for great brevity and selectivity. Rather than repeat here a long list of events from the historical story of Methodism, which have already been told many times, we shall endeavor to pick a few parts of the interesting story and put them together in such a way as to help one to sense the pulsating heart of the movement that has been so close to the heart of Bishop Kennedy for more than a half century.

The origin of the church is well known. Two young scholars of Oxford, John and Charles Wesley, who were devout and pious Christians, became deeply concerned about their own spiritual needs and the needs of society around them. Consequently, they organized a "Holy Club" in 1729 among the students of Oxford. The club was dubbed "Methodists" because of the systematic routine that was followed by its members.[1] While other clubs and societies were organized and the work grew, it was not until 1738 that the flame of evangelical fire came into the movement and it began to spread into a world-wide influence. On the evening of May 24, 1738, while attending a meeting of a religious society on Aldersgate Street in London, John Wesley "experienced his profound spiritual awakening when he 'felt his heart strangely warmed.'" There

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[1]V. Ferm, The American Church of the Protestant Heritage (New York: Philosophical Library, 1953), p. 314.

for the first time Wesley recognized "that salvation is by faith alone and that it is possible by instantaneous conversion."[1]

This became the new theme and experience of the Methodist movement, and people by the thousands began to accept it and rejoice in it as a new way of life. While it appealed in a special way to the poorer classes people who were suffering under the oppression of the upper classes and the neglect of the church,[2] it also reached many in the higher stages of society. Wesley was a scholar and a theologian of the first rank, and he entered into the theological dialogue of his time. He wrote over three hundred books and pamphlets, and he entered into every reform movement that offered relief to the underprivileged people around him. The labor movement in Britain can trace its beginning to Wesley, and when it came into power one of its leaders "publicly declared that it was not Marxist but Methodist."[3]

It was not the intent of John Wesley and his early associates to separate from the Church of England. Wesley himself was ordained to the Anglican priesthood as a presbyter,[4] and for many years he carried on his movement with the intent that it should "retain some kind of a relation to the Church of England";[5] but elements of pressure, which have been well described by church historians, rose from several directions and finally this movement became a separate denomination.

The Methodist movement first became an organized church in America. While the movement was late in reaching the English colonies, being preceded by the Baptists, Congregationalists, Presbyterians, and

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[1] Ibid., p. 315.
[2] Ibid., p. 313.
[3] Ibid., p. 314.
[4] Ibid., p. 318.
[5] Ibid., p. 319.

Quakers by more than a century,[1] when it did arrive, the nature of its message and the courageous dedication of its leaders gave it rapid growth. Methodism was first introduced into the colonies (Maryland) in 1766 by a layman whose name was Robert Strawbridge; and by 1781, fifteen years later, there were more than 10,000 Methodists in the United States.[2] These American Methodists were like most of the other early citizens of the colonies in that they resisted British rule and interference; and even when Wesley sent over directions to them, their ministers answered simply that they were not "ready now to obey his command."[3] A group of men with this spirit and of the Methodist faith were called together in Baltimore, Maryland, on December 24, 1789, to establish the Methodist Episcopal Church. This new church accepted as its doctrinal statement of faith the twenty-four articles that Wesley had abridged from the Thirty-nine Articles of the Church of England.[4]

"This budding denomination burst forth geographically as well as numerically,"[5] and her hardy itinerants were constantly on the trails cut by the early pioneers through the wilderness. They were able to--

> sleep on the cold ground, survive all the aches and ill humors of the wilderness, thrive on wild turkey and bear meat, evade or pacify the Indians, and still have breath and strength to preach to debtors, adulterers, atheists, as well as to nobler sorts.[6]

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[1] E. S. Gaustad, Historical Atlas of Religions in America (New York: Harper and Row Publishers, 1962), p. 74.

[2] Ibid., p. 75.

[3] W. W. Sweet, Religion on the American Frontier, IV (New York: Henry Holt & Company, 1931, p. 40.

[4] Gaustad, op. cit., p. 75.

[5] Ibid., p. 76.

[6] Ibid., p. 77.

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By 1800 there were almost 65,000 Methodists in the States, and at mid-century they were a million and a quarter in number. Prior to the Civil War, Methodist circuit riders had entered the Mississippi valley, Michigan, Minnesota, Texas, Dakota Territory, Colorado, and California. In some areas of the far West, Methodists were the first Protestant Christians to enter the territory.

The growth of the Methodist Church throughout the world has not been without heated contest and struggle, both without and within. There have been many defections among its leaders, and in past decades schism was never far away. At one time there were no less than twenty-two independent Methodist Churches in the United States.[1] Some of the leading causes for the internal problems that have caused schisms are dissatisfaction with the episcopacy and insistence on greater lay participation in church affairs, disputes over holiness, controversy over slavery, and questions of race and language. Four of the largest divisions of the denomination in the states were Methodist Episcopal (North), Methodist Episcopal-South, Negro Methodist, and Methodist Protestant.

In the ecumenical movement which has been so strongly fostered in recent years by many leading protestant clergymen the Methodists have made their great contribution "by solving their own difficulties of dissension."[2] A movement which was started in 1874 to unite certain segments of the church was consummated in 1939, when the Methodist Episcopal Church, the Methodist Episcopal Church-South, and the Methodist Protestant Church became one--the Methodist Church. Today fewer

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[1]Ferm, op. cit., p. 326.

[2]Gaustad, op. cit., p. 81.

than 1% of the white Methodists remain outside "the Methodist Church" which resulted from the 1939 merger.[1]

In the area of applied Christianity and social concern the Methodist Church has always been a leader. Some of its own historians have noted that "Methodism was born in a prayer meeting, but it learned to walk on a battlefield."[2] John Wesley's spiritual children have not forsaken the warpath of their father. Methodism's voice has spoken out against slavery, alcoholic beverages, inhuman prisons, unjust labor conditions, cruelty, frivolity, and social sins of all types. It has been heard on the side of prohibition, woman suffrage, and all other reforms that have had as their aim the improvement of the physical conditions of life. In matters of labor and management, war and peace, exploitation and justice,[3] segregation and civil rights,[4] the contemporary followers of John Wesley are still out to make their influence felt on the side that recognizes the value of a human being and the equality of all people as the sons and daughters of God.

Wesley held "that he who loveth God, loves his brother, also,"[5] and Methodism still holds this as a mark of a sincere Christian. His famous phrase, "I look upon all the world as my parish," has become the charter of the world-wide missionary enterprise of the Methodist Church.[6] At the 1964 General Conference it was reported that "1,400 Methodist missionaries from the United States are spreading the Gospel

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[1] Ibid. [2] Ibid., p. 80. [3] Ibid., p. 81.

[4] Time, May 8, 1964, p. 75.

[5] Ferm, op. cit., p. 36.

[6] Kennedy, The Marks of a Methodist, p. 36.

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[1]Ibid., May 1, [illegible]

[2]Ibid., op. cit., [illegible]

[3]Ibid., op. cit., [illegible]

abroad in 44 countries" and that the church is operating 7 hospitals and 105 colleges and universities at an investment of $4.6 billion. The Abingdon Press of Nashville, Tennessee, operated by the Methodist Church, is the world's largest religious publisher.[1]

In 1964 the membership of the Methodist Church in the United States stood at 10,234,986. She is the second largest Protestant communion in America and the wealthiest, its parishioners putting $599,000,000 into the collection plates of the church in 1963.[2]

The Methodist Church has no doctrinal requirements for membership. While this fact has been referred to as an "amazing omission,"[3] it was Wesley's deliberate plan that Methodists should not insist on their members "holding this or that opinion," but they were to "think and let think."[4] At baptism a candidate for membership into the Methodist Church is asked questions similar to these three, which he must answer in the affirmative: (1) "Do you truly repent of your sins and accept and confess Jesus Christ as your Saviour and Lord?" (2) Will you earnestly endeavor to keep God's holy will and commandments?" (3) Do you desire to be baptized in this faith?"[5] Ralph Sockman, one of Methodism's authoritative voices today, asserts that the two most marked emphases of his church are the inner experience of religion and the social application of conscience,[6] the latter being regarded as the church's concern about social reform movements. Throughout its history the church has made much of conversion, revivals, and testimony of religious experience.[7]

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[1] *Time*, May 8, 1964, p. 75. [2] *Ibid.*

[3] Ferm, *op. cit.*, p. 322. [4] *Ibid.*, p. 321. [5] *Ibid.*

[6] Rosten, *op. cit.*, p. 81. [7] *Ibid.*

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This is the church of Bishop Kennedy; and to its interest and growth he has dedicated his mind, soul, and body in loving service for God and man. "No higher honor is ever given than to be asked to do something for the Methodist Church. I could not pay my debts to it if I live a thousand years, and I love my church with all my heart.[1]

The faith of Methodist leaders in the vitality of their church and its bright prospects of the future were, perhaps best expressed in 1960 by the late Bishop G. Bromley Oxnam, when he "served notice that when life is discovered on another of the universe's planets, the Methodist Church will be ready with its rocket riders."[2]

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[1]Kennedy, The Marks of A Methodist, p. 5.

[2]Gaustad, op. cit., p. 81.

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[1]Ibid, May 5, 1
[2]Ibid.

CHAPTER III

THE RHETORICAL AND HOMILETICAL BIOGRAPHY OF BISHOP GERALD H. KENNEDY

In 1964 the eighty-one bishops of the Methodist church selected Bishop Gerald H. Kennedy of Los Angeles to deliver the episcopal address at the quadrennial General Conference of their church, which was held in Pittsburgh's Civic Arena. Of their selection Time Magazine said--

> The right man, in this case, was in the right pulpit, for the Bishop of Los Angeles has assumed the mantle worn by the late G. Bromley Oxnam as unofficial spokesman for Methodism to the rest of the U.S. Nobody gave Kennedy the job, and nobody could.[1]

One reason why Kennedy was selected to be the spokesman of his church for that important occasion, and why more than ten million Methodists in the United States and others listen with a special care when he speaks, according to Time is because he "is unquestionably among the four or five most dazzling preachers in the U.S. today--an oratorical genius with a commanding baritone, and the pace and timing of a Broadway pro."[2]

With this image of Bishop Kennedy in mind, it is now our purpose to survey his life, placing emphasis upon the circumstances and events that are relevant to his career as a public speaker and homiletician, and seeking to discover which of these have been most significant in

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[1] Time, May 8, 1964, p. 74.

[2] Ibid.

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[1] Chicago Interr[illegible] Churches and Home[illegible] Appendix IV.

helping him to arrive at the place he occupies today in the American pulpit.

For the convenience of this investigation, we shall divide his life into five periods, which are as follows:

1. Early childhood, 1907-1913.

   From birth to first grade.

2. Years of general education, 1913-1929.

   From first grade through college.

3. Training for the ministry, 1929-1934.

   Years of seminary training.

4. Pastoral ministry, 1934-1948.

   Pastoring churches in Connecticut, California, and Nebraska.

5. The Episcopacy, 1949-

   Bishop of Portland area, 1948-1952; and Los Angeles area, 1952-

Early Childhood, 1907-1913
From Birth to First Grade

On August 30, 1907, Gerald H. Kennedy was born in the small town of Benzonia, which is located near the northwest shoreline of Michigan. His paternal grandparents, who were of Irish descent, had moved from Canada to Michigan before Gerald's father was born[1]; and his mother had come from Vermont. He learned from an old friend of his mother's family "that her father (Kennedy's maternal grandfather) was

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[1] Chicago Interview, p. 1. A copy of this interview is found in the Appendices and hereafter in this investigation it will be referred to as Appendix IV.

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[1]Kennedy, [illegible]

[2]Appendix II, p

[3]Ibid., p. 2.

[4]Ibid., p. 1.

[5]Kennedy, [illegible]

remembered for his blunt, salty, and forthright speech"; and the old friend suggested that perhaps he had "inherited some of his maternal grandfather's qualities."[1]

There were only two children born to Gerald's parents--both of them boys. Gerald's brother became interested in radio and at the present time has his own radio program which originates in San Francisco, California.[2]

Gerald's father was a Methodist preacher; and he, Gerald, felt that from his birth he was destined to become a preacher. By heredity, environment, and desire he was directed to the ministry as his life's work; and from his earliest childhood he sensed a strong desire to become a minister.[3] His mother had been a public school teacher before she became a housewife and mother. After she discontinued her teaching profession she "did not do a great deal of public work,"[4] but devoted her life to her husband and two sons.

When Gerald was five years old, his family moved to California. This move severed rather completely the bonds of the family with the past and added to its feelings of rootlessness and insecurity. He speaks of his father as being a "rolling stone who never stayed anywhere long enough to gather moss or much of anything else."[5] Although his father was a local preacher, he was lacking in formal education and "knew very little contentment or peace of mind. . . . He could never

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[1]Kennedy, While I'm On My Feet, p. 15.

[2]Appendix IV, p. 1.

[3]Ibid., p. 2.

[4]Ibid., p. 1.

[5]Kennedy, While I'm On My Feet, p. 15.

adjust himself to the gap between what he wanted to do and what he was able to do. He was the victim of frustration and sickness."[1]

This condition of the father placed the entire family in a state of great insecurity and economic strain which affected young Gerald in several ways. He says that it developed in him a feeling of inferiority[2] which resulted in his childhood's being characterized by loneliness and bashfulness and a strong tendency to withdraw from other children.[3] While it is impossible to know what psychological adjustments Gerald Kennedy would have made to life had these unhappy conditions not existed in his home during his childhood, even these conditions--as unhappy as they were--may have developed in him some insights, some qualities of character, and some habits that helped him to do the work he has done. In the unfolding of his life's story some of these effects and results will be considered.

Years of General Education, 1913-1929
From the First Grade Through College

His formal education began when he was six years old. This was in the fall of 1913 and the school was Hawthorne in Fresno, California. Sixteen years later, in the spring of 1929, he was graduated from the College of the Pacific in Stockton, California. He entered his first grade a shy, bashful little boy, but he finished college with a major in public speaking and with three years of experience in preaching.

When a person reads the story of those early school years in the book, While I'm On My Feet, he comes to the conclusion that there was a great deal of observing and studying of human nature taking place in his

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[1]Ibid.

[2]Ibid., p. 17.

[3]Ibid., p. 15.

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young mind. The Bishop devotes several pages to describing his teacher, starting with the very first one he had. Some of them he loved, some he respected, and some he did not respect. He was not active in many sports or the gay life of the other students; however he did play baseball and was made captain of his team when he was eleven years old and in the fifth grade. At the time of his eighth grade graduation he gave the valedictorian's speech. That performance, which took place when he was fourteen years old, would appear to indicate that he was intellectually alert and able to express his thoughts audibly in an acceptable manner at a public gathering.

During these years he continued to be shy and withdrawn. For a period of time he would take his lunch at noon, leave the school and his schoolmates, and crawl in under an old railroad trestle to eat.[1] Some of his classmates came from family backgrounds which gave them a security and a status that he never knew, and he felt inferior and bashful in their presence. He found a bit of relief in being alone.

When he "was about twelve years old,"[2] he had his last free summer; and it stands out in his mind as being one of the times when he found some "unadulterated happiness."[3] From then on he had to work each summer on the farms out in the valley around Fresno; but this summer his father gave him a membership in the Y.M.C.A., which allowed him to swim every morning. Each day he rode his bicycle down to the "Y" and went swimming with about fifty other boys. After the swim he would go next door to the city library and return a book he had checked out the day before and then check out another one, which he would finish reading

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[1] Ibid., p. 15. [3] Kennedy, While I'm On My Feet, p. 20.

[2] Reader's Notebook (New York: Harper & Brothers, 1953), Preface.

before going to bed that night. While some of the material he read was "junk" and some was over his head,[1] this experience helped him to develop a habit that is often lacking in the mass of modern youth--he "developed a love of reading.[2] He believes that an affection for books "is a very precious possession";[3] and while his friends around him drank and gossiped on trivial items or spent hours of time in "chain-smoking as if they could hardly wait to welcome their lung cancer,"[4] he was finding pleasure and profit in reading. In later years he thanked God that in His mercy He had led him into a love of books while he was very young.[5] His mother had taught him to read even before he started to school; and while he does not place himself in the same category with George Bernard Shaw, who assumed that he was born literate, he did begin reading so early in life that he cannot remember when he started.

This love of reading may be one of the blessings that grew out of his shyness, for while other children were playing and socializing, he was reading and becoming acquainted with words, places, literature, history, biographies, and other things that filled his mind with facts, ideas, and visions, and put a rich vocabulary into his mouth that gave him great advantage later in high school and college when opportunities came his way to engage in public speaking and debate.

Bishop Kennedy feels that he was predestined to be a minister of the Gospel and was "born with a desire to preach."[6] At a very early age he also began to make critical analyses of the sermons he heard his

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[1] Ibid., p. 21.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Appendix IV, p. 5.

[6] Kennedy, While I'm On My Feet, p. 21.

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[2]Appendix IV, p[illegible]

[3]Kennedy, *While* [illegible]

[5]*Ibid.*

father and other ministers preach;[1] yet he cannot be looked upon as being a phenomenal child preacher. In fact, with the exception of the speech he made at the time of his eighth grade graduation when he was fourteen years old, he can recall no other "significant speaking occasions during his early childhood."[2] Apparently his talent for public speaking was still submerged under his inferiority complex and waiting to be discovered and set free. This was accomplished during the last two years in high school.

The miracle came to Gerald Kennedy when he was sixteen years old and a junior in high school--in a public speaking class being taught by Miss Margaret Painter at Modesto High School. Miss Painter taught public speaking and debate, and Kennedy boldly states that she was the greatest teacher he ever had.

> She found me floundering in the hopes and torments of teen-agedom and made the path straight. After being in her class a few weeks, I knew what I wanted to do. She had a quiet authority of quality and it was unthinkable to give anything less than the best in her class; . . . I think the highest praise she ever gave me was 'That sounds like you.' She compared each person with his own potential, and she took a very dim view of average performance from students who could do better.[3]

> My speaking, so far as style and approach are concerned, bear the marks of my high-school teacher, Miss Margaret Painter.[4] She was a great person. Without any preaching or moralizing, she affected the character of all her students. . . . No one on the faculty was more loved. . . . It has been many years since I last saw her, and to publicly express my debt to her makes me both proud and humble. I am proud of her and mighty humble that God gave me such a great teacher.[5]

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[1]Hollywood Interview, No. 1, p. 1 A copy of this interview is found in the Appendices and hereafter in this investigation it will be referred to as Appendix V.

[2]Appendix IV, p. 2.

[3]Kennedy, While I'm On My Feet, p. 28. [4]Ibid., p. 29.

[5]Ibid.

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During our several interview with Bishop Kennedy we have talked about Miss Painter and we learned that she is a professionally trained teacher in public speaking, that she is still very much alert and interested in her life's profession as a speech teacher. In 1961 she brought out the fourth edition of her book, Ease in Speech.

In the Chicago interview we talked with both Dr. and Mrs. Kennedy about the influence of Miss Painter's speech classes on the doctor's speaking, and the following paragraph from that interview gives some interesting and helpful insights into her work.

> She (Miss Painter) was an academically trained teacher of public speaking, and it is the impression of Dr. and Mrs. Kennedy that she has written a book or so on this topic. As she was a lady and many of the lady teachers of public speaking were interested in expression and elocution, we asked if she had any interest at all in this area of speaking. The reply of both Dr. and Mrs. Kennedy was that she was positively not interested in "expression" or "elocution." Her great interest was in the natural conversational style. She taught her students debate and oratory; and it was her desire to bring the very best out of her students and to get them "to sound like themselves." She worked for naturalness and forcefulness in expressing one's own convictions. The Bishop was free to say that these two years under Miss Painter in high school were the greatest years in speech education he ever had, either in college or in seminary.[1]

During one of our interviews with Bishop Kennedy in Hollywood we learned that Miss Painter lives in Modesto, and when we expressed a desire to contact her for an interview in behalf of this investigation, the Bishop made arrangements for us to do so. We contacted Miss Painter by phone. This was done one morning during the last week in July, 1965. Her voice came through during the conversation as crisp and vibrant as that of a recent college graduate, and her memory of the days when young Jerry Kennedy sat in her classes or stood before her as a budding public speaker was clear and vivid. She remembered him as being above average

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[1]Appendix IV, p. 2.

in ability to think and to function academically but below average physically, emotionally, socially, and economically. He was self-effacing and bashful, and physically he was thin and appeared to be undernourished. Miss Painter recalled that he had a sore on one of his legs that appeared to be rather slow in healing, and this disturbed her.

In our telephone conversation it was arranged that we would send a letter to Miss Painter indicating the various items on which we desired information. This was done, and the results of this interchange are found in Appendix VII of this study. From her response to our letter we learned that she had received a B.A. degree from Pomona College in Pomona, California, and an M.A. degree in speech from the University of Michigan. In addition to this, she did graduate work at the University of California, University of Southern California, and Columbia University.

Miss Painter's basic studies in fundamentals of speech and speech training were done in classes taught by Alfred Brace, who was trained at the University of Wisconsin. One of the textbooks she used in the course she took in Public Speaking and Argumentation was Phillips' Effective Speaking. In her graduate courses she studied the various aspects of speech such as extemporaneous speaking, oral interpretation, speech correction, voice science, history of oratory, psychology of speech, argumentation and debate, methods of teaching speech, etc. Among her instructors were O'Neill, Eich, Densmore, Moser, Brewer, West, Barig, etc. In our telephone conversation she said that she and Dr. J. H. McBurney (present time Dean of the School of Speech, Northwestern University) had worked on some speech project together.

Her teaching has been largely in high school, although she has taught courses in public speaking and argumentation in junior college, and a course in the teaching of speech in college for speech teachers. For her high school class in public speaking she eventually produced her own textbook--Ease In Speech. This book has gone through four editions, the most recent one being in 1961. A careful examination of this textbook discloses that it is interestingly written, presenting the subject of public speaking in a way that will appeal to high school students. Its procedure and concepts are clearly presented, and it is simple and practical in every way. In addition to the concepts and theory presented by Miss Painter in her book it is interestingly illustrated throughout by appropriate cartoons. Students in Miss Painter's classes received a broad insight into speech because she also introduced them to works by such authorities in the speech field as Sarett, Foster, McBurney, Craig, Weaver, Phillips, Brigance, etc.

From this background of preparation and many contacts with the field of speech, which Miss Painter has had, it is our opinion, along with Bishop Kennedy, that she was an outstanding teacher of public speaking in the truest and most acceptable tradition of the profession. While her own textbook makes only brief reference to the Greek rhetoricians, this cannot be considered as evidence that she is ignorant of their works, nor unappreciative of their theory and contribution to rhetoric. This type of information would probably not appeal to high school students who are wanting to learn how to overcome their stage fright, get up, and speak. Her theory shows her to be modern and in the most accepted category of speech teaching of the present time. Here are her emphases as a speech teacher.

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A speaker must have something to say to justify use of others' time, organization of materials which requires clear thinking, framing a definite purpose for each talk, responsibility for interesting the listener and making it easy for him to listen, enthusiasm for his subject, tolerance of others' opinions, adequate support for ideas, integrity in statements, extemporaneous speaking after thorough preparation to be able to adapt to the immediate situation.[1]

Her methodology in part is stated as follows:

Outlines of talks were approved before oral practice for most of year; notes in form of skeleton outline were used in most speeches; until students had learned to speak extemporaneously they were encouraged not to write talks; brief written exercises were given while learning how to develop an idea, to improve style, etc.; early in term informal situations such as interviewing before the class and small group discussions were used to develop ease and fluency; at end of second term style was stressed with a final formal written speech which was not memorized verbatim; all talks prepared were given and frequent outside-of-class occasions for speaking provided; early talks were criticized only by instructor with general suggestions given to class and individual comments written or given privately.[2]

In Miss Painter's response to our letter to her, she gave the following description of Gerald Kennedy when she first met him.[3]

When I first met him as a high school junior he was physically and economically below average, a clear and independent thinker but not one of the intelligentsia, a modest and self-effacing--even unprepossessing--boy. As a student speaker he soon showed his ability to develop an idea interestingly and to hold the attention of listeners by his earnestness, his fluency, his concreteness, and his sympathetic, direct communication with them. Of the hundreds of students I have had in my classes, he was superior in his ability to follow suggestions.

It appears from what evidence we have that Miss Painter loved her students and was loved by them, that she was able to see their potential abilities and hidden talents and work with them in such a way that these qualities would begin to emerge, that she had confidence in them, and that this gave them self-confidence. This appears to be the

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[1]Appendix VII, p. 2. [2]Ibid.

[3]Ibid., p. 3.

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[3] [illegible]

course of events that developed out of the contact between Miss Painter and Gerald Kennedy. We learned from Mrs. Kennedy, who was a student in the same high school, that soon after Gerald became a student of Miss Painter, he presented a speech at the Assembly which was so well accepted by the students and so demonstrated his ability as a speaker and a leader among young people that he was elected as president of the students' organization.[1] Of this same occasion the Bishop wrote in his book, While I'm On My Feet:

> Things changed suddenly when we moved to a new town and I made a speech in a high-school assembly. A great public-speaking teacher influenced my life . . .[2]

After entering her class and gaining enough self-confidence to get started, the young man Kennedy became engaged in a great deal of debating and contest speaking. Of this development and successful progress Miss Painter writes:[3]

> Through his outstanding speaking ability, his earning of speech awards, and his quiet, unassuming manner he won the respect and admiration of fellow students. He gained self-confidence and poise. So far as I can remember he won every speaking competition he entered.[4]

In a summary of Kennedy's characteristics as a student speaker in her classes back there in Modesto during his junior and senior years in high school, Miss Painter made mention of the following elements:

1. A natural talent to profit by suggestions.
2. A sense of what interests others.
3. An ability to find illustrations for his abstract ideas.
4. An ability to organize material

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[1]Appendix IV, p. 2.

[2]Kennedy, While I'm On My Feet, p. 16.

[3]Appendix VII, p. 3. [4]Ibid.

5. An ability to speak fluently.

6. Quiet enthusiasm.

7. A sincerity which appealed.

8. An interest in people.

9. A consideration for others.[1]

When Bishop Kennedy wrote his book, While I'm On My Feet, he stated that it had been many years since he last saw Miss Painter,[2] but from our correspondence with her we have learned that recently contact has been made between them again and of this occasion she wrote,

> I heard Bishop Kennedy speak in Berkeley last Sunday (August 8, 1965). He is more dramatic than as a student but just as sincere, simple, and earnest. When he was greeting people later I was impressed with his ability to give each individual who wished to talk to him his undivided attention. Each was a person in whom he was interested.[3]

It is interesting to notice the striking similarities that exist between Miss Painter's theory and methodology in public speaking as presented in her book and her correspondence with us and the theory and practice of Bishop Kennedy. Apparently the Bishop is aware of these similarities, for he writes, "My speaking, as far as style and approach are concerned, bear the marks of my high-school teacher, Miss Margaret Painter."[4] From our investigation it appears that his speaking also bears her marks in the area of arrangement and delivery.

Listed below are some of the emphasized points in Miss Painter's theory which appear to have marked the Bishop's speaking. Later in this

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[1]Appendix VII, p. 3.

[2]Kennedy, While I'm On My Feet, p. 29.

[3]Appendix VII, p. 3.

[4]Kennedy, While I'm On My Feet, p. 29.

study, when attention is given to Kennedy's homiletical practice, these similarities will become apparent.

1. Description of an effective speech:

   One that accomplishes its purpose in a manner pleasing to the audience.[1]

   To please an audience talks should be interesting and entertaining.[2]

2. Conversational style in delivery:

   Public speaking is in reality conversation on a high level.[3]

3. Outlining the speech:

   Mastering the outline is the first major step toward successful platform speaking.[4]

   By careful outlining a speaker can avoid loss of time during the speech caused by indecision and rambling, and can please his audience by a brief and concise presentation of his ideas.[5]

   Outline of speech should contain two to four main points. Audience can remember two or three points but not seven or eight.[6]

   Two or three angles of a subject clearly discussed will accomplish more than a brief mention of five or six angles.[7]

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[1]Margaret Painter, Ease in Speech (Boston: D. C. Heath and Company, 1954), p. 52.

[2]Ibid., p. 49. [3]Ibid., p. 323. [4]Ibid., p. 53.

[5]Ibid., p. 54. [6]Ibid., p. 60. [7]Ibid.

Points in outline could be written out in complete sentences, but it is better to condense the thought into a topic (one word or brief phrase) to represent the idea.[1]

In these topics the use of nouns is preferred to verbs.[2]

Order topics and details according to clear logic.[3]

4. Invention:

The person who will speak pleasingly and have something worthwhile to say will be up-to-date, well read, and know what is going on in the world about him. Every ambitious speaker should widen his range of knowledge and interest in current events, social problems, sports, literature, history, science, music and art, farming, business.[4]

Speech materials such as apt quotations, stories, unusual facts, references to books and magazine articles, etc., should be collected and filed away according to the tastes and convenience of the individual. The compilation of material must be done in a way that is easy and quick and readily accessible when needed.[5]

5. Style:

In effective speaking it is important to choose

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[1] Ibid.

[2] Ibid., p. 61.

[3] Ibid., p. 331.

[4] Ibid., p. 178.

[5] Ibid., p. 179.

descriptive words that convey the exact meaning and make the thoughts clear and impressive.[1]

Use concrete terms rather than general.[2]

Avoid the stilted, trite overworked expressions and strive for fresh variety and simplicity.[3]

6. Delivery:

After determining subject, defining purpose, and collecting material--

a. Write out a complete outline.

b. Give the speech orally three or four times from the outline; stand on feet and speak as if to audience.

c. Do not memorize speech or sentences, speak extemporaneously, revising words and sentences each time repeated as needed.

d. Make brief notes on 3 x 5 cards to help recall succession of ideas while speaking.

e. After some experience in public speaking learn to speak without notes.

f. Begin preparation on a speech early enough (several days to a week) so that it can be fastened well in mind before time of its delivery.[4]

7. Overall aim in public speaking:

Have something worthy to say, define your purpose, and

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[1] Ibid., p. 330.

[2] Ibid.

[3] Ibid.

[4] Ibid., pp. 69-77.

accomplish it in the most efficient and pleasing manner in the least time possible.[1]

From the events in Kennedy's life that have been recalled in connection with his high-school training in public speaking, it appears reasonable to conclude that his career as a public speaker began when he was sixteen years of age with the speech he made in the student assembly of the Modesto high school which resulted in him being elected president of the student organization. From this time on, he remained active in the debating society of the high school and in contest speaking, and he was successful in winning the laurels in almost every contest he entered. "So far as I can remember, he won every speaking competition he entered."[2]

But in Bishop Kennedy's memory there is the sharp remembrance of a time when he lost a public-speaking contest; and although forty years have passed since that high school defeat, he says he is still stirred when he recalls the feeling of "unendurable misery and hopelessness" he experienced at the time of that defeat. This deep emotional feeling was due largely, he claims, to the fear that if he could not win against that kind of competition, how was he ever to become the greatest preacher in the world.[3]

His pulpit ministry also began in 1924 when he was a junior in high school, when he was asked to preach the Sunday morning sermon, on Students' Sunday, in the First Methodist Church of Modesto.[4] This was his first sermon; but soon after this, in the same church, he received

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[1]Ibid., p. 45. [2]Appendix VII, p. 2.

[3]Kennedy, While I'm On My Feet, p. 192.

[4]Appendix IV, p. 2.

his local preacher's license. At the age of eighteen he became the supply pastor for the Methodist Church in Riverside, a small town ten miles northeast of Modesto.[1] From this time on, preaching every Sunday became routine for him; and it was a "part of his life like breathing."[2]

In the fall of 1924, Kennedy began college at the College of the Pacific in Stockton, California, a small Methodist college with less than a thousand students. Early in the first semester he was elected president of his freshman class. However, this wonderful start in the academic world of higher education at the College of the Pacific had a short duration, for young Kennedy soon ran out of money; and at the end of the first semester he was forced by poverty to move back to his home in Modesto. However, this move and the lack of money did not terminate his college education. He registered at Modesto Junior College for the second semester and remained there to finish his junior college work. It was during his first semester at Modesto Junior College that he became supply pastor for the Riverside Methodist Church. After graduating from junior college, he returned to the College of the Pacific and being graduated in 1929.

In college Kennedy continued his interest in debate and contest speaking, and while his major in college was in speech, he feels that this part of his academic training was rather weak. Of his college speech teachers he wrote, "My college instructors in public speaking were not worthy to tie her (Miss Painter's) shoes."[3] Although his college class work in public speaking appears not to have made any

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[1]Kennedy, While I'm On My Feet, p. 33.

[2]Ibid.

[3]Ibid., p. 28.

significant contribution to his success as a speaker, he did continue his extracurricular activities with the debating team and in contest speaking; and he acknowledges that this was of great help to him. Of debating he has said:

> I think it helped me very much. Indeed I think I owe to my debating experience more than to any other single thing that ever happened to me, both in terms of the organization of a sermon and in terms of making a case for the proposition that I was presenting.[1]

While his debating and contest speaking were the only extracurricular activities in which he participated, they did give him contact with many interesting people. His team met not only debaters from other American colleges and universities but also debating teams from England and Australia. These overseas debaters impressed Kennedy with their informal and easy delivery. In contrast he felt that his high-school formality appeared mechanical and immature. He admired their ability to "hang loose," and through his association with them he learned much.[2]

Training for the Ministry, 1929-1934
Years of Seminary Training

In the late summer of 1929 Kennedy registered at the Pacific School of Religion, an interdenominational seminary located at Berkeley, California, to begin his formal training for the ministry. This was a decisive action in his life, and it caused him some fear. When he arrived at the institution, he walked around the block before he got up courage enough to go in and commit himself to three years of theological

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[1]Appendix V, p. 4.

[2]Kennedy, While I'm On My Feet, p. 36.

[3]Ibid., p. 38.

study; but once he entered and started his theological program, the three years at the Pacific School of Religion proved highly significant. Of them he wrote:

> My three years at the Pacific School of Religion were probably more significant than any other similar period in my life. . . . If you meet great men when you are twenty, things happen to you that a thousand years will not change.[1]

The elements in seminary training that were most significant in Kennedy's life were the teachers and the content of the classes, not techniques or methods. According to him there were on the faculty of the Pacific School of Religion at that time some great scholars who were effective teachers. Among them were some who were liberal in their theology and some who were conservative. The predominant spirit of the school was definitely liberal and free; and he rejoiced at the opportunity of studying in this type of academic and theological atmosphere, freely acknowledging that its spirit affected the texture of his mind.[2] Under this influence it became necessary for him to "break loose from a stultifying fundamentalism."[3]

Kennedy's program during the three years at the Pacific School of Religion was similar to that of his college years; studying during the week and taking care of his church responsibilities on week-ends. There was not much time for social life, and it appears that debating and contest-speaking constituted an extracurricular activity that was left behind.

In seminary he did not take any classes in public speaking and only one in homiletics--a rather weak and ineffective class contributing

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[1] Ibid., p. 38.

[2] Ibid., p. 41.

[3] Ibid., p. 40.

very little, if anything, to his knowledge or skill as a preacher.[1] However, during these years he was student pastor of a church at Manteca, California, about seventy-five miles from Berkeley in the San Joaquin Valley;[2] and the regular preparation and delivery of two sermons each week helped him to continue developing his talent as a preacher of the gospel.

When he completed his three years of study at Berkeley, he and his wife drove across the country in a 1929 Model A Ford and settled at Hartford, Connecticut, for two more years of study at Hartford Theological Seminary. He does not claim "the purest of motives" for this additional commitment to an educational institution, but admits that he undertook this venture because financial aid was available and he was tired of being called "Reverend"; he wanted a Ph.D. Although his personal motives for going to Hartford, he says, were not the most noble, as he looked back upon his years at that school he is convinced that he was guided there by a Divine Providence that "directs the affairs of men."[3]

The theological atmosphere at Hartford was different from that of the Pacific School of Religion, this New England school being more aware of "continental theology" and the European forms of Christianity.[4] Karl Barth's neoorthodoxy was in the air, and again Kennedy's theological thinking was stimulated. In this school he came under the influence of another faculty that had among its members some eminent theologians and philosophers.

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[1] Appendix VII, p. 3.

[2] Kennedy, While I'm On My Feet, p. 41.

[3] Ibid., p. 43.

[4] Ibid., p. 44.

In his studies along the way leading toward his Ph.D. he, of course, had to become familiar with some languages than English. It appears that he studied three; Greek, German, and French. He had studied French in college and read it with pleasure; Greek was more of a pleasure to him than he expected and came with surprising ease; but German with its involved syntax was not one of his favorite studies. He concludes his remarks about his language study by saying: "Like most of my kind, I dropped the languages as soon as the examinations were passed, and today I read the New Testament in English."[1]

At Hartford he took no classes in speech or homiletics, but some of the teachers and the new theological concepts he was receiving did affect his preaching in a significant way. It appears that at that time the theological aspects of preaching as expressed in the works of Barth, Niebuhr, and other theologicans began to take deep root in his own homiletical theory and practice. Kennedy feels that the theologian who influenced his preaching more than anyone else was Herbert Farmer of Hartford.[2] He was more orthodox than some of the other professors; and when he spoke about God or the Bible, he was speaking out of a personal experience and with an authority that carried deep convicting power, and at a level that was beyond argument.[3] Dr. Farmer's book on homiletics entitled, The Servant of the Word, Kennedy found significant and helpful in his pulpit ministry. Of Farmer he says:

> I never thought that he was a great preacher himself, but his theology was certainly preachable. I've had a feeling that Christian theology, if it can't be preached, isn't much good.

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[1] Ibid., p. 46.

[2] Appendix V, p. 1.

[3] Kennedy, While I'm On My Feet, p. 45.

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[illegible]

As for the [illegible]

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It has to be the kind that demands response on the part of people and stresses the inter-personal relationship between God and man.[1]

As for the influence of Rienhold Niebuhr's works upon him, Kennedy says:

> Niebuhr influenced me very much for a time, because he came along as a kind of antidote to liberalism, and he gave a new dimension to the gospel, a deeper insight into it. I think that he saved me from a rather shallow "social gospel" attitude when he showed the inadequacy of that kind of a gospel.[2]

Concerning the influence of Barth on his theology and his preaching, he notes:

> At first I was very critical of Barth's theology; and when I was in the seminary at Hartford, I talked with Farmer about it a good deal. I came later on to have a new appreciation of Barth, because I discovered that his theology came out of his active life as a preacher and as a Christian in a very difficult situation. I've appreciated Barth's sermons, especially those he preached in prison. . . . I see a depth in Barth which I admire very much, and an understanding of things that have been neglected previously in Christian theology. I hardly think that I was profoundly influenced by him, however.[3]

The popular preaching of Dr. Harry Emerson Fosdick, which was heard at Riverside church in New York City and over the radios of America in the days when Kennedy was trying to learn from theologians and homileticians the most effective way to proclaim the gospel, made a deep and significant impression on him. In answer to a question about his attitude toward Fosdick, he replied:

> Fosdick, I should think, was the great preacher of his generation, and influenced me very much. I always thought there was a certain monotony in his delivery and voice, but that was a very minor criticism. The way he set it up, and the way he organized it, was right in my judgment, and I thought that he could be about as near a perfect example as I could find of the way the material ought to be presented.[4]

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[1] Appendix V, p. 1.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 2.

[illegible]

Kennedy was awarded the Jacobus Fellowship each of the two years he was at Hartford, and with this financial support it was not necessary for him to serve as a part-time pastor of a church "to ward off starvation." However, after a few weeks of freedom from pastoral responsibilities he grew weary of having free Sundays and decided that finances had nothing to do with it. "Sundays were made for preaching.[1] He began to complain, as did Bishop Francis Asbury, who had to stay in hiding during the Revolutionary War, about "the dumb and silent Sabbaths." Consequently, since he saw little chance of being employed through regular seminary channels, he went out on his own and secured a position as student pastor of the First Congregational Church of Collinsville, a small village about fifteen miles west of Hartford.[2] In this church he found an intellectual climate, a lack of pressure, and freedom from personal involvement in church finances. Little was expected of him beyond preaching the Sunday morning sermon, and the experience was as pleasant for him while he was studying at Hartford "as dropping into an easy chair after a hard day's work."[3]

The title of his doctoral thesis was "Human Nature According to St. Paul."[4] He describes it as being "pretty dull" but feels that its main theme has "undergirded (his) theology and (his) preaching."[5] Kennedy discovered in his study of Paul that while the great apostle had no confidence in human nature apart from God, he was not a pessimistic theologian. It was Kennedy's conclusion that Paul taught that "the nature of man was not so much depraved as powerless" and that "the

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[1]Kennedy, While I'm On My Feet, p. 51.

[2]Ibid.

[3]Ibid.

[4]Ibid., p. 46.

[5]Ibid., pp. 46, 47.

spiritual man has discovered the resources of God, and he is saved because he knows his own weakness and God's adequacy in Christ."[1]

In Kennedy's evaluation of his experience in writing this thesis, he places the degree it earned for him as being second in importance and the knowledge of the Pauline epistles which he received and the spiritual insights he gained from looking into the mind of their author, as being by far the greater reward. The months he spent with St. Paul in the preparation of his doctoral thesis so overwhelmed him that his theology and his preaching have continued to bear the marks of that experience.[2]

In May of 1934 Gerald Kennedy, at the age of twenty-six, became the Rev. Dr. Gerald Kennedy. His wife and friends celebrated the important event with him; and the members of his church expressed their congratulations, although, as he says, the glory faded much more quickly than seemed possible and, as far as he knew, the Doctor's degree never increased his salary one dollar. However, he admits that although success in the ministry is not dependent on academic degrees, the experience of working for a doctorate has by-products that are precious and lasting. The self-discipline and "deep down studying" involved in a program of this nature, he claims, are its chief benefits.[3] Furthermore, he holds that it is good for a minister to be adequately prepared for his profession in an academic way so that he can meet the other learned professions on their own ground.[4]

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[1] Ibid.

[2] Ibid., p. 47.

[3] Ibid.

[4] Ibid.

In this brief survey of Bishop Kennedy's life from the time he was six years old until he was twenty-six, we have considered each phase in his educational background with the purpose in mind of investigating and emphasizing those factors and circumstances which have had a bearing on his training and development in public speaking. Our investigation appears to support the Bishop's personal conviction that the greatest and most effective period in his development as a public speaker was studying under Miss Margaret Painter during his last two years of high school. Other factors that appear to have significant relevance to his successful achievements in the art of oral communication are: his habit of reading which he developed early in life and his continuing love for books, his participation in debating and contest speaking in high school and college, his constant pulpit ministry from the age of eighteen, and the fact that he "wanted like blazes to be a preacher."[1]

Pastoral Ministry, 1934-1948
Pastoring Churches in Connecticut, California, and Nebraska

From the time of his graduation at Hartford in the spring of 1934 until January in 1936, Kennedy remained at Collinsville as regular pastor of the First Congregational Church. During this period of one and a half years he took a four months' trip to Europe, which he described as being economical (since he traveled by bicycle), educational and broadening (since he visited many countries and came close to many people), and lonesome since his wife was forced by certain complications to go back to California and remain with her family while he took the trip. He remained in Collinsville only three months after his four

[1]Ibid., p. 38.

months' European leave--he claims that he has always felt guilty at leaving that congregation so soon after his return. But as his bishop back in California wanted him, he returned to the West in January of 1936.[1]

Besides his bishop's needing him, there was another factor that was giving him grave concern. The tranquil life of the New England village in which he lived began to bore him; and without the tension of the seminary upon him, he felt that he was disintegrating. Methodism, with its quotas, pressures, and programs was in his blood; and he longed for its drive and organization. Somehow the people of Collinsville seemed to understand his feelings; and although they felt that he should not leave them so soon after his long European trip, they showed no resentment when he chose to return to California.

Back in California, he became pastor of the Calvary Methodist Church of San Jose, and remained in that position four years. During the first part of this pastorate he seemed to pass through the worst experience in all fourteen years of his pastoral ministry. At times he believed that he would have to leave this profession and go into something else, but before the four years had passed he was confirmed again in his conviction that he "was called to be a minister of Jesus Christ in The Methodist Church, and it was the greatest calling in the world."[2]

A number of things disturbed him during these early years in full-time pastoral work. During the preceding twenty years his life had been regulated by school bells, class schedules, and deadlines; but suddenly there were no more bells, nor pressing schedules, and he had to

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[1]Ibid., p. 56. [2]Ibid., p. 61.

provide his own discipline and choose his own order every day. This was painful for him; and he suffered under a nagging conscience, which continued whispering to him that he should be putting in "more time and expending more energy."[1]

Another thing that disturbed him was the fact that there is no precise way of measuring accomplishments in the ministry. In school he could turn in assignments, receive grades, and see what he was doing and where he was going. Whereas a builder could see how many boards he had fastened to the framework of a new house at the close of a day's work, what could a minister see distinctly? Also, he was lonely for the professors and classmates back in the Seminary. So few in the church could share with him his thoughts and intellectual interests. Furthermore, many of them were indifferent, and a spirit of secularism prevailed around him.

These things caused him to pass through a crisis which he said was like a second conversion.[2] He went to God in earnest prayer about all the things that were disturbing him, for he could not continue in the ministry in the discouraged condition he was in and if God did not do something for him that he could not do for himself "it was curtains for his chosen vocation."[3] If God wanted him to do the work of a minister then God would have to give him power to do it. While this experience with God in prayer did not end all of his problems nor did it change the remaining years of his ministry into sheer joy, it did lift him out of his valley of despair and things were never at this low point again.

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[1]Ibid., p. 57. [2]Ibid., p. 58.
[3]Ibid.

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In the month of June, 1940, Dr. Kennedy was appointed to be pastor of the First Methodist Church of Palo Alto, California. Stanford University was located in that small city, and the intellectual atmosphere of that great institution strongly influenced the spiritual and cultural life of its people. There were more professors and college graduates in Kennedy's church now, but he found that churches do not vary so much and that the Gospel is universal in its appeal and that, while some of the sermon illustrations need to be changed for different people, the essential message is the same for all. Here is the way he expresses this thought.

> One of the biggest mistakes preachers make is to assume that they have to tailor their messages to special groups. There are men who fall flat on their faces because they try to get intellectual in one pulpit and folksy in another. The intellectuals are bored with such sermons and the plain people are outraged.[1]

The Palo Alto pulpit was one of Kennedy's greatest testing places. Just a short distance away was the Chapel of Stanford University, of which Dr. Elton Trueblood was the chaplain. When he did not preach there on Sunday morning, some guest who was nationally known filled the pulpit. Knowing that the greatest preachers in the nation were preaching just a few blocks from his own pulpit each Sunday morning made Kennedy "work to the limit of (his) ability and to preach the very best (he) knew how."[2]

While Kennedy remained in Palo Alto only two years (1940-1942), they were very significant years in his development. Besides the stimulation of the intellectual and cultural environment with which he was surrounded, he was also face-to-face with the problem of preaching sermons that could answer the questions of, and give courage to, a

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[1] Ibid., p. 62. [2] Ibid., p. 63.

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people who were at war, for these were the beginning years of World War II. He had to rethink his own theology on pacifism and the Christian responsibility to his country at a time of war. He lost confidence in some of his logical doctrinaire positions and decided that it was a dangerous policy to accept a certain position on almost any point in theology and then drive it to its logical end.

> Since that time, doctrinaire positions have had no appeal to me. There are great principles by which a man must live, but there is no way to be sure what those principles may demand in certain situations . . . , we had better believe that life is bigger than our logic.[1]

Again he expressed his feeling at that time in these words:

> I sometimes wished I could be an all-out militarist or an all-out pacifist. The middle ground is fair game for both sides, and the lot of the man who sees truth on both sides is not always a happy one.[2]

It was at this time that Dr. Kennedy "felt the first stirrings of a desire to put something between covers,"[3] and he went out to Stanford University one day and asked Dr. Elton Trueblood how to get started at writing a book. The answer was something like this: "Take yourself by the seat of the pants and put that seat in a chair before a typewriter. For a certain period of every day just write.[4]

Under the demanding program of this college church, Kennedy set up a new schedule for himself which he has followed ever since. He arose at 5:30 a.m. and was at work in his office a little after six each morning. He found that he could do twice as much work during the early morning hours as he could later in the day, and from that time on through the years he has made an intellectual and spiritual "power plant"

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[1] Ibid., p. 65.

[2] Ibid., p. 66.

[3] Ibid.

[4] Ibid.

out of three or four early hours of each day and in so doing "discovered a new source of power."[1]

Kennedy described his ministry at Palo Alto as "salad day."[2] He worked hard, but he found more fun in his work than he did in any form of recreation. His church membership and influence was increasing, and every day he was growing in ministerial stature. He felt, as it was expressed later by Churchill, that this pastorate "was not the beginning of the end but the end of the beginning."[3]

In 1942 Dr. Kennedy became pastor of the St. Paul Methodist Church in Lincoln, Nebraska--a move which in several respects appeared to Kennedy and others to be a foolish one. St. Paul Methodist Church was an old brick structure, and it was Lincoln's last old downtown congregation. There was no increase in salary and, furthermore, the eyes of progressive young preachers were toward the West where Kennedy was already located. However, he accepted the call because he felt that God "nudged" him to do so.[4] At first he was homesick for friends and home back in California; but soon there were new friends who were warm, loyal and dependable, and he began to look upon them as being the salt of the earth. He decided that any preacher would be blessed by being in their midst, and he found that the six years he spent in Lincoln were a "high point in (his) ministry."[5]

This high point experience was brought about partly by the opportunity Kennedy found in his Lincoln pastorate to extend his usefulness far beyond the limits of the local congregation. The sanctuary in St. Paul Methodist Church was large and could seat over two thousand

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[1] Ibid., p. 63. [2] Ibid., p. 66. [3] Ibid., p. 67.
[4] Ibid., p. 76. [5] Ibid., p. 79.

people; and being located as it was in downtown Lincoln, it was used for many community gatherings such as high-school commencements, concerts, and other public meetings. These public affairs gave Kennedy an opportunity to become acquainted with, and active in, many city and state organizations outside the framework of the Methodist Church; and soon there was an increasing demand for him to speak at various gatherings. He had an understanding with his church officers that he would not be away from his pulpit in St. Paul more than two Sundays a year besides his vacation. He was free during the week to do as he chose so he would travel and preach in other places. It seemed to him that he gave commencement speeches in every town in Nebraska. His work was exciting, his health was good, and he enjoyed wonderful fellowship with the people of Nebraska. In looking back upon those six years at St. Paul Methodist Church which, by the way, was his longest assignment in the pastoral ministry, he exclaimed, "Ah, those wonderful years in Nebraska!"[1]

During the fourteen years which Kennedy spent in the work of pastoring churches he was also active from time to time in teaching homiletics at different seminaries. His first work in this area was done in 1938 while he was located at San Jose,[2] when he was invited to teach the homiletical classes at his alma mater, Pacific School of Religion in Berkeley, California, about fifty miles from San Jose. He spent one day each week on the campus teaching his classes and counseling with the seminary students. This program continued throughout the four years he served as pastor of the church in San Jose, and it was an enriching experience in his own work as a pastor.[3] While in Lincoln,

[1] Ibid., p. 81. [2] Ibid., p. 71. [3] Ibid.

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Nebraska, he taught two hours a week at Nebraska Wesleyan University; and he has also given short courses on homiletics at Union Theological Seminary, Garrett Theological Seminary, Boston Divinity School, Southern Methodist University, Emory University, Iliff, and Southern California School of Theology. He has received several generous and urgent invitations to join graduate faculties, and while it was stimulating and enriching for him to teach one day a week, he could never feel that he was called of God to become a full-time professor of homiletics.[1]

When he was asked to teach homiletics, he went through all the books he could find on the subject in order to construct a background of what and how he wanted to teach. Even though the books he read did not give him much practical help, they did lift his sights and increase his appreciation for the homiletical theories of other men who taught in that field. During one of our interviews with him he commented about his teaching experience:

> It has been a number of years . . . since I taught homiletics, and I went through all the books on homiletics that I could find at that time as a background for what I wanted to teach. I started out by giving lectures the first semester and finally came to the conclusion that it was pretty much a waste of time. You learn to preach by preaching, and a teacher has to be very careful not to put his own methods upon his students as the only way to do it. I finally decided that the best way is to have a sermon preached by somebody in the class and then discuss it, both positively and negatively. Find out why it was effective or why it was not effective. What about the organization of it and whether or not it's plain; whether the man communicates. On the basis of an actual sermon which somebody preached, I felt the class was in a position then really to deal with something live and vital. I think that the main thing that a teacher can do is to refer to books that will give certain valid principles of good speech.[2]

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[1] Ibid., p. 75.

[2] Appendix V, p. 2.

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Besides reading all the books he could find on homiletics to help him in his new task, he also went to see Dr. Carl Patton, who had been an eminent professor of homiletics at the Pacific School of Religion, asking him how to go about the job of teaching seminary students to preach. The old professor's reply was a "low blow."

> Well, I have been teaching preaching for many years, and I've decided that if they can preach, they can preach, and if they can't, they can't, and there is nothing you can do about it.[1]

Realizing that his answer was not very encouraging to a beginning homiletics teacher, the old professor added--

> But there is one thing the professor of homiletics can do. He can help the student to want to become the greatest preacher he is capable of becoming, and . . . that is no small accomplishment.[2]

On this point of teaching young men to preach it may be said that Kennedy's own seminary training in homiletics was weak and ineffective,[3] and it had always been a mystery to him that theological schools could take the teaching of preaching so casually.[4] But with his appreciation of good preaching and his realization that a minister's ability to preach either makes or loses real success for him, he went about his work as a teacher of homiletics in earnestness. After reading all the books on the art of preaching he could find, he prepared a series of lectures on the subject for his homiletics classes. Eventually these lectures were published in a book in 1947 (his first book), the title of which is His Word Through Preaching. While this book may be considered as the only one, among the more than twenty books he has written, that can be classified as a distinct textbook on homiletics,

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[1]Kennedy, While I'm On My Feet, p. 73. [2]Ibid.

[3]Appendix IV, p. 3.

[4]Kennedy, While I'm On My Feet, p. 73.

several of his other books do deal with preachers and their preaching in a general manner. (These books will be described in Chapter V of this study, and the ones that deal more or less directly with his theory of preaching will be pointed out.)

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In this section of our study we have covered the fourteen years of Kennedy's life in which he was active in full-time pastoral work. In summing up the effects of these years upon his theory and practice as a homiletician both in the pulpit and in the classroom, it appears reasonable to draw the following conclusion:

1. The experiences of this period stimulated the growth of his pulpit work into its full and mature development.
2. His knowledge of people and their needs was greatly expanded during these years of pastoral ministry, and this knowledge caused him to feel a heavier responsibility of communicating the gospel in such a way that it would bring solace to those needs.
3. From his reading of homiletical literature and teaching homiletics in several seminaries, his knowledge of the content of this discipline was enlarged, and his own homiletical concepts became more firmly fixed.
4. His habits of general study and sermon preparation became better established and a regular part of his life.
5. His enlarged experience in the ministry and his deeper insight into policies of his church and the religious world in general gave him a fitting preparation for his work that was to follow.

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The Episcopacy, 1949-
Bishop of Portland, Oregon, Area (1949-1952)
and Los Angeles Area

At eleven o'clock Friday night, July 6, 1948, Dr. Kennedy received a telephone call which informed him that he had been elected a bishop of The Methodist Church. He was forty years old at the time; and nothing that ever happened to him, except marriage, he claims, changed his life so completely as this call which took him out of the pastoral ministry and placed him in the episcopacy.[1] It was with great reluctance that his congregation in Lincoln gave him up, but they were proud of the fact that their beloved pastor had been made a bishop. Kennedy cherished the bonds of friendship that had developed between him and his parishioners, and he knew that such friendships would be a thing of the past when he left his pastorate and became a bishop. From then on he would be looking for other kinds of experiences. His new parish consisted of three states and the territory of Alaska, which later became a state.

When he and Mrs. Kennedy arrived in Portland, they were strangers in a strange land. There were no friends to greet them, and no local congregation with which to develop close relations. They were not only lonesome in their new location but also ignorant about their new job. Kennedy had never been a district superintendent, and his only contacts with bishops up to this time had been "formal and occasional."[2] At the close of his first Sunday's activities in the capacity of a bishop he fell in his bed and prayed one short prayer: "O Lord, must I do this the rest of my life?"[3] He had strong temptations to go back into pastoral work, but he was under obligations at least to finish out the

[1] Ibid., p. 81. [2] Ibid., p. 85. [3] Ibid.

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remaining years of that quadrennium. However, as time passed, he became better acquainted with his new position and began to find increasing joy in it. Soon it was the "most exciting calling in the world" to him.[1] He found his work to be a pastors, a leader of church affairs in his area, a preacher of the gospel, and a bridge between the laymen and the preachers. It was "a task to shrink the ego and drive a man to his knees."[2] The Bishop sized his new job up in these words. "I would trade salaries with some men I know, but I would not trade jobs with any man."[3]

In 1952 Bishop Kennedy was assigned to the Los Angeles Area; and as he surveyed the enormous size of his new responsibility, strangled over the smog of the great city, and faced a few other strange conditions under which he had to work again, he experienced a few "low moments" in which he indulged in a bit of self-pity. However, his optimistic spirit lifted him to the top of the situation before many days passed; and he knew that he wanted to be in this Los Angeles Area more than any other place in the world.[4] He found himself saying with the psalmist: "The lines have fallen for me in pleasant places."[5] In this new location the Kennedys entered into a new joy. They bought some property up on Santa Monica Mountain and built a home--the first time in their lives they had a piece of property of their own,[6] and it brought some fresh and different interests to them.

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[1] Ibid.

[2] Ibid., p. 86.

[3] Ibid.

[4] Ibid., p. 118.

[5] Ibid., p. 121.

[6] Ibid.

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[2]Ibid., p.

In the position of a bishop he was given an opportunity to travel more extensively than before for since 1948 it has been the plan of The Methodist Church that its bishops visit a mission area once each quadrennium. In the fulfillment of this plan it has been the privilege of Bishop Kennedy to make many trips overseas, and to visit many lands where his church has established missions or is doing pioneer evangelistic work. On these trips into other lands the Bishop is constantly observing the people, their history, and culture and gathering interesting material that appears later in his sermons and books.

The fact that Bishop Kennedy was no longer a pastor of a church and under the obligation of preaching in his own pulpit each Sunday did not cause him to stop preparing new sermons and preaching them almost every Sunday. He said that he entered the ministry to preach, and he felt that a woe was upon him if he did not preach the gospel.[1] When he was in college, and later in seminary, he preached two sermons each week; and since he looked upon preaching as being the primary function of a minister,[2] it would be expected that he would keep up his habit of preaching quite regularly. During our second Hollywood interview with him he told us that he preaches in one of the churches in the Los Angeles area almost every Sunday morning when he is at home, and on these occasions he always preaches new sermons. Only when he is at a convention and is expected to preach every day for a period of time does he resort to preaching sermons over again that he has already preached at some other place. This means that, in addition to all of his administrative responsibilities as bishop of a large and fast growing area, he also produces a new sermon almost every week.

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[1]Ibid., p. 135. [2]Kennedy, His Word Through Preaching, p. 19.

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[1] Appendix

[2] Fred R.
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Besides the preaching he does in his area he is invited to speak in many parts of the country, and he accepts these invitations if his program can make room for them. However, he has only two regular yearly appointments to speak outside of his area: The Sunday Evening Club in Orchestra Hall, Chicago, and a church in Germantown, Pennsylvania. In addition to all of this once a year he picks out a church in his area and serves as its pastor for one month. He does this to keep in touch with pastoral work and with the real problems of ministers, laymen, and churches.[1]

The Bishop's time and influence are not entirely given to the Methodist Church. He is interested in national, state, and community affairs and serves on various boards and committees which seek to improve social conditions, human welfare, educational conditions, etc.[2] For several years he has been a member of the California State Board of Education, and his presence and influence on this Board on at least one occasion did noble service for college speech teachers and their classes in the State of California.

On this occasion efforts were being made to revise and improve teacher education throughout the state. One recommendation under consideration was that there be a decrease in classes which were classified as non-academic, how-to-teach courses, and that there be an increase in academic areas. Speech was excluded from the humanities by the revising committee and placed in the non-academic category,[3] and it was voted to

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[1]Appendix IV, p. 5. [2]Appendix IX, p. 1.

[3]Fred R. McMahan, "Rhetoric of California Rhetoricians," Quarterly Journal of Speech, XLIX, Number 4, (December 1963), p. 469.

omit speech from California's credential pattern as an academic major. Of course, these recommendations disturbed the academic speech personnel; and meetings were arranged to fight the action. Since Bishop Kennedy was a member of the Educational Board which would give final consideration to these recommendations, some of the citizens who were sympathetic to the opinion that speech should be included with the humanities visited him and solicited his support.

Finally at a meeting of the Educational Board in San Francisco on April 26, 1963 the issue about the academic standing of speech came onto the floor for debate. Professor Joseph Wagner of Long Beach State College, the president of the Western Speech Association, defended the point before the Board that a speech major could be just as academic as any other college major. Mr. Braden, Chairman of the Board, and a Mr. Norris, an attorney on the Board, put forth arguments in opposition to Professor Wagner's point of view; but after a few attacks and counter-attacks Wagner had the Board spokesmen in a corner and the subject of laughter. At this time Bishop Kennedy, who was present and listening intently to the discussion, made a statement in substance as follows:

> I usually am in agreement with my fellow board members Mr. Braden and Mr. Norris. Their logic and arguments are usually excellent. But, today, gentlemen, I fear you have let me down. Professor Wagner has backed you two into a corner, and I don't think you can crawl out of it. The professor makes good sense. To me, it is obvious that if some disciplines are called academic and others are not, those excluded will be viewed as academically inferior. We know that every course in history or economics, for example, is not academic at every college. I believe speech is as academic as most of them. But I may have my bias. You see, my college major was speech.[1]

The Bishop's remarks apparently were effective in saving the day

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[1] Ibid.

for the speech men, for the San Francisco News Call Bulletin carried this story the next day--

> So-called "non-academic" subjects are knocking at the door of the State Board of Education. . . . The board members stood resolute against the onslaught of pear-shaped tones from the speech teachers, until Bishop Gerald Kennedy, a member from Los Angeles, announced his college major as public speech. "I hope we will accept speech as a truly academic subject" he told Board President Breden. . . . If any of the non-academics cross the line into academic territory it would appear to be speech, or rhetoric as its defenders preferred to call it.[1]

Kennedy continued giving the speech men his support; and in the end Rhetoric, meaning communication, public speaking and the study of great orations, was included among the humanities or academic courses that would be acceptable for majors in teachers' credentials.

A brief summary of Bishop Kennedy's life reveals an impressive list of significant accomplishments far beyond those of the average preacher. He has earned five academic degrees: A.B. in 1929 from the College of the Pacific; A.M. in 1931 and B.D. in 1932 from the Pacific School of Religion; and S.T.M. in 1933 and Ph.D. in 1934 from Hartford Theological Seminary. He was ordained to the ministry of The Methodist Church in 1932, and in the same year received a Doctor of Divinity degree. Since then he has received nine other honorary doctor's degrees. During these same years he has given nine lectureships in various universities and seminaries: the Lyman Beecher Lectures in Yale, the Earl Lectures at Pacific School of Religion, the Peyton Lectures at Southern Methodist University, the Stower Lectures at Southwestern University, the Quillian Lectures at Emory University, the Mendenhall Lectures at DePauw University, the Ayer Lectures at Colgate-Rochester Divinity

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[1]The San Francisco News Call Bulletin, April 27, 1963, p. 4.

School, the Gray Lectures at Duke University, and the Auburn Lectures at Union Theological Seminary.[1]

Since 1947 the Bishop has published twenty-two books, only three of which were published before he became a bishop and nineteen since. These facts indicate that although his time now is involved with many administrative affairs, he still follows a strict program of reading, sermon construction, and writing. He insists that a preacher "ought to squeeze the juice out of one book a day"[2]; and as represented by the book reviews he writes for various religious magazines, he appears to be "squeezing" them at a rather rapid rate. At the present time he is writing his twenty-third book, which will consist of twenty new sermons.

From our acquaintance with Bishop Kennedy and our study of his life and words, it appears reasonable to think of him as being at the peak of his personal powers, physically, intellectually, and spiritually, at the present time. He will read, think, travel, preach, and write for many more years; and he will still be considered as one of the great masters in the modern Christian pulpit for some time to come.

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[1]Who's Who In America, Vol. 33 (Chicago: Marquis Publishing Building, 1964-1965), p. 1079.

[2]Kennedy, While I'm On My Feet, p. 72.

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CHAPTER IV

THE THEOLOGY AND PHILOSOPHY OF BISHOP KENNEDY

Introduction

The sermons a minister preaches grow out of his theology and his philosophy of life. In fact, in these functions of his mind and soul is found the source of both his theory and practice as a preacher. It is the purpose of this chapter to give consideration to these two major influences in Bishop Kennedy's life. First, consideration will be given to his theology. This will be followed by a consideration of his philosophy.

Theology

The first fifty years of Bishop Kennedy's life have been lived in a period of world history that has seen significant and far-reaching changes in all phases of human life: material, social, intellectual, and spiritual. It has been described as a transitional age between two great and different epochs. Dr. Matthew Spinka, a professor of historical theology who has taught in several of America's leading seminaries including the Hartford Theological Seminary, where Kennedy received his Ph.D. degree, writes of this period as follows:

> We are standing on the threshold of a new age, often referred to as the 'atomic' or the 'space' age. By this designation the present era is characterized as predominantly mechanistic and technological in nature. . . . I am inclined to accept the view that ours is a transitional, rather than a new, fully developed, age. . . . Is it not perhaps more realistic to regard our period

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> as the new 'dark ages' analogous to a similar era after the downfall of the Roman and the rise of the medieval civilizations?[1]

While Spinka stresses the fact that the present age is characterized as being "predominantly mechanistic and technological in nature,"[2] he does not neglect or pass over lightly the changes that are taking place in man's ideological and spiritual worlds.

> Nor should we be blind to the 'corrosive acids of modernity' and their effects on Western democracies. As we have seen in the entire present study, the lack of spiritual imperative, painfully absent in these lands, has resulted to an alarming degree in moral, intellectual, and even physical flabbiness.[3]

Dr. L. Harold DeWolf, Professor of Systematic Theology, Boston University, expresses a similar thought about the present age: "We live in an age of unparalleled breadth, depth, and speed of change in science, economics, politics and modes of living."[4]

These two scholars, and many others, give stress in their writings to the turbulent currents that are flowing through theological thought today. The church, although surrounded by voices from the ancient past and rooted in strong tradition, is not in a condition of "status quo." Her religious thinkers may be anchored to the "Rock of Ages," but they are not static. After commenting on the unparalleled changes that are taking place in this generation, DeWolf made the following statement about theology: "Hence the task of recent theology

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[1]Matthew Spinka, Christian Thought From Erasmus to Berdyaev (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1962), p. 226.

[2]Ibid.

[3]Ibid., p. 228.

[4]Harold L. DeWolf, Present Trends in Christian Thought (New York: Association Press, 1960), p. 15.

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has been both extraordinarily urgent and also more complex than ever before."[1]

Today's religious leaders are responding in two different directions to these speedy and revolutionary changes in thought and culture. There are many who are making easy accommodation to contemporary changes, and there are those who are in strong reaction against them. While there are many degrees of differences in opinions and shades of interpretations between these two extremes, it is possible to define, with some marks of distinction, four main schools of theological thought that are affecting theologians and homileticians in mid-twentieth century. (Bishop Kennedy is a church leader who is in the main current of this complex theological flood, and it appears to be necessary to take a brief look at these four schools of thought as an introduction to, and background for, the Bishop's personal theology. With this thought in mind, a brief descriptive definition of the four main schools of theology is presented here.)

1. Liberal Theology. This school embraces the theologies of accommodation to the present secular culture. Primarily it is theological thought that is in accommodation to the empirical sciences. In various ways this school modifies the traditional concepts and interpretations of the Christian faith so that they will be more readily accepted in a culture that is dominated by the modern scientific method of investigation and reflection. It engages in a critical examination of all religious ideas with an open-minded search for relevant truths, and it accepts wholeheartedly the use of textual and historical criticism in the study of the Bible. Instead of accepting the Holy Bible as

[1] Ibid., p. 15.

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being divinely inspired from cover to cover, it is looked at as being a valuable storehouse of divinely inspired wisdom, with some parts more valuable than others for relevant Christian belief and conduct. The accounts of Jesus and His teachings are considered to be the most valuable portions of the Scriptures.[1]

These thinkers stress the Christian principles that are found in the Bible, but not its supreme authority nor the infallibility of its writers. They contend that theology which cannot be supported by empirical human experience is not to be looked upon with favor, and they concern themselves largely with "the social gospel."[2]

2. Fundamentalism or Evangelical Theology. In this school is found a strong effort "to reaffirm the fundamentals of the Christian faith, in vigorous reaction and protest against liberal theology."[3] It asserts the doctrine of biblical infallibility "in its original autograph" and views with suspicion all forms of textual criticism. In the seminaries that are evangelically oriented, great stress is placed upon studying the Bible in the original Hebrew and Greek for purposes of absolute accuracy. Believers of this school insist on definite creeds for their churches and contend for literal affirmation of scriptural ideals and standards of conduct. In general they reject the theory of evolution, support their faith by proof texts, believe in the supernatural, and campaign for a return to the pure doctrines of the Holy Bible, "The faith which was once delivered unto the saints."[4]

3. Neo-Reformation Theology. This school is more commonly known as "neo-orthodoxy," but those who support this school of thought

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[1]Ibid., p. 17. [2]Ibid., p. 18. [3]Ibid., p. 36.

[4]Jude 1:3, King James Version.

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prefer the name "neo-reformation" because "new-orthodoxy" could refer to a "new" orthodoxy of any ancient religious body. These theological scholars are concerned with restoring certain emphases "which they take to be the authentic and essential doctrines of the Protestant Reformers, especially Martin Luther and John Calvin."[1]

In this school there is found a similarity to fundamentalism in that it is also a reaction against liberal theologians' accommodation to a culture that is dominated by the scientific method. However, it is more sophisticated than fundamentalism in that it accepts some ideas of liberal theology which are rejected by the fundamentalists. This school pays respect to divine revelation which comes "through" the Bible, but there is no tendency to hold to the doctrine of the literal divine authority of the printed page. In other words, this school rejects the "idolatry of the Book."

Neo-reformationists hold that valid theology must rest exclusively upon the Word of God, Jesus Christ, who is made known to man through "the Word as written," (scriptural testimony) and "the Word as preached" (the church's ministry), and "the Word as revealed" first by God's acts recorded in the fallible Bible and second, when the Holy Spirit awakens a response in a person who hears or reads the spoken or written Word of God.[2]

4. Existential Theology. In this school the theological ideas and concepts rest upon the intuition of the heart and not upon the reasoning of the mind. It holds that the truth most worthy of possession is not grasped by objective knowledge of carefully defined propositions,

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[1] DeWolf, op. cit., p. 77. [2] Ibid., p. 82.

but by a man's own passionately involved existence. It insists that if man seeks answers to the ultimate questions on the objective, rational level, "he can only withdraw further and further from the reality he seeks to know."[1] Furthermore, reality cannot be known in the scientific sense, for our human concepts can apprehend only essences, not existence: and existence can be encountered and apprehended only by subjective faith. It is on this basis that the existentialists hold that when man encounters Christ it will be fatal to seek reasons for believing in Him. In harmony with Blaise Pascal, the father of modern existentialism, the modern disciples of this school are still saying . . .

> The heart has its reasons, which reason does not know. . . . It is the heart which experiences God, and not the reason. This, then, is faith: God felt by the heart, not by the reason. . . . Therefore, those to whom God has imparted religion by intuition are very fortunate, and justly convinced.[2]

Lines dividing these fields of theological thought have been crosses and recrossed so many times in modern times that they have become blurred, and it is difficult to place any particular theologian or homiletician in either one of the four categories that have been described in the paragraphs above and have him fit perfectly. It is evident that Dr. DeWolf stated the sentiments of many religious thinkers when he wrote--

> It is hard enough to be obedient to God and loyal to truth without being bound at the same time to this or that school of thought. Most of the thinkers with whom we shall have to do are too much in earnest to be concerned about any such conformity.[3]

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[1] Ibid., p. 57.

[2] Blaise Pascal, Pensees (London: E. P. Dutton & Co., 1904), pp. 109-111. Quoted in Spinka, Christian Thought from Erasmus to Berdyaev, p. 71.

[3] DeWolf, op. cit., p. 13.

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The sentiments of Bishop Kennedy regarding his personal theological frame of reference are in harmony with DeWolf's words just quoted above. When asked by this investigator about his theological orientation, his reply was "I am always suspicious of schools (of theology), and if I could, I'd rather not be tied up or bound up by any single school of theology."[1]

The Bishop's suspicion of theological schools of thought does not rise out of ignorance of them or fear caused by distance between him and them. He has lived in close contact with them all, and his conclusion regarding his relationship with them has resulted from personal experience and careful reflection. His parents were devoted members of the Methodist Church, his father being a preacher. They were fundamental in their theology, and this was the school of theological thought upon which young Gerald was reared.[2] While attending the College of the Pacific, he studied Bible under Dr. George Colliver, and while this teacher did violence to the Bishop's "fundamentalist upbringing," it was in Colliver's classes that his real love for the Bible was born.[3] After finishing college, Kennedy continued his ministerial training at the Pacific School of Religion, where the spirit was "definitely liberal and free."[4] Here the young theologian found it "necessary to break loose from a stultifying fundamentalism."[5] However, Kennedy was not swept away with the spirit of liberalism. Concerning certain phases of it he

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[1]See Appendix VI, p. 1.

[2]Kennedy, While I'm On My Feet, p. 36.

[3]Ibid.

[4]Ibid., p. 40.

[5]Ibid.

wrote, "This progressiveness soon turned out to be shallow nonsense in my mind, and I became a hero-worshiper of the apostle Paul."[1]

It was at Hartford Theological Seminary, while working on his doctoral program, that Kennedy became involved with "continental theology," which later became known as "neo-orthodoxy" or "neo-reformation" theology. The name of Karl Barth was familiar on the campus; and an indication of his influence is seen in the following statement:

> At first I was very critical of Barth's theology, and when I was in seminary in Hartford, I talked with Farmer about it a good deal. I came later on to have a new appreciation of Barth, because I discovered his theology came out of his active life as a preacher and as a Christian in a very difficult situation. I've appreciated Barth's sermons, especially those he preached in prison. Basel, wasn't it? I see a depth in Barth which I admire very much, and an understanding of things that have been neglected previously in Christian theology. I don't hardly think that I was profoundly influenced by him, however.[2]

In the same interview he was asked about the influence of Reinhold Niebuhr, another neo-reformationist, upon his theology:

> You said that Reinhold Niebuhr also influenced you. Would you mind making a comment on that?
>
> Niebuhr influenced me very much for a time, because he came along as a kind of antidote to liberalism, and he gave a new dimension to the gospel, a deeper insight into it. I think that he saved me from a rather shallow "social gospel" attitude when he showed the inadequacy of that. I don't think of any school, although for a time I was very much influenced by neo-orthodoxy, as nearly all of my generation was. I am always suspicious of schools, and if I could, I'd rather not be tied up or bound by any single school of theology.[3]

Of the four schools of theology described earlier in this chapter it has now been seen how three of them have influenced Dr. Kennedy, and only the existentialist school remains to be considered. In this system he also finds an element of truth that is helpful to him as revealed in this statement:

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[1]Ibid. [2]See Appendix V, p. 2. [3]Ibid., p. 1.

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> Since that time, doctrinaire positions have had no appeal to me. There are great principles by which a man must live, but there is no way to be sure what those principles may demand in certain situations. I abhor the doctrinaires of both the right and the left. The fellow who accepts a certain logic and then follows it as far as it will go ends up in an impossible dilemma or in an insane asylum. Life is not like that, and whether we are talking about economics, or politics, or theology, we had better believe that life is bigger than our logic. This, I take it, is existentialism, at least one brand of it. There is the moment, the decision, the man, and God. None of us are smart enough to work those elements into a blueprint that will be exactly right when the situation is upon us.[1]

From the many sermons that have been preached by Bishop Kennedy and the books he has written in which he has expressed his theological concepts clearly and freely, it is not difficult to construct a synopsis of his theology. This we have done, and it is presented here in this study because it is out of a preacher's theology that he has drawn much of his materials for his sermons and to a large extent his entire theory of homiletics. The synopsis which appears below was submitted to the Bishop at the time of the Hollywood interview (March 3, 1965), and he approved it as being a clear and accurate statement of his theological beliefs.

A Synopsis of the Systematic Theological Frame of Reference
of Bishop Gerald H. Kennedy

I. God.

1. God is real.

The existence of man depends upon the existence of God.

"God is he without whom man cannot live."[2]

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[1]Kennedy, While I'm On My Feet, p. 65.

[2]Kennedy, I Believe, p. 10.

The universe exists as a result of the wisdom and power of God, not of chance or blind force.[1]

"In the beginning God . . . "

2. A description of God.

God is an artist.

There is beauty in this world which is beyond the grasp of human minds. He is seen and felt in a sunset, forests, mountains, seaside and moonlight.[2]

Quotation from Admiral Byrd.

> The conviction came that that rhythm was too orderly, too harmonious, too perfect to be a product of blind chance--that, therefore, there must be purpose in the whole and that man was part of that whole and not an accidental offshoot.[3]

3. God is mind.

"Nature is clear proof of a mighty Mind at work."[4]

The fact that the human mind is seeing and appreciating greater marvels every day is proof that there is "a vast Intelligence at work" out there ahead of man.[5]

4. God is righteous.

God has two laws operating in this world.

a. Natural law which operates in nature.

b. Moral law which operates in the spiritual or conscience part of man. This law holds up good and tears down evil. Every rational being knows "that the sense of right and wrong is real."[6] The history

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[1]Ibid. [2]Ibid., p. 11. [3]Ibid., p. 12.1.

[4]Ibid., p. 13. [5]Ibid., p. 12. [6]Ibid., p. 13.

of nations and society bear testimony to the presence and effect of God's Moral Law and "none of this makes sense if we have a blind machine for a world."[1]

5. God is a person.

Not a man, nor an idea or principle, but a Spirit which possesses a personality which has will, mind, purpose, freedom, and self-consciousness, towering above nature and man.[2]

When God and man make an encounter, man is not becoming acquainted with a new idea or principle but a Divine Person. It is this encounter that makes life purposeful for man and gives him a true sense of values.[3]

6. God is concerned.

He is not an absentee landlord but is intimately concerned with this world.

"He rules the ways of our lives, and the world is under His control."[4]

He is earth's owner, we are His stewards.

Final reason for belief in God.

"I believe in God because he has faced me and laid His claims upon me."[5]

Throughout his writings Bishop Kennedy impresses me with his strong belief that God is personally concerned with each individual and gives individual guidance when a person seeks it. In

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[1]Ibid., p. 14. [2]Ibid., p. 15. [3]Ibid., p. 16.
[4]Ibid., p. 48. [5]Ibid., p. 18.

writing of one of his experiences when an important decision needed to be made he said,

"Yet something seemed to be urging us and I believe God nudged me."[1]

II. Christ.

1. Christ is the Divine Son of God.

Bishop Kennedy has a firm faith in Jesus Christ, the Divine Son of God but he does not try to explain everything about the person of Christ. The sense of mystery and greatness of Christ grows on him with the passing years. Of his experience with Christ he writes,

"He is as real as anything I know, but I cannot draw rigid lines around what Christ is."[2]

2. Jesus Christ is the supreme revelation of God.

God is revealed in nature but rocks and trees cannot fully reveal a God who is a person. When man comes to know and understand Jesus he comes to know and understand God. Jesus revealed God as "our Father." We may go to God without fear for He loves and accepts us. Jesus revealed God's attitude toward sin. The cross of Christ revealed the price God was willing to pay for man's redemption.[3]

3. Jesus Christ is Divine and human.

He is not "just a good man"[4] who sets a righteous example

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[1]Kennedy, While I'm On My Feet, p. 76.

[2]Kennedy, I Believe, p. 19.

[3]Ibid., p. 23.

[4]Ibid., p. 20.

for man to follow. He is God and man in one person. As man He set an example for man and as God He is man's Saviour. "God was in Christ reconciling the world unto Himself."[1]

4. Jesus Christ is man's Saviour.

Saves man from sinful nature.

"Out of the death of God's Son comes a power to change evil men into sons of God."[2]

Saves man from meanness, self-pity and despair.[3]

"No man or people can ever know peace or security until they come to terms with Jesus Christ."[4]

III. Holy Spirit.

1. A living power that works among the people.[5]

The Bishop does not dogmatize about the nature of the Holy Spirit except to indicate that he believes that it is a central reality in the church. On this point he quotes President Henry Van Dusen of Union Theological Seminary who wrote of his convictions on the Holy Spirit thus:

"in the faith . . . " 1953, p. 63.[6]

2. The Holy Spirit works for Christian perfection.

"The Spirit of God (Holy Spirit) can capture a man

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[1] Ibid., p. 21. [2] Ibid., p. 23.

[3] Ibid., p. 24. [4] Ibid., p. 25.

[5] Kennedy, The Marks of a Methodist, p. 60.

[6] Ibid.

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and transform his desires. It destroys man's timidity with an assurance that 'All things are possible with God.'" (Mark 10:27).[1]

IV. Man.

1. Man is a sinner.

"He is a wretched creature doing the things he knows are wrong, a slave to the power of sin."[2]

This human depravity brings sickness of spirit to man and drives him to seek for relief. He comes to God in his helpless condition and asks Him to do for him what he cannot do for himself. When man confesses that he cannot save himself and turns to God for help, then God has a chance to change and mend his sinful nature.

2. Man is free and responsible for what he does.

Man is not bound by chance nor fate.[3]

"We cannot escape the certainty that God has made us free men, and that we must account for our lives."[4]

3. Man was created in God's image and made to have fellowship with his Creator.

Man is never fully satisfied no matter how much he has. He "is the only animal whose desires increase as he is fed."[5]

"Forever we are under the spell of a divine discontent. Something within us soars beyond the earth; we long for a heavenly land."[6]

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[1]Ibid., p. 61. [2]Kennedy, I believe, p. 30. [3]Ibid.
[4]Ibid., p. 32. [5]Ibid., p. 33. [6]Ibid.

"God in Christ says to every man, "Get up, and do the things that are worthy of a creature who is a son of Almighty God!"[1]

4. Man is immortal.

"I believe in immortality--in life after death."[2]

Bishop Kennedy states that there are some things we believe because "we can feel them, but we cannot prove them."[3] While he does not attempt to give proof texts from the Bible to support his belief in immortality he does refer to Ps. 23, Phil. 1:23-24 and the resurrection of Christ as background evidence for his belief.

> "Most of all, I believe in immortality because of Jesus Christ, who was dead and is alive forevermore."[4]

The process of giving proof texts and debate in establishing a Christian belief is not attractive to the Bishop.

> Debates on immortality interest me very little because I know that my thoughts on the subject are shaped by my experience of God in Jesus Christ. It is there I find the essential clue to this life, and the next.[5]

On the point as to whether or not the living can communicate with the dead Dr. Kennedy is not certain. He writes that he has no personal proof that they can, but he is not willing to deny this possibility--"I just do not know."[6] However,

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[1] Ibid., p. 34.

[2] Ibid., p. 53.

[3] Ibid.

[4] Ibid., p. 61.

[5] Kennedy, While I'm On My Feet, pp. 204-205.

[6] Kennedy, I Believe, p. 56.

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he is convinced that saints he has known who have passed through the experience called death are living still and some day he will see them again.[1]

V. Salvation.

1. The plan of salvation originated with God and was revealed through His Son Jesus Christ.

"There is a realm beyond our minds and our logic" and it is in this realm that the plan of salvation was originated.[2]

God is seeking man. He is there all the time. He has already found us and trying to bring us "to the great moment of experience--the decisive hour."[3]

2. Salvation is offered freely to all men. It cannot be limited to a predestined group.[4]

3. Conversion.

In Bishop Kennedy's theology this is the "great moment of experience--the decisive hour," when man seeks God and the blindness of his soul is removed and he discovers that God is already there.

a. It is not so much man finding God but his realization that he is found of God. Then the miracle of conversion takes place.

"We experience a great inner bursting of light upon our

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[1]Ibid.

[2]Kennedy, The Marks of A Methodist, p. 9.

[3]Ibid.

[4]Ibid., p. 12.

dark souls and in that moment we know God found us as we could never have found Him."[1]

b. To describe further the experience of conversion Kennedy quotes John Wesley's description of his Aldersgate.

"I felt my heart . . . and death."[2]

c. Conversion cannot be forced and it cannot be humanly cultivated, but when a man has the experience he knows it and has a desire to proclaim it to others.[3]

4. The Christian life.

a. Life after conversion may not be easy, but it will never be meaningless and it will never be sad.[4]

b. A converted Christian lives a different life to that of a sinner.[5]

"It has to cost something or our whole Christian profession is a farce."[6]

A certain discipline is agreed to and certain worldly customs are given up.

c. All the commandments are to be kept for a Christian's obedience is in proportion to his love, for indeed love is the source from which obedience flows.[7]

d. The entire life must be ordered under the faith that Jesus Christ is Lord.[8] A true Christian will discipline himself spiritually, physically and mentally.[9]

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[1] Ibid., p. 9. [2] Ibid. [3] Ibid., p. 10.

[4] Ibid., p. 14. [5] Ibid., p. 20. [6] Ibid., p. 25.

[7] Ibid. [8] Ibid., p. 26. [9] Ibid., p. 33.

e. The person who has entered into the blessings of salvation will be concerned about others for whom Christ died and will feel that it is his duty and privilege to share what he has.[1] Like John Wesley he will look upon all the world as his parish.[2]

VI. Eschatology.

1. There is a far-off divine event.

"Man cannot live without faith in a final plan and purpose in life."[3]

Life is not a movement of meaningless circles.

There is a "far-off divine event" toward which we are moving. The doctrine of the second coming of Christ reflects the Christian belief that life means something and the future holds promise.[4]

2. Goodness will win out in the end.

"In the latter days it shall come to pass, that the mountain of Jehovah's house whall be established above the hills; and peoples shall flow unto it." Micah 4:1.[5]

3. The future life of man will be a continuation of this present life.

Life after death is wrapped in mystery but the visions of the mystics seem to convey the thought that when at last man shall see God, as He is, man shall be transformed into His likeness.

Paul said that we who are corruptible--we who are subject to decay and death--shall be made incorruptible.[6]

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[1] Ibid., p. 40

[2] Ibid., p. 36.

[3] Kennedy, I Believe, p. 45.

[4] Ibid., p. 50.

[5] Ibid.

[6] Ibid., p. 57.

Life in the hereafter will be a continuation of the life we begin here.

> There is another world, but it has the same Lord as this one. We cannot believe that all of our experience here is of no value so far as that next world is concerned. On the contrary, we feel that eternal life does begin here, and our subjection to the natural laws is a necessary spiritual discipline.[1]

In that life we shall know our friends again.

> I look at the pictures taken a few years ago and am saddened to note how many have died. It gives me an empty feeling to realize how quickly the council changes and how fast they come and go. But every night I thank God that it is my privilege to have this experience, and I am comforted by looking forward to seeing them all again one day.[2]

VII. The Church.

1. The church is the fellowship of Christians, the one great body of Christ. Jesus did not organize the church, His spirit and teachings created it.[3]

   Dr. Kennedy made reference to the three separate ways people think of the church as presented in the book, Prospecting for a United Church by Bishop Angus Dean:

   a. The High Church, or Catholic "view" which holds that God and man cannot find each other except through the Church.

   b. The protestant point of view which holds that the Church is the place where the true Word of God is preached and that the Word stands above the Church.

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[1]Kennedy, With Singleness of Heart, p. 39.

[2]Kennedy, While I'm On My Feet, p. 98.10.

[3]Kennedy, I Believe, p. 75.

c. The third point of view is that "which stresses the freedom of each believer and the final authority of his own inner experience, and regards the Church mainly as a fellowship of men whose hearts have been purified."[1]

It is not clearly stated by Dr. Kennedy which of these viewpoints is most acceptable to him, but from his summary sentence regarding them one would conclude that he is more inclined to favor the third view above the others, for he writes that the essential fact about the church which must never be lost to sight is "that the church is a world-wide fellowship of men."[2]

2. The Ecumenical Movement.

On the ecumenical movement the Bishop has some positive convictions. He is a strong supporter of all Christian people working together toward the common goals of the church in the harmonious spirit of love and fellowship, but he does not support the "church-union dreamers,"[3] who advocate the policy that all Christians be brought together under one tent.

> That we should strive to bring everybody under the same tent does not seem desirable to me.[4]
>
> The church-union dreamers who promise that it is possible to have the best of all polities without giving up anything simply do not know what they are talking about.[5]

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[1] Ibid. [2] Ibid.

[3] Kennedy, While I'm On My Feet, p. 165.

[4] Ibid., p. 164.3. [5] Ibid., p. 165.3.

Bishop Kennedy's anti-ecumenicity is supported by the following reasons:

a. He contends that theology and the church are affected differently by the times and circumstances under which people live and therefore is as wide as life. We need, yes, should appreciate, all the differences we find in the several Christian churches for they help to keep us in focus. There should be no compulsion to eliminate them.

> Our attitude toward theology and the church is always affected deeply by our circumstances. Continental theology is different from American theology because European Christians have been through things we have never experienced. Theology must differ from age to age and from place to place. This is not because it has no central integrity, but because it is wide as life and every human condition brings Christianity into fresh focus. Each human condition illuminates afresh an affirmation of our faith. So we should appreciate our differences and learn from them without feeling a compulsion to eliminate them.[1]

Where difference of belief and Christian practice are allowed to live in peaceful co-existence there is created a wholesome tension which gives life and freedom to Christ's Body.

> The older I grow, the more I question that any theory can contain the whole truth. Certainly this is the case in theology, and since education also deals with whole persons, it can never sum up the truth in a single proposition. There are too many exceptions. Any idea carried to an extreme becomes false since all our convictions need the tensions of their opposites. I suppose that to some extent this is the position of the existentialists, and this far at least I am with them.

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[1]Ibid., p. 118.9. [2]Ibid., p. 172.8.

b. It is his conviction that federated churches lose their identity, become monstrosities, and are in danger of degenerating into a narrow parochial organization without a vision of its world-wide mission.

> I was at Colgate-Rochester Seminary some time ago, and in one of the discussion periods after my lecture, the question of federated churches came up. I expressed my candid opinion that they are one of the poorest arrangements and, so far as I could see, almost a complete loss. They are neither fish nor fowl and become so parochial that they lose any vision of the world. Over my dead body, I said, would any more such monstrosities be formed in my area.[1]

The sincerity of his convictions on this issue of ecumenicity is shown in the following sentence: "Personally, even if I had the power, I would not cast the deciding vote to make all American Protestants Methodists."[2]

VIII. Revelation.

1. Man is capable of receiving enlightenment from true sources--natural sources and extra-natural sources.[3]

   a. Natural sources. In this category Bishop Kennedy includes the research method and the rational processes. It encompasses knowledge and understanding that comes to the human mind by observing the operations of nature, by the use of the test tube and chemical analysis, and by other man-made inventions. But these instruments are limited. They cannot tell man "about the finalities and the meanings,"[4] of

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[1]Ibid., p. 119.6. [2]Ibid., p. 165.6.

[3]Kennedy, With Singleness of Heart, p. 95. [4]Ibid., p. 84.

life. They do not furnish answers to man's ultimate questions and if they alone are used as valid sources of enlightenment, man's spiritual and emotional life is whittled away until his mind becomes "twisted with frustration and fear."[1] "Man does not live by (natural) knowledge alone, . . . he has a terrible hunger for meaning. . . . When something beyond reason cries out for exploration and we do not know how to go farther,"[2] it is then that madness captures the human mind, therefore normal men need a source of enlightenment beyond the natural source.

b. Extra-natural source. In this category the Bishop places revealed knowledge, knowledge that does not come from human effort alone. It is not discovered by the scientific method nor is it a matter of reasoning through a problem to a conclusion but it comes from God in the form of a vision or divine enlightenment which illuminates the human mind.[3]

> Surely we are on safe ground when we observe Jesus' affirmation that ultimate meanings come not by rational processes but by revelation.[4]

Bishop Kennedy assumes that every man is potentially capable of receiving revelations from God,[5] but it is the experience of conversion that creates in man a "mind able to appreciate the will of God."[6] The physical man soon reaches a barrier beyond which he cannot go, but if a man is converted and

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[1]Ibid.

[2]Ibid.

[3]Ibid., p. 83.

[4]Ibid.

[5]Ibid., p. 90.

[6]Ibid., p. 92.

will live close to God, He will tell him about the finalities and the meanings.[1]

2. The urge to discover the answer to life's ultimate questions is not a one-sided thrust. Not only is there a need in man that makes him hungry and restless until he finds the answers but God is ready and anxious to reveal the answers to these secrets whenever the proper contacts can be made.

> Revelation is not so much our seeking as it is God's seeking. He is not only ready but He is terribly anxious for us to enter into the secrets of His nature.[2]

3. It is the humble heart rather than the clever mind that God needs through which to make His revelation.[3] Revealed truth is often hidden from the wise and prudent not because God despises wisdom and prudence but because the "wise get tangled up in their own conceits and blinded by their own pride."[4]

> It has been to the humble, the disinherited, the untrained, that God has appeared. . . . The Bible seems to be suspicious of the overeducated as if that process dulls apprehensions of divine truth.[5]

4. The nature of divine revelation.

   a. Revelation from God does not contradict human experience or rational processes, but it "supplements them and uncovers the larger purposes of which they are a necessary part."[6]

   b. Revealed knowledge is not a substitute for earned knowledge or a crutch for laziness.[7]

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[1] Ibid., p. 84. [2] Ibid., p. 86. [3] Ibid.

[4] Ibid. [5] Ibid., p. 89. [6] Ibid., p. 87.

[7] Ibid.

c. Revealed knowledge does not lead one to despise the church or lead a chosen few to go deeper into the "hidden secrets" of Christianity.[1]

d. Revelation from God is no effortless, magical fore-telling. The prophet is not a fortune teller but a spiritual man with insight.[2]

e. The man who follows the first glimmer of revelation from God is in a position to have much more revealed to him. By his willingness to follow light he has mounted to higher planes of revelation.[3]

From this survey of Bishop Kennedy's contact with the various schools of theology and his own personal theological beliefs, it appears reasonable to draw the following conclusions:

1. The theological frame of reference in which the Bishop lives and from which his sermonic materials were drawn is eclectic. He has selected from each system that which appears to him to be valid and of practical use in Christian living according to his understanding.

2. The school of theological thought a person may espouse is not the important point upon which to evaluate a person's Christian experience or to measure the degree of fellowship one Christian may have with another. "Conservatism or liberalism is not decisive when two Christians are healing the sick, feeding the hungry, and preaching release to the captives."[4]

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[1]Ibid., p. 90. [2]Ibid., p. 88.

[3]Ibid., p. 92.

[4]Kennedy, While I'm On My Feet, p. 145.

3. In his mature theological expressions, written and oral, there appears to be a stronger inclination toward a conservative, orthodox Christian view of theology. He appears to reflect this view in the following statement:

> We have been through a period when ministers have tried to heal the people lightly by means of a shallow liberalism. We must return to the orthodox Christian view that men are healed only by the act of God in Christ.[1]

In the Time magazine article of May 8, 1964, he is referred to as "the best of the old wing," and the context of this descriptive phrase indicates that some of his fellow churchmen look upon him as being a "progressive conservative" in his theology.[2]

To conclude this study on Bishop Kennedy's theology and give a summary to what has been presented in this chapter, it seems appropriate to refer to a portion of the Chicago interview between the Bishop and this investigator.

> He (Bishop Kennedy) told us that he has very little interest in dull, armchair theology; what he wants is a gospel that is simple and straightforward, a theology that can be made relevant to the people's needs. He feels that the Bible is a trustworthy revelation from God which can be believed and preached in simple faith; yet he is not blind to the studies of the modern theologians and Biblical scholars. He refuses to be confused by their studies or impressed too greatly by their conclusions. He summed up his theological position by saying, "I guess I'm just simply a Wesleyan theologian." This is a rather broad statement on theology, but I suppose the Bishop feels that it states his position about the best of any expression.[3]

Philosophy

Since there is a close association between a person's theology

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[1]Kennedy, With Singleness of Heart, p. 105.

[2]Time (May 8, 1964), p. 77.

[3]Appendix IV, pp. 6, 7.

and his philosophy of life, and since both of these areas of intellectual activity are intimately involved in the materials out of which a preacher creates his sermons, it appears to be of value to this investigation to include here a survey of Bishop Kennedy's philosophy. The word "philosophy" is used here to indicate the thoughts and principles which underlie moral and secular knowledge in contrast to the word "theology," which indicates the thoughts and principles which underlie spiritual and religious knowledge.

Within the limits of this study it will not be our purpose to make an exhaustive analysis of the philosophy of Bishop Kennedy, but to select several categories which will give a cross section of his thinking on moral and secular issues that are influencing society today, and in this way construct a general image of his philosophy of life. The method that will be followed is simply to state the category and then list one or more of the Bishop's thoughts on it.

1. Americanism:

> I have visited four countries behind the Iron Curtain, and I have been on all of the continents. My traveling has only increased my faith that America is "the last best hope on earth." . . . Win or lose, prosper or fail, I am an American and all that I have belongs to America.[1]

2. Administration and Leadership:

> My idea of administration is to find good men and give them freedom.[2]

> The bond that unites people is a common purpose, which is serious and significant. Men do not create fellowship out of carousing together or seeking amusement together. They do not even find it by spending time together at social functions. They find it when

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[1]Kennedy, While I'm On My Feet, p. 154.

[2]Ibid., p. 109.

they have a common attitude toward work and life. . . . To stand shoulder to shoulder with another man in fighting for a difficult but noble purpose is the real fellowship.[1]

One of the biggest mistakes preachers make is to assume that they have to tailor their messages to special groups. There are men who fall flat on their faces because they try to get intellectual in one pulpit and folksy in another. The intellectuals are bored with such sermons and the plain people are outraged. The gospel is universal and while some illustrations may pack more punch in some situations than in others, the essential message is the same for all.[2]

Unity does not come about by bludgeoning people into silence and conformity or by pasting labels on those disapproved of by the self-appointed guardians of orthodoxy; it comes about through freedom and the diversity of different interpretations of the common cause.[3]

I am always a little suspicious of the experts who have never known at first hand what they pontificate about.[4]

I am not willing to concede that the office frees a man from the responsibility and the privilege of his convictions.[5]

He (Bishop Bromley Oxnam) liked to travel fast and not stay in any one place very long. So do I. He was never late but always ahead of time. That is for me.[6]

Those endless discussions about generalities and abstractions nearly drove me mad. . . . Endless committee meetings designed to waste an evening, a lunch hour, a late afternoon, are a nightmare to any man aware of the value of time. A friend of mine put it very well: "If the children of Israel had depended on a committee," he said, "they would still be in Egypt."[7]

I read that President Truman had a little sign on his desk which said, "The buck stops here." I have felt that about my own responsibility many times when finally the decision has to be made. It is poor administration to refuse to make a decision in the hope that time will take care of it. Time often makes it worse and changes a minor problem into a major catastrophe. Churches may have affection for men who drift but they do not respect them, for they know instinctively that such men can cause much damage. When all the facts are in, then a man had better make up his mind.[8]

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[1] Ibid., p. 64.

[2] Ibid., p. 62.

[3] Ibid., p. 92.

[4] Ibid., p. 179.

[5] Ibid., p. 102.

[6] Ibid., p. 169.

[7] Ibid., p. 89.

[8] Ibid., p. 102.

3. Compromise and Indirection.

I sometimes wished I could be an all-out militarist or an all-out pacifist. The middle ground is fair game for both sides, and the lot of the man who sees truth on both sides is not always a happy one.[1]

The loss of the initiative is the most serious defeat we have suffered, and until we regain it we shall resemble an old hen clucking indignantly because her nest has been disturbed.[2]

What must we do now? We must find a goal that will have all the appeal the frontier held for the pioneers. We must make the freedom of all men as exciting a purpose as freeing the southern slaves or making real the American domestic dream. It is a sad commentary on our loss of direction that we have to appoint a committee to determine our national goals again. It shows how lost we are and how our faith has diminished. This is really the most exciting time in all history for a nation with our power and our heritage. That we should sulk in our tent while the communists fill the leadership vacuum we have left must make the fathers of the American Constitution groan in their graves.[3]

4. Education and Scholarship.

I keep wondering if just tampering with courses will produce citizens for our dangerous situation. As I remember, it was the rousing of curiosity, the developing of a respect for knowledge, the creating of a love for books and libraries that were the main things. Above all, it was confidence that the truth was worth seeking and following.[4]

There never was a greater creator of a greater tomorrow than a small church college.[5]

My three years at the Pacific School of Religion were probably more significant than any other similar period in my life. I did not think so at the time, and this judgment comes from a larger perspective. If you meet great men when you are twenty, things happen to you that a thousand years will not change.[6]

Now and again a young preacher thinks that if he can go back to school and get an advanced degree, he can move ahead. Hardly ever is this true. The ministry is not dependent on academic degrees, and usually when a man's service is sick, another degree will not heal it.[7]

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[1] Ibid., p. 66. [2] Ibid., p. 157. [3] Ibid., p. 157.

[4] Ibid., p. 37. [5] Ibid., p. 37. [6] Ibid., p. 38.

[7] Ibid., p. 47.

I am a preacher primarily, but scholarship has a great attraction for me and I respect professors. Academic pursuits as ends in themselves have little appeal, and I could never be content doing research unless it promised some human betterment. But scholarship to enrich our minds and enlarge our lives seems to me one of the truly great pursuits.[1]

We have been through an educational teaching that has been called "progressive." This is a broad term and means many things to different people. But it often affirmed the wrongness of eternal discipline and advocated freedom for children to follow their own bent or interest. . . . Their personalities were sure to be twisted and damaged beyond repair if they were coerced by adults in the school or at home. . . . But I have seen too many spoiled children in "progressive" homes which made it agony to visit with parents and aroused in every visitor a resolution never to return. . . . I believe, and this cannot be proved, that much of our modern juvenile delinquency springs from progressive education.[2]

If we can succeed in developing curiosity in our children rather than stifling it, we shall have accomplished much. Education enlarges our capacity for wonder and appreciation if it is done properly--which is one of the main reasons secular education without any touch of religion fails to accomplish its purpose.[3]

Is education merely the imparting of facts and is there to be no regard for the teacher and the student as persons? . . . We had better pay some mind to the question of whether we are worth survival. And that will be determined not through mechanical methods, but by the miracle of personality. God, we must remember, usually comes to people through persons. In education, as in Christianity, it is "I and Thou."[4]

None of this nonsense about letting children grow up without being influenced by their parents until they are old enough to make their own decisions![5]

I do not despise scholarship and intelligence. May the good Lord save us from equating ignorance with piety.[6]

5. Integration.

We are dedicated to the proposition that all men are created equal, all men are brothers, and all men are of eternal worth in the eyes of God. Prejudice against any person because of color or social status is a sin.[7]

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[1] Ibid., p. 72. [2] Ibid., p. 173. [3] Ibid., p. 175.

[4] Ibid., p. 176. [5] Ibid., p. 191. [6] Ibid., p. 202.

[7] Episcopal Address by Kennedy, Pittsburgh, Pa., April 26, 1964.

6. Optimism.

As a Christian and an American, I have a goodly heritage. I have a promise to give to all mankind that will make the communist propaganda sound like a cheap spieler at a carnival. As the spiritual father of my particular church one time put it: "The world is our parish."[1]

We do not share the current pessimism which speaks of a "post-Protestant era" . . . We believe that the signs of the times proclaim that ours (the Christian faith) is still the relevant Word. . . . Let the Methodist Church proclaim that so far as it is concerned, we are not post-anything, and the best is yet to be.[2]

7. Prejudices.

a. Psychiatric analysis:

Let me begin with the current craze for psychiatric analysis. . . . We pay experts to help us contemplate our egos. . . . There was a great Teacher who told us that "whoever would save his life will lose it" (Mark 8:35). A generation with too much luxury, too much leisure, and too little purpose tries to escape boredom and meaningless by looking inward. The results are not happy.[3]

b. Superpatriots:

I am always unhappy and embarrassed when a fellow wraps himself in the flag publicly and proclaims how much more he loves his country than anybody else. Usually he is sick with an unhealthy longing for recognition.[4]

c. The fundamentalist mind:

I do not like it (the fundamentalist mind) in religion, in politics, in economics, or in education. The good, honest conservative has my respect, but there is something about the championing of a static past that makes people mean. They usually put material values over human ones, and they would rather protect their profits than feed the hungry.[5]

d. The bureaucratic mind:

(People who) try to appear important by acting superior to the people they are supposed to serve. . . . You are likely to find

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[1]Kennedy, While I'm On My Feet, p. 158.

[2]Episcopal Address by Kennedy at Pittsburgh, Pa., April 26, 1964.

[3]Kennedy, While I'm On My Feet, p. 184. [4]Ibid., p. 186. [5]Ibid.

some of them in post offices and they are nearly always present at the city hall and the county courthouse.[1]

e. Alibiing preachers:

I have known men who could have been saved if just once they had been able to say, "It was my fault." God sends us defeats to teach us something, but if we refuse to learn, we turn into poor weaklings who would rather alibi and die than accept the responsibility and live.[2]

f. People with no sense of humor:

Have you noticed this grievous lack in extremists--and perhaps this is the main reason they become extremists. . . . Believe me, there is no surer sign that your cause is evil and your way is wrong than to feel hate supplanting love and to suffer the loss of joy.[3]

g. Television commercials:

I doubt that there is anything in our life today that reveals more completely the cheapness, the vulgarity, the tawdriness, and the stupidity of our society than do television commercials. This applies both to their quantity and to their quality.[4]

8. Organized Friendship.

I am the world's worst alumnus and never participate in special reunions. This has been because of work and schedules which made my excuses legitimate, but I have no real desire for such meetings. To meet an old friend after many years is a pleasure, but organized nostalgia leaves me cold. Such gatherings impress me like D.A.R. assemblies and other ancestor-worshiping services. Page Dr. Freud![5]

Synopsis of Philosophy

With this limited sketch of Bishop Kennedy's philosophy of life in mind one can make the following synopsis of it:

1. There is in his philosophy a wholesome respect and appreciation for the democratic way of life found in America in contrast with the communism and totalitarianism

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[1]Ibid., p. 187. [2]Ibid., p. 188. [3]Ibid., p. 189.

[4]Ibid., p. 112. [5]Ibid., p. 35.

found in some other countries, and these principles which recognized the rights and dignity of all men should operate in industry and religion as well as in government.

2. There is a recognization of the fact that lasting unity among people is not brought about by the power of force and coersion but by the possession of a common noble purpose for which people are willing to live and die.

3. In his mind the Bishop pictures the true leader in a democratic society as being a man who is competent, frank, consistant, dedicated, and reasonably urgent.

4. While Bishop Kennedy is convinced that thoughtful men should not live in the grey areas of indecision, yet he holds that there are some moral issues on which there is truth on both sides and it is difficult to say "yes" or "no" to either side with absolute finality.

5. Instead of sitting around sulking over the present or growing grey worrying about the future, the Bishop's philosophy of life holds that the present time in earth's history with its serious problems and complex issues is the most exciting time in which man has ever lived because the best is yet to come. Here is true optimism.

6. On the racial issue he believes that all men are brothers and of eternal worth in the eyes of God.

7. On education his philosophy contends that the main goals should be to arouse curiosity, to develop a respect for

knowledge, a technique for discovering it and a desire to follow it to worthy living.

8. His philosophy of life causes him to take a dim view of the present craze for psychotherapy with its depth treatments. He advocates a little more "heighth" treatment (looking up and away from our own ego.). He recognizes the value and place of the modern psychiatrist, but he holds that the place to find a cure for much of the mental illness of today is not on the counseling couch wallowing in self-analyses but in giving oneself in a life of ministry for the betterment of other human beings. The Bishop holds that the words of Jesus in Matthew 16:25 are related to mental health as well as spiritual welfare. "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, he will find his true self." (Matthew 16:25, New English Bible).

9. In fighting for a cause, Bishop Kennedy holds that you can be fair, friendly and fight with joy instead of hate if you know your cause is valid and honorable.

10. While many Christian leaders fear scholarship, Bishop Kennedy's philosophy is that a person does not have to be ignorant in order to be pious, but that piety and scholarship can be compatible.

11. Bishop Kennedy's philosophy of life holds that religion must be included in a child's education for if he learns facts only and his capacity for wonder and appreciation

is not enlarged along with his accumulation of facts he will be out of balance as a human being and perhaps may not be worthy of survival any more than other beasts of the forest.

It is recognized that the points listed in this study of Bishop Kennedy's philosophy and the synopsis drawn from these points do not constitute a full and exhaustive analysis of the subject but it has been presented here, as stated above, for the purpose of giving a sample of his thinking on moral and secular issues, and also for the purpose of constructing for us a pattern of his thinking processes. In this pattern we feel that the following characteristics are apparent:

1. He is a man who has his time and thoughts well organized, and he makes full use of both of them.
2. He has the ability to make decisions and stay by them.
3. He knows quite well what he likes and dislikes, believes and disbelieves, about many things and he expresses his convictions forcefully and clearly.
4. He has a definite purpose in life, and he focuses all of his talents, time and energy toward that purpose.
5. He is not stuffy nor archaic in thought or expression.
6. He is practical and possesses a great deal of common sense.
7. He has a strong sense of humor and a ready wit.

CHAPTER V

THE BOOKS OF BISHOP KENNEDY

When Bishop Kennedy was a young man, he had four strong motivating ambitions: to become a preacher; to marry the girl who became his wife; to get a Ph.D.; and to write a book. He began preaching when he was eighteen and was ordained to the ministry in 1932, when he was twenty-five years old. On June 2, 1928, at the age of twenty and a junior in college, he was married to Mary Leeper, his high school sweetheart. She was eighteen at the time of their marriage, and she still stands by his side as his greatest human source of inspiration and support. In May of 1934 at the age of twenty-six he became the Reverend Doctor Gerald Kennedy, having earned his Ph.D. degree at Hartford Theological Seminary. With these three ambitions reached, he had one more toward which to work.

It was at Palo Alto at about the age of thirty, when Kennedy was serving as pastor of the First Methodist Church, that the urge "to put something between covers"[1] really began to work on him. He went over to see Dr. Elton Trueblood, Chaplain of Stanford University Chapel and author of several books, and asked him how one could get started writing. Trueblood gave him a rather simple answer. "Take yourself by the seat of the pants and put that seat in a chair before a typewriter. For a certain period each day just write."[2]

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[1]Kennedy, While I'm On My Feet, p. 66. [2]Ibid.

It appears that Kennedy did this and made several starts before he was able to carry the program through and really get something ready to put between covers,[1] but eventually he was successful in reaching his fourth great ambition when in 1947, at the age of forty, his first book, His Word Through Preaching, was published. During the eighteen years that have passed since that time, the Bishop has been the author or editor of twenty-one more and is at the present time (Fall 1965) completing his twenty-third book. He has written, not to make money, but as a part of his ministry to advance the cause of Christianity in the earth. All of his literary work is slanted in the same direction as his preaching--to call sinners to Christ as their Saviour, to inspire and encourage church members to be better Christians, and to help preachers and church leaders to be more effective in their work of communicating the gospel.

Some of the principles which have guided him in his writing and which he suggests to others are:[2]

1. Don't wait until you find time to write: If a person waits until he gets the time to write, he will never write a book. In order to do his writing, Kennedy has "squeezed a few extra hours out of the day by sleeping less."
2. Don't sit around waiting for the inspiration to write strikes you, "for inspiration never meets a man more than halfway."
3. Writing that appeals to publishers and readers must be "tight and sharp." "The loose style that fits preaching

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[1]Ibid., p. 148. [2]Ibid., pp. 149-152.

will not do for the writer . . . speaking and writing are two different disciplines . . . repetition is a part of good preaching, it is the death of writing."

4. Write and write and write until you have learned how to trim off the fat for "good writing is just saying something important or interesting with the fewest words and the simplest words."

5. Write upon subjects with which you are familiar and really care about. "Strong convictions give writing authority and interest."

6. Listen carefully to the ideas and suggestions of editors and publishers, for they are realistic and correct about ninety-nine times out of a hundred.

7. Develop a filing system that is usable and suits your purpose; and keep every illustration, quotation, and scrap from a book that strikes you as being usable in your writing.

Included below is the complete list of the books that have been published by Bishop Kennedy.

PUBLICATIONS	PUBLISHER	YEAR
His Word Through Preaching	Harpers	1947
Have This Mind	Harpers	1948
The Best of Henry Jowett	Harpers	1948
The Lion and the Lamb	Abingdon	1950
With Singleness of Heart	Harpers	1951
Go Inquire of the Lord	Harpers	1952
If They Be Prophets	Tidings	1952

PUBLICATIONS (Continued)	PUBLISHER	YEAR
A Reader's Notebook	Harper	1953
Heritage and Destiny	Methodist Board of Missions	1953
Who Speaks for God?	Abingdon	1953
God Is Our Strength	Tidings	1954
God's Good News	Harper	1955
The Christian and His America	Harper	1956
I Believe	Abingdon	1958
The Methodist Way of Life	Prentice-Hall	1958
A Second Reader's Notebook	Harper	1959
The Parables	Harper	1960
The Marks of a Methodist	Meth. Evan. Mat.	1960
David the King	Nelson-Doubleday	1961
While I'm On My Feet	Abingdon	1963
For Preachers and Other Sinners	Harper	1964
The Witnesses of the Spirit	The Upper Room	1961
Say This to the People	Harper	(To be published 1965 or 1966)

The material in several of Kennedy's books was given first in lectureships which included the responsibility of publication:

The Lion and the Lamb is the material he gave in the Peyton Lectures at Southern Methodist University, (1950).

With Singleness of Heart is material he gave in the Slover Lectures at Southwestern University, (1951).

Who Speaks for God is material he gave in the Mendenhall Lectures at DePauw University, (1954).

God's Good News is material he gave in the Lyman Beecher Lectures at Yale, (1955).

The Methodist Way of Life is material he gave in the Gray Lectures at Duke University, (1958).[1]

Two books of which he was editor came out of his "filing system," which is a deep drawer in his desk where he collects material from his reading. In 1953 the drawer was full; and the idea struck that since this material was of interest and of value to him, it might be the same to others. Consequently he organized it alphabetically under topics and submitted it to Harpers. It was accepted and published under the title, A Reader's Notebook. By 1959 the drawer was full again, and A Second Reader's Notebook was published.

We have examined briefly all of the books written by Bishop Kennedy, except The Witness of the Spirit, and also, in one of our interviews with him he gave us, on tape, a brief background story and some interesting information on each of his books. It is our plan to include in this chapter the portion of that interview which pertains to his books. However, before that is done a few remarks and concepts that appear in the preface of some of the books will be reviewed briefly.

One of the principles of writing regarded as important by Kennedy is that a writer should write on a subject that is familiar to him and one on which he has some personal convictions. It is interesting to note in the preface of his first book this sentence--"I have taken the liberty of discussing my favorite subject: the preaching of the Word."[2] Since the chief concern of his life from childhood has been

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[1]Ibid., p. 151.

[2]Kennedy, His Word Through Preaching, p. x.

preaching, he is giving a good example here in following his own advice to writers. His practical way of handling things is also apparent in this book. In the Preface he also points out that in this book he has developed two aspects of preaching: the method and the message and contends that there is value in considering "in terms of a closer unity, what we have to say and the way we ought to say it."[1]

His second book, Have This Mind, (1948) is of a theological nature dealing with the great affirmations of the Christian church. The form in which the fifteen topics are presented is a kind of compromise between a sermon spoken to be heard and an essay written to be read. He has tried to retain some of the informality of the spoken word and yet get into his book more of the formal prose style, but his opinion is that the results of this compromise was "not too satisfactory to anyone."[2] Perhaps this experiment helped him to come to the following conclusion: "I think writing and speaking are two different disciplines; and if you try to use one and let the other overlap on it, you are in trouble."[3]

The books of Bishop Kennedy bear the marks of originality and thoroughness. He strives to use his own mind and draw his own conclusions; and if a book bears his name, it must be his work.[4] Of his work on the book, The Best of John Henry Jowett, (1948) which was mostly editorial, he wrote:

> The work on this volume was begun by reading everything Dr. Jowett had written. Deliberately, I did not read a biography or seek to

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[1]Ibid.

[2]Kennedy, Have This Mind, Preface.

[3]Appendix VI, p. 9.

[4]Kennedy, While I'm On My Feet, p. 152.

gather anecdotes about the man. I wanted to meet him through his sermons, his meditations, and his prayers. It was an interesting experience, and I commend it to others. Read a man and then construct his biography from what he has written, for no man can help but be self-revealing in his speaking and writing. I arrived at a fairly accurate picture of this great preacher before learning details of his life and ministry.[1]

The emphasis which Kennedy places on reading in a preacher's life is clearly seen in the Preface of A Reader's Notebook. "Reading is one of the fundamental necessities for a preacher. Once he begins to neglect it, his preaching gets thin."[2]

Heritage and Destiny, on the history and duty of the Methodist Church, was published as part of the church's 250th anniversary of John Wesley's birth. In spite of his pressing obligations and lack of time to write, Kennedy found great joy in writing this book, for again it afforded him an opportunity to do a definite service for his church. To him the heritage of Methodism is wonderful, and its victories are thrilling.[3] His book The Methodist Way of Life is also on the history of his church, and again in its preface he tells of the enjoyment he found in writing it. Again his knowledge of the Methodist Church was sharpened up, and he writes that this sharpening experience was like coming from darkness into light.

The book which Kennedy found most fun in writing is While I'm On My Feet. It was not something he had to write in connection with some lectureship or other obligation. He just thought it "would be

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[1]Gerald H. Kennedy, The Best of John Henry Jowett (New York: Harper and Brothers, 1948), Preface.

[2]Gerald H. Kennedy, A Reader's Notebook (New York: Harper and Brothers, 1953), p. xvii.

[3]Gerald H. Kennedy, Heritage and Destiny (Nashville: Methodist Board of Missions, 1953, Preface.

enjoyable to reminisce and give (his) personal opinion on a number of things."[1] He said that human backgrounds are always of real interest to him, and he thought they might be to others. Hence this book on his own background and personal opinion on a number of topics.

For Preachers and Other Sinners is a collection of fifty-five short articles which Kennedy had previously written for Pulpit magazine. They were first published in Pulpit in a section called "The Mourner's Bench," under the pseudonym "G. Habab Kish." "Nobody was fooled," says the Bishop--his style, prejudices, and pet causes betraying him. While his irony and sarcasm pleased some, it infuriated others. In these short articles he did not claim objectivity, seriousness, nor scholarship. Rather, he was writing to stimulate thought and action; and they must not be considered, he warns, by anyone as indicative of a growing pessimism on his part, for preaching is still his first love, preachers are his favorite people, and the church is his last and best hope.[2]

In our second Hollywood interview with Bishop Kennedy, we asked him to give us a bit of the personal background and items of interest from his point of view that are connected with the writing of each of his books; and he graciously gave us the following information.

Hollywood Interview II
July 27, 1965

BANKS: Bishop Kennedy, when you were a young man, you said you had four main ambitions; one was to marry the young lady who was your sweetheart in high school, one was to be a preacher, one

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[1]Kennedy, While I'm On My Feet, p. 7.

[2]Gerald H. Kennedy, For Preachers and Other Sinners (New York: Harper and Brothers, 1964), p. x.

was to get a Ph.D. degree, and one was to write a book. During the years that have followed, you have accomplished all of these desires; and you have written not one but quite a few books. Could you give me the background of some of these books and a little information about the motivation for writing them, and perhaps something about the method you used in putting them together. The first one you wrote was back in 1947, His Word Through Preaching. Would you say a word or two on this and the others also?

KENNEDY: Yes, this book is really a series of lectures on preaching itself. I was going back to Union Theological Seminary to teach homiletics one summer, and I was preparing my lectures. I went ahead and wrote them out in the hope that I might publish them. I met the Harper representative, and he looked them over and agreed that they would take them. The book is a little different than most books on homiletics because the first part deals with method primarily where I put down all my pet ideas about homiletics. The last part has something to do with the message--the central message of the Christian gospel. The combination seemed to be something unique to the publishers, and they were glad to use it.

After this book was published, I was asked to write the next one, Have This Mind, which is a collection of sermons. What I tried to do was to deal with the great themes of the Christian faith; it is more or less a credal book.

The next one was, The Best of John Henry Jowett. Again, I was requested to do this. It was one in a series of

books being published by Harper on the great preachers of the past. I had to read everything of Jowett's, which was good for me and which I appreciated. Then it was merely a matter of writing a preface, a little about the life of Jowett, and picking out what I thought were his best writings.

The Lion and the Lamb grew out of an idea that came to me one time concerning the paradoxical nature of the gospel. I gave these lectures at Southern Methodist University. But I think I had been influenced very much by Chesterton and his insights into the nature of truth. As I began to think about that in connection with the gospel, it appealed to me and I made a series of studies on the paradoxes found in the gospel. That's really what this book is about.

The next book was Singleness of Heart. I'm not too sure about this, but I think this also is a series of lectures to preachers. After I had given the lectures, I wrote them out and published them. That was part of the arrangement when I agreed to give the lectures. They were first given at Southwestern College down in Texas; and as part of the arrangement was that they must be published, I wrote them. They deal with my insight into the ministry.

The next, Go Inquire of the Lord, was a collection of four sermons. There are only four or five chapters in the book, and they were sermons that I gave around at various places and they were written and published.

The next one, If They Be Prophets, is a series that I preached to preachers primarily on Kipling's poem "If." The

Board of Evangelism liked it and wanted to publish it. They put it out in a paper back.

A Reader's Notebook is merely a collection of things I have read and clipped. One day it came to me when I was traveling on a train, that I had a whole drawer almost full of stuff that I had picked up out of my reading which seemed to me to be valuable; and I wondered if maybe this wouldn't be a book, so I inquired from Harper. They said "yes"--they thought it would be. So that was the first volume. There was a second volume published four or five years later called A Second Reader's Notebook, which is just a continuation of the same type of material. These two books are just a little bit different, if I may say so. They are not the usual collection of illustrations, gems for preachers, and that sort of thing, but simply material that seemed to me to be something that I wanted to use in the future and I thought maybe others would react the same way. These two books are collections of that kind.

Heritage and Destiny is a little book that I wrote for the Methodist Board of Missions, and they published it. It was their study book one year. It was a discussion of our path and where we are supposed to be going in the church.

Who Speaks for God--that book is a collection of sermons around the theme which came to me from something Norman Cousins said. He wrote a book called Who Speaks for Man, and it seemed to me that the other side of that picture ought to

be "Who is saying something for God and His purpose, and so on"--so that is the story on the origin of this book.

God Is Our Strength--that is an evangelistic book, again published by the Board of Evangelism and is a series of letters that I wrote in reply to a man who is seeking the truth of Christianity and is having doubts and troubles. It is an informal type of thing--just letters attempting to answer some problems that come up from people who are having religious difficulties.

God's Good News is the Lyman Beecher Lectures at Yale. I wrote them around the idea that the gospel is always good news to man. They are based on God's speaking to us through the New Testament.

Christian and His America is kind of a hodge-podge, and I never thought it came out too well. It is a collection of some lectures on this and that and other things, all brought together on a kind of general theme.

I Believe was the first volume in a series which Abingdon began to publish years ago when Roy Smith was the editor. He wanted me to write the first volume. I wrote this little book on what I believe on the great themes of the Christian faith; and strangely enough, while it seemed to me to be rather elementary, it became a very popular little book and is still in print and is still selling.

A Methodist Way of Life is another book I was asked to write, and it is a part of a series which Prentice-Hall published on the various denominations. I was asked to write

the one on Methodism. I accepted the assignment with great pleasure because it forced me to do some reading in this field and to try to interpret the Methodist Church.

The Parables is simply a collection of sermons on the parables. I started to preach on the parables one time; and as so much of my work has been, I had to go all the way through and write a book on them.

The Marks of a Methodist again comes out of our Board of Evangelism, which printed the book. It is a small book with six chapters on the distinguishing marks of a Methodist Christian.

David the King is a little book I was asked to write in connection with the Nelson-Doubleday series on Sunday School material, and it is an historical study of David.

While I'm On My Feet is a very personal thing which there was really no reason to write except I just wanted to. It is more or less an autobiography. I was trying in this one, on the basis of my experience, to say a good thing for the church and speak of the ministry as the greatest calling in the world. I thought maybe other young men groping around and wondering what they might do would find some help from it. So I just began and wrote it out of my recollections. It is a very personal thing--full of my own prejudices and points of view.

For Preachers and Other Sinners, which is the latest volume to be published, is a collection of a feature I used to write for the Christian Century Pulpit, a magazine for

preachers. It came out every month under the title, "The Mourner's Bench." In those little articles I would express myself frankly on some of the problems of the ministry--oftentimes saying the unpopular thing. When Harper saw a few of them, they thought it would make a good book, so I just sat down and wrote enough other chapters to put in the book; but much of it had already been printed by the Christian Century Pulpit.

I am in the midst of a book which will probably be called Say This to the People. It is a collection of twenty sermons which Harper will publish next year--early in the year probably. I was talking with the book editor of Harper, who has been an old friend of mine for years, and he happened to say, "You haven't published a volume of sermons in a long time, and I think it is time for you to do it." So that is how I moved in this direction.

There is one, The Witnesses of the Spirit, which is a collection of five chapters on five of the great leaders of the Christian church: Barnabas, Philip, Stephen, Peter, Paul. I don't remember too much about it except whenever I saw Harry Denman, if he had some idea he wanted me to do, he always talked me into it, and I agreed to do this. This is the book that came out of that idea.[1]

Kennedy's books may be divided into four general groups; (1) those that deal with the theory and practice of preaching and

[1]Appendix VI, p. 7.

ministerial qualifications, (2) books of sermons that he has preached, (3) history and nature of the Methodist Church, and (4) compilation of reading notes. The first two groups are represented, of course, by the largest number of his books. There are eight books in this first group:

1. His Word Through Preaching
2. With Singleness of Heart
3. If They Be Prophets
4. Who Speaks For God
5. The Best of Henry Jowett
6. While I'm On My Feet
7. God's Good News
8. For Preachers and Other Sinners

The group consisting of sermons has ten books:

1. Have This Mind
2. The Lion and the Lamb
3. Go Inquire of the Lord
4. God Is Our Strength
5. The Christian and His America
6. I Believe
7. The Parables
8. David the King
9. The Witness of the Spirit
10. Say This To the People

The book he is writing at the present time is the last one listed above, Say This To the People.

He has written three books on the history and nature of his church:

1. Heritage and Destiny

2. The Methodist Way of Life

3. The Marks of a Methodist

In the fourth group are his two Reader's Notebooks.

Eleven of his books have been published by Harper--and they are asking for another (Say This To the People); and the Abingdon Press has published four.

These figures would seem to indicate that there is a demand for Bishop Kennedy's books, and a publishing house is not afraid to take a venture on a book written by him. The list of books he has already written is impressive indeed, and there is no reason to believe that the list has been completed.

SECTION B

THE MAN AS A HOMILETICIAN

CHAPTER VI

DR. KENNEDY'S THEORIES OF RHETORIC AND HOMILETICS

Bishop Kennedy's entire life so far has revolved around preaching. In fact, from as far back as he can remember, it seemed inevitable to him that he was called to be a minister.[1] From his earliest childhood he was interested in preaching and would listen to the sermons of his father, who was a Methodist preacher, and other preachers with the intent of trying to analyze them and decide how the message could have been improved.[2] Being interested in public speaking, he began studying it in earnest when he was in high school; and it was during his junior and senior years that his talent for public address received its best and most far-reaching training. In college he took a major in public speaking and engaged extensively in debating and contest speaking.[3]

During the years of his seminary training he did not take any classes in public speaking as such and only one in homiletics; this, unfortunately was rather weak and ineffective, adding very little by way of knowledge and skill in the field of public speaking.[4] Since completing his formal education he has continued to study the art of public

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[1]Kennedy, _While I'm On My Feet_, p. 17.

[2]Appendix V, p. 1.

[3]Appendix IV, p. 2.

[4]_Ibid._, p. 3.

address and homiletics and has taught this subject at several seminaries. Also he has written books on the art of preaching.

Because Bishop Kennedy's theory and practice in oral communication has been developed out of a background of academic training in both the fields of rhetoric and homiletics, it is clear that the influences of both of these speech disciplines need to receive consideration in this study in order to construct an adequate image of the Bishop as a theorist and practitioner. In the present chapter consideration is given to him as a theorist, and in a later chapter he will be studied as a practitioner.

There are some scholars today in the various fields of the communication arts who contend that rhetoric (public speaking) and homiletics (preaching) are essentially the same thing, that homiletics is sacred rhetoric or, simply, rhetoric with religious substance. On the other hand there are scholars who oppose this view and contend that there is a distinct qualitative difference between public speaking and preaching. It is in this latter category of scholars that we find Bishop Kennedy. While he has not written any books in which can be found his theory of oral communication applied to public speaking as such, he has taken his knowledge of the theory of rhetoric which he acquired in high school and college, where he took a major in speech, and applied it to the art of preaching. It will be shown in the development of this chapter that it is the Bishop's opinion that in the preparation and delivery of a sermon a preacher will use all the technique and methodology one uses in preparing and delivering a public speech, but in addition to these elements there are elements in a sermon that are not found in a public speech.

Our plan here will be, first, to present in the traditional rhetorical frame of reference, Kennedy's rhetorical theory as it is used in the preparation and delivery of sermons and, second, to give consideration to this theory on the art of preaching and show in which ways he believes preaching to differ from public speaking.

Sources for Study of Kennedy's Rhetorical and Homiletical Theories

Bishop Kennedy is the author of more than twenty books. While it would be helpful and enlightening to study all of them in an effort to collect data on his theory of oral communication, it is the opinion of this investigator, and this opinion was confirmed by the Bishop at the time of the Hollywood interview, March 5, 1965, that among these books the ones listed below contain the body of his theory and are adequate for this project.

1. His Word Through Preaching, 1947, Harper. This is his first book, and it is his most complete statement on his theory of rhetoric and homiletics. It grew out of his lectures on homiletics which he first gave at the Pacific School of Religion in 1938, where he continued his teaching responsibility for four years. Many valuable insights are found in this book regarding Kennedy's concepts on the constituents of rhetoric.
2. With Singleness of Heart, 1951, Harper. In this book is found the Slover Lecture series, which Bishop Kennedy gave at Southwestern University in 1950. The series, directed to preachers, contains many concepts of the Bishop's theory, especially on the constituent of invention.

3. Who Speaks for God?, 1954, Abingdon. This book contains four chapters which may be considered as essays, lectures, or sermons. They were presented as the Mendenhall Lectures to the ministers of Indiana at DePauw University, Greencastle, Indiana, in 1954. The general purpose of these lectures was to help preachers to understand their obligations to God and to man and to stand up with greater assurance as God's spokesmen. It is rich in ideas on ethical proof.

4. God's Good News, 1955, Harper. Here is a volume which contains Bishop Kennedy's Lyman Beecher Lectures. Delivered at Yale Divinity School in the spring of 1955, they are rich in materials of sermon development and ethical proof.

5. While I'm On My Feet, 1963, Abingdon. Bishop Kennedy's autobiography is a work that supplies many of his ideas on public speaking and preaching. It will be footnoted many times in this study.

6. For Preachers and Other Sinners, 1964, Harpers. In this book are found fifty-five brief essays containing good humor, good spirit, and good sense for preachers. First published in the Pulpit Magazine, they contain many gems on rhetorical and homiletical theory.

7. A new book now in the process of being written, the name of which will be Say This to the People or Fresh Every Morning, will contain twenty sermons; and along with other contributions made to this study, it will furnish

an up-to-date and complete demonstration of Bishop Kennedy's method in sermon preparation. This book will be published by Harper perhaps later this year (1965).

Kennedy's Theory of Rhetoric (Public Speaking)

It is readily observed from his writings and in conversations with him that Bishop Kennedy does not use the traditional terminology of the ancient rhetoricians nor that of modern communication theorists. However, the absence of these stylistic elements must not be taken as evidence that the Bishop is ignorant of rhetorical theory or does not use it intelligently as the basis of his personal theory and practice in public address. While he does not rely so heavily upon the works of Aristotle, Cicero, and Quintilian as did some of the early homileticians (Campbell, Blair, and Whately), the influence of whose textbooks is still reflected in some twentieth century books on homiletics, he does show a broad knowledge of traditional rhetorical theory and sets forth these principles as the foundation of his theory of public address in good, modern language that is easily understood.

Furthermore, as evidence of his knowledge and interest in rhetoric, reference can be made here to the defense which Bishop Kennedy gave to rhetoric when the California Board of Education, in 1963, was revising its curriculum for teacher education (see page 94). The Bishop is a member of that Board of Education; and when efforts were being made to place speech classes in the category of "do-it-yourself," or "non-content" courses, it was his defense of the integrity of rhetoric that kept it on the list of acceptable courses and gave it favorable standing among the "content" humanities.

It will be the plan here in studying Kennedy's rhetorical theory to list the traditional constituents of speech and center attention on each one separately. Realizing that "speeches are totalities made up of several interrelated aspects, and the study of one aspect automatically directs attention to all the others,"[1] and that this overlapping feature presents a disadvantage in the proposed procedure, yet it does have the advantage of setting forth some examples of how a theorist or practitioner works with the several canons of speech.

Invention

In classical rhetorical theory this first constituent of speech-making is spoken of in these words: "We [the speaker] ought first to find out what he should say."[2] With some variations and enlargement in scope, invention has come down to modern times having a similar meaning. In contemporary language it is described as the process of "investigation, analysis, and grasp of the subject matter" that is used in the composition of a speech.[3] "Invention" includes two kinds of speech materials: non-artistic and artistic. The "non-artistic" materials, consisting of materials that are found, collected, and used by the speaker, are the raw facts, evidences, experiences, statistics, etc. The "artistic" materials are the elements found in a speech that are created or added to the raw facts by a given speaker. Primarily these are the modes of persuasion--ethos (personal proof), logos (reasoned proof), and pathos (emotional proof).

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[1]Thonssen and Baird, Speech Criticism (New York: Roland Press Company, 1948), p. 391.

[2]Cicero, op. cit., p. 178.

[3]Thonssen and Baird, op. cit., p. 79.

Non-artistic Materials of Development

In Bishop Kennedy's theory this phase of invention receives a great deal of attention. A preacher and writer of his stature must have a broad background of training, reading, and experience from which to draw his materials of development, and this is definitely evident in his products. Many phases of his theory on invention are explicitly presented in his books listed earlier in this chapter, and besides these there are some other phases that are implicitly presented in his works which it seems helpful to us to include in this section of our study in order to present a more comprehensible picture of his concept of invention. Since Bishop Kennedy's work has been almost exclusively devoted to the field of religion, it appears to this investigator that it would be helpful to study his non-artistic materials of development in a theological setting. Among theologians there are two types of knowledge: revealed and natural. Revealed knowledge consists of that which is revealed to man, knowledge about the absolutes that are beyond man's power of research and reasoning, whereas natural knowledge consists of knowledge that man can discover by research methods and reasoning processes. The Bishop employs both of these types of knowledge in his materials of development, and it will be the plan here to study his materials under the two headings of Revealed Knowledge and Natural Knowledge.

1. Revealed Knowledge

The Bible.--Earlier in this study reference was made to the Bishop's position on the Bible (see page). There it was stated that he was reared under a strong fundamentalist influence, but while in

seminary he found "it was necessary to break loose from a stultifying fundamentalism."[1] However, he did not swing over to the side of liberalism to the extent that he lost faith in the Bible as the authoritative and trustworthy Word of God, and in his homiletical theory it is held both explicitly and implicitly that the Bible is the primary source from which to draw sermonic materials. Just how firm his faith is in the value of the Bible as a source from which to draw the raw materials of development can be seen in the following quotation:

> Every attack on the Scriptures that could be launched has been tried, not once, but many times. If the Christian faith has any cracks in it, they would have been discovered after two thousand years of searching. If the biblical affirmations could not stand the nosing around of all kinds of smart alecks, they would have crumbled long ago. So it is nice to go to bed at night without any fear that next morning's headlines may read: "Long Cherished Biblical Theory Proved False."
>
> This has a meaning for preachers which is not always recognized or appreciated. For one, let us root our sermons in the eternal truths of the Bible.[2]

In the Bible a minister finds what Kennedy speaks of as "revealed knowledge" in contrast to what is known as "rational knowledge."[3] He affirms that it was in this type of revelation that the Christian faith began and these revealed truths must be retold to every new generation if the Christian faith is to survive.

> Our faith began with a happening which never had been before and never can be again. Its message of succor and challenge stems from that happening and its work is done in the world by preaching it. All of what we have to say springs from that, and the

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[1]Kennedy, While I'm On My Feet, p. 40.

[2]Gerald H. Kennedy, For Preachers and Other Sinners (New York: Harper & Row Publishers, 1964), p. 10.

[3]Kennedy, With Singleness of Heart, pp. 83, 84.

> renewal of the Christian power from every generation lies in the story's being retold to every new generation.[1]

Kennedy observes that the church is filled with "milk-fed" members today because they are not getting enough "meat." There are many intelligent people in the church "who would like to know more about the Bible than they learned in their primary Sunday school class."[2] They want to grow mentally and spiritually, and to assist this Kennedy advises:

> Let the people know about the wonder of the Bible revealed by the scholars, the critics, the archaeologists, and the historians. . . . It seems to me that it was a Protestant idea that the Book [Bible] should be opened to the people.[3]

Church members are "wallowing around in self-analysis."[4] Kennedy admonishes preachers not to engage with this, but to scare and shock them with a "Thus saith the Lord."

> Dear brethren, scare them and shock them next Sunday morning with a "Thus saith the Lord: . . ." Tell them that Christ came not to give them what they want, but what they need. No more cafeteria lines, but the King's banquet! No more unbalanced, sickly, secularized meals! Lord, send us some spiritual dietitians with both grace and courage.[5]

There is a definite reason why Bishop Kennedy stresses the Bible's primary place in the materials of preaching. The heart of man and the needs of society are in his judgment, forever the same; and they need the timeless truths of the Word of God to change them and solve their problems. It is the duty of the Christian minister to be an

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[1]Kennedy, His Word Through Preaching, p. 27.

[2]Kennedy, For Preachers and Other Sinners, p. 82.

[3]Ibid.

[4]Ibid.

[5]Ibid., p. 14.

interpreter of God's revelation and relate these timeless truths to Christian experience.

It does not disturb the Bishop that there are some things in the Bible that cannot be defined and are considered by some people as being vague. This "vagueness," he believes, arises from the fact that the Bible deals with absolutes and that there is nothing with which to compare them. In this category are facts found in revealed theology about God, the trinity, love, the incarnation, etc.

> Preachers deal with many things that do not lend themselves to definition, but this does not mean that they are vague. "No satisfactory definition has ever been found, nor can it ever be found, for God, religion, love or man. But the reason is not that these things are vague but that they are absolutes."[1]

Bishop Kennedy assures his fellow preachers that when they use the Bible as a source from which to collect materials of development their calling has the dignity of proclaiming the Word that is beyond change and death; and he challenges them with these words: "Stand on your feet, men, and stop acting like commentators. Be prophets!"[2]

2. Personally revealed knowledge

Bishop Kennedy does not boldly claim that ministers have the gift of prophecy, but he does seem to indicate that it is possible for them to receive revealed knowledge apart from the Scriptures and from human reasoning processes. As the apostle Peter's mind and other Biblical writers' minds were illuminated by a vision which came direct from God, so it can be with men today who speak for God.

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[1]Kennedy, His Word Through Preaching, p. 23.

[2]Kennedy, For Preachers and Other Sinners, p. 10.

> Now Jesus simply assumes that, if men live close to God, He will tell them about the finalities and the meanings. Flesh and blood will not do it because the physical soon reaches a barrier beyond which it cannot go. Then there comes the whisper from above, deep in the heart of man . . . . Then the Father visits the children with a word about the far country and a hint concerning human destiny. When a man has been visited by this divine insight, he establishes a new outpost for the race, and humanity says of him, Blessed art thou.[1]

The Bishop has great respect for the rational processes and is deeply grateful for the data that have been made available through the research method, but he points out the danger that "when we surrender completely to this spirit [the research method], we play down the importance of the ultimate questions because they are embarrassing" to this method and gradually the spiritual and emotional dimensions of life are "whittled away" until all we have left is the cold logical facts.[2] Man has a terrible hunger for ultimate meanings, but these do not come by rational processes. Since the preacher is God's spokesman, it rests upon him to deal with ultimate meanings in his sermons, and he has two sources from which to gather this information: one, an objective revelation (the Bible); the other, a subjective revelation (personal "divine insights").[3] "The hunger to know more is God's doing, and the insights of the saints and the prophets are His promptings."[4]

3. Natural Knowledge

Nature.--In the Methodist Discipline there is an injunction that bishops should "travel through the connection." Bishop Kennedy takes this injunction seriously and averages 50,000 miles each year traveling

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[1]Kennedy, With Singleness of Heart, p. 84.

[2]Ibid.

[3]Ibid., p. 85.

[4]Ibid.

the connection (the world).[1] On these inspection and lecture tours he is always an alert observer of nature, including the behaviour of people and the interesting spots on the earth's surface. In these observations he finds "great experiences" and is always wondering "how these visions could be shaped for homiletical use."[2] Among the visions of people and nature in which he has seen spiritual lessons and felt that his soul was lifted up to God are Half Dome in Yosemite National Park, the thrilling depths of Grand Canyon, a waterfall and pool in the Connecticut hills, glow-worms in a New Zealand cave, the dance of an African child and the smile on his face, the silver Nile with its green borders, ragged children in Galilee, a Japanese tea ceremony, bare trees in a city park, and the American flag full of stars.

In thinking of these interesting and wonderful sights and in sharing them with others in his sermons, the Bishop feels that he is fulfilling St. Paul's admonition:

> Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.[3]

Books.--Early in his life Bishop Kennedy developed a love for reading, and during a summer when he was ten years old he read books at the rate of one a day.[4] He admits that some of his reading was junk, but among the books he chose to read there was much good literature. This love for reading has remained with him throughout his life. As he

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[1]Time (May 8, 1964), p. 77.

[2]Kennedy, While I'm On My Feet, p. 192.

[3]Ibid., p. 195, quoting Phil. 4:8 in the Revised Standard Version.

[4]Ibid., p. 21.

looks at others around him, bored and listless, or listens to the continuous stream of platitudes on the trivial that flows out of some mouths, "he thanks God that in His mercy He has led him into a love of books."[1]

The Bishop advocates that a minister should read books on many different subjects: theology, philosophy, history (both church and secular), novels, science, travel, biography, etc., but in all of his reading he should have a purpose--to find material that will enable him better to preach the gospel.[2] Everything should be grist for the homiletical mill and should be closely connected with life and "be capable of being shared with other men."[3] He feels that, as far as he is concerned, heavy reading should be done early in the day and lighter reading in the evening--and save the magazines for traveling.[4]

Artistic Materials of Development

As stated earlier in this chapter, the artistic materials of development are the elements found in a speech that are created from, or added to, the non-artistic materials by a given speaker. In rhetorical tradition these elements are known as "the modes of persuasion," and they are usually thought of as being three in number: (1) ethos--ethical or personal proof, (2) logos--logical or reasoned proof, (3) pathos--emotional proof. Since this pattern of division and analysis of the artistic elements of invention is familiar in the traditional theory of rhetoric and convenient to use, it will be our plan to use it here in studying Bishop Kennedy's theory on the artistic materials of development.

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[26] Ibid.

[27] Ibid., p. 22.

[28] Ibid.

[29] Ibid.

1. Ethical Proof

There are several descriptive terms used in contemporary rhetorical literature for the ancient concept of "ethos." Among the several terms in use today we shall use the term "ethical proof," not because it is more correct than the others, but for the purpose of simplicity and consistency in terminology. The element of persuasion that is observed under this term is the quality of the speaker's personal character, and it is held that high credibility in a speaker has a threefold source: "sagacity, high character, and good will."[1]

In the rhetorical theory of Bishop Kennedy on this topic of "ethical proof," as he applies it to homiletics, there is an abundance of material. The Bishop maintains that much of the effectiveness or lack of effectiveness of the ministry today, as it always has been, rests in the quality of a preacher's personality.

"He (God) has given us a task which commands our whole heart, our whole mind, and our entire strength. But before our healing work can be done, we must ourselves be healed."[2] While reading in almost any of the books written by Bishop Kennedy, one will frequently come across references to the relationship of a preacher's personal character to his work. In addition, two of his books are devoted almost entirely to this topic: With Singleness of Heart (1951) and For Preachers and Other Sinners (1964); and it is from these two sources that we have collected most of the following concepts on his theory of "ethical proof" with its three constituents--sagacity, high character, and good will.

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[1]Thonssen and Baird, op. cit., p. 384.

[2]Kennedy, With Singleness of Heart, p. 16.

Sagacity.--This term covers such qualities of personal proof as common sense, competence, soundness of judgment, acute mental discernment, moderation of action, good, intellectual integrity, and wisdom.

Being properly qualified for the Gospel ministry, according to Bishop Kennedy, demands first of all that the preacher must have a certain mystical power and it is this mystical power that gives authority to his spoken word.

> All is not well with preaching. Try and find a real preacher and see how few there are. Even the ones who can speak gracefully and acceptably are often lacking in power.[1]

Speaking of the quest for this power and identifying its nature, Kennedy continues:

> Maybe we can get it from the Apostle Paul, or from Francis Asbury, or Billy Graham, or the Salvation Army. Ultimately, of course, we must receive the baptism of the Holy Spirit, which does not come to us easily or according to our command. We will have made some small progress toward the revival of preaching, however, if we know where not to look.[2]

When this power is lacking in the personality of the preacher, spiritual power is also lacking in the sermons; and often they are dull and boring. A good preacher will seek to avoid this condition. He "must learn how to concentrate spiritually . . . and see spiritual forces as real forces,"[3] and wait upon the Lord until his life and message is filled with the drama of the Gospel. "To rescue from dullness and routine is the preacher's responsibility, and he fulfills it by waiting on the Lord until the drama of the situation is revealed."[4]

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[1]Kennedy, For Preachers and Other Sinners, p. 36.

[2]Ibid.

[3]Kennedy, His Word Through Preaching, p. 37.

[4]Ibid.

The baptism of the Holy Spirit which comes upon a preacher as a result of great personal effort by way of "steeping himself with the Scriptures"[1] and of waiting on the Lord for the mystic blessing is regarded by Kennedy as being the "secret of preaching power."[2] This power, in turn, causes his spoken word to demand attention and create expectancy; and it gives the audience "the inescapable feeling that in some special way God has given this man authority to speak for Him."[3]

On the point of intellectual integrity and wisdom, Kennedy makes the following comments:

> The part of this we are interested in here is the insistence that the pastor may come to the place where he must choose death rather than teach falsehood. The minister . . . has an ultimate obligation to truth and the maintenance of truth. . . . There may be times when a man is tempted to dodge the issue or move too cautiously, but when he is speaking for God, he must speak the truth or die.[4]

> The congregation wants to respect a man for his sincerity, his honesty, his integrity. . . . They want to feel sure that the man in the pulpit is not sounding off without a proper understanding of all that is involved.[5]

Bishop Kennedy's concept of a minister's intellectual honesty and wisdom is not a quality that comes from pious meditation alone. It involves hard mental discipline and long hours of study. "If we are to preach, we must study."[6]

The Bishop suggests that there are three things necessary for the minister if he is to possess the persuasive quality of intellectual integrity: the grace of God, a knowledge of the Scriptures, and

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[1]Ibid., p. 39. [2]Ibid., p. 36. [3]Ibid.

[4]Kennedy, With Singleness of Heart, p. 34.

[5]Kennedy, For Preachers and Other Sinners, p. 78.

[6]Kennedy, His Word Through Preaching, p. 42.

gumption.[1] He advocates the establishment of a steady habit of four (4) hours of study each day,[2] and he warns that the two enemies a minister faces here if he is to keep up his competence are "his own laziness and the trivial demands of people."[3]

Another phase of a minister's sagacity that is stressed by Bishop Kennedy is his sense of discrimination.[4] The preacher may not be able to create the best, but he must know the best when he sees it, and he must love it. To achieve this quality the minister must live close to God, maintain a well-disciplined life, and develop a tender conscience that will wait for divine assurance before speaking.[5] "Courage without discrimination will work havoc in the church and bring shame to the whole prophetic function of the minister."[6]

A minister's common sense and good taste will be demonstrated in his consistent avoidance of that which is sensational, theatrical, and clowny, and in his employment of a style and methodology characterized by sincerity and directness.[7] "The moving power of Christianity in any time and to any class of men is not revealed by dressing it up in a clown's clothing but in speaking plainly and directly about 'this thing that is come to pass.'"[8] The Bishop holds that a hunger for excellence and an appreciation for the best are signs of the presence of the Holy Spirit in a man's life.

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[1]Ibid. [2]Ibid., p. 41.

[3]Kennedy, With Singleness of Heart, p. 40.

[4]Ibid. [5]Ibid.

[6]Ibid.

[7]Kennedy, His Word Through Preaching, pp. 31-34.

[8]Ibid., p. 33. (Quoting Luke 2:15)

> As ministers of the Church, we have an obligation to raise the tastes of our people. A little pious covering will not be pleasing to either God or man. We ought to be men who can at least recognize and appreciate the best. Nothing is quite so bad as what is ill done in the name of our religion. The first sign of the presence of the Holy Spirit is a hunger in the heart for excellence.[1]

Further, a minister's good taste regarding his clothing and his social behavior as a "man of God" must be carefully guarded and a high sense of dignity maintained in these areas.[2] "The Church and its servants ought to have some distinguishing marks."[3]

The Bishop takes a dim view of the preacher who degenerates into a "mere after-dinner entertainer" and the "regular guy" type.[4] He calls for ministers to stand up to the dignity of their profession. "I wonder if we ever pause to consider the dignity of our calling, which proclaims the Word beyond change and death. Stand on your feet, men, and stop acting like commentators. Be prophets!"[5]

The concept that Bishop Kennedy has of the high character of the preacher is revealed in this statement:

> We are at the end of the era of "the regular fellow" in the ministry. We have suffered under the delusion that if no one could see anything different in us he would be attracted to the Church. It has seemed to us that by watering down our language we could persuade men to believe in the validity of Christianity. We have assumed that if enough people called us by our first names we were good ministers of Jesus Christ. In contrast to the dignity of older men, young men sometimes go all out for informality because it wins them a certain popularity. When carried to its furthest extremes, ministers have tried to be "one of the boys," by telling off-color stories and playing down their profession as if they were ashamed of it. We have assumed that this was modern and new. It is as old as the Middle Ages and was one of the causes of the Reformation. It was one of the reasons for the Methodist Revival in the eighteenth century. When the ministry is out on the level of the market place, it loses its power and it must be reformed.[6]

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[1]Kennedy, For Preachers and Other Sinners, p. 108.

[2]Ibid., pp. 47, 48. [3]Ibid., p. 48. [4]Ibid. [5]Ibid.

[6]Kennedy, With Singleness of Heart, p. 59.

In holding up the dignity and high character that must be maintained by the ministry, Kennedy realizes that his expressions "may sound like a glorification of the stuffed shirt."[1] This, however, is not his purpose, for he writes that "if there is one thing to be despised and avoided it is stuffiness."[2] His thoughts on this point are summed up in these words: "Yet I must confess that I prefer the man who is unconsciously stuffy to the man who consciously is not stuffy."[3]

Working in the high office of priests and prophets, ministers must strive to function in a worthy manner and never make the office "cheap and trivial."[4] "There is a dignity and objectiveness about the pastoral office which has to be maintained. If this is destroyed, the loss is very serious to the people and to the minister."[5]

Character.--Not only must the minister consider his profession as of high character and dignity, but he must strive to bring his own personal life in harmony with his profession if his words are to have persuasive authority. One statement from Speech Criticism by Thonssen and Baird found in the section where the "character" of the speaker is elaborated upon may be apropos here--the speaker "bestows, with propriety, tempered praise upon himself."[6] In Bishop Kennedy's theory it is the realization of the high and glorious privilege of being called to be a minister and the bringing of one's own personal life and habits into harmony with this high and glorious call that affords to a minister

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[1]Ibid., p. 60.

[2]Ibid., p. 61.

[3]Ibid.

[4]Ibid., p. 60.

[5]Thonssen and Baird, Speech Criticism, p. 387.

the best way to bestow temporal praise upon himself. This conviction is clearly demonstrated in the following quotations from his works:

> What a sad thing it is when a man loses the glory of the fact that he was "made a minister." There is a supernatural element in it which makes the ministry terrible yet glorious in its responsibility.[1]

> The authority of the preacher must always be affected profoundly by his personal life. You cannot listen with the same intentness to the men whose personal dealings have been below par. They will say of his most powerful sermon as was said on another occasion: "Your words frighten me but your life reassures me." The people will feel, and rightly, that if the Gospel is a workable way, it ought to function first in the life of its spokesman. It is a great thing when the people say to themselves that their preacher never announces a doctrine or urges an action which he does not himself incarnate.[3]

> The authority by which we lead our people has to rest ultimately in our own religious experience.[4]

Kennedy holds that the preacher's most characteristic sin is not sex, but pride,[5] and that if his character is to have the proper ethical proof for his message, he must wage a constant battle against himself.

The preacher's character adds persuasive authority to his sermons not only by its qualities of purity, humility, honesty, and sincerity, but also by militant courage and strong concern about his profession and the issues he must meet in it. Kennedy calls for a prophet with a "Thus said the Lord" rather than little wishy-washy conversations.

> Are there any men left who will stand and be counted? Dare we insist that if there must be a program, we will have a man stand on his feet and declare himself? We are homesick for a prophet

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[1]Thonssen and Baird, Speech Criticism, p. 337.

[2]Kennedy, With Singleness of Heart, p. 74.

[3]Ibid., p. 134. [4]Ibid., p. 152.

[5]Kennedy, For Preachers and Other Sinners, p. 49.

> with a "Thus said the Lord." Enough of these little wishy-washy conversations. Give us a speech. Make a pronouncement! I cannot believe that I alone am left of those who have not yet bowed the knee to this Baal. Preachers of the Word, arise![1]

Instead of an attitude of amiable unconcern he calls for strong reactions which reveal strength of character.

> Brethren, no man should be able to shoulder the obligation of proclaiming the Good News without strong reaction. Run from it if you must, for God can catch Jonah in the middle of the sea. Head toward Damascus if you will, for God in Christ can make Paul hear a voice and see a light. But pray for salvation from the terrifying malady of routine habit. As long as we are in that condition, there is no redemption.[2]

The high character of the ministry is evidenced by good mental health. When preachers whine about their troubles, they give the layman a cheap idea of the kind of men they are and the nature of the task they are called upon to perform.[3] Kennedy's advice here is "Let us have some sense of obligation to our ministerial profession. . . . (and) stay with the tested experience of men who have found that they who wait upon the Lord shall have their strength renewed.[4]

Not only is it possible for a minister to bring "praise to his character" by his habits of life and attitudes, but by these means also he can bring praise to his cause.

> It is sad news for the boys who are only comfort-dispensers to learn that too much comfort can destroy a man. If what I say next Sunday morning cannot possibly hurt anyone, it cannot help anyone either. Remember, we wield a two-edge sword with sharp edges. We are not little boys playing with wooden ones.[5]

> Until a man recognizes that he is dealing with something that can turn the world upside down, he is not worthy of the Christian ministry.[6]

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[1] Ibid., p. 70.

[2] Ibid., p. 60.

[3] Ibid., p. 66.

[4] Ibid.

[5] Ibid., p. 38.

[6] Ibid.

When a man works under this frame of mind toward his cause, his very attitude adds persuasive authority.

The preacher's high character, according to the Bishop, can be brought about only by much prayer and fasting and by allowing "the grace of God to save [him] from [himself],"[1] all of which will result in the minister being regarded as a "man of God" and not thought of as a "regular guy."[2]

Good Will.--A minister, the Bishop believes, may greatly enhance his standing among the members of his congregation and the people with whom he associates as being a man of good will by taking advantage of psychological training. Yet he insists that this training will be useless if the preacher does not have the right kind of heart and spirit.

> We will be wrong if we fail to take advantage of all the psychological training possible. It is a good thing that our seminaries are recognizing this part of our work as worthy of a full-time professor. We can learn many truths about the human personality and we can escape many wrong approaches, if we sit at the feet of experts in counseling. At the very least, we ought to read the literature in the field. Yet none of this will be of much benefit to us unless we have the pastor's heart and the shepherd's spirit.[3]

Kennedy holds that a preacher with a true pastor's heart "does not stand on a mountaintop apart" from his laymen, but will identify himself with them and will bring them help "from the light of Christian experience."[4] Often the preacher must be a critic and speak words of reproof and correction; but to do this effectively he must be a good man and act with honor, love, and respect for the people he is seeking to help.

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[1]Ibid., p. 106. [2]Ibid., p. 48.

[3]Kennedy, With Singleness of Heart, p. 49.

[4]Ibid., p. 93.

> The most important and necessary characteristic of a good critic is that he should be a good man. He must be honorable. He must be willing to subordinate himself to his task. He must be more than a diletante. He must have a deep respect for men and a real sense of obligation to serve them honestly.[1]

> To be a good preacher means to be a warrior against the hosts of darkness that sometimes sneak into churches and get into city government. If any man ever refers to me as a noncontroversial figure, I shall demand an apology. May the good Lord deliver us from the namby-pamby, watered-down Christianity of our age and give us the courage to rejoice when our attack draws fire. And may we be able to do all this in love.[2]

> He must have a burning desire to help in saving men from their blindness.[3]

The ability to listen to people will also be a quality of the preacher's good will. "The most neglected, and in some ways the most important of the qualities of the good pastor, is an ability to listen."[4]

Bishop Kennedy states that a congregation wants to respect its pastor for his sincerity, his honesty, and his integrity. The people want to know that he knows them, and their testings, and that he sits where they sit. He does not always have to please them, for they prefer a man to a chameleon."[5] "The preacher who has nothing else to commend him but a puppy-like desire to be everybody's pal always comes to a bad end."[6]

The Bishop's thoughts on a preacher's ethical proof can very well be summarized by listing the characteristics he sets forth as being possessed by saints, for he contends that preachers must be demonstrations of sainthood. Then we must have the courage to call our people to

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[1]Ibid., p. 32.

[2]Kennedy, For Preachers and Other Sinners, p. 100.

[3]Kennedy, With Singleness of Heart, p. 99.

[4]Ibid., p. 61.

[5]Kennedy, For Preachers and Other Sinners, p. 78.

[6]Ibid.

their saintly callings."[1] The list of characteristics which appears below is drawn from a chapter entitled "The Saints" in With Singleness of Heart, and while there are many qualities of sainthood mentioned in the chapter, it seems that all of them can be included under the following ten points. (It will be noticed that in the Bishop's way of thinking, sainthood is not "a matter of correct doctrines" nor hard-minded legalism,[2] but is, instead, a condition of the heart.)

1. The saint will have a heart of love manifesting itself in personal concern and warm, open affections for others.[3]
2. The saint does not claim or possess perfection of disposition, but like St. Paul is reaching out for it.[4]
3. In the saint there is a childlike lack of self-consciousness; he is the last to hint that he should be called a saint.[5]
4. The saint will treat all men as equals but will realize that all do not have equal gifts or virtues. Each man has his own differences and his own unique part to play in life and must be accepted accordingly.[6]
5. Saints are always at ease in the world but not necessarily at rest.[7]
6. The saint is going in one direction with all his might.[8]
7. Saints have purified visions of their brethren. They see their fellowmen through the eyes of God which means that they see hidden virtues that are hidden by their imperfections.[9]

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[1]Kennedy, With Singleness of Heart, p. 122.

[2]Ibid. [3]Ibid. [4]Ibid., p. 123. [5]Ibid.

[6]Ibid. [7]Ibid., p. 124. [8]Ibid. [9]Ibid., p. 125.

8. Saints live objectively. They do not wallow around in their own emotions, nor get lost in their own feelings. They have an inner subjective experience, but this is never an end in itself.[1]

9. A saint has the power to live with earthly people, yet be a a citizen of heaven. He can live in the world, serve the needs of society and yet have one foot in heaven.[2]

10. Saints have the ability to wait. They win victories that are denied men in a hurry because they wait for directions and view the situation before they start.[3]

2. Logical Proof

The constituents of logical proof are general regarded as "evidence" and "argument," and a speaker's logical capacities for persuasion are judged by his competency in his handling of these constituents in his speeches. The items usually considered under a speaker's logical capacities are the nature of the problems and issues he recognizes, whether they are in the center of people's needs and interests or are eccentric, egocentric, etc.; his analysis of these problems and issues and the fertility of his mind in suggesting solutions; his capacity in formulating the evidence and ideas he has gathered; whether they will appear as a mass of isolated items or in an orderly combination so that they help each other in the process of finding a solution to a problem and provoke to action; and, finally, his judgment in discriminating between what he feels is essential and non-essential in his discourse.

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[1]Ibid. [2]Ibid., p. 126. [3]Ibid., p. 127.

Evidence.--While Bishop Kennedy does not list the several elements of evidence that are available, such as testimonies, experiences, statistics, and examples, he simply states that "everything is grist for the preacher's mill,"[1] and that he should keep the nets of his mind out like a spider's web, catching all the evidence he can to use in his sermons. The preacher should keep this evidence in a notebook or drawer of a desk, and from it items can be selected as he chooses for his sermons. This selecting process, or the gathering of ideas to be used in one's sermons, should be done on a long range plan.[2] By this deliberate plan a minister has time to reflect upon his sermonic materials and to exercise careful discrimination in deciding what is essential and what is non-essential for any particular message he plans to present. Kennedy advises ministers to plan their subjects for preaching at least a year in advance[3] so that each subject can act like a magnet and attract material from every book they read and from every experience they pass through during the following month until the time arrives for the message to receive its final preparation. This deliberate process in gathering and arranging sermonic materials will surely enhance a minister's logical proof, for by it "the meat of the Gospel will have been more leisurely and hence more masterfully prepared."[4]

Bishop Kennedy is very clear in his homiletical theory that if a preacher's logical capacity is up to "par," he will be able to recognize problems and issues that are in the center of people's needs and interests.

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[1]Kennedy, His Word Through Preaching, p. 40.

[2]Ibid., p. 43. [3]Ibid. [4]Ibid.

> Preaching, when it is right, answers the questions men are asking. It deals with the relevant affairs of life. It gives each man the feeling that in Christ there is the thing he seeks and the answer to his most pressing problem. Preaching that is vague and academic is quite useless because it exerts no pressure.[1]

The fertility of a preacher's mind which is also a part of his logical proof is not, according to Bishop Kennedy, a free gift from heaven, but it comes largely from hard mental exercise.

> If we are to preach we must study.[2]

> If there is any substitute for just plain hard study in the preparation of sermons, it has not yet been revealed.[3]

On this point of developing mental fertility, the Bishop contends that preachers have two enemies they must constantly fight: their own laziness, and the trivial demands of people that are heaped upon them.[4] Standing before a congregation to preach is a minister's best moment, but in order to make it his best there must be "long hours of hard work which alone can make it possible.[5]

Argument.--The logical capacity of a preacher is also made evident in the way he arranges the evidence he brings together in a sermon. In the first place, Kennedy suggests that a sermon outline or skeleton be assembled, and then by talking it through aloud the preacher can find words that "make the thoughts march" and determine whether they are in the proper sequence or not. The material may have to be rearranged so that it will flow smoothly and "one thought will lead easily into the next."[6] When a preacher demonstrates capacity in sermon construction to choose "simple language," arrange his material in "clear outlines" and speak on topics that are "relevant to daily life," he,

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[1]Kennedy, With Singleness of Heart, p. 149.

[2]Kennedy, His Word Through Preaching, p. 41. [3]Ibid., p. 42.

[4]Ibid., p. 41. [5]Ibid., p. 40. [6]Ibid., p. 45.

according to Bishop Kennedy, has a logical capacity that is "admired."[1] A preacher should strive for the ability to arrange his material so that it will be "short and sharp."[2] Kennedy states that the preacher's "first responsibility is to be understood,"[3] and this means that his non-artistic materials of development must be arranged so that the thought he wishes to communicate is plain and clear.[4]

Most of the conventional forms of argument are recommended in Kennedy's theory on logical proof. Because these several forms that are recommended by the Bishop will be described in the next section of this chapter, it is our plan only to list them here so that there will be recognized as factors related to his theory of logical proof. They are as follows: deductive reasoning, reasoning by implication, cause to effect, by contrast, by analogy, by paradoxes.

To Kennedy a proper understanding and use of evidence and argument by a minister are essential to preaching because great ideas and spiritual thoughts cannot hang in the air unsupported by these two elements of logical proof.[5] In order to strengthen their logical capacities, young preachers should receive training in debating early in

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[1]Kennedy, While I'm On My Feet, p. 135.

[2]Ibid., p. 138. [3]Ibid.

[4]Ibid. While this point will be considered again, and more properly, under the constituent of "arrangement," it is also vitally related to logical proof in Kennedy's theory. If a preacher fails to preach in such a way that he is understood, he reveals the fact that there is something lacking in his reasoning capacity.

> To organize our material does not take special gifts and it does not demand any great intelligence. But it does demand the assumption that an involved and obscure style is not so much a sign of profundity of thought as of confusion of mind.

[5]Kennedy, His Word Through Preaching, p. 53.

their preparation for the ministry,[1] for they are to be not only dreamers of spiritual thoughts but architects of sermon plans and carpenters of temples of truth.

3. Emotional Proof

In public speaking at least two "appeals" operate: "the one appeals to the intellect while the other addresses the emotions."[2] The first of these, as it relates to Bishop Kennedy's rhetorical theory, has been discussed above under the topic of "logical proof"; not it is our purpose to study the second (emotional proof) as it relates to the Bishop's theory. Emotional proof is thought of as being the element in public address that energizes the conduct of the hearers. "Emotional proof . . . is designed to put the listeners in a frame of mind to react favorably and conformably to the speaker's purpose."[3]

While we have not found any elaborate discussion of the use of emotional appeals in the work of Bishop Kennedy, he does recognize the fact that the age-old debate in rhetorical theory about the ethical integrity of their use in persuasion is still being discussed and having its influence upon the preaching of the Gospel. His awareness of this debate is shown by the following quotation, and the position he takes on the use of emotional appeal places him on the same side of this discussion as that held by the contemporary authorities on persuasion in the traditional school of rhetoric such as Robert T. Oliver, Lew Sarett, Winston Bremblack and Williams Harvell, and Wayne Minnick.

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[1]Ibid.

[2]Thonssen and Baird, Speech Criticism, p. 357.

[3]Ibid., p. 359.

> It is a strange and ridiculous situation that, in the day when every cheap and degrading product and cause is using every method possible to influence people, the Christian ministry should be so fearful of persuading men by means of an emotional appeal. We timidly skirt around the edge of a direct aim for decisions, under the illusion that valid choices are made only in the atmosphere of a cold intellectualism. What nonsense! Men act when they are emotionally stirred, and if God has given man the gift of eloquence, He certainly meant it to be used for winning men to Christ as well as for selling motor cars. We are afraid to aim straight for a verdict and as a result the vague stirrings of the spirit are kept weak and ineffectual. The evangelist is not preaching something he dreamed up or treated. He has been sent to say something for God and anything less than the full power of her persuasion is an insult to the One who sent him. Let us have done with this lifeless arguing. We ought not to assume that only the sects are commissioned to set running the high tide of emotional power.[1]

Kennedy contends that if ministers have "a sense of being God's messengers" called to urge rebellious men and women to be reconciled to God, they "would feel that (their) job was only half begun until (they) have used all (their) powers of persuasion to win men to Christ."[2] This power of persuasion in preaching the Gospel is not an element that the preacher creates entirely himself, but it is intrinsically in the Gospel message already; and when it is discovered and truly experienced by the preacher himself, he and his message unite in making an exciting and urgent appeal to his congregation.

When the Gospel is truly preached, it is intrinsically exciting.[3]

> Well, let us try and get excited ourselves. . . . Let us speak of freedom and hope. Let us see life in its drama and its high purpose. In a word, let us preach the Gospel.[4]

The Bishop takes the position that "there never was much accomplished by men with no sense of the immediate urgency."[5] He calls for a

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[1]Kennedy, With Singleness of Heart, p. 76.

[2]Ibid., p. 77.

[3]Kennedy, For Preachers and Other Sinners, p. 32. [4]Ibid.

[5]Kennedy, With Singleness of Heart, p. 79.

sense of "now or never" in preaching which grows out of the conviction of a truly dedicated preacher who "is aware of the terrible issues at stake at this very moment."[1] He laments the fact that when the church is faced with the responsibility of "mustering big spiritual guns," she remains "a nominal church" with an "empty ecclesiastical shell." His conclusion on this phase of pathos in preaching may be summed up by saying that unless there are the excitement and urgency in our preaching of the Gospel that its message calls for, the "Balm of Gilead" will not have a chance against the "Bomb of Hiroshima."[2]

Along with these feelings of excitement and urgency that should characterize the preaching of the Gospel, Bishop Kennedy also advocates other feelings that are appropriate and essential if the purpose for preaching the Gospel is to be accomplished. They are as follows:

a. Joy:

> I wonder if we ought not to be preaching a message of joy more than we do . . . If the preacher can first experience this (joy) in his own life and escape the contemporary temptation of self-pity, he may proclaim a message of power which keeps people out of the rough.[3]

b. Healing optimism:

> We were meant to be the bringers of good tidings to disappointed men. We are called to offer the Balm of Gilead for sin-sick souls.[4]

> Depth psychology seems to be pretty good stuff, but I read about a scholar in Vienna who thought we needed some height psychology. Seems that we can wallow around in the basement of our minds too long, so that our wills atrophy. What do you think of that? Maybe preachers are called to preach the good news of life's height possibilities as well as its depth and breadth.[5]

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[1] Ibid. [2] Ibid., p. 77.

[3] Kennedy, For Preachers and Other Sinners, p. 8.

[4] Kennedy, With Singleness of Heart, p. 80.

[5] Kennedy, For Preachers and Other Sinners, p. 103.

c. Sympathy:

> Let us pray for the language of sympathy. You listen to a man in the pulpit and sometimes wonder if he has ever been in love, or lost a friend, or had his heart broken. He talks like a machine, grinding out his doctrine and setting forth his ethical propositions. But there is nothing about the forgiveness of God or the saving grace of Jesus Christ. He needs another tongue.[1]

In addition to the emotions themselves, there are several basic human desires that have been recognized and listed by rhetorical theorists to which a persuasive speaker may appeal for the purpose of motivating action. Among these it appears that Bishop Kennedy places special emphasis upon the desire for self-preservation, for happiness, for acceptance, to be loved and for self-worth.[2]

While the Bishop strongly urges preachers to employ emotional proof in their proclamation of the Gospel, he also warns them against the practice of sophists who use external tricks to accomplish their purposes. He reminds preachers that a church is the house of God and not a theater; and that if they try to add anything to their preaching, by way of spectacular style or insincere emotions, they turn the drama of the Gospel into a melodrama and the resulting emotional response is only superficial and temporary.

> The effect of what has been made emotional titillating by external tricks soon wears off, and the victim's latter state is worse than his first. True worship and real preaching not only moves the person; it changes him.[3]

Preachers are also warned to practice control and restraint in their personal emotional demonstrations while delivering sermons: "when

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[1] Ibid., p. 16.

[2] Kennedy, With Singleness of Heart, p. 81.

[3] Kennedy, For Preachers and Other Sinners, p. 32.

the Gospel is truly preached it is intrinsically exciting,"[1] but this should not throw a preacher out of emotional control. He should never screech or scream as if his message "were something to force upon people with sheer lung power."[2] In Kennedy's theory this is one of the most ineffective ways of preaching.

> While there is room for a decent, healthy enthusiasm, speech on a constant high pitch is one of the most tiring things in the world, and consequently one of the most ineffective ways of speaking. . . . People are not convinced by the preacher's getting all worked up and being emphatic by way of increased volume, . . . There is nothing more distressing than to see a speaker or singer getting more excited than his audience.[3]

Arrangement

The second canon of rhetoric in the classical tradition is "disposition," or "arrangement." This canon is closely associated with "invention;" in fact, they cannot be thought of as two separate functions in speech-making, but two parts that overlap and help each other in originating and organizing the thoughts that make up a speech. Cicero conceived of this canon as consisting of the speaker's duty "to dispose and arrange his matter, not only in a certain order, but with a sort of power and judgment."[4] It is the process by which a speaker selects from his collected materials of development the particular items and ideas he chooses to use in a given speech and the orderly arranging of this selected material into the proper parts of an address. The contemporary understanding of the concept of "disposition" as given by

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[1]Ibid.

[2]Kennedy, His Word Through Preaching, p. 70.

[3]Ibid.

[4]Cicero, De Oratore, Bohn Edition, p. 178.

Thonssen and Baird is quite similar to the traditional concept: "Disposition covers the concept of arrangement, of orderly planning and movement of the whole idea."[1]

The term used most frequently today is "arrangement," and this term will be used in this study of Bishop Kennedy's rhetorical theory. On this part of rhetoric the Bishop has some strong convictions that are definitely expressed in his theory and forcefully demonstrated in his practice. Our examination of his theory has revealed the following points of emphasis on the canon of arrangement.

Importance of Arrangement.--The first responsibility of a preacher, according to Bishop Kennedy, is to be understood,[2] and the reason he gives for so many preachers not being understood is their failure to organize their material so that it is at once plain and clear.

> The people leave with a vague sense of something religious having been said, but the points which give a subject distinctness are either hopelessly smudged and muddled or they were never there in the first place.[3]

The Bishop holds that more sermons "crack up on the hidden reef of inadequate organization than on any other rock,"[4] and that this unfortunate outcome of so much of sacred public address could be avoided if preachers would keep in mind that sermons are extended discourses, usually on abstract spiritual subjects, and that this type of oral communication must have a skeleton.[5]

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[1]Thonssen and Baird, Speech Criticism, p. 79.

[2]Gerald H. Kennedy, While I'm On My Feet, p. 138.

[3]Ibid.

[4]Kennedy, His Word Through Preaching, p. 48. [5]Ibid.

Type of Arrangement.--The key word in Kennedy's theory on the type of arrangement to be used in the proclamation of the gospel is "simplicity."[1] He states that an involved and obscure arrangement of materials is not so much a sign of profundity of thought on the preacher's part as of confusion of mind.[2] "The austere simplicity which is demanded of every artist is demanded of the preacher."[3]

Unity in Arrangement.--Not only does art demand simplicity, but it also demands unity,[4] and it is the preacher's duty to work on the selection and arrangement of the materials he plans to use in a given sermon until it all focuses on "one single idea and develops one thought."[5]

> The great importance of the mechanical working out of an outline is due to the necessity of unity in the finished sermon, and without the first we cannot have the second.[6]

Bishop Kennedy holds that unity in the arrangement of a sermon has not been achieved until the preacher can state in one sentence what the theme of his sermon is to be.

> The preacher, therefore, should be able to state in one sentence what the theme of his sermon is to be. It may be added that the sentence should be comparatively short without too many clauses. This simple test will help any of us to determine whether we have attained this fundamental demand of every art.[7]

Imagination in Arrangement.--Kennedy warns against a certain professionalism in the ministry that dulls the vision and results in

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[1]Ibid., pp. 48, 50.

[2]Kennedy, While I'm On My Feet, p. 138.

[3]Kennedy, His Word Through Preaching, p. 54.

[4]Ibid.

[5]Ibid., p. 55.

[6]Ibid., p. 54.

[7]Ibid.

"spiritual paralysis and a hardening of the arteries of the imagination."[1] When this disease settles down on a minister's mind, he becomes fixed in long-established practices in sermon organization and biased in his belief that "whatever is, is right." To avoid this rut of dullness and sameness ministers are urged to strive for freshness of vision and variations in sermon structure. They are assured that variations are infinite and that they should seek with an alert imagination until they have found a structural outline that fits the particular subject they are developing.[2]

Here are a few simple examples of sermon outlines suggested by Kennedy:

1. It Is True Because.--In this arrangement an affirmation is stated and then the sermon outline consists of a series of supporting facts.
2. Implications.--Here a significant statement from the Bible is set forth and the question is asked "What does this mean?" The body of the message then is a development of a great insight into the meaning from the scriptural passage.
3. Question and Answer.--Ask a question that has broad interest and concern, and the sermon outline consists of the answers we propose as answers to it.
4. Negative-Positive.--Discuss what a text does not mean, then develop its true meaning.

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[1]Kennedy, Preachers and Other Sinners, p. 91.

[2]Kennedy, His Word Through Preaching, p. 52.

5. Contrast.--Discuss the results when the wrong way is taken and then contrast the results when one goes in the right way.

6. Analogy.--In this type of arrangement a minister tries to explain or impress some spiritual lesson or abstract meaning by showing its similarity to something else that is concrete or more familiar. This is a process of pointing out likenesses and agreements between two ideas or objects, etc. The Bishop warns that this is a difficult outline to follow and should be "used sparingly."[1]

7. Paradoxes.--This arrangement deals with Biblical truths that are stated in apparent contradictions. Some examples of topics that might be presented in this form are "winning losers," "optimistic pessimists," and "Courageous cowards." Bishop Kennedy's book The Lion and the Lamb contains twenty-one sermons on the paradoxes of the Christian faith, and he suggests that this method of arrangement is an effective way to present truth so that it will awaken interest and stimulate thought.

8. Cables.--A sermon built after this pattern is like a wire cable, many small wires woven together to make a strong cable. The plan is to take several small, ordinary experiences or ideas and weave them together in such a way that they support a profound truth.

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[1]Kennedy, His Word Through Preaching, p. 52.

Order in Arrangement.--Bishop Kennedy not only insists that the materials of development be organized and brought together under the several points or arguments necessary for presenting the message, but that these several points or arguments receive careful logical order so that they will help and not hinder the persuasive power of the message. On this point the Bishop quotes Demosthenes: "Persuasion is as dependent upon the order of the arguments as upon the arguments themselves.[1] The preacher is advised to work over his materials, arranging and rearranging them, as all great artists do, until he has found the right order of arguments for any particular subject he is studying. This process not only helps the minister to grasp the points in his own mind because of their logical sequence, but also it "is the greatest help to the congregation,"[2] because they can tell where the preacher has been in his thinking and where he is going, and since they can follow him better while he is delivering his sermon, they will retain more of it in their minds when they leave the sanctuary. The following general suggestions are presented:

1. Don't develop too many ideas or points in your argument. "Three or four precise things we intend to say" is better than a large number.[3]
2. "From the general to the particular is usually the best order of points."[4]
3. "If the sermon text has a natural division of ideas built into it, the sermon structure should follow these divisions.[5]

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[1]Ibid., p. 49. [2]Ibid. [3]Ibid., p. 50.
[4]Ibid. [5]Ibid., p. 49.

4. The points in a sermon should climb to a climax so that the highest and most profound point comes at the end.[1] "The sermon must end on a note of triumph."[2]

> Woe to the preacher who strikes twelve at the beginning. A sermon must move toward a climax which must come at the end of the sermon. That is the place where the whole burden of the message comes into the sharpest focus in each man's life.[3]

5. It is better to stop when the people want more than a little less.[4]

Introduction and Conclusion.--Much that has been presented so far in this section deals with arrangement as it pertains to the body of a discourse. Now it will be our plan to present some of Bishop Kennedy's thoughts on the introduction and conclusion of a sermon.

1. Introduction.--The importance Kennedy attaches to the introduction of a sermon is clearly revealed in his statement,

> What happens in the first minute is of greatest consequence for good or ill. Once lost, a congregation is as difficult to bring back into the corral of your attention as a wild steer. On the other hand, once they are safely corralled, the competent preacher need never let them escape.[5]

His concept of the purpose of an introduction is "to get our people to want to hear what we have to say"[6]; and while he realizes that the elements of a "magnetic personality" have a great deal to do with filling the mind of a listener with expectation, he feels that there are

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[1]Ibid., p. 53. [2]Ibid., p. 61. [3]Ibid., p. 58.

[4]Ibid., p. 74. [5]Ibid., p. 58. [6]Ibid.

some simple principles that can be easily grasped and practiced by any preacher who has a desire to improve his method of public address:

a. Get into the subject with directness and speed.[1] The precious moments are too precious to waste so don't spend time wading in, just dive in over your head at once.[2]

b. The introduction should be precise and picturesque. It takes concrete and live expressions to strike fire.[3]

c. Keep the introduction brief. "Give a hint as to the direction we are taking, the importance of the theme, or the reason for considering this topic at this particular time."[4]

d. Vary the forms of introduction from time to time. Examples of good introductions suggested by the Bishop include such items as a dramatic story, a poem, a personal experience or an historic event. However, he warns that the over-use of one's favorite introduction will cause it to lose its cutting edge.[5]

e. Be careful not to make the introduction so unusual and striking that it will make the sermon go up like a rocket during the first three minutes and then

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[1]Ibid.

[2]Ibid., p. 59.

[3]Ibid.

[4]Ibid., p. 60.

[5]Ibid.

spend the next twenty-seven minutes dully drifting back down to the ground.[1]

f. The introduction should always have a dramatic quality, but never should it be theatrical. This calls for genuine and earnest concern, but not elocution or artificial acting.[2]

2. Conclusion.--Bishop Kennedy holds many of the same opinions about the conclusion of a sermon as he does about the introduction. It should be direct, concrete, and brief.[3]

a. It should be thoroughly prepared; the concluding words are so important that they ought to be carefully prepared and memorized.[4] This method tells a man how to stop and when to stop.

b. Do not bring new material into the conclusion. The purpose of the conclusion is to point up the burden of the message that was presented in the body of its structure.[5]

c. The appeal of the conclusion should be broad enough to take in the whole sermon, not just the last point.[6]

d. The sermon must end on a note of triumph. Usually this triumphant note can best be sounded by showing

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[1] Ibid.

[2] Ibid.

[3] Ibid., p. 61.

[4] Ibid.

[5] Ibid., p. 62.

[6] Ibid.

how the spiritual principle stressed in the sermon has or can work out in a life situation.[1]

e. When the speaker indicates that the end is in sight, and Bishop Kennedy thinks that there is merit in warning the congregation when the end is near, he should not take more than a minute or two to get there.[2]

f. A sermon should end with a short prayer. This is not a conclusion nor a recapitulation of the main points of the sermon, but a quiet moment to give the Holy Spirit time to work his miracle with the poor, stumbling words the preacher has spoken.[3]

Style

Style is the constituent of rhetoric which is related to the way in which speakers clothe their thoughts and ideas with language. Cicero's definition, which conceived of style as a speaker's activity in "clothing and decking his thoughts with language,"[4] is still held to be an adequate definition; and it is in this frame of reference that we enter into the study of style in our investigation of Bishop Kennedy's rhetorical theory.

Style, like the other constituents of rhetoric, cannot be isolated as a separate and distinct element in speech-making, for it also overlaps some of the other elements. This is especially true of the

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[1] Ibid., p. 61.

[2] Ibid.

[3] Ibid., p. 62.

[4] Cicero, De Oratore, p. 178.

relationship between style and the artistic elements of invention. In fact, style appears to be the resultant quality in communication that is produced when language and personality are combined in either a written or oral form;[1] and it is important because it conditions the mind of the hearer and opens it to the thoughts and ideas developed in the communication.[2]

It is readily seen in the works of Dr. Kennedy that he is in harmony with this concept of rhetorical theory that the style of a given speaker is the resultant product of the words he uses to convey his thoughts and his own personality.[3] The rules of language "become" the foundation and supports for the truth which shines out of a man's own heart, and the result is the preacher's style."[4]

The three fundamental constituents of style are choice of words, composition of sentences, and embellishment of thought,[5] these constituents having as their objective two qualities which characterize effective style: clearness and impressiveness.[6] Our analysis of Kennedy's theory on style will be arranged under these three constituents.

Choice of Words.--Rhetorical theory generally holds that the first requirement in achieving an effective style is that the words employed by the speaker to convey his thoughts to his hearers be correct,

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[1]Thonssen and Baird, Speech Criticism, p. 406.

[2]Ibid., p. 430.

[3]Kennedy, His Word Through Preaching, p. 74.

[4]Ibid., p. 75.

[5]Thonssen and Baird, op. cit., p. 416.

[6]Ibid., p. 430.

clear, and appropriate. In our study of Bishop Kennedy's theory of public address we have found positive and clear support for this principle. His strong convictions regarding the importance of the words a public speaker selects and uses in conveying his thought are shown in the following quotations:

> Of one thing we can be sure, and that is that the preacher who is careless in his speech will never wield great power in his preaching. Words are the weapons of our warfare and we must keep them sharp.[1]

> We should be known as men who speak with real love for words because we have learned that words carry within themselves the power to create and the power to destroy.[2]

Kennedy offers several suggestions to preachers who would make their words, the weapons of their warfare, sharp. He suggests that a good place at which to start is in ordinary conversation, for the man who is sloven and dull in ordinary speech "makes it that much more difficult to speak with dignity in the pulpit."[3]

In order to enlarge a minister's vocabulary and to insure a more effective use of words, Kennedy suggests that he would adopt some mechanical means of word study.[4] This will require hard work and diligent discipline, but "the long hours of labor and the habits of careful speech will enable us to speak with plainness and nobility when the hurry of the Spirit's urgency is upon us."[5] It is in this type of self-discipline and study that a preacher develops "a sense of the need for the right word" and will search for it as if it were a diamond.

The words used in proclaiming the Gospel must be plain, vital, and in a tongue that is easily comprehended by the hearers. On this

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[1]Kennedy, His Word Through Preaching, p. 81.

[2]Ibid.

[3]Ibid.

[4]Ibid.

[5]Ibid., p. 78.

point Kennedy urges preachers to follow the example of St. Paul, who wrote "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue."[1] Kennedy holds that preachers are speaking in tongues that are incomprehensible and out of place in the church when they employ words that are so academic and theological that only the Ph.D.'s in the congregation can follow their thoughts. Such words he characterizes as being lifeless, dull, and abstract, and possessing power only to kill the interest in the Gospel held by most of the people in the congregation, because such words have "paralysis in their muscles and leukemia in their blood."[2] Carrying this thought on a little further, he declares that this style of abstract, theological speech is "fit for no habitation save a cemetery" and that "any man who gets in a theological ivory tower is doomed ultimately to talk like a walking ghost."[3] Kennedy contends that it is in the market place, the home, the ball park and in the shop that preachers must learn a language that is alive and meaningful to the mass of people.[4]

In his strong admonition that ministers should use words that are simple and plain and that they should speak in the language of the common people, Kennedy, it should be pointed out, is not suggesting that they use language that is inappropriate or of ill-repute. Instead of "using the language of the gutter in order to be popular," the preacher can render a valuable service in his community by "keeping the English language up to par."[5] "People want to hear good English in the pulpit."[6]

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[1]Ibid., p. 63, quoting I Cor. 14:19.

[2]Kennedy, While I'm On My Feet, p. 23. [3]Ibid., p. 24. [4]Ibid.

[5]Kennedy, His Word Through Preaching, p. 80. [6]Ibid.

On the question as to whether or not it is proper to use slang in the pulpit, Kennedy takes the position that there may be a few times when a slang expression may be used deliberately; but the general rule is "Don't use it." "When slang becomes the usual form of speech by the preacher, it is an abomination unto God and man."[1]

Because sermons are usually preached for persuasive purposes, to call people to action, the preacher must "use words that live and strike fire in our imaginations."[2] General terms are to be avoided as far as possible, because they have no power to paint pictures, but in their place use active verbs and precise nouns.[3]

Composition of Sentences.--In our investigation of Dr. Kennedy's works we have not found any elaborate theory of the composition of sentences and paragraphs; however, from what he does say it can safely be deduced that he holds the same general theory about sentence structure as that concerning word choice: namely, that sentences should be simple, clear, and straight-forward. Whether it is by word or by sentence, the responsibility rests upon the preacher to give the Gospel trumpet a clear call for God.[4]

He urges preachers to consider such points as the following in the construction of their sentences.

Directness.--"Let us try to say what we have to say with the directness of a stone falling to the ground."[5]

Simplicity.--"The preacher ought to speak to the humblest in his congregation, for if he speaks so that such a one will listen, he need not be afraid of holding the attention of the more sophisticated."[6]

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[1]Ibid. [2]Ibid., p. 78. [3]Ibid., p. 79.

[3]Ibid. [4]Ibid. [5]Ibid., p. 69.

Straight-forward English.--"The specialist may fall back on a jargon . . . but the preacher speaks to all men and only when he is ready to express his thoughts in simple, straight-forward English is he ready to speak."[1]

Economy.--"It will help if the sermon has great thoughts clothed in a lean and lucid style."[2] By this expression Kennedy means that a sentence becomes perfect not by adding parts to it, but by removing parts until there is nothing else that can be removed and still the thought of the sentence be retained. To strip a sentence of unnecessary verbiage is a task that demands courage, "but the preacher will not go very far toward mastering his art without it."[3]

The following bit of verse is quoted by Kennedy to express his conviction on economy of style in the spoken word as well as in the written:

> The written word
> Should be clean as bone,
> Clear as light,
> Firm as stone.
> Two words are not
> As good as one.[4]

Embellishment of Thought.--The function of this constituent of style is to add luster to the speech, to adorn and elevate the thoughts so that they will be more impressive, more pleasant, and thus probably more acceptable to the hearer. In studying this constituent, it is customary to give consideration to tropes and figures and how they are employed by a speaker; but in Bishop Kennedy's works it does not appear

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[1]Ibid., p. 76.

[2]Kennedy, For Preachers and Other Sinners, p. 108.

[3]Kennedy, His Word Through Preaching, p. 57. [4]Ibid., p. 77.

that these terms are discussed. Both in theory and practice he gives strong support to the proposition that a preacher's thoughts about God and the Gospel should have luster and be elevated, but he takes a dim view of an ornate and decorative style that might dull the edge of the truth being presented. In connection with his theory on naturalness and simplicity in style he gives the following caution:

> All of this, of course, spells simplicity. The merely decorative is distracting; it confuses the issue and dulls the edge of the message.[1]
>
> Just as the Greek of the New Testament is the Greek of the common man, so the speech of the preacher is golden when it is the speech of the common man, direct, simple, undecorated.[2]

Dr. Kennedy condemns the high-sounding, over-eloquent style by calling it "ridiculous"; then he adds,

> All of this is like being in a hot house filled with the sickly odor of decaying flowers. The plain speech of our religion is like standing on a hill at dawn with the wind in your face.[3]

Another feature of embellishment that receives a warning from Kennedy is the too-frequent use of descriptive adjectives, which have the effect of weakening the whole effect of the message.

> Too many of us hesitate to call a spade a spade if we can find a dozen words, most of them long ones, with which we may describe it. The sound of our own voice and the charm of a long stream of words are the siren calls which land us on rocks.[4]

On the use of adjectives Kennedy agrees with Mark Twain, who spoke of lightning and thunder as God's adjectives which He uses only at intervals so that they always command attention.[5]

In this discussion of Bishop Kennedy's warnings concerning the embellishment of thought, one will observe that he is constantly

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[1]Ibid., p. 56. [2]Ibid., p. 69. [3]Ibid., p. 77.

[4]Ibid., p. 79. [5]Ibid.

employing figures of speech and impressive imagery in the quotations used to present his thoughts. It seems evident that the features in the embellishment of thought to which the Bishop is objecting are not the proper uses of tropes, figures, descriptive adjectives, and any other artistic touch that would adorn and elevate truth, but those features which merely call attention to the speaker's "beautiful style" and dull and confuse the beauty of the truth being presented. Kennedy's theory condemns theatrical embellishments, but strongly supports and illustrates the dramatic.

One of the purposes for embellishment of thought is to make listening to a discourse more pleasing, and on this point Bishop Kennedy takes a positive view.

> It may be objected that this (entertaining of listeners) has nothing to do with preaching since we are not entertainers. Yet the principle is applicable to us, for we are propagandists for the Gospel and we must be skilled enough to make listening to the sermon a pleasant experience.[1]

Another function of good style is to condition the mind of the hearer and to open it to the thoughts of the speaker. Kennedy supports this function in these words, "We will do well to feel that our words must be spoken with all the gracefulness and effectiveness we can learn."[2]

To summarize Bishop Kennedy's theory on style, it appears justifiable to say that, while he does not present a detailed study of all of the elements of style as would be expected by a rhetorician or a grammarian, what he does present in his theory and demonstrates in his practice is in harmony with the best theory and practice in contemporary

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[1]Ibid., p. 65. [2]Ibid., p. 64.

public address. This gives him the right to be looked upon as "one of America's foremost living stylists," in both the theory and practice of communication.[1]

Memory and Delivery

Two canons, or constituents, of rhetoric are given consideration together in this section of Chapter VI. The present investigator is aware of the fact that "memory"--both "thought memory" and "word memory"--is not ordinarily listed or given significant treatment today when the constituents of speech are set forth and studied. In the classical rhetorical theory "memory" was listed as the fourth canon of rhetoric, and it received comprehensive treatment in the works of several Roman rhetoricians; but from the eighteenth century on down to the present time, this constituent has received very insignificant treatment in rhetorical literature except in Lionel Crocker's book Public Speaking for College Students, where he devotes an entire chapter to this topic--"The Memory in Speech."[2]

Memory

As a canon of speech, "memory" was the term used by the Roman rhetoricians to embrace the speaker's mastery of all the materials of his speech--both thoughts and words--in orderly sequence in his mind for oral delivery. Perhaps the modern rhetoricians are justified in letting "memory" as a distinct constituent of public speaking drop into the background, since it is held by them that "memory" per se is a part of "delivery," but this investigator has chosen to list "memory"--

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[1]Time, May 8, 1964, p. 74.

[2]Thonssen and Baird, op. cit., p. 30.

especially "thought memory"--in this study in a way that will give it special prominence because of the unique position it occupies in Dr. Kennedy's theory and practice. In his books he discusses at some length the advantages of preaching without notes, and as a teacher of homiletics he advocated it. While he did not insist that every student should endeavor to preach without notes, he strongly urged this type of delivery as the best for the Christian pulpit.[1] "Memory" is also one of the strong characteristics of Kennedy's preaching, and it cannot be ignored or passed over lightly in a study of his works. The Bishop's general practice is to speak without notes or paper of any kind before him.

His theory and method of preaching without notes are based on the following concepts and principles:

1. This method demands more physical, mental, and spiritual discipline than just reading the message.[2] He speaks of the necessity of fasting and supplication as means of preparation for this type of preaching.

> It is a realization that, if you do not read the prayers or the sermon, you will have to work harder on them than if you did. If you are going to depart from the text, then prepare yourself with fasting and supplication. Free worship is not sloppy worship, and dignity is always the mark of Christians who have gathered to worship God.[3]

2. The secret of success in this method of delivery is to make sure that the message has a clear, well-organized outline.[4] The content of the sermon should be limited to three or four main points, which

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[1]Appendix IV, p. 4.

[2]Kennedy, For Preachers and Other Sinners, p. 44.

[3]Ibid.

[4]Appendix IV, p. 4.

should be arranged so that they lead easily and naturally from one point into the next.[1] Work on the outline until it fits the subject; makes it adequate, but do not overdo it with too many details.[2]

3. Insist on unity of thought. It will help the memory if the speaker has trimmed his message down until he has only one great idea to present which he can state in one clear purpose sentence that epitomizes the theme of the message.[3] Unnecessary verbiage only makes the message harder to remember either by the speaker or by the audience.[4]

4. Memorize the outline and the chief points of the message. If one follows this method of delivery, it may be necessary only for him to write out the outline of the message and then talk through it several times, using some of the same, exact words each time, but not trying to memorize a written or visualized manuscript. Let the outline become a skeleton for the message; and then, as one talks, let him choose from his well-cultivated and adequately-developed style of natural speech the words and sentences that are needed to put flesh on the bones and add beauty to the body.[5]

5. Keep the outline as your master while delivering the message. Kennedy warns here not to depart from the memorized outline. If one is in danger of falling a prey to the careless habit of wandering around while speaking, he had better follow the method of reading his sermons.[6]

6. Follow the method of spreading the preparation of the sermon out over several days rather than bunching it all up on one day.

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[1]Kennedy, His Word Through Preaching, p. 50. [2]Ibid.

[3]Ibid. [4]Ibid., p. 56.

[5]Ibid., p. 46. [6]Ibid.

Kennedy feels that if a man has made good intellectual and spiritual preparation for preaching, over a period of several years, it should not take him much over four hours time to prepare a given sermon. This preparation could start on Wednesday morning, when he should spend an hour or so writing down the points of the outline on a sheet of paper and indicating the main thoughts to be built around each point. After this is accomplished, lay the material aside until Thursday morning and then talk the entire message through and rearrange the material as necessary. This work should take about an hour. Repeat the process again on Friday and Saturday mornings, becoming more free from the paper outline each time and fastening the points of it in mind along with certain words and expressions each time through it. On Sunday morning, go over parts of the message as felt necessary and then "go into the pulpit with your understanding full of light and your heart full of God, and His Spirit will help you."[1]

Delivery

This constituent of rhetoric, which includes the vocal utterance and bodily action employed by a speaker in communicating his thoughts to his auditory, has received a great deal of attention in Kennedy's works.

Dr. Kennedy illustrated the importance of delivery by the use of a conversation which took place between a preacher and his famous ball playing brother. The preacher asked why, after he had spent four years in college and three years in seminary, he received only $900 salary each year, whereas his brother with little education received $10,000. The ball playing brother replied, "It is all in the delivery."[2] Evidently

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[1] Ibid.

[2] Ibid., p. 65.

the Bishop feels that "the $200 a year preaching" does not have much when it comes to delivery; "Often our sermons are synonyms of dullness, boredom, and monotony."[1]

He stresses the point that in this day of high education, rich culture, and exciting entertainment, competition for people's ears and minds is terrific and that there are so many siren voices calling congregations away from the pulpit that preaching must be of highest quality, especially in delivery, or else the man behind the sacred desk will be passed by with impatience.

> We must not make our great calling a matter of competition, but we will do well to feel that our word must be spoken with all the gracefulness and effectiveness we can learn.[2]

Dr. Kennedy does not hesitate to press the point that sermons need to have the quality of entertainment if they are to hold the attention of people today and--of supreme importance--accomplish their purpose. On this point he refers to an article by Bernard Sobel entitled "Propaganda and the Play," where the thought is presented that "plays with a purpose don't succeed unless they are entertaining. For representative playgoers want to be amused: and when they are not amused they walk out and tell others to stay away."[3] Kennedy holds that the same principle must be recognized by preachers, for they are "propagandists of the Gospel," and when they speak, they must be skilled enough to make listening to their sermons "a pleasant experience."[4] The manner of delivery is to the sermon what power and control are to

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[1]Kennedy, For Preachers and Other Sinners, p. 84.

[2]Kennedy, His Word Through Preaching, p. 64.

[3]Ibid.

[4]Ibid., p. 65.

the ball. "We ought to learn how to speak so that people will be glad to listen, in fact unable not to listen."[1]

Bishop Kennedy is not of the opinion that every would-be-preacher can be trained to be a master in the pulpit. While he believes that it is necessary to be born with some talents in this direction in order to reach the level of a master, he does maintain that any man can learn how to become worth listening to in a pulpit, if he will study and work until he learns the following fundamentals:

1. How to organize his sermon.
2. How to use his voice correctly.
3. How to be content with simple gestures which are natural and dignified.[2]

In analyzing Bishop Kennedy's theory and practice in relationship to the constituent of "delivery" in preaching, this investigator has discovered the following basic principles:

1. "Do not try to use the methods of old-fashioned oratory."[3] The reference here is to pompous speech with mechanical gestures and artificial effects, spoken with a "hollow, sepulchral tone." These rhetorical ornaments went out with the bustles. Gestures, to be effective, must be the expression of emotions already being felt and "methods of delivery must be the servant of the message."[4]

> The underlying foundations of effective speech we should study and learn. But after that has been done, it is best to let God and nature take their uninterrupted course in making us instruments for the speaking of the Word. Anything else becomes artificial, unreal, and always a little silly.[5]

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[1] Ibid.

[2] Ibid., p. 66.

[3] Ibid.

[4] Ibid., p. 67.

[5] Ibid.

2. "Let simplicity be the guide in delivery as well as in content."[1] Here the Bishop has in mind that the preacher should employ the natural conversational tone in the delivery of his sermon. We should seek to avoid a tight formality and bring in an element of "hanging loose" which adds a breath of fresh morning air to a discourse which otherwise might induce restful sleep. The preacher should work hard on his habits of speech until he has developed a smooth-flowing, conversational tone that can be animated as the occasion of speaking may necessitate, but he should avoid becoming "over-smooth" which gives the undesirable effect of memorization and the "veneer of hard, mechanical perfection."[2]

> The stilted and artificial style of speech is like an overcrowded room, filled with ornate furniture and artificial light. To go into such a room is a stifling experience, which gives, even to the psychologically healthy, a sense of claustrophobia. What a relief to get out of such a place and breathe the fresh air of the night and look at the light of the stars.[3]

3. There is need for control and restraint.[4] While the proclamation of the "Good News" must make room for a decent, healthy enthusiasm, its noble truths will not be enhanced by a constant, high-pitched screeching and shouting voice. "There is nothing more distressing than to see a speaker or a singer getting more excited than his audience."[5] These words of caution, however, must not be understood to mean that Bishop Kennedy frowns upon shouts of joy in preaching.

> We shall learn how to say it, when we believe it is true. When we note what Communists can do with their poor, one-sided, sentimental drivel, we ought to be ashamed of ourselves at the way we have used the greatest news the world ever heard. We ought to shout for joy that in such a day as this we are Christian evangelists.[6]

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[1] Ibid. [2] Ibid., p. 68. [3] Ibid.

[4] Ibid., p. 70. [5] Ibid.

[6] Kennedy, With Singleness of Heart, p. 82.

The Bishop summarizes his thoughts on this principle by observing that a preacher cannot force his message upon the people with sheer lung power.[1]

4. "Beware of sarcasm."[2] This harsh or derisive attitude may be used effectively on rare occasions, but most people dislike its use in the pulpit, because they think that the preacher is "taking an unfair advantage when he relies on sarcasm."[3]

5. "The sermon needs variety."[4] Any manner of delivery becomes tiresome if it is maintained too long. Some thoughts need a ringing voice and rapid pace, and some need to be spoken quietly and slowly. A variety of moods should be used, including a bit of thoughtful laughter, a good sense of humor, and a splash of personal sparkle.

6. Develop correct speaking habits.[5] Included in this principle are:

a. Work for careful enunciation.

b. Avoid nasal tones and harsh qualities.

c. Think the tones up into the head

d. Learn how to relax the muscles of the throat

e. Practice proper breathing exercises for speech improvement

The Bishop makes three practical suggestions whereby a minister may improve his delivery in harmony with this category:

a. Use a recording machine and listen critically to his own voice.

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[1]Kennedy, His Word Through Preaching, p. 70.

[2]Ibid.

[3]Ibid.

[4]Ibid.

[5]Ibid., p. 71.

b. Read good books on the art of public speaking.

c. Seek out a good speech teacher occasionally and take a few lessons or a class.

7. Maintain adequate volume.[1] People are annoyed when they have to strain to get all of a speaker's words. A speaker should project his voice so that the people in the back row can hear what is being said right down to the last word of each sentence. Two techniques that will give the voice carrying power are suggested:

a. By proper use of the lips and breathing muscles, the voice can be brought into sharp focus.

b. By careful enunciation of each word, the speech will be given power to penetrate far out into an audience even when using low volume.

8. "Steer clear of distracting habits."[2] In this category the Bishop lists such things as pulling one's right ear, rocking up and down on one's toes, playing with the watch chain, removing and replacing eye-glasses repeatedly, and raking one's hands through his hair. "These are mean little beasts that spring on us while we sleep,"[3] and seriously detract from the effectiveness of a preacher. The suggestion is made that a minister's wife may watch for these distracting habits and in a tactful way help him drop them off before they become fixed. But, says the Bishop, let the friendly critic wait at least until after Sunday dinner is over, because very few preacher-husbands are in a mood to listen to criticism just after the service is completed.

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[1]Ibid., p. 72. [2]Ibid.

[3]Ibid., p. 73.

9. Develop habits of good bodily posture.[1] Here the Bishop suggests such items as:

a. Stand erect and still most of the time.

b. Use hands and arms with deliberation to give emphasis to the message.

c. Do not depend on a pulpit to hold oneself up.

d. Make the body and every muscle in it function as effective servants of the message.

10. The manner of delivery as well as the content of a sermon should move toward a climax, and in both respects the climax should come at the end of the sermon. "Woe to the preacher who strikes twelve at the beginning."[2] By this figure of speech Bishop Kennedy is making reference to the speaker who starts off with all the physical and emotional power he possesses and has only one direction to go from there to the end of his speech, and this downward.

The climax of a sermon is the place where the whole burden of the theme comes into sharpest focus on each man's life. It is the "moment of decision where duty and inclination meet head on in a struggle to the death,"[3] and it is at this point that the preacher must sound forth "as a trumpet with one clear call from God." His words must be simple and familiar, and the voice must have a new intensity. This is the point for which the preacher prepares from the very beginning of his sermon, and it must be the highest point contextually, emotionally, and physically in the entire proclamation. When properly executed, this is the experience which moves the congregation to make a decision and gives the emotional satisfaction the people need.

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[1] Ibid. [2] Ibid. [3] Ibid., p. 74.

11. In the delivery of a sermon each minister should seek to give to his message the power of his own natural unique personality.[1] The concept presented here is that no man can successfully copy someone else. Each man must find his own way. While it is proper and right that one preacher should learn good traits from other successful preachers, nevertheless it is a sign of a sick spirit when a man tries to copy another man and has no confidence in his own personal power to make a unique contribution to his announcement of the Gospel.

No man should try to create a special preaching style, but should try to say what he has to say with his own refined natural self. This elusive personal style reflects, as a mirror, "a man's own inner nature and it reveals his sense of values."[2]

In preaching the preacher "is not so much the orator as he is the oratory itself."[3] There is no artificial style in delivery among the master preachers. They preach naturally and reflect the vision and revelation which has been given to them. They know the rules that govern effective delivery; but more than that, they know God. "The rules become the foundation and supports of the truth which shines out of a man's own heart, and the result of the preacher's style."[4]

12. In presenting the Gospel message there must be in its delivery a sense of the dramatic.[5] This is the prime secret of preaching power, and the lack of it in many sermons makes listening to them an act of penance rather than a pleasure. "The dull preacher does not feel that what he says is thrillingly relevant to real life."[6] Therefore

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[1] Ibid. [2] Ibid., p. 75. [3] Ibid.

[4] Ibid. [5] Ibid., p. 35. [6] Ibid., p. 36.

his preaching does not demand serious attention, create tiptoe attitudes, nor start fires of determination burning in people's hearts. "It is this dramatic element that is the difference between a merely persuasive speaker and an inspiring one."[1]

Bishop Kennedy is very careful in pointing out the difference between the "theatrical" preacher and the "dramatic" preacher. The theatrical preacher sees the Gospel as a beautiful picture to be presented, while the dramatic preacher sees it as an epoch in real life to be lived.[2] The one uses stagecraft and manipulates lights to create the "dramatic effect," which the other preaches from a passion in his heart born of love for God and man.[3] One is guilty of an egocentric performance, while the other is concerned about a truth that shines in its own light. "The petty preacher can agitate the interest, but only a truly dramatic one can exalt the spirit."[4]

The Bishop not only stresses the importance of the sense of the dramatic in preaching, but he also sets forth a list of six suggestions by which a person may develop this desirable qualification. They are as follows:

1. Be aware of the necessity of it, and be sure that in this direction lies preaching power.[5]
2. Learn how to concentrate spiritually. See the spiritual world as a real world and spiritual forces as real forces.

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[1]Ibid., p. 26. [2]Ibid., p. 23. [3]Ibid., p. 31.

[4]Ibid., p. 33.

[5]While these suggestions seem explicitly to refer to speech content, nevertheless they do have implicit relevance to delivery.

3. Read imaginative literature such as plays, songs, poems, novels and children's stories. This helps to develop the sense of wonder.

4. Learn to see things in movement, in conflict. Look expectantly, see things, have visions.

5. It is necessary for a preacher actually to experience what he wishes to speak about. If it does not kindle his own imagination, it will never find its way into the heart of the congregation.

6. Steep oneself in the Scriptures.[1]

Bishop Kennedy's Theory of Homiletics

The purpose we have in mind in dividing this chapter into two main parts, the first part being a study of Bishop Kennedy's theory of rhetoric and the second being a study of his theory of homiletics, is not necessarily to convey the idea that he has two distinct and separate theories on these two areas of public address, but rather to give special emphasis to his philosophy of homiletics, which is the primary thrust of a significant segment of his books.

The word "homiletics" is defined as "the art of preaching, the Branch of practical theology that treats of homilies or sermons."[2] Homiletics is to the art of preaching what rhetoric is to the art of public speaking.

At an early age in life the Bishop began his career as a public speaker. While in high school he received his first formal training in

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[1] Ibid., pp. 36-39.

[2] C. L. Barnhart (editor), The American College Dictionary, p. 579.

public speaking, and in college he majored in this field of study. During these years of academic training, he was active in debating teams, contest speaking, and preaching. After he was graduated from Hartford Theological Seminary, he served as pastor of four congregations and taught homiletics in two seminaries before becoming a bishop of the Methodist Church. It is out of this background of academic training and pastoral experience that his theory of homiletics has been developed.

All the material that was presented in the first section of this chapter on the Bishop's theory of rhetoric could be repeated here as part of his theory of homiletics. He has expressed his theory on public speaking only as it is related to preaching. He holds that "the underlying foundations of effective speech (ministers) should study and learn,"[1] and that homiletics is an extension of the principles of rhetoric into a specialized field of public address.

However, it must be pointed out that the concept that preaching is simply an extension of the principles of rhetoric into a specialized type of public speaking is only a part of Bishop Kennedy's theory of homiletics. Despite the fact that he received a great deal of good academic training and experience in the field of public speaking during his years of preparation for the ministry and only a few weak classes in preaching, he is not among those scholars who hold that preaching is only a special type of public speaking. He contends that preaching possesses some unique characteristics and qualities that are not found in public speaking as such, and it is the purpose of this section of Chapter VI to give attention to this phase of his homiletical theory.

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[1]Kennedy, His Word Through Preaching, p. 67.

The material on this phase will be organized under three headings: (1) Kennedy's Definition and Description of Preaching, (2) The "Divine Event" in Preaching, and (3) The Importance of Preaching in the Christian Church.

Kennedy's Definition and Description of Preaching

What Preaching Is Not.--"Preaching is not merely education."[1] After making this statement, Kennedy hastened to write that there will be many elements of education in "respectable preaching," but "people do not outgrow their paganism and become Christians through education alone."[2]

"Preaching is not the delivering of an essay in which one gives his comments on life and passing events, though he can hardly preach without doing that."[3] There must be an authority beyond that of the speaker, and claims must be made that an essayist will not make. While agreeing that there are times when every minister must say in the words of St. Paul, "I have no commandment of the Lord: but I give my judgment," Kennedy places "a woe" upon the man in the pulpit who can never say more than this.[4]

Preaching "is not a theological lecture though the sermon must contain theology." On this point Bishop Kennedy endeavors to make a distinction between preaching and lecturing by asserting that "the preacher is in a different category from the lecturer,"[5] and that "the sermon must be more than a literary production"[6] which brings pleasure and information to man.

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[1]Ibid., p. 6. [2]Ibid. [3]Ibid.

[4]Ibid., quoting I Corinthians 7:25.

[5]Ibid., p. 7. [6]Ibid.

After giving these points on "what preaching is not," Kennedy concludes that the essential elements or characteristics of preaching are missing in a great deal of public address today and that when a minister discovers this omission in his sermons, he should come in despair to Jesus as the Rich Young Ruler did of old and cry out "What lack I yet?"[1]

What Preaching Is.--Preaching "is the gift of the Spirit."[2] In connection with this statement Bishop Kennedy confesses that it is not too difficult to determine what preaching is not, but that "it is extremely difficult to define the essential heart of it."[3] He holds that preaching contains a mysterious spiritual experience similar to the mystery of the "New Birth" that so confused the learned Nicodemus, and that it is hard to define an experience of this nature with words.

> But precisely because we cannot say it, we are urged irresistibly to build a bridge of words between the experience and the mind. And every attempt is of some value, even in its failure.[4]

Preaching is God entreating sinners by His ambassadors, to be reconciled to Him. On this point Bishop Kennedy is referring to the statement made by St. Paul in II Corinthians 5:20; and in his discussion which follows the quotation he reveals the fact that, in his thinking, it is impossible to give a definition of preaching which does not involve both the preacher and his message. In speaking of the preacher, Kennedy asserts that he is not an agent of an institution or an employee of an organization, but the unworthy voice of the living God.[5] He is not "just a man with some ideas to proclaim about God or some information

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[1]Ibid. [2]Ibid. [3]Ibid.

[4]Ibid., p. 8. [5]Ibid.

to impart concerning a philosophy of life," but he is the "agent through whom God probes and challenges. "He is the voice through which God shows Himself as a consuming fire and offers Himself as a very present help in times of trouble, through Jesus Christ."[1]

The message in preaching always has as its central theme the proclamation "of an occurrence which was nothing less than God breaking into the processes of life to reveal Himself supremely in a Person."[2] Preaching is nothing less than God in Christ using a poor, unworthy man to proclaim His Word."[3]

Preaching "is God proclaiming the divine Event, through a man to men."[4] This definition of preaching by Bishop Kennedy is similar to the one given by Phillips Brooks in his Lectures on Preaching "as the bringing of truth through personality."[5] Kennedy's definition on this aspect of preaching appears to be more sharp than the one by Brooks and reflects the thinking of some of the modern theologians on the true nature of preaching.[6]

"Preaching is confronting man's tragic inadequacy with God's redeeming grace."[7] In this expression the Bishop is pointing out the fact that in the very act of preaching the minister is doing again in an imperfect and inadequate way what Christ did in a perfect and complete way at the time of His incarnation and redemptive mission on this earth.

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[1]Ibid. [2]Ibid.

[3]Kennedy, While I'm On My Feet, p. 136.

[4]Kennedy, His Word Through Preaching, p. 8.

[5]Phillips Brooks, Lectures on Preaching, p. 5.

[6]The theological implication of the term "divine Event" and its relationship to preaching will be presented in a more detailed form in the next part of this section.

[7]Kennedy, His Word Through Preaching, p. 8.

This confrontation is accomplished primarily by God's revealing Himself through persons, and while it may be through any believing Christian, it must be an essential part of true Christian preaching.[1]

Preaching is "a holier experience than any other kind of public speaking."[2] A truly called and dedicated preacher is an ambassador of God, and to the extent that he is God's man he finds "the inspiration and authority for his preaching in God."[3] "Christian preachers are to think of themselves as nothing less than God's envoys and to speak always under that compulsion."[4]

The "Divine Event" in Preaching

The reason for this special part of our investigation is to clarify the position held by Bishop Kennedy in the contemporary dialogue on the relevance of theology to rhetoric in preaching and the question as to whether preaching consists of public speaking, no more and no less, or contains an element that is not found in public speaking as such.

In contemporary homiletical literature we find two basically different viewpoints from which scholars look at preaching. These two viewpoints, while approaching the art of preaching from very different angles and being antagonistic when each is carried to the extreme, are not necessarily antagonistic to each other, but, instead, may be helpful to an observing student in gaining a wider understanding of the scope and function of preaching in the Christian church. On the one hand, there are the theologians who consider preaching from its theological

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[1] Ibid., p. 9.

[2] Ibid., p. 10.

[3] Ibid.

[4] Ibid., p. 11.

implications. They place emphases on the spiritual and mystical aspects of preaching and have a tendency to neglect the important place which rhetoric occupies in this form of public address. On the other hand, there are the homileticians who consider the art of preaching from the rhetorical point of view, stressing the rules and principles of effective public speaking, but neglecting the theological and spiritual implications.

From our study of Bishop Kennedy's life and writings, it appears that he looks at preaching from both the viewpoint of a theologian and that of a homiletician; and in his theory of preaching we find a wholesome blending of the two viewpoints. In his theory of rhetoric which is presented in the first section of this chapter, it is clearly demonstrated that he places strong emphasis on the rules and principles of effective public speaking as a basis for effective preaching; and in his definition and description of preaching, which have already been presented in this section of the chapter, there are indications of his theological viewpoint of preaching. Also it appears evident that Bishop Kennedy does take the position that there is a difference between preaching and other forms of public discourse, contending that true preaching contains elements that are not present in other forms of public speaking.

In the first place, the Bishop holds that some of those who are making pronouncements about preaching are not in a position to do so because they know so little about it.

> Articles on preaching appear, in what seem to me increasing numbers, from professors of psychology, ethics, history, and culture. I have been helped by all these brethren when they talk about their own specialties, and all these fields of knowledge are important for the preacher's art. But when they start pronouncing what is wrong with

> preaching, they fall flat on their faces because they know precious little about it. I am not opposed to educators. Why, some of my best friends are educators. But oh, what a world of difference there is between preaching and teaching!
>
> The main difference is that preaching always contains the element of proclamation and teaching does not. The preacher is aware of an event, and he has been captured by an experience. He is not sent forth primarily to offer it as an option--at least not in his role as preacher. He is commissioned to proclaim it. He is the "babbler" on Mars Hill, telling his strange story in the midst of of philosophers and the sophisticated. His word is of something that has happened, and he speaks of the action of God.[1]

The words above from the Bishop not only consist of his criticism regarding those who are making pronouncements about preaching whom he considers unqualified to do so, but they also reveal what he feels are some of the elements that make preaching different from other forms of public address. Here are some of his significant phrases:

"preaching always contains the element of proclamation"

"The preacher is aware of an event"

"he has been captured by an experience"

"telling his strange story"

"His word is one of something that has happened"

"he speaks of action of God"

We realize that the significance of these phrases could be explained away, or made to apply to any other form of public address, if the quotation from which they were taken were the only expression made by Bishop Kennedy on this topic; but when they are considered in their homiletical and theological context along with many other of his statements, their full meaning becomes apparent.

Any event can become the topic around which a public discourse is centered, but no other event contains the mysterious and eternal

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[1]Kennedy, For Preachers and Other Sinners, p. 35.

significance of the event in which Christian preaching centers; and it is this divine event which makes true Christian preaching different from all other forms of public address. "Our message is centered in an event, which is to say, it is precise and specific . . . . God has acted (when he came) in Christ reconciling the world to Himself."[1]

It is Bishop Kennedy's position that this event makes the Christian message different from the message of all other religions and philosophies; and whenever the preacher loses "this sense of a specific act as the center of his message, it becomes vague and unconvincing."[2]

The strange story that the Christian preacher is telling is his insistence that God acted and continues to act in and through the divine event.[3] Preachers are not "mere admirers of a historical event."[4] They are not ancestor worshipers.[5]

> The miracle of the whole matter lies in this--that the ancient event is always happening and God's redemptive act in Christ is a present experience. The Incarnation is our contemporary.[6]
>
> It is this central event which makes Christianity wonderful in its redeeming power, and the attempt to make it anything else is a betrayal.[7]
>
> The Gospel is dramatic. . . . The Christian preacher is not an angel but he has the angel's proclamation in his keeping. He is commissioned to say to men that something has happened which, though never repeated, never stops happening. More times than not, if our preaching becomes dull and prosaic, it is because we have lost the understanding of this fundamental nature of our message.[8]

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[1]Kennedy, With Singleness of Heart, pp. 70, 71.

[2]Ibid., p. 71.

[3]Ibid.

[4]Ibid., p. 72.

[5]Ibid.

[6]Ibid.

[7]Ibid., p. 71.

[8]Kennedy, His Word Through Preaching, p. 22.

The conclusion which one must draw from these quotations appears to be that true Christian preaching, according to Kennedy, is characterized by two elements: a vocabulary and an event, the vocabulary consisting of words spoken about the Incarnation and the event consisting of Christ's being incarnated again in human beings. One is the message and the other is the experience,[1] and both must be kept in the Christian pulpit if the Christian church is to remain unique and vital. "In our time we have seen what sick systems are produced when we try to keep the Christian vocabulary without the Central Christian event."[2]

Kennedy firmly states that the preaching of the Incarnation, God's heroic act for and in man, is not mere sentimentalism.[3] This proclamation gives the receptive sinner a vision of God's acting on his behalf, and the accepting of this act brings to him a new life.[4] This is the preacher's "Good News,"[5] and it "makes Christianity wonderful in its redeeming power."[6] In this lies the great uniqueness of Christian preaching.

To be a Christian preacher, Kennedy writes, "is to be conscious of being entrusted with a saving word."[7] It means to have a sense of his divine commission and the potential power of the word he proclaims.[8] This is not egotism, but the "self-effacing assurance" of a man "whose confidence is not in himself, but in his calling."[9] In stating these convictions, Bishop Kennedy appears to be saying that the possession of

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[1]Kennedy, With Singleness of Heart, p. 70.

[2]Ibid., p. 71. [3]Ibid., p. 72. [4]Ibid.

[5]Ibid., p. 73. [6]Ibid., p. 71. [7]Ibid., p. 73.

[8]Ibid. [9]Ibid.

sincere convictions and personal commitment of this nature on the part of the one who proclaims the Gospel contributes in a significant way to make his public addresses different from other public addresses.

The Christian message and the Christian messenger are both parts of the divine event;[1] and when this majestic fact is lost sight of, and the uniqueness of preaching is not understood as it should be, the spoken word becomes sick, artificial, and mechanical; the spokesman becomes an imposter, and the Gospel itself becomes a grotesque fable. Here is Kennedy's description of what happens to the Gospel when the supernatural acts of God are stripped from it and its proclamation:

> The cosmic significance of God having acted to redeem and ennoble men is made into some grotesque parable with no more power than a fable by Aesop. Let us make it as simple as we can, but let us not rob the Event of its majesty and awe by stripping all the divine majesty from it.[2]

While the reality of the Incarnation has been under attack from the very beginning of the Christian church, and is still under attack today,[3] as long as the church retains faith in this unique divine event, and its ministers continue to proclaim it so that "God's redemptive act in Christ is a present experience," the difference between delivering a Christian sermon and other forms of public address will always be recognized.[4]

The Importance of Preaching

The greatest job in the world, according to Bishop Kennedy, is being a minister of the Gospel,[5] and his favorite topic of discussion is

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[1] Ibid., pp. 69-77.

[2] Ibid., p. 72.

[3] Ibid., p. 71.

[4] Ibid., p. 72.

[5] Kennedy, His Word Through Preaching, p. ix.

"the preaching of the Word."[1] There are several reasons why the Bishop feels this way about preaching, and this study of his homiletical theory may well be concluded by presenting these reasons.

1. "The Bible and the preached word have been foundations of our tradition."[2] Kennedy states that there are many voices in our time that are speaking out against preaching, and these "prophets are predicting its early demise."[3] To some extent the Bishop agrees with these voices, for "there is a kind of preaching which has no power and no value,"[4] and it should die, but he insists that "there has never been a time when great preaching was more needed than in this period of radio, movies, and books"[5] to give support to the Christian tradition.

2. With the development of modern means of communication, which place in the hands of this generation such tremendous powers of expression, there is increasing need of having some message that is worthy expressing. Here is a great opportunity for effective preaching.[6]

3. "The pulpit represents the most important remaining platform where a man knows that he can speak his word without being censored or forbidden."[7] Kennedy points out the danger that, while modern means of mass communication make it possible to disseminate information to every home in the nation, it also has threatening power of monopoly and control. With this threatening danger of a small group's having the power of deciding what information shall be disseminated among the people

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[1] Ibid., p. x.

[2] Ibid., p. 3.

[3] Ibid.

[4] Ibid.

[5] Ibid., p. 4.

[6] Ibid.

[7] Ibid., p. 5.

of a nation to mold their thinking and influence their actions, modern preachers need to recognize and re-evaluate the importance of the uncensored pulpits in the thousands of Christian churches throughout the land.

4. The nature of Christianity depends upon preaching for its survival. Dr. Kennedy draws this concept on the importance of preaching from Barthian theology,[1] where Barth makes an analogy between a sermon and a poem. You can put the idea of a poem into prose, but it is no longer the same idea. A poem is not simply an idea "but a living spirit which depends on its form for its emotional power. So Christianity, because of its nature, is dependent on preaching,"[2] as a living spirit to give it emotional power. Kennedy suggests this to be the thought Phillips Brooks had in mind when he defined preaching as "the bringing of truth through personality."[3]

5. Preaching was ordained by God as the prime means of spreading the Gospel message. This point is supported by Dr. Kennedy simply by quoting the following words from St. Paul: "How shall they believe in Him whom they have not heard and how shall they hear without a preacher." (Rom. 10:4)

6. "The church grows under sermons."[4] This point is well established in the history of the Christian church, and it is a point that is recognized by the laymen in the church today. When they ask for a minister, they want a man that can preach, "knowing that with this function well done, the church cannot fail to command a hearing, and then to command a loyalty."[5]

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[1]Ibid. [2]Ibid. [3]Phillips Brooks, Lectures on Preaching, p. 5.
[4]Kennedy, His Word Through Preaching, p. 19. [5]Ibid.

CHAPTER VII

SOURCES OF BISHOP KENNEDY'S RHETORICAL AND HOMILETICAL THEORY

As far back in Bishop Kennedy's life as he can remember he was headed for the ministry.[1] His father was a Methodist preacher, and frequently other preachers visited in his childhood home. It appears that it is from the influence of this ministerial environment that he received his first concepts of preaching, began to do some evaluating, and to form his personal theory of homiletics. Of this early experience he says:

> . . . even when I was a small child, I listened to sermons critically. I can't remember anything too definite in this field, but I do know I never went to church that I didn't listen to the sermon and try to analyze it and decide how much better "I" could do![2]

This analytical study and criticism of sermons was in his mind when he was about ten years of age[3]; and it appears, from his writings and our interviews with him, that this interest has remained as a chief concern throughout the past half century.

Because most of the events and influences of his life that may be considered as being significantly related to the source of his rhetorical and homiletical theory have already been presented, in considerable detail, in Section A, Chapter III of this study, it is not our

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[1]Appendix V, p. 1. [2]Ibid. [3]Ibid.

purpose here to present these events in detail again. However, it may be of value to bring together, in essentially an outline form, a survey of these events and influences, and in this way cause them to stand out more distinctly in the rhetorical and homiletical image of the Bishop.

In our study of the source, or sources, of Bishop Kennedy's rhetorical and homiletical theory there appear to be eight factors of significant relevance:

1. An innate bias toward public speaking and preaching.

   The fact that his father was a preacher and his mother a school teacher may be considered as factors that innately influenced the child toward public speaking. Also there is some indication that he inherited certain qualities of speech from his material grandfather.[1]

2. The influence of his early childhood home.

   As already indicated in the introduction of this chapter, young Kennedy was definitely influenced by the preaching of his father and other preachers who were associated with his family during these years. It is our opinion that the young fellow thought that much of the preaching he listened to was dull and lifeless and that he took a dim view of it. Perhaps this was a form of negative influence and teaching which has proven of real value to Kennedy as he developed his own theory of public address.

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[1]Kennedy, While I'm On My Feet, p. 15.

3. The high-school miracle.

In order to get a comprehensive picture of what happened to Kennedy during his high-school speech classes under Miss Margaret Painter's instruction, it will be necessary to consider again the portion in Chapter III of Section A that deals with this phase of his development; but it can be said that Miss Painter significantly affected every element of Kennedy's theory of speech: invention, arrangement, style, memory, and delivery. What happened to him as a public speaker has stayed with him. Here is his remark about that experience:

> When I began to speak, it was in high school; and my essential style in homiletics hasn't changed since that time. I had a very clear idea that sermons or speeches of any kind ought to be very definitely organized--that it was easier for people to remember what you said when the material is definitely organized and that this was the only way to do it. My great encouragement, of course, came from my teacher back there in high-school.[1]

4. Learning how to preach by preaching.

At the age of eighteen, Kennedy became the supply preacher of a little Methodist church in Riverbank, California. From that time on, preaching became a part of his life "as routine as breathing."[2] While other schoolmates were indulging in parties, dancing, and trips, Kennedy was grinding out sermons and developing a theory of public address, or at least

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[1]Appendix VI, p. 7.

[2]Kennedy, While I'm On My Feet, p. 34.

polishing up a theory already formulated, that would one day lift him to the highest level in American pulpits and speaking platforms. Of these early years in the pulpit he said:

> I began preaching when I was 18 and have been preaching all the time since my junior college years; and as I was preparing sermons, grinding them out every week as I had to do, of course, I developed out of that practice the way I did it, what I said, and how I approached it. I may be remembering this all wrong, but I don't think I ever changed my fundamental feeling about what a good sermon is and how you organize it, and how you go about it.[1]

From this beginning as a supply pastor during junior college, Kennedy continued preaching one or two sermons every week on through college and seminary. His mental capacities were being challenged on all phases of ministerial development during these years. In addition to the classes he attended and the books he read, he had the opportunity to listen to great teachers and preachers from whom he learned a great deal, good and bad, about public address; and he built into his own theory of preaching that which impressed him as being the right way to communicate the gospel by the spoken word.[2]

5. <u>College speech classes not significant.</u>

Although Kennedy took a "major" in public speaking in college, it is his opinion that he was not affected much by it.

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[1]Appendix VI, p. 8.

[2]Kennedy, <u>While I'm On My Feet</u>, pp. 33-48.

> I don't know of anything that happened much in college. I went ahead and did some speaking there, but I don't recall a single teacher in college that was outstanding and had much of an influence on me so far as my speaking was concerned. I was still carrying on what I had learned in high school.[1]

It would be a mistake to conclude since his speech classes in college were ineffective that Kennedy's theory of speaking and practice was not influenced or changed during these years. He engaged in a considerable amount of extra-curricular debating and contest speaking during college years, and this brought him into contact with teams from England and Australia. As he observed the unusual informality and ease of these overseas speakers, he became conscious that his own delivery appeared mechanical and immature. He "learned much from them and admired their ability to hang loose."[2] While it is impossible to know just how "mechanical" Kennedy's delivery was before he came into contact with these overseas speakers, it is reasonable to conclude that some of his relaxed manner of delivery which pleases his audiences today can be traced to his observation of those English and Australian speakers.

6. <u>Seminary Homiletics class not significant.</u>

While in seminary, Kennedy did not take any classes in public speaking and only one class in homiletics as

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[1]Appendix VI, p. 8.

[2]Kennedy, <u>While I'm On My Feet</u>, p. 36.

far as he can remember. This one class, taken at the Pacific School of Religion, he has described as being rather weak and ineffective, adding very little to his theory or skill as a public speaker.[1]

> My own seminary training in homiletics had consisted of a . . . preacher, . . . coming to the school once a week and listening to the students preach. Then he commented, and we commented and that was it.[2]

This picture of the class does not impress one that it was stimulating or capable of contributing very much to the theory or practice of a person who was trained in public speaking and debating and had been preaching for a number of years.

7. Teaching Homiletics a significant experience.

When Bishop Kennedy was invited to teach Homiletics at the Pacific School of Religion, he wanted to do more for his seminary students in the area of preaching than had been done for him. For a long time it had been a mystery to him that theological schools could take "the teaching of preaching so casually."[3] With these thoughts in his mind, he went about preparing for this new responsibility as a teacher of Homiletics with dedication and enthusiasm. He read all the books on preaching he could find and prepared a series of lectures. While he did not receive much from the

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[1]Appendix IV, p. 3.

[2]Kennedy, While I'm On My Feet, p. 73.

[3]Ibid.

books he read that influenced his theory of preaching, it did lift his sight and increase his appreciation of the art of preaching by reading what other men had written on the subject. Kennedy insists that strong preachers are individualists who find their own way of doing things and do not change their methods very often.[1]

The Bishop has taught Homiletics at two seminaries over a period of about ten years and also has given summer courses and lectureships on preaching at a number of other seminaries and universities. These years of teaching, he says, greatly enriched his life.[2] From what we have learned about his work as a teacher of Homiletics, it is our opinion that the experience did not change his theory nor alter his practice but established him more firmly in the theory and practice he was already following. It strengthened his conviction in the value of the methods he had learned in high school and gave him a clearer understanding of the reasons for the effectiveness of the methods of public communication he had learned in Miss Painter's public speaking classes in Modesto.

8. The writings of some theologians and the practices of some preachers have made significant contributions to Bishop Kennedy's theory of preaching.

Among these theologians and preachers who have influenced the Bishop there are some who taught with

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[1]Ibid., p. 74. [2]Ibid., p. 71.

the quiet assumption that the students loved knowledge and wanted to learn. Others taught from a breadth of knowledge that was inspiring. From some came a voice of authority because they had a personal experience in the things of God, and others spoke with the fervor of old-time evangelists because they were excited about their subjects. Some were so laden with paradoxes that no one could understand them. All these methods put their stamp on Kennedy's mind[1] and influenced his theory of communication directly or indirectly.

While most theologians "leave the Bishop rather cold,"[2] a few of these also have left their marks on him. The one that had the greatest influence upon him was Herbert Farmer of Hartford Theological Seminary. While he was not much of a speaker, said Kennedy, he wrote a book, The Servant of the Word, which made a deep impression upon him, and from Dr. Farmer's teaching Kennedy appears to have concluded that theology, if it is to be effective, must be preachable, it must be presented in a way that it will "demand responses on the part of people and stress the interpersonal relation between God and man."[3] If this concept of preaching is a part of

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[1]Ibid., p. 45.

[2]Appendix VI, p. 10.

[3]Appendix V, p. 1.

a man's homiletical theory, it will affect each of the constituents of rhetoric and homiletics as they are employed in the construction and delivery of the sermon.

Reinhold Niebuhr's influence of Kennedy's homiletical theory was on the constituent of invention. It saved him from a rather shallow social gospel emphasis and was for him a kind of antidote to liberalism. The teaching of Niebuhr gave a new dimension to the gospel out of which Kennedy received deeper insights for his sermons.[1]

Karl Barth also affected Kennedy's theory of preaching in a way similar to that of Niebuhr. When the Bishop first became acquainted with the works of Barth, he was adversely critical of him; but upon learning that his theology came out of his active life as a preacher and that many of his sermons were preached in a prison under difficult situations, there developed an appreciation of this great theologian and some of the things he had said about communicating the Word of God.

The homileticians and preachers Bishop Kennedy has pointed out as having significant influence on his theory of homiletics are the following:

Charles R. Brown, former dean of Yale Divinity School, and Charles E. Jefferson, former pastor

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[1] Ibid.

of New York City's Broadway Tabernacle, impressed Kennedy with their simple and direct style and their "dramatic flair for saying the truth in an exciting way that made you want to listen."[1]

Harry Emerson Fosdick impressed Kennedy with his method of organization, or arrangement. While regarding Fosdick's delivery as monotonous, he believed the way Fosdick "set up his material" to be about perfect. He was also influenced by the way Fosdick grappled with real life situations and brought the Bible to bear upon them.[2]

Halford E. Luccock, author of several books on preaching and, for many years, professor of Homiletics at Yale Divinity School, has been of special help and encouragement to the Bishop.[3]

Norman Vincent Peale is rated by Kennedy as being a top preacher. While he cannot always agree with Peale's theology, he says when it comes to his preaching he has the right idea. Kennedy is impressed that there is great power in his style of delivery, which consists of standing there militant without pulpit or written material and delivering his message.[4]

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[1]Ibid., p. 192. [2]Appendix VI, p. 10.

[3]Kennedy, God's Good News (New York: Harper & Brothers, 1955), p. 9.

[4]Appendix VI, p. 10.

Ralph Sockman is another prominent pulpit figure that Kennedy admires a great deal.[1] He has listened to him preach a number of times and, from our point of view, there is considerable similarity between the preaching of Sockman and Kennedy. Both are highly articulate, direct, conversational, and forceful, and both speak without notes.

All the men, books, and events mentioned in this chapter have had their special influence on the rhetorical and homiletical theory of Bishop Kennedy, and each one may be considered as a source from which some particular part of his theory came. However, in the final analysis, the Bishop's theory appears to have grown, to a large extent, out of his own innate drives. Near the close of the interview with him about the sources of his theory of preaching he made this statement.

> One tries to find here where these things came from and you say "Well, it's just the way I do it and I don't know where I got it or what the theory is." I have a kind of an inborn feeling (that certain things are right or wrong in preaching).[2]

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[1]Appendix VI, p. 11.

[2]Appendix V, p. 2.

SECTION C

THE MAN AS A PREACHER

CHAPTER VIII

BISHOP KENNEDY'S PRACTICES AND HABITS IN SERMON PREPARATION

When Bishop Kennedy was a young man in high school, he "wanted like blazes to be a preacher"[1]; and at the age of eighteen he was a supply pastor and was preaching once or twice every week. Forty years have passed since he delivered those "sophomoric sermons," which he said he "often borrowed in large measure from Charles R. Brown, dean of Yale Divinity School"; and today he can say "Preaching is still my first love."[3] Since he preaches almost every Sunday and follows the practice of preaching new sermons every place he goes,[4] it is reasonable to conclude that the Bishop has prepared some 2,000 sermons during the past forty years.

It is our purpose in this chapter to take a look at his practices and habits in sermon preparation. There are three principal sources from which we shall collect information for this phase of our study; the first two sources are his books, His Word Through Preaching and While I'm On My Feet, and the third source is personal interviews with him.

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[1]Kennedy, While I'm On My Feet, p. 38.

[2]Ibid., p. 33.

[3]Kennedy, For Preachers and Other Sinners, p. x.

[4]Appendix VI, p. 11.

By way of approach to this study we shall ask and endeavor to answer the question "What is his concept of the nature of sermon preparation?" inasmuch as there is close relationship between a person's concepts and his practices.

In homiletical literature there are various figures of speech used to describe the nature of sermon preparation. Some homileticians speak of a sermon as being an object that is made. In this figure sermon preparation is described as sermon construction, and we think of structure as we analyze a sermon for it is a verbal structure which the preacher has built. Others speak of a sermon as being a living thing, something that becomes what it is by the process of growth. To these homiletical technicians, who have a slant toward the mystical side of preaching, it is objectionable to speak of "getting up" a sermon or "making" a sermon. From their point of view a sermon is not a manufactured product but an organism that grew like an "ear of corn" or "a lily of the valley."[1] These contrasting points of view are stressed by two homileticians whose shadows have fallen upon the Bishop: Dr. Halford E. Luccock of Yale, and Dr. C. E. Jefferson, pastor of the Broadway Tabernacle in New York City. The former's book entitled In the Minister's Workshop was written, he says, "to bring some specific and concrete help in the craftsmanship of the making of sermons."[2] In contrast to Luccock's statement, Jefferson looks upon sermons as living things that come about by the process of growth.

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[1]C. E. Jefferson, The Minister As Prophet (New York: Grosset and Dunlap, 1905), p. 75.

[2]Halford E. Luccock, In the Minister's Workshop (Nashville: Abingdon Press, 1944), p. 7.

> A genuine sermon is an organism, a living thing with all its parts organically connected, and when you throw it out upon a congregation, it becomes a living creature with hands and feet, and immediately goes to work and takes hold of men.[1]

> A sermon grows as an apple grows, and what it needs is sun and time.[2]

In the words of Bishop Kennedy we have found expressions which reflect both of these concepts on the preparation of sermons. He speaks of the process as being a discipline and an art. "The sermon must have life and form, which means that it is both a discipline and an art."[3] The concept of discipline is the process that gives acceptable form to the sermon. It follows the principles and rules of good sermonic constructions which results in a message that is strong and balanced in structure but without greatness.[4] The concept of art in sermon development according to Kennedy, is that factor which gives the message life. This life-giving element (which comes from God[5]) is the factor that changes a sermon from a dull arrangement of words, resembling a well built box, into a living, moving message resembling a fresh, fragrant flower.[6]

In Kennedy's theory of homiletics this concept of discipline and art, form and life, "demands that the preacher keep in mind that he

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[1]Jefferson, op. cit., p. 77.

[2]Ibid., p. 76. It would not be completely accurate to set Jefferson and Luccock up as antagonists in their theories on the nature of sermon preparation and place them on opposite ends of the homiletical continuum. This is not the case, and the brief expressions selected from their books are used here only as samples of the two points of view that could have influenced Kennedy's concept of and practice in sermon preparation.

[3]Kennedy, His Word Through Preaching, p. 14.

[4]Ibid.

[5]Ibid., p. 13.

[6]Ibid., p. 14.

is a workman and an artist "and that the sermons he produces are to be "living creations"[1] which are the results of homiletical workmanship and prophetic inspiration.

This is the theoretical background out of which Kennedy's sermons are produced, and it is presented here as a fundamental principle in his practice of sermon preparation. Following this basic conceptual principle there are two others: (1) "long-range preparation" and (2) "immediate preparation."[2]

The "long-range preparation" principle which Kennedy follows may be thought of as soil preparation in his homiletical garden, if we continue thinking of a sermon as being a living organism. In this process he works on his body, soul, and spirit, as well as on sermonic materials. In reference to his body, it appears that some work needed to be done here for when he was young he was not in vigorous health. Miss Painter, his high school speech teacher, described him as being thin, stooped, under-nourished, and self-effacing when he first entered her class in Modesto.[3] In those years he was working during his spare time after school and vacations to help out on the family finances, but apparently his work program was not helping him to build a vigorous physical body. He did a little swimming and ball playing during those years, but there was not much time or money for recreation. However, in the passing of time as his economic conditions improved and he gained more control of his affairs of life, he began to engage more freely in activities that would give him a healthy body. He has become better nourished, is active in horseback riding, swimming and golfing. He

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[1]Ibid. [2]Ibid., p. 43.

[3]This information was received in a telephone conversation we had with Miss Painter.

likes sport cars and "is an avid follower of professional football and baseball."[1] At the present time he has the appearance of an out-door man; sun-tanned, strong, and full of life. His physical vitality gives good support to the vitality of his preaching.

His soul and spirit (mental and spiritual faculties) have been strengthened and expanded through the years by a steady program of "plain hard study."[2] It has been his habit to spend three or four of the early hours of each day in study, a large portion of this time devoted to reading. During these early hours he reads theology, philosophy, and history. His rule is "Let nothing frivolous be perused before noon."[3] His light reading is done in the evening and he does his reading of magazines while he is traveling. He says that a preacher "ought to squeeze the juice out of one book a day,"[4] and from his work it appears that he moves at this pace in his reading. The importance of Bible study in a preacher's life is stressed in these words: "I cannot help but feel that the best way to learn how to preach with power is to steep oneself in the Scriptures,"[5] and throughout his forty years in the pulpit he has given a large place in his study program to searching into the Word of God for "its rich gems of truth and inspiration." The Biblical themes that are presented in his books of sermons give evidence of his faithful study of the Bible.

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[1]Appendix IX, p. 1.

[2]Kennedy, His Word Through Preaching, p. 42.

[3]Kennedy, While I'm On My Feet, p. 22.

[4]Ibid., p. 72.

[5]Kennedy, His Word Through Preaching, p. 39.

Thus far we have been discussing his habits and practices that have, in a general way, prepared him for the task of producing sermons. Now we shall turn to three things that he does in a specific way in his long-range program of sermon preparation:

1. He keeps a collection of ideas, quotations, illustrations, etc., which he discovers in his reading. This collection is kept in the middle drawer on the left side of his desk--the drawer which he calls his "general file" where he places, in an unorganized manner, every thing he collects from his reading. If he discovers something he wants to save in a book, he marks it; and his secretary types it on a card or sheet of paper, which is dropped into the general drawer. If the material is in a magazine or some similar form of publication, he simply tears it out and deposits it in this middle drawer. When the Bishop is working on a sermon or some other project, he thumbs through this middle drawer looking over the material until he finds something that appears to be the right quotation or idea for that particular project; then it is lifted from the drawer and put in its proper place in the project. While commenting on his method of filing as being a rather poor example and admitting that he spent more time thumbing through this mass of material looking for special items than he should, he said that he never knew how to file and could never find a system developed by someone else that he wanted to follow.[1]

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[1]Appendix V, p. 4. We noticed at the time of our first Hollywood interview with the Bishop that the middle drawer was almost full. There must have been several thousands of loose pieces of paper thrown together in the drawer, and we asked him what he did with all of this mass of material. He replied that in the past he had taken the material and, with the help of his secretary and his wife, organized it and had it published in a book called Reader's Notebooks. Two of these Reader's Notebooks have already been published, and from our view of this middle drawer we judge that there will be a Third Reader's Notebook coming from the press soon.

2. The second special thing the Bishop does in this area of long-range preparation of sermons is to collect materials and ideas for sermons he plans to develop in the future. In one way or another these subjects for future sermons come to him; then as he discovers material in his reading or in any other way, he collects these ideas on the various subjects on pieces of paper, clips them together, and "files" then in the bottom drawer on the left side of his desk. This drawer, which may be considered as his special file where his "sprouted sermons are growing," must have had seventy-five to a hundred small packets in it. When one of these packets matures, or when an occasion arises which calls for the materials in any one of them, it is lifted out of the "special sermon material file" and shaped up into a sermon.

3. The final point we shall notice in this long-range preparation of the Bishop is the fact that he plans his preaching program well in advance. When he was in regular pastoral work, he planned his preaching at least one year in advance. He would take time during his summer vacation to do this planning.[1] Sermon subjects or themes for the year were chosen but not outlined, and the selections were always considered to be tentative and subject to change if necessary. This long-range planning proved to be a real help and timesaver because the sermon subjects which he had chosen acted like magnets that attracted material from every book he read and every experience he had.[2]

> Many a time the sermon has prepared itself, or if you prefer, your subconscious did it. Such preparation will give a more balanced fare, and the meat of the Gospel will have been more leisurely and hence more masterfully prepared.[3]

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[1]Kennedy, His Word Through Preaching, p. 43.

[2]Ibid. [3]Ibid.

When the time comes for the "immediate preparation" of a sermon, a very definite pattern is followed. It is the Bishop's opinion that while seldom is one man's pattern in this area useful to another man, each preacher should find a pattern by which he can get the best job done in the shortest length of time and then make a routine of it. Here is when, he says, it is good for a preacher to "get into a rut."[1] The Bishop has established his "rut," and he says that it takes an event of almost catastrophic significance to swerve him from it.[2]

On Wednesday morning he begins the immediate preparation on the sermon he will preach on the following Sunday morning. The sermon subject having already been chosen and perhaps a small packet of ideas, quotations, etc., collected and clipped together in his special sermon material drawer, the first thing he does on Wednesday morning is to think through the materials he has at hand and outline them. He writes this outline, by hand, on both sides of a sheet of paper, this process taking him from one hour up "depending on how much work the sub-conscious has been doing and how smoothly the thought processes function.[3] This process of getting the thoughts arranged and written in some kind of organized way is "the real labor"; and in some ways, he says, "the most satisfactory moment of the week is when . . . the sermon's skeleton has been assembled."[4] This hand-written outline contains the main three or four points he plans to make in the sermon and also some scribbled-in notes from place to place according to the thoughts he wishes to make on the main points of the sermon. When the outline is completed, it is

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[1] Ibid., p. 44.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 45.

laid aside until the next morning. (We are inserting a copy of one of Kennedy's sermon outlines below. It is the outline for "Sickness By The Pool," a sermon we shall be using later in this study.)

The Story Today — SICKNESS BY THE POOL — John 5:2-9

1. The belief in magic

   A. All kind

      Medicine drugs -- no harm? if no harm = no good

      Diet--eat all you want and still get thin

      Philosophy from the east -- ?

   B. Won't hurt

      Drinking--TV--every crisis----dying = call for the bartender
      ---
      Happiness without character

      Adequacy without discipline -- Stanley Jones, Albert Schweitzer, Herbert Welch (discipline)

      What a father can do for his children

2. The fault of other people

   A. Envy of others

      The other fellow = better family
      " " " = the breaks
      " " " = influential friends

      We ignore the exceptions

   B. Self-Pity

      Nation--those dirty communists -- Kennedy: what can you do for your country
      ---
      In the Church-- Rel.=a good feeling - "tingle"

      In my own heart -- Prod. Son

Preacher's wife

3. The preference for sickness

A. I'm comfortable

Shade--talk--pleasant

War--nice things

Economic dangers-- inflation, etc.

Cigarettes -- Forest Lawn--"Marlboro Country"

gov't. and cranberries

B. I'm relieved from responsibility

Very subtle--those men toiling in the sun

I want to be excused

I'm different -- finer stuff

I am too spiritual

Memorial for H. D. Lawrence

prefer sickness?

4. The healing

A. You make an effort

Stand up

Make a start -- this = hardest thing

Surprise and joy

B. You believe

Faith

Power

The Gospel = healing

Missionary and Hindu

On Thursday morning Bishop Kennedy takes the "outline and scratchy notes" into a room where he can speak aloud what he intends to say in the sermon on Sunday morning. In this exercise of speaking the sermon material "out loud," the Bishop is not only clarifying the thoughts he wishes to communicate in the sermon but also he is finding the correct words that will "make the thoughts march."[1] The materials usually have to be rearranged and smoothed out so that one point flows more easily into the next. Each time he talks through the message he becomes a little more free from the paper on which the outline is written. Again on Friday and Saturday mornings he goes through the same process of talking through the sermon, clarifying his thoughts and fastening the entire structure in his mind. He spreads his preparation quite evenly over four days; Wednesday, Thursday, Friday and Saturday, spending about an hour each day in intensive work on the sermon. He suggests that a man should not spend more than four hours in special preparation on a given sermon and that these four hours spread out over several days will produce better results than four hours bunched up into one period.

Early on Sunday morning the Bishop goes over parts of his message again, and by that time he is ready to enter his pulpit and preach the sermon without any notes. It is not Kennedy's purpose in talking through the sermon several times to try to memorize it. The outline and the order of the chief points are memorized, but not the sentences and the words he will use in its delivery. Through the years he has developed an adequate vocabulary, a dependable memory, a good style and

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[1] Ibid.

other skills in public speaking which he depends upon to give "wings to the thoughts of his message" at the time of its presentation.

In the organization of Bishop Kennedy's sermons there is a sameness of which, he says, he is a bit ashamed at times, but it is the simple method he has always followed, and since it does not appear to be distasteful to his congregations he continues to follow it. Usually there are three or four main points which he wishes to make about his sermon proposition, and for each point he tries to have at least one appropriate quotation or illustration. Once the Bishop gets the three or four points written down on a sheet of paper and arranged the way he wants them with their supporting facts and illustrations, he fastens a picture of the paper in his mind--a picture which he can see while he is preaching. He has "developed a sort of a visual memory"; and in his mind he can see the paper on which the outline is written and go down one side of it then turn it over and go down the other side just as though the paper were in his hand.[2] He does not believe that he has a gift of memory more than other people but that the secret of his ability to speak without notes is found in the way he arranges the materials of his sermon and the hard work and concentrated effort he puts into his preparation in fastening it in his mind. Here is the way he describes this phase of his preparation.

> I think that if a sermon builds up towards the climax, you are climbing all the time; when each point feeds into the other, if it's properly arranged, that makes it easier for you to remember. I'm sure I have no special memory, no special gift in this field. I think probably it finally goes back to making sure that the skeleton is there which is clear in your mind and then on that skeleton you follow through your points. I've never memorized

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[1]Appendix V, p. 3.

[2]Ibid., p. 4.

> everything exactly. I don't think I ever say the same thing exactly the same twice. I think that the main thing is that you know where you are going, you know what comes next, and then you have a certain freedom in saying it without being exact and saying it the same way. I think, however, that after you have said it over two or three times, four times, as I do before I preach, you have found certain expressions and certain words that seem right, and you probably say more the same way than sometimes I think I do.[1]

This habit of preaching without notes is one the Bishop developed some time after he began preaching. While he started out by using notes, he knew even then that his preaching would be better if there were no notes. One Sunday morning he arrived at his student church to preach and discovered that his sermon notes were thirty miles away in his room. Of that experience he wrote, "That desperate moment was my conversion, and it was one of the best things that ever happened to me."[2] He resolved that since preaching was his main ambition in life, he would learn to do it with freedom; and at that time he established the custom of preaching without notes.

> From my seminary days onward, nothing went into my pulpit with me except my preparation and hard work. . . . So far as I can recall, I have never stood in my pulpit without having prepared for the event to the very best of my ability.[3]

Another habit that he follows is that of never writing out his sermons before they are preached.

> I never wrote a sermon before it was preached, and though it would probably have improved my literary style, I am glad my sermons all reach the ear before they reach the eye.[4]

He has endeavored to train himself in the discipline of writing as well as in the discipline of speaking. Every preacher ought to

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[1]Appendix V, p. 4. [2]Kennedy, His Word Through Preaching, p. 89.

[3]Kennedy, While I'm On My Feet, p. 136.

[4]Ibid., p. 152.

write, he states, in order to keep one's speech from verbosity and repetition[1]--it will help him to "trim off the fat" in his speech and select the right words that will give him a style that is tight and sharp. However, he still insists that sermons are prepared for the ear and not the eye and that if in their preparation they are written out, there is great danger that they will be lacking in spontaneity when they are delivered.

> We are speakers, not writers; we are preachers . . . (and) if preaching is the bringing of truth through personality, it will carry the most weight when it flows most freely from the preacher to the congregation. Let a man be thoroughly prepared, and let the message come with a spontaneity as if God at that particular moment were directly addressing the will of each man. Such delivery carries an authority with it that is like a simple call to arms. Written stuff is like so many crutches for a limping message to lean on."[2]

In one interview he gave the following opinion on the effects of writing on preaching.

> I think the thing that finally comes to a man is that speaking is a discipline all in itself. You don't learn it by writing. I think writing and speaking are two different disciplines and if you try to use one and let the other overlap on it you are in trouble . . . I always think it does something for me when I write, but I do not want the sermons I preach to sound like a piece of literature which was written to be read.[3]

One more practice of the Bishop deserves to be mentioned again and elaborated upon a little more fully before we bring this chapter to a close. This is his practice of preaching new sermons every Sunday. On this point he says--

> I get tired of old stuff. I preach new sermons. I stay with the practice and I don't fall back on the old ones but very rarely . . .

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[1]Ibid.

[2]Kennedy, His Word Through Preaching, p. 89.

[3]Appendix VI, p. 2.

> It's a hard grind and it's a thing of discipline, but I believe it is the only way we achieve any mastery of preaching.[1]

Although as a bishop he now preaches in a different pulpit every week, he still preaches new sermons, except when he is preaching in the same pulpit every day for an extended period of time; then he uses sermons he has preached before.[2]

It can very readily be seen that this practice places him under a tension and uses several hours each week that he could easily use in some other phase of his heavy administrative responsibilities. However, he entered the ministry to preach; and he will not let any other responsibility rob him of his "supreme calling" and "greatest joy."[3]

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[1]Ibid., p. 11.

[2]Ibid.

[3]Kennedy, God's Good News, p. 10.

CHAPTER IX

INVENTION: MATERIALS OF SPEAKING

This chapter and the next three that follow will be devoted to a study of Bishop Kennedy's speaking in terms of the constituents of public speaking that are usually considered in the process of rhetorical criticism: invention, arrangement, style, and delivery. In the studies in rhetorical criticism thus far developed, there appears to be a variety of patterns that have been followed, each having distinct values. The emphasis in some of the studies revolve around the speakers while in others it revolves around the speeches and since the emphasis in this study thus far has revolved around Bishop Kennedy as a speaker it will be our plan to continue in this pattern and consider the constituents of rhetoric as they are employed in his practice of speech making.

While we do not plan to make a complete critical case-study of any of his sermons, it will be necessary for us to make reference to some of them in order to demonstrate the usage he makes of the constituents of rhetoric. For this purpose we have chosen three sermons that will appear in his new book that is now (1965) in the process of being published. The title of this book will be Say This Unto The People, and the titles of the three sermons we have chosen are: (1) "Sickness By the Pool," (2) "Go Up, Take Possession," and (3) "God In the Narrow Places."

We do not know the time or occasion when these three sermons were first preached, neither do we have the exact form in which they were delivered because they had not been written out at that time. When the sermons were first prepared, the Bishop simply wrote out by hand for each of them a rough, sketchy outline on the two sides of a sheet or paper. After the preparation was completed, he put the outlines away, thinking that he might wish to recall the sermons at some future time; then when invited by Harper and Row Publishers to put out a new book of sermons, he went through the hand-written outlines he had saved and selected the twenty for the sermons that will appear in his new book.

From these outlines he re-spoke the sermons into his office dictaphone, and his secretary typed them out from the dictaphone record. The first copies were edited by the Bishop and then re-typed for the publisher. The copies we are using for this study are in the re-typed form.[1] We selected them at random from among the twenty sermons, and it is our opinion that they are of special value to this study because they are representative of the Bishop's workmanship in sermon preparation as it is at the present time. It is his belief that he has not changed much in his sermonic workmanship throughout the years he has been preaching;[2] and although we have not carefully analyzed a large number of the sermons he has preached over an extended period of time, we are inclined to agree with him on this point. While his approach, format, and development have remained the same, we do believe that his sermonic materials have become enriched through his years of experience.

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[1]Copies of these three sermons are found in the Appendices of this study and are listed as Appendix I, II, and III, and will be identified by their numbers throughout this study when reference is made to them.

[2]Appendix VI, p. 7.

The constituents, or canons, of rhetoric were quite fully defined in the introduction of this study.[1] For each of the constituents two rhetorically-oriented definitions were given; a classical definition from Cicero's De Oratore, and a modern one from Thonssen and Baird's Speech Criticism; and while it will not be necessary here to repeat those definitions in full, it will be our plan to give an abbreviated concept of each constituent as we study it in this and the following three chapters. Also, since we are studying these constituents of public speaking in a homiletical frame of reference, it appears that this particular area of our study will be enhanced if we include a few of the concepts and definitions of these constituents as found in the literature on homiletical theory. With this in mind we shall make reference occasionally to two standard homiletical textbooks: Broadus, J. A., On the Preparation and Delivery of Sermons; and Blackwood, A. W., The Preparation of Sermons.

From the rhetorician's point of view, "invention" is the first constituent of speech-making and it has a dual nature consisting of the materials from which the speech is built and the imprint or mold that is imposed upon the materials by a given speaker. Broadus speaks of "invention" as being a process that consists of two steps:

1. Getting a combination of factual stimuli.
2. Responding to the combination.[2]

He illustrates it by the process of making meal: First, there must be

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[1]See Introduction, p. ix.

[2]J. A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper and Brothers, 1926), pp. 76, 77.

the grain (factual stimuli or raw materials), and then there must be a grinding process (speaker's response to raw materials).

The body of factual stimuli or raw materials is also described as being the "non-artistic" elements of invention, and the response a speaker makes to the raw materials the "artistic" elements. With these introductory statements about the nature of "invention" in our minds to guide us, we are ready to begin our investigation of Kennedy's practice in the area of "invention" as found in his sermons.

Non-artistic elements of invention found in Bishop Kennedy's Sermons.

1. Materials from the Bible:

In one of the Bishop's letters to us there appears this statement: "I believe that the Bible is the great book for the preacher and the great source for relevant sermons,"[1] and in his sermons there is found abundant support for this belief. Almost every sermon he preaches is begun by using a Bible text, some from the Old Testament and some from the New. Many of his sermons are expository in form developing the unit of truth that is found in one Biblical passage, but there are some topical sermons in which as many as twelve or more different texts may be found.[2]

2. Materials from books:

Kennedy's belief that a preacher "ought to squeeze the juice out of one book a day,"[3] appears also to be a practice he follows

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[1]Kennedy, Letter to E. C. Banks, November 4, 1965.

[2]See first sermon in God's Good News (New York: Harper & Row, 1954), pp. 13-37.

[3]Kennedy, While I'm On My Feet, p. 72.

for he is an avid reader of books on almost every topic: theology, history, philosophy, politics, biography, science, travel, fiction, etc.; and from these books he is constantly collecting facts, stories, testimonies, quotations, etc., to use in his sermons. Sometimes he uses direct quotations from the books he has read, and at other times he makes reference to them by giving an indirect quotation or telling a story he found in one of them that illustrates or supports the point he is making in his sermon.

3. Materials from situations and issues:

His sermons are filled with situations and issues found in life today that may appropriately be considered in the Christian pulpit.

4. Materials from human experiences:

He makes frequent reference to personal experiences and experiences of others.

5. Materials from travel:

Kennedy has traveled around the world several times, and on occasions has toured to foreign lands. In his sermons are found many insights and references to objects, places, and peoples that have resulted from his travels.

To illustrate the variety and amount of non-artistic materials used by Bishop Kennedy in his sermons, we have made a chart of those materials that are found in his three sermons we are using in this investigation.[1] In order to make it convenient to locate the items in the sermons to which we are referring, we have indicated their position by giving the number of the page and the number of the line or lines on the page in this manner: 1:2-4--meaning page number 1 and lines 2 to 4.

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[1]Appendices I, II, and III.

CHART I

NON-ARTISTIC MATERIALS OF SPEAKING IN THREE OF BISHOP KENNEDY'S SERMONS

Materials	"Sickness By the Pool" (Appendix I)	"Go Up, Take Possession" (Appendix II)	"God In the Narrow Places" (Appendix III)
1. Bible	Sermon Text John 5:6,7 (1:1,2) Portions of the text are quoted and alluded to many times throughout sermon. Story of Prodigal Son (7:1-12)	Sermon text Deuteronomy 1:21 (1:1,2) Portions of the text are quoted and alluded to many times throughout sermon.	Sermon text Numbers 22:26 (1:1,2) Portions of the text are quoted and alluded to many times throughout the sermon. Reference to St. Paul (12:11-16)
2. Quotations Direct and Indirect	Indirect: book on diet (3:7) book on losing weight (3:11) C. S. Lewis autobiography (12:15)	Direct: John Crosby New York Herald Tribune (4:9) Kierkegaard (9:16-20)	Indirect: William E. Henley's poem (3:1,2) Indirect: The Green Felt Jungle (4:3-7) Indirect: Cadillac Cowboys (4:8-10) Indirect: Magazine article (4:10-12) Direct: About skin-diving (13:9-11)
3. Stories	Man consulting psychiatrist (4:20-5:2) Preacher and attractive wife (7:22-8:7) D. H. Lawrence and monument (11:7-18) Missionary and Hindu Scholar (12:21-13:4)	Story from Israel's history (1:6-20) Cuban at Kennedy Airport (7:20-8:7) Alaskan Earthquake (9:22-10:9) Christopher Morley (11:22-12:7)	Story of Balaam (1:3-16) Carmel-California art center (5:1-7) Admiral Byrd at South Pole (6:1-8) Horse Shoes in New York City (8:9-18) Bank Janitor (11:19-12:1)

CHART 1--Continued

Materials	"Sickness By the Pool" (Appendix I)	"Go Up, Take Possession" (Appendix II)	"God In the Narrow Places" (Appendix III)
4. Experiences (Personal)	Travel (1:3) (4:10-14) Childhood (5:9-16)		D-Day 1944 (9:17-10:7)
5. Examples from life, individuals and professions	E. Stanley Jones (4:9) Albert Schweitzer (4:11) Bishop Herbert Welch (4:14) Psychologists (2:12) Ministers (2:12) Politicians (6:2-5) Bartender (4:3)	A man and social progress (3:18-23) John Wesley and 18th Century religion (10:19-11:6) Political party (9:3-6)	Children growing up (2:11-3:4) Mysteries of human soul (6:20-7:4) Alcoholic (10:21-11:2) Men in depression (11:3-9) Tragedy in life of John Bright (11:10-14)
6. Authorities used for support	Billy Graham (4:2) A great doctor (2:21,29) Surgeon-general (9:23)	Churches (9:7-14)	Professor Eisley (6:15)
7. Social groups and activities	Communism (6:7-16) Church (6:17-24) Stock market (9:16,17) Movies and television (3:21) Science and research (2:4-7)	World peace movement (2:8-17) Racial equality (2:18-3:3) Ecumenical Movement (3:4-10)	Church a mystery (7:15-24)
8. Examples from countries and places	United States (9:1) Soviet Russia (9:3) China (9:13) Germany (9:13)		New Nations (3:5-13) Grand Canyon (6:9-13) Growth of America (7:5-14) Israel (9:5-16) Churches behind Iron Curtain (10:8-19)

CHART 1--Continued

Materials	"Sickness By the Pool" (Appendix I	"Go Up, Take Possession" (Appendix II)	"God In the Narrow Places" (Appendix III)
9. Objects used as illustrations	Medicine and drugs (2:6-8) Two-edged sword (2:19) Calories (3:7) Tranquilizers (2:9) Cigarettes (10:2) Cranberries (10:8)	Modern Literature (5:3-16) Modern art (5:17-20) Modern theater (6:1-9) Modern morals (6:10-22)	
10. Allusions		To history (8:15) To New Testament (10:14,15)	To history (6:14)

In summary we may observe that while there is only one Bible text actually read in each of these three sermons, the text is followed very closely in the development of each sermon. Materials from two or more different books are found in each sermon, with four or more stories in each. Also, there are many references to individuals, life situations, places, and objects. Considering the variety of this raw material and the fact that each of these sermons is only about 2,500 words in length, it is our opinion that Bishop Kennedy has demonstrated great skill as a craftsman in this area of sermon building.

Artistic elements of "invention" found in Bishop Kennedy's Sermons.

The artistic elements of invention are also known as the "modes of persuasion," originating primarily within the personality and ability of the speaker. There are three of these elements, customarily referred to as: "Ethical Proof," "Logical Proof," and "Emotional Proof." The same three sermons that were used to illustrate Bishop Kennedy's workmanship with the non-artistic elements of "invention" will also be used here to illustrate his workmanship with the artistic elements.

1. Ethical Proof (proof that rises from the speaker's moral character, or personal credibility): In the area of direct ethical proof it is interesting to notice that in all three sermons he refers to himself by way of personal experience only three times. In "Sickness By the Pool" there are two personal references, the first one a simple, straightforward introductory statement: "Sometime ago I stood where this scene is supposed to have taken place."[1] This statement reacts upon his competence in that he is speaking of a place he has visited,

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[1] 1:3.

and it also gives an insight into his honesty and intelligence because he added "where this scene is supposed to have taken place." There is no egotistical dogmatism in this beginning sentence, but helpful information stated with caution.

The second reference to himself in "Sickness By the Pool" is where he uses his own childhood experience as an illustration of self-pity.[1] This reveals personal courage and thoughtfulness for others in that he drew an illustration of a weakness from his own life.

The third personal reference is in "God In the Narrow Places," where he tells about what he was doing on D-Day 1944.[2] Although he had no children at war, he was a pastor; and he was at his church along with many other anxious people praying for the soldiers who were landing on the beaches of Normandy. This experience shows him to be a man of sincere concern for other people.

In each of the three sermons, after reading his text, Kennedy gives a brief, yet interesting and comprehensive background of the text. This practice reveals thoughtful and intellectual workmanship. He is aware of the fact that many people in his congregation have only a surface knowledge of biblical history and would not be able to comprehend his message very well without the historical setting. Also, the historical setting helps to catch their attention and prepare them for the message that is to be built upon the text.

All of his words are simple and well-known. There is hardly one word that even an uneducated person would have to look up in a dictionary. His thoughts are clear and precisely expressed in sentences that

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[1]5:9-16.

[2]9:17-10:7.

that are short and easy to comprehend. Also the sermons are short (only about 2,500 words) and they are easy to follow. These characteristics of a sermon show competence and thoughtful consideration on the part of the preacher.

Indirectly he reveals himself to be a man of high quality and virtuous living by the situations and issues he is either for or against. In the sermons we are analyzing he reveals himself as being against superstition and magic drugs,[1] exotic religions,[2] whisky,[3] Communism,[4] war,[5] cigarettes,[6] self-pity,[7] uncontrolled sexual impulses,[8] modern art with its blobs of color,[9] topless bathing suits,[10] laziness,[11] self-sufficiency.[12]

In these same sermons he reveals himself as being a man who stands for scientific medical knowledge and practice,[13] foreign missions,[14] love in the home,[15] individuals assuming personal responsibility,[16] joy and health in Christian living,[17] world peace,[18] racial equality,[19] the ecumenical spirit,[20] spiritual and moral progress,[21] men and churches with faith and moral courage,[22] influence of God and the Bible on society,[23] optimism and good news.[24]

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[1]Appendix I, 2:4-18. [2]3:14-20. [3]3:21-4:3.

[4]6:8, 9. [5]8:22. [6]10:1-10.

[7]5:9-16. [8]Appendix II, 5:3-7. [9]5:17-21.

[10]6:12-19. [11]7:7. [12]Appendix III, 5:1-9.

[13]Appendix I, 2:4-21. [14]4:10-14. [15]5:1-4.

[16]7:19-21. [17]12:13-17. [18]Appendix II, 2:8-17.

[19]2:18-3:2. [20]3:4-10. [21]4:12-15.

[22]9:7-14. [23]11:7-18. [24]11:16-21.

At times he is strong and forceful, even sarcastic, in his attacks on behaviour which he thinks are issues corrupting society, and working against the best interests of the church,[1] but he is kind and thoughtful when he deals with individual people. Children are always discussed with understanding and gentleness. All of these qualities, which reflect upon Bishop Kennedy's ethical appeal, are presented here in support of the judgment that he is a man of good-will, intelligence, and integrity.

2. Logical Proof (proof that rises from the rational or reasoning processes of the speaker): The argumentative elements in Kennedy's sermons do not appear to be formal and pronounced but rather informal and easy. This must be the quality of "hanging loose," which he admires[2] and endeavors to apply in a practical way to the logical forms in his speaking. No doubt there are cases of formal syllogistic reasoning found in some of his sermons, but there are none found in the three sermons being analyzed in this study. However, we do find many examples of informal reasoning such as cause and effect and cause, and arguments by examples, analogy, allusions, and testimony.

The sermon "Sickness By the Pool" is an example of inductive reasoning. In the first part of the sermon Kennedy develops a picture of the universal sickness, physical and moral, that envelops the human family; and he stresses the great need of being healed. But instead of asserting that the only source of true healing is the divine power of Jesus Christ, which could form the major premise of a categorical syllogism, he simply stresses the great need and then gives several examples

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[1]Appendix I, 3:18; 10:5-7; Appendix III, 8:4-6.

[2]Kennedy, While I'm On My Feet, p. 36.

of the wrong way by which people are trying to find healing. Each effort is found to be unsuccessful, and then he comes to the generalization that only in the divine power of Jesus Christ can man find true healing. The steps in this inductive development will be demonstrated more fully in the next chapter, which deals with arrangement.

Cause to effect, and effect to cause relationships are used frequently by Bishop Kennedy. We have listed below a few samples of this form of logical proof that are found in the sermons being examined:

"Cause to effect":

> The man who depends on luck will come to a sad end.
>
> When the church begins to be aware of its opportunities and resources . . . it will be healed and will heal others.[2] By blaming others we are relieved of personal responsibility.[3] The ease and relaxation connected with the simple life of the savage pulls civilized men in the direction of the jungle.[4]
>
> This pride of our own achievements sometimes puts us on the defensive, so that we cannot accept honest criticism.[5] Out of experiences of suffering and disappointment men are made sensitive to the One who cares and can help.[6]

"Effect to Cause":

> The hunger for strange and exotic religion . . . springs out of this same desire for a new and easy answer.[7]
>
> "We are caught up in the midst of the last invasion" because our Negro brethren are urging us on.[8] What causes our anxiety and why is inner peace so hard to come by? . . . The religious man knows it is God probing his heart and commanding him to go and possess that better land.[9]
>
> Greatest religious experiences of life often come from the narrow places.[10]
>
> Man has a sense of smallness when he stands near the big affairs of nature.[11]

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[1]Appendix I, 5:22. [2]Ibid., 6:22-24. [3]Ibid., 6:6,7.
[4]Appendix II, 4:8-5:2. [5]Appendix III, 4:1,2. [6]Ibid., 9:14.
[7]Appendix I, 3:14,15. [8]Appendix III, 2:13-3:3.
[9]Ibid., 3:17-4:8. [10]Appendix III, 13:5,6. [11]Ibid., 5:17.

"Arguments by examples" appears to be one of the Bishop's favorite forms of logical proof. He makes an assertion, then supports it by several examples.

Assertion: We have not gone beyond using magic in seeking answers to our problems.[1]

Examples: Miracle drugs and tranquilizers[2]

Exotic religion[3]

Liquor[4]

Assertion: We blame others for our troubles and settle down into a state of self-pity.

Examples: Personal experience of self-pity during his childhood[5]

"those dirty Communists"[6]

Blame the devil[7]

Assertion: God puts before men and society a better land to go up and possess.

Examples: World peace[8]

Freedom and equality for all people[9]

Spirit of ecumenism among the churches[10]

Assertion: Civilization is forever under the attack of people who prefer the jungle.

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[1]Appendix I, 2:2,3.

[2]2:8,9.

[3]3:14-20.

[4]3:21,22.

[5]5:9-16.

[6]6:6-16.

[7]7:22-8:8.

[8]Appendix, 2:8-17.

[9]2:18-3:3.

[10]3:4-10.

Examples: Naturalistic school of writing[1]

Modern art with its blobs of color[2]

Modern and low morals[3]

Assertion: The sense of our smallness comes to us sometimes in the presence of the big and splendid affairs of nature.[4]

Examples: Admiral Byrd at South Pole[5]

On the rim of Grand Canyon[6]

Long Sweep of history[7]

Assertion: The Lord waits for us in narrow places where we can hear Him and not run away.

Examples: The nation of Israel[8]

D-Day in 1944[9]

Christian churches behind the Iron Curtain[10]

Each one of the three sermons under study is structured in the form of an "argument by analogy." In each case dramatic text from the Bible is chosen and then described in its contextual and historical setting. This is followed by an assertion that there is a similarity between the biblical situation and some specific situation we find in the lives of individuals or in society at the present time. The body of the sermon then consists of stating the important points or situations in the biblical story and making relevant applications between them and the present situation. (In the chapter on "Arrangement," which follows

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[1]5:3-16. [2]5:17-24. [3]6:1-22.

[3]Appendix III, 5:17. [5]6:1-8. [6]6:9-13.

[7]6:14-19. [8]9:5-16. [9]9:17-10:7.

[10]10:8-19.

follows this one, Bishop Kennedy's methodology of "Argument by Analogy" will be clearly demonstrated.)

"Argument by Allusion" is another form of logical proof that is found rather frequently in the sermons of Bishop Kennedy. From his broad knowledge of literature in general and the Bible in particular, he appears to be able to make spontaneous allusions that fall into the context of his message in a smooth and effective way. In his sermon "Sickness By the Pool" allusion is made to C. S. Lewis' autobiography in this way.

> The great surprise that comes is the realization that joy is his gift to those who carry their share of the load. C. S. Lewis wrote an autobiography which he entitled "Surprised by Joy." It is a fine insight that to take Jesus at his word is to find ourselves surprised by his joy.[1]

There are several allusions to secular literature in his sermon "God In the Narrow Places."

> Young men like to repeat Earnest Henley's words about being captains of their fate and masters of their souls which is mostly nonsense.[2] One week I had a blow because I read three things about parts of my Area which I resented. The first was a book called "The Green Felt Jungle" . . . In the second place, I read a book about Arizona that lampooned the "Cadillac Cowboys" . . . Then a magazine article talked about Los Angeles culture with tongue-in-cheek . . .[3]
>
> Or we catch a glimpse of the long sweep of history. We begin to have some sense of what Professor Eisley called "The Immense Journey."[4]

In this same sermon are found a number of allusions to the Bible.

> There is nothing on the human side of the church's structure to make us believe that <u>the gates of hell will not prevail against it</u>. (An allusion to St. Matthew 16:18).[5]

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[1]Appendix I, 12:13-17. [2]Appendix III, 3:1,2.

[3]<u>Ibid</u>., 4:2-11. [4]<u>Ibid</u>., 6:14,15. [5]<u>Ibid</u>., 7:20-22.

> As I listened to him, I thought how wonderful it would be if people in America could have such an experience and learn the essential thing of the Christian faith, namely, God is our refuge and our strength. (From Psalms 46:1).[1]

> He (St. Paul) talked about the impossibility of doing what was good even when he knew it was good. (Alluding to Romans 7:19).[2]

> He describes the despair of being a victim of principalities and powers. (Alluding to Ephesians 6:12).[3]

"Argument by Testimony"--In the three sermons we are analyzing there are only three indirect testimonies--all of them being found in the sermon "Sickness By the Pool."

> A great doctor said one time that if he were told a medicine was perfectly harmless, he would know also that it was perfectly useless.[4]

> (Drinking) seems to be the solution to every problem until, as Billy Graham one time predicted, when these people come to die, they would probably call for the bartender.[5]

> Ah, but we want something the surgeon-general has warned us may produce (cancer).[6]

While considering "Argument by Testimony" it may be pointed out here that this form of proof does not appear to be one that Kennedy relies upon to any large extent. In fact, he is against the method of preaching known as proof-text preaching,[7] and the evidence above drawn from the three sermons we are studying shows that he does not rely heavily upon the testimonies of others to support the points in his sermons.

From the materials of logical proof which we have studied, to some extent in depth, in the three sermons we are investigating in this thesis and from the many other sermons by Bishop Kennedy which we have

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[1]Ibid., 10:17-19. [2]Ibid., 12:12. [3]Ibid., 12:13.

[4]Appendix I, 2:20, 21. [5]Ibid., 4:1-3. [6]Ibid., 9:23.

[7]Kennedy, His Word Through Preaching, p. 97.

heard or read, the following observations can justifiably be made:

1. In the sermons of Bishop Kennedy there is very little use made, if any at all, of the formal types of logical reason such as deductive and syllogistic. Instead of approaching his congregations with an attitude of "I have some facts I'm going to prove to you" he seems rather to say to them in his logical approach, "Come now, let us reason together."
2. There is a frequent use of the inductive method, in which he brings together several points or examples (usually three) as supporting evidence and then states the generalization he desires to communicate to his hearers.
3. While he is strong in his convictions and states them in clear, energetic language, it appears to be his method to present them in a logic that is easy and "hangs loose."
4. He depends largely upon arguments by example, analogy, and allusion but not to any extent upon proof-texts and personal testimony.

3. Emotional Proof (proof that puts the listeners in a frame to react favorably to the speaker's purpose): Some of the classical rhetoricians held that logical and emotional appeals form a dualism which play supporting roles to each other in the rhetorical process.[1] Logic clarifies thought and informs the mind, thus appealing to the intellect, while emotional appeals react upon a person's feelings and thus energize the will to respond. It is apparent, then, that every

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[1]Thonssen and Baird, Speech and Criticism, p. 373.

effective and persuasive speaker will make use of both logical and emotional appeals in his addresses. It is our purpose now to study the quality and types of emotional appeals Kennedy uses in his sermons to supplement the logical proofs previously analyzed.

In considering the quality or kind of emotional materials used, we observe the absence of any vociferous characteristics in his delivery. (His style of delivery will be discussed in the last chapter of this thesis, but the absence of vociferation is mentioned here because of its relevance to emotions in public address.) While some preachers employ the declamatory style of delivery for its emotional effect upon their congregations, this is not Kennedy's method. Instead, he employs his vibrant baritone voice, his clear and energetic style, and his straightforward conversational manner of delivery. These qualities, plus the fact that he speaks without notes, appear to give a great deal of emotional magnetism to his sermons. His thoughts have the effect of coming directly and presently from his mind and of being pressed forth by the urgency of his personal convictions. Considering the congregations which he usually addresses, it would seem reasonable to conclude that these qualities found in his preaching make a stronger emotional impact than the declamatory style.

Also, we have observed that he does not employ illustrations that are in the "death-bed" or "tear-fetching" category. His sermons are thoroughly supported by human interest items and short stories, but it appears that he carefully avoids the use of items and stories that stimulate violent emotional reactions. In addition, he uses some of the psychological steps in persuasion that are classified by Alan Monroe in

his motivated sequence.[1] The human interest items usually consist of a brief quotation, an allusion, a single sentence, or a story which seldom contains more than one or two paragraphs. It is his plan to have one short story or illustration for each main point in the body of the sermon, and the presence of these "highlights" or "windows" at appropriate places throughout the discourse do result in a more alert and sustained attention on the part of the congregation and thus a stronger emotional response is achieved.

Bishop Kennedy relies frequently upon the basic human drives, or "impelling motives" as they are termed by A. E. Phillips,[2] for emotional response in his sermons. These drives have been listed in various ways by different theorists on the psychology of public address; and while it will not be necessary here to give consideration to the various classifications of these drives or "desires" that are presented in rhetorical and homiletical literature, it should be helpful to draw up a general list from the available sources and then see how and to what extent they are employed by the Bishop.

Since A. E. Phillips constructed the original twentieth century list of "impelling motives" that is found in recent rhetorical theory, we shall begin with his list of seven basic desires.[3]

1. Self-preservation
2. Property
3. Power
4. Reputation
5. Affection
6. Sentiment
7. Taste

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[1]Alan H. Monroe, Principles and Types of Speech (Chicago: Scott Foresman and Company, 1949), pp. 307-337.

[2]A. E. Phillips, Effective Speaking (Chicago: The Newton Company, 1908), p. 48.

[3]Ibid.

Others have recorded and, perhaps, expanded Phillips' list so that the following drives appear.[1]

Patriotism or loyalty

Fear

Social responsibility or altruism

Fair play

Self-enhancement or personal honor

Family life with its comfort, acceptance, and joy

With this general list before us, we shall now turn to the three sermons we are investigating and see what usages of these impelling motives we can find.

Self-preservation: The sermon "Sickness By the Pool" is a good example of emotional proof directed to the motives of self-preservation. Bishop Kennedy uses the word "sickness" in the sermon to cover the sweep of problems that have come upon the human race, individually and in groups, as the results of sin, and then he draws from his textual background different methods which people are employing by which they seek to be healed.

Self-enhancement: While the desire for "self-preservation" may be thought of as a desire for a comfortable "status quo" existence, the drive for "self-enhancement" is that desire within man that causes him to venture many times by faith and reach out for changes that promise to elevate him to a higher level of existence. This is the motive appeal that is employed in the sermon "Go Up, Take Possession." In this sermon individuals and social groups in our times are represented as

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[1]In Thonssen and Baird's Speech Criticism, page 366, may be found an expanded list of the impelling motives, which includes those listed above on this page.

being in a camping position like that of Israel when she camped on the banks of Jordan with the wilderness behind her and the promised land before her on the other side of the river. The theme of this sermon is that those who have a vision of a better land should by faith, will power, and God's help rise up and take possession of it; and the emotional proof of the sermon is derived from the desire for self-enhancement.

The third sermon, "God In the Narrow Places," appears to derive its emotional proof from both the desire for "self-preservation" and for "self-enhancement." If we would reduce the sermon to one sentence, it appears to be this: Many times it is in the narrow places of life that we meet God with His power to save us (self-preservation) and opens before us life's greatest and noblest discovery--the reality of God. (self-enhancement)

As we look through the three sermons, we find some good examples where some of the impelling motives are used effectively. In the space below we have listed these impelling motives and the relevant sentences or thoughts.

Fear:

Medicine is always a two-edged sword with both healing power and destructive force.[1] In his warning against cigarette smoking Kennedy asks "Is there any person who wants lung cancer?"[2] Civilization is forever under the attack of people who prefer the jungle . . . who are savages in their hearts.[3]

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[1]Appendix I, 2:19.

[2]*Ibid.*, 9:22.

[3]Appendix II, 4:18, 21.

Patriotism:

"How did thirteen colonies ever develop into (a) nation like America? . . . the richest and most powerful nation of our time."[1]

His story of prayer service at his church on D-Day 1944.[2]

"Think what it will mean if every American citizen is first class and every American child has equal opportunity."[3]

"Attacks on Communism become a way out for the professional patriot who finds it easier than making personal sacrifices for his country."[4]

Affection:

"The best thing a father can do for his children is love their mother."[5]

Altruism:

"This is a great day for us because Negro brethren are urging us to go up and possess the land."[6]

"Every man is commanded to go out beyond himself and claim a place in the healing ministry of the world."[7]

"The man who takes social responsibility has admitted and accepted the claim of his brethren."[8]

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[1]Appendix III, 7:6-9.
[2]Ibid., 9:17-10:7.
[3]Appendix II, 3:1, 2.
[4]Appendix I, 6:14-16.
[5]Ibid., 5:1, 2.
[6]Appendix II, 3:2, 3.
[7]Ibid., 3:15, 16.
[8]Ibid., 7:13, 14.

"We think that everybody else ought to win his own way and not count on outside help. . . . We forget that we may have been more fortunate . . . and that they suffer handicaps we never knew."[1]

Fair Play:

"No man is self-made, and every man has been helped by friends and strangers to such an extent that his pride is destroyed if he is honest."[2]

There are a few places in his sermons where he uses a wholesome touch of humor, which always has the emotional effect of relaxing an audience and placing it in a more receptive mood. Speaking of tranquilizers, he said: "A man could take a pill and suddenly feel at peace with himself and the world. Why would he ever need the help of a psychologist or a minister."[3] He concluded his description of the white-robed prophets of exotic religions with this sentence: "It (his religion) will be more convincing if he also needs a haircut."[4]

He illustrated one point of his sermon by telling the story of a young minister's wife who was being tempted to purchase a dress she could not afford. She told Satan to get behind her; and when he did, he whispered to her that the dress looked beautiful in the back. She bought the dress.[5]

Psychological arrangements in sermons assist not only in the area of logical proof but also in the area of emotional proof, and we

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[1]Appendix III, 3:17-22.

[2]Ibid., 4:21, 22.

[3]Appendix I, 2:11, 12.

[4]Ibid., 3:18.

[5]Ibid., 7:22-8:7.

observe that in the sermon "Sickness By the Pool" Kennedy followed the five steps in Alan Monroe's "motivated sequence." While this arrangement will be demonstrated in the next chapter, we believe it to be proper to mention this fact here because it does have a definite relation to emotional proof.

We conclude this study of the practice of Bishop Kennedy in the area of emotional proof by making an observation on the ethical involvement of employing emotional materials in preaching. It is evident that a Christian minister is limited in this area of persuasion by the ethics of his profession. On this point John A. Broadus makes the following statement.

> A preacher must of course appeal to none but worthy motives that are harmonious with Christian moral ideals. The principal motives he is at liberty to use may be classed under three heads, namely, happiness, holiness, love.[1]

While a secular speaker may use the impelling motives to energize emotional impulses that are carnal and selfish in order to achieve his purposes, this practice is not acceptable in the Christian pulpit. When we consider the emotional proof found in Kennedy's sermons, from the viewpoint of these ethical limitations, we feel justified in concluding that he has worked in harmony with the high ideals of his profession and has endeavored to energize emotional impulses that are compatible with the spirit of the Gospel of Jesus Christ.

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[1]John A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper & Brothers, 1926), p. 215.

CHAPTER X

ARRANGEMENT: MATERIALS OF PROCEDURE

The term "arrangement" (according to Thonssen and Baird in Speech Criticism) embraces the following three matters: "the emergence of a central theme, the general method of arrangement adapted for the speech, and the order in which the parts of the discourse are developed."[1] The purpose of this chapter will be to study Bishop Kennedy's sermonic craftsmanship as it revolves around these three matters.

1. The Emergence of the Central Theme:

The themes found in Kennedy's sermons come from several sources: life situations, theology, books, nature, etc., with the majority coming from his reading of the Bible. He speaks of the themes as "hitting" him.[2] By this expression he appears to mean that the idea, or theme, of a sermon suddenly flashes into his mind while he is reading, observing, or reflecting and his imagination catches a vision of the sermonic possibilities that are wrapped up in some event or item. In his letter of November 4, 1965, he describes the way his sermon themes are born:

> The three sermons you mention were preached some time ago, and I am afraid I cannot say very much to you that will be helpful so far as tracing the ideas which underlie them. I am almost sure that

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[1]Thonssen and Baird, Speech Criticism, p. 393.

[2]Gerald H. Kennedy, Who Speaks for God? (New York: Abingdon Press, 1954), p. 7.

> in each case it came to me as I was reading the Bible and suddenly saw dramatic and religious possibilities in these biblical instances. I think a great deal of my preaching comes from some striking text that suddenly takes a hold of my imagination. Once in a while I am fortunate in that the incident itself seems to have the natural outline. That was more or less true of my "Sickness By the Pool" sermon. I believe that the Bible is the great book for the preacher and the great source for relevant sermons.[1]

At times the theme appears to emerge in its complete form directly from the illuminated text, but at other times he seems simply to grasp the dramatic idea which then begins to act as if it were a magnet in his mind attracting and rejecting materials until the precise theme emerges.[2] The emerging of this theme is an important factor in the Bishop's theory because it helps to insure unity of thought in the sermon.[3] When the theme is determined, the Bishop proceeds in the process of developing the message from the collected materials so that it unmistakably emerges.

While the themes in Kennedy's sermons being examined in this section of our study are not definitely stated, as such, he has selected and arranged his materials in such a way that they do clearly emerge as the messages are unfolded. The theme that emerges from each of these three sermons appears to be as follows:

"Sickness By the Pool"--For those of us who are really sick (sin-sick) and in desperate need of being healed there is a Great Physician who can truly heal us.

"Go Up, Take Possession"--God has placed in each of our hearts a longing for a better land which, by His help, we can go up and possess.

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[1]G. H. Kennedy, Letter, November 4, 1965.

[2]Kennedy, His Word Through Preaching, p. 43.

[3]Ibid., p. 54.

"God In the Narrow Places"--It is in the narrow places of life that man makes his greatest discovery and receives his richest blessing.

2. The General Method of Arrangement:

This expression "the general method of arrangement" is the second matter which the term "arrangement" embraces[1] and, as pointed out by Thonssen and Baird in Speech Criticism, this expression does not refer to the order of the three usual parts of a speech outline--introduction, body, and conclusion--but rather to the plot or design into which the points in the body of the speech or sermon are arranged.[2] In this area of Kennedy's practice he works in a fashion similar to the way in which he prepared his materials for a debate. After determining the theme of the sermon, which he likens to the affirmation in a debate, he then proceeds to arrange his supporting points for this theme so that they will hold it up.

The process of arranging the points in the body of the discussion he illustrates by a sleigh and a dog team; the dogs in the team are the points of argument, and the sleigh is the theme of the message. The dogs are to be arranged so that they will pull the sleigh to its destination but not tied all about it so that they can only "worry" it.[3] Kennedy expresses his strong convictions of his method of arrangement in the following words:

> I feel so strongly on this subject because it has not been an unusual thing for some person to come up to me and say with a kind of unbelieving wonder on his face: 'I was able to understand what you said, and I know I can remember it.' The only

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[1]Thonssen and Baird, Speech Criticism, p. 393. [2]Ibid., p. 394.

[3]Kennedy, His Word Through Preaching, p. 54.

> reason for this is that I received such a thorough grounding in the necessity of organizing speeches from a fine teacher of public speaking in my high school that I cannot preach any other way. It is no particular hardship to always have the first, second and third points clearly in mind, and it is the greatest help to the congregation. . . . The points do not have to stand out, but do not despise that either. Unless the hidden divisions shine through with enough clarity so that no one will be in doubt as to where you are going and where you have been, it is better to make sure your listeners know by telling them frankly.[1]

For different themes the Bishop employs different plots or designs of arrangement because he holds that the design must fit the theme. Sometimes the design is found in the Bible text of the sermon--and when this is the case, he seizes it and uses it; but when there is no suitable design in the text, he arranges and rearranges the points of the discussion until he believes in his judgment that he has found the design that fits that particular material. In his thinking the possibility of variations in sermon design are as numerous in the art of preaching as in any other art, and it is the employment of interesting designs that makes Bishop Kennedy's sermons interesting to the hearer and easy to remember.[2]

The discussion part of the sermon "Sickness By the Pool" appears to be arranged according to a design which he calls "The Wrong and the Right Approach."[3] The apparent theme of the sermon "Sickness By the Pool," which was stated earlier in this chapter is: "For those of us who are really sick (sin-sick) and in desperate need of being healed,

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[1]Ibid.

[2]On Sunday night, November 15, 1964, which is more than a year before this writing, we heard the Bishop preach at the Sunday Evening Club in Chicago; and we still remember the three points in the design of his sermon. Perhaps his method of arrangement that night could have been called "An Expanding Design." His three points were: (1) One World, (2) One World In A Mess, and (3) One World In a Mess Needing a Saviour.

[3]Ibid., p. 52.

there is a Great Physician who can truly heal us." In the body of the sermon we see three supporting points that help this theme to emerge.

1. The World, like the pool near the Sheep Gate, is crowded with people who are really sick (sin-sick) and who are looking for some power to heal them.
2. Many are seeking for a solution to their problem in a wrong way: through magic, by blaming others, or by accepting sickness as a career.
3. There is a right way truly to be healed: that is to accept Jesus as the Great Physician and act upon His instructions.

The theme emerging from his sermon "Go Up, Take Possession"--"God has placed in each of our hearts a longing for a better land which, by His help, we can go up and possess"--is supported by an "Analogous Design."[1] The sermon grows out of Israel's situation when she was camping on the border of Canaan, the promised land. First, he pictures Israel's crucial situation at that time, and then observes that there are similarities between that situation and those faced by men and societies soon or late in life. In support of his theme he draws four sub-points between the two situations.

1. There is a better land to be possessed.
2. The wilderness has a great attraction.
3. There is a perennial struggle between doubt and faith at the border.
4. God's plans for our lives always carry God's power.

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[1] Ibid.

In the third sermon, "God In the Narrow Places," the theme appears to be: "It is in the narrow places of life that man can make his greatest discovery and receive his richest blessing." Here again Bishop Kennedy takes an experience from the Old Testament and draws analogies between it and life situations today; this time, however, he seems to be following the Helegian method of arrangement, in which is found a thesis, an antithesis, and a synthesis.

Thesis: By self-sufficiency man tries to become great.

Antithesis: But self-sufficiency often places man in narrow places and makes him small.

Synthesis: In narrow places man meets God, who leads him out and makes him truly great.

Bishop Kennedy suggests in his book on homiletics, His Word Through Preaching, that the variations in sermon design are infinite[1] and he has demonstrated his belief in this suggestion by the large variety of designs he has employed in his published sermons. In addition to the designs which we have already considered we have also found the following being used frequently and effectively by him.

a. Deductive. In his book, I Believe, which contains ten sermons on some of the great doctrines of the Christian Church, he starts some of the sermons deductively by stating what his belief is on some particular Christian doctrine. For instance, in the second sermon, which is on his belief in Jesus Christ, he starts the body by stating: "I can say one thing with deep conviction and assurance: I believe that God revealed himself to me and to all men in Christ."[2] After this

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[1]Kennedy, His Word Through Preaching, p. 50.

[2]Kennedy, I Believe, p. 19.

statement he brings forth materials from the Bible and from experiences in life to support his beginning affirmation, or theme.

Again, in his sermon on Immortality, he plainly states, "I believe in immortality--in life after death"[1]; and in the materials that follow he gives his reason for this belief.

b. Inductive. The first sermon in the book follows the inductive method. The Bishop begins by stating that he has never seen a real athiest and that he does not see how anyone in a day like ours can doubt that God is real. Then he presents several reasons for the existence of God, finally declaring, "I believe in God."[2]

c. Paradoxes: Bishop Kennedy has published a book of sermons on "the paradoxes of the Christian faith," the title of the book, The Lion and the Lamb, being a sample of one of the paradoxes. The design of these sermons is that of taking two opposing biblical terms on a related experience or topic and of enlarging upon the two terms so that both sides of the subject may be appreciated. The Bishop is convinced "that heresy is always the attempt to narrow and over-emphasize one side of the gospel,"[3] and that orthodoxy feels the pull of the opposites. Some of the paradoxes which he considers in the sermons arranged in this design are "Sin and Grace," "Judgment and Forgiveness," "Sorrow and Joy," "Weakness and Strength," "Narrow and Wide," "Despair and Hope," "Tension and Peace" and "Death and Life."

d. Observational or Inferential Design: This design is similar to the analogous design but differs from it in that it consists

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[1]Ibid., p. 53.

[2]Kennedy, The Lion and the Lamb, p. 8.

[3]Ibid., p. 18.

of the speaker's making observations about the sermonic situation rather than drawing analogies from it. The observations are based on insights the speaker has of the situation "in general" rather than on particular points in the situation. In other words, the difference consists of the speaker expressing thoughtful insights, not obvious points. Perhaps an illustration will help to clarify what we are trying to say here. In Bishop Kennedy's book, The Parables, there are several examples of this type of design. For our purpose here we have chosen a sermon entitled, "Danger of Emptiness."[1] The text of the sermon is Matthew 12:45.

> Then he goeth and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man became worse than the first. So shall it be also with this evil generation.

This verse is from the story which Jesus told about a man who had a devil cast out of him and then cleaned up the room that had been occupied by the devil and left it empty. Later the devil came back and when he found the room clean and empty, he gathered up seven devil buddies, and all of them moved back into the empty space.

The theme of this sermon appears to be: The human heart was made for God to dwell in; and if He does not dwell in it, Satan will move in and destroy it. From this story, Bishop Kennedy draws four insights or observations that give support to the theme.

1. A vacuum is a dangerous situation.
2. Negative goodness is not enough.
3. Life consists of values we accept.
4. Human emptiness can be filled only by God.

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[1]Kennedy, The Parables (New York: Harper and Brothers, 1960), p. 35.

e. Motivated sequence or psychological design: When we consider the entire structure of the sermon "Sickness by the Pool," we discover that it follows the five steps in Alan Monroe's "motivated sequence."[1] The impelling motive that gives primary emotional proof to the sermon is the desire for self-preservation; and when the sermon is divided into the parts that are built around the five steps in the motivated sequence, it appears as follows:

1. Attention Step: (1:1-15)

   Story of the sick man by the pool being healed told by Kennedy in a dramatic way.

2. Need Step: (1:16-19)

   We, too, are sick and are looking for some power to heal us.

3. Satisfaction Step: (2:1-12:6)

   a. Many are dealing in the wrong way with their problem of sickness.

      (1) Seek healing through magic. (2:1-5:5)

      (2) Blame others for their sickness and endure it in a spirit of self-pity. (5:7-8:8)

      (3) Accept sickness as a career and rationalize that life could be worse. (8:9-11:18)

   b. True healing is found only in the divine power of Jesus Christ. (11:19-12:6)

4. Visualization Step: (12:7-17)

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[1]Alan H. Monroe, Principles and Types of Speech (New York: Scott Foresman and Company, 1949), pp. 307-331. Third Edition.

When by faith we get started and stand up at His command, healing is experienced and also a surprising joy.

5. Action Step: (12:18-20)

By implication, the Bishop appeals to all who are sick to exercise faith and act upon the invitation of Jesus. "According to our faith shall it be done unto us."

In one of his interviews the Bishop made the following remark about his practice in relation to this general method of arrangement:

> I sometimes am a little ashamed when I look back over my sermons. They all have such a sameness as far as organization is concerned. I wonder if I should try to change them; but I have come to the conclusion that since this may be more apparent to me than it is to those that listen, I'll go ahead with the same approach and general outline and the general way of doing it which I've always followed.[1]

While there is a sameness in his sermons, it is not a dull and tiresome sameness. The sameness consists of approximately the same number of points in the discussion of his sermons, usually three or four arranged or designed in various ways so as to cause the central theme of the message to emerge. Also there is the same alertness in grasping dramatic insights and telling them in a style that is "lean and lucid."[2] All of his sermons are brief and clearly organized, setting forth their message with force and in a manner that is easily understood and remembered.

3. The Order in Which the Parts of the Discourse are Developed:

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[1]Appendix V, p. 3.

[2]Kennedy, <u>While I'm On My Feet</u>, p. 22.

In this, the third and final section of our study of the constituent of arrangement as it is employed by Bishop Kennedy, we shall give consideration to his general, overall method of outlining his sermons. Some rhetoricians have divided the outline of a speech into as many as seven parts,[1] but it appears to be more practical and realistic to follow Plato's concept of a speech and think of its outline as having three parts; a beginning, a middle, and an end.[2] Today these parts are called introduction, body or discussion, and conclusion. Since Bishop Kennedy is practical and realistic in his method of speech making, it is almost inevitable that we find him following this simplified method of sermon organization. Also, he has some definite ideas about the nature and purpose of these three parts, and in his sermons we find effective demonstrations of his ideas. The materials we presented in the second section of this chapter on the general method of arrangement gave his ideas and practice in the body, or discussion section, of the sermon. Now we are ready to consider his practice in relation to the introduction and the conclusion.

a. The Introduction: The purpose of the introduction, according to the Bishop, is to get the congregation to want to hear what the speaker has to say[3]; and it should be characterized by directness, concreteness, and brevity. In his practice relative to the introductions we find these qualities demonstrated. He achieves brevity and directness by usually reading only one or two brief verses from the Bible, but the section he chooses to read is the part that presents the

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[1]Thonssen and Baird, op. cit., p. 400.

[2]Ibid., p. 397.

[3]Kennedy, His Word Through Preaching, p. 58.

dramatic idea of the passage out of which the sermon theme will evolve. If the section which he reads is part of a parable, a story, or some other unit of biblical truth, he reads the brief section and then tells the story or gives the contextual setting in his own words. He makes his introductions concrete and picturesque by avoiding general statements as far as possible and by being precise and making mention of relevant details. These points are well illustrated in the introductions of the three sermons used in this study.

A brief look at the introduction of the sermon "Sickness By the Pool" reveals the fact that it contains only thirteen lines. While the story in the King James Version of the Bible consists of nine verses, Kennedy uses only two (St. John 5:6-7). He achieves concreteness and makes the introduction picturesque by such expressions as these:

"an open public place near the Sheep Gate" (1:5)

"From time to time the water bubbled up" (1:6)

"if the sick could bathe in the pool immediately after this turbulence of the water" (1:7, 8)

"five porches were built" (1:9)

"sick for thirty-eight years" (1:10)

"but he still waited" (1:11)

With these brief and picturesque lines it is the Bishop's purpose to stimulate in his congregation a desire to hear his sermon.

In his introduction to "Go Up, Take Possession" Bishop Kennedy uses one brief text of thirty-two words. (Deuteronomy 1:21) The introduction in this sermon is longer than the one used in "Sickness By the Pool"--and there is a good reason for its length. The text in this sermon is taken from an Old Testament book which is not as familiar to

contemporary congregations as are the four Gospels of the New Testament; also the crucial situation in the history of Israel used for the basis of his sermon is not as familiar as the story of the sick man by the pool. Therefore, the Bishop evidently believes that he needs to give a brief historical statement about the book of Deuteronomy and then a statement about the particular situation from which the text is chosen. The historical statement consists of eleven lines, and the statement concerning the setting of the text consists of nine lines. Some of his precise and concrete statements in that introduction are:

"One of the greatest of the books of the whole Bible" (1:3)

"quoted by all except six books in the New Testament" (1:4)

"In 621 B.C. King Josiah instituted a great reform" (1:6)

"The book consists of three addresses by Moses" (1:11)

"the moment of decision" (1:16)

"It is a dramatic, decisive moment" (1:20)

The text for "God In the Narrow Places," (Numbers 22:26) contains only twenty-eight words; and its brief introductory paragraph, like "Sickness By the Pool," also contains only thirteen lines. Some of its picturesque and precise expressions that help to stimulate interest and purpose for the message are:

"The story of Balaam and his talking animal" (1:3)

"Israel was camped . . . near Jericho" (1:4)

"The Moabites under their king, Balak . . . " (1:5)

"sent for a foreign prophet named Balaam" (1:5, 6)

"Balaam started out the next morning" (1:8)

"the ass behaved very strangely" (1:9)

Regarding sermon introduction, Kennedy makes this statement: "There is something thrilling in the sudden shock of facing a great idea and knowing that here is a man who is certainly going somewhere in a hurry."[1] He is impressed from his reading about the great preachers that do not wade into their sermons gradually but "dive in over their heads at once."[2] From our study of his practice it appears that he is following in their footsteps.

b. The Conclusion: The final consideration in this chapter is a study of Kennedy's practice in developing the conclusions of his sermons. Here we find a striking similarity to his practice in the development of his introductions; furthermore, this similarity in practice is in harmony with his theory on these two parts of the sermon outline as presented in his homiletical textbook: "Most of what has been said about the introduction can also be said about the conclusion."[3]

As he stresses directness, concreteness, and brevity in connection with the introduction, he again stresses these qualities as being necessary in the conclusion; in addition, he holds that nothing new should be introduced at this point in the sermon and that it should close on "a triumphant note."[4] Also, it will be recalled that he advises that a preacher should memorize his concluding words, for this part of the sermon is "too important to leave for extemporaneous speech, and anything less than perfection (here) is not to be endured."[5] It is our finding that the Bishop's practice here is in harmony with his theory.

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[1]Ibid., p. 59. [2]Ibid.

[3]Kennedy, His Word Through Preaching, p. 61.

[4]Ibid. [5]Ibid.

When Bishop Kennedy is approaching the conclusions of his sermons, he frequently uses an expression that alerts the hearers to the fact that he will very soon bring the discourse to a close. Usually these "alert" signals come in connection with the last point in the body of the sermon. This characteristic feature is disclosed as follows in the three sermons we are analyzing:

In "Sickness By the Pool" his "alert signal" comes on page 11, line 19. "The story comes to its <u>happy ending</u> because . . . " In "Go Up, Take Possession" we find this remark on page 10, line 12, "The <u>final thing</u> for us to observe is that . . . "; and in "Led In Narrow Places" the end is anticipated by these words "The <u>last thing</u> to say is that . . . "

After this alerting remark is presented, he quickly develops the last point he plans to present in support of his theme. He then moves smoothly and without announcement into the conclusion, in which the personal pronouns "we," "our" and "us" are used frequently; and usually also, three elements are included: (1) an exhortation, (2) a human interest story or incident for its emotional effect, and (3) a final statement of optimism and encouragement. These three elements are definitely included in the conclusions of the three sermons being used in this study; also, they are observed in most, if not all, of the other sermons by Bishop Kennedy which we have read. Here is what we find in our sample sermons.

"<u>Sickness By the Pool</u>": The conclusion to this sermon consists of thirteen lines, which are distributed as follows:

1. Exhortation; three lines: (12:18-20)

According to our faith shall it be unto us. According to our faith shall we find power. What a great thing it is to know that the Great Physician is as available to each one of us as he was to that man by the pool.

2. Human interest story; seven lines: (12:21-13:4)

Story of missionary in India and of a Hindu language teacher who refused to teach the missionary because he did not want to become a Christian.

3. Statement of optimism and encouragement; three lines (13:5-7)

The good news is that no man can walk with Jesus or accept his way without being made well. He will destroy our illusions but he will give us health. And that, my dear brethren, is good news indeed."

In these thirteen lines the plural form of the first person pronoun, "we, our, us" is used seven times in one case or another; and the strength of his personal encouragement and application, in our judgment, reaches its climax in the last sentence of the sermon--"And that, my dear brethren, is good news indeed." (13:7)

"Go Up, Take Possession": In this sermon the conclusion consists of nineteen lines, which are divided among the three elements as follows:

1. Exhortation; nine lines: (11:13-21)

We need renewal and the church needs it . . . There is a better life than we have realized and that is a greater accomplishment than we have dared to expect. God is not through with us by any means, and it could be that even in this very hour, He plans to go with us into the promised land.

2. Human interest story; seven lines: (11:22-12:6)

Christopher Morley wishing he could call up all who were waiting for a telephone call and give them all some good news.

3. Statement of optimism and encouragement; three and a half lines: (12:7-10)

> Well, this is what I have been commissioned to do. To every man, to every woman, to every young person who is dissatisfied, my word is that God wants you to possess a better life than you have ever known; and best of all, He will help you possess it.

In the nineteen lines of this conclusion we find the following pronouns; "we" used five times, "us" used three times, "you" three times, "my" and "I" used one time each.

"God In the Narrow Places": The conclusion here consists of sixteen lines divided as follows:

1. Exhortation; six lines: (13:1-6)

> We shall find ourselves in Balaam's situation many times. There is no way to escape . . . But that is where the angel of the Lord is waiting . . . to show us the way through . . .

2. Human interest story; five lines: (13:7-11)

> Story of a skin-diver who described the land as a disconnected thing but the sea is not.

3. Statement of optimism and encouragement; 5 lines: (13:12-16)

> When you discover God you are in touch with the unlimited and the eternal . . . For this is the promise that the angel of the Lord will meet us in the narrow place, where there is no way to turn either to the right or to the left.

There are ten personal pronouns in the sixteen lines of this conclusion: "us" is used five times, "we" three times, "ourselves" and "you" once each.

It should be noticed that the human interest stories used here in these conclusions are fresh and brief; and although they do add appropriate emotional proof at a place where it is needed, they are not

overly emotional. They are in harmony with his usual straightforward, dramatic messages which, in our opinion, are constructed in a fashion that causes them to appeal to both the intellectual and the emotional impulses of his hearers.

As far as we have observed there is no effort made by Bishop Kennedy in the conclusions of his sermons to summarize his message or to recapitulate its supporting points. Apparently he feels that the points have been clearly stated in the course of the discussion and that it is not necessary to repeat them in the conclusion. Moreover, since his entire sermons usually are brief and his supporting points few, not more than three or four, he perhaps feels that a recapitulation of the points may show a lack of appreciation on his part for the intellectual level of his congregations. In any event, he does not advocate in his theory of homiletics that a summary statement or a recapitulation be included in the conclusion of sermons--neither have we found them in his sermons which we have heard or read. However, he does urge that the conclusion be inclusive enough to take in the sweep of the whole sermon, not just the last point.[1]

In the three conclusions analyzed earlier in this section, it appears that the Bishop has made a good demonstration of this point as well as the other points which he has stressed concerning the qualifications of an effective conclusion to a sermon.

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[1]Ibid., p. 62.

CHAPTER XI

STYLE: MATERIALS OF LANGUAGE

The third constituent of rhetoric is style, which embraces "the concept of expression in language, resulting, basically, from the choice of words and their arrangement or composition."[1] This definition of style shows it to be a very personal quality of speech, and perhaps there is a closer relationship between it and the speaker's personality than is true with some of the other parts of rhetoric. At least, some writers who discuss rhetoric and homiletics appear to give this impression. In J. A. Broadus' discussion of "Style" in his homiletical textbook On the Preparation and Delivery of Sermons there are found three quotations which indicate this close relationship:

1. "The style is the man."
2. "Language is a part of a man's character," and
3. "Every man should have his own style as he has his own nose."[2]

This strong personality relationship between the speaker, or writer, and his style is also expressed in Broadus' definition of style. "A man's style, then, is his characteristic manner of expressing his thoughts."[3]

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[1]Thonssen and Baird, op. cit., p. 78.

[2]J. A. Broadus, On the Preparation and Delivery of Sermons, p. 223.

[3]Ibid.

With these thoughts in mind regarding the nature of style we now turn in this chapter to an investigation of the practice of Bishop Kennedy in this area of rhetoric. In his sermonic craftsmanship his effective and unique usage of language is recognized as one of his distinctive characteristics. This was one of the things upon which Time magazine commented in its May 8, 1964 issue.

> The bishop is also a stylish and fluent writer whose lectures and 23 books . . . sometimes express complex theological issues as gracefully and clearly as did the works of Anglicanism's late C. S. Lewis. As writer, preacher and bishop, Kennedy is the contemporary Methodist who best seems to express the peculiar quality of his church's active, outgoing faith.[1]

Kennedy's style, as with all speakers and writers, is the result of his own intellectual capacity, personal emotions, deep convictions, and lifelong discipline. Early in his life he became conscious of the power of words and began seriously to observe style as well as the other constituents of public address.[2] From his early experiences of listening to sermons delivered by his father and visiting preachers, from his vast background in reading of books and other forms of literature, and from his training in public speaking and preaching he has developed some definite convictions about style. These convictions form the bases of his theory and practice, which may profitably be recalled here for purposes of background in this study of practice:

> What wonderful things are words! For more than thirty years I have been using them professionally and striving to make myself a better craftsman. To endeavor so to speak that the words will march into the hearts of the hearers is the greatest thrill I know. To speak and watch the words bounce back like pebbles from a window is to experience despair and desperation.[3]

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[1]Time, May 8, 1964, p. 74.

[2]Appendix V, p. 1.

[3]Kennedy, While I'm On My Feet, p. 20.

> Words are chosen with paralysis in their muscles and leukemia in their blood. Lifeless, dull, abstract, academic, they kill any interest a man might have in the subject.[1]
>
> The educational experts develop a speech that is fit for no habitation save a cemetery. Any man who gets in a theoretical ivory tower is doomed ultimately to talk like a walking ghost. It is in the marketplace, the home, at the ball park, the shop, the church, where language is alive.[2]
>
> The preacher who is careless in his speech will never wield great power in his preaching.[3]
>
> Words carry within themselves the power to create and the power to destroy.[4]
>
> We need to use words that live and strike fire in our imaginations.[5]
>
> Active verbs and precise nouns awaken us . . . and call for action (while) torpid words . . . have a paralysis in their tails.[6]
>
> Only when (a man) is ready to express his thoughts in simple, straight-forward English is he ready to speak.[7]

It is evident that these thoughts and ideals about style express the Bishop's sincere convictions, for a brief look at any of his sermons will reveal the fact that his pulpit work is a true demonstration of his written theory. There have been many complimentary remarks made about Kennedy's effective use of words, but the one he claims to cherish above all others is the one that was made by Henry Sloane Coffin in which is found this phrase, describing his sermons as having "a lean and lucid style."[8]

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[1] Ibid., p. 23.

[2] Ibid., p. 24.

[3] Kennedy, His Word Through Preaching, p. 81.

[4] Ibid.

[5] Ibid., p. 78.

[6] Ibid., p. 79.

[7] Ibid., p. 76.

[8] Kennedy, While I'm On My Feet, p. 22.

Kennedy's style in his spoken and written sermons is almost identical, and there is a reasonable explanation for this. The fact is that the Bishop does not do any writing of sermons as such; he frankly states that he "never wrote a sermon before it was preached."[1] His methodology in sermon preparation, which was described in Chapter VIII of this study, is first to write an outline of the sermon and then to speak it through aloud several times from the written outline. After this type of repetition, the desired words are chosen and the expressions are set enough so that he can go into his pulpit and preach the sermon extemporaneously without notes. If the sermon is recorded in its spoken form and if there is a call for it in a written form, his secretary makes a copy of it as it comes from the recording. This copy is edited and polished, then retyped in its finished form. While some sentences are tightened up and some words are changed in this polishing-up process, the final product still retains the original oral stylistic marks.[2]

In seeking for a theory by which to analyze the elements that enter into the practice of Bishop Kennedy in the area of style, we observed that there is not a great nor significant difference in the theories that are held by rhetoricians and homileticians but, perhaps, there is a slight difference in emphasis and for this reason, we have chosen to follow the approach made by the homiletician J. A. Broadus here since we are studying the stylistic practice of Kennedy as

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[1] Ibid., p. 152.

[2] Appendix VII is an exhibit of Kennedy's editing processes. By comparing Appendix VII with Appendix II (page 348ff), which is the finished copy of this same sermon, the effects of Kennedy's editing can easily be determined.

exemplified in his sermons. In his book On the Preparation and Delivery of Sermons we find that fifty-five pages are devoted to the discussion of style in preaching. He holds that there are two categories into which the qualities of style may be divided; grammatical qualities "which have to do with correctness and purity of language" and rhetorical qualities "which have to do more with the impression or effect of discourse." Under the rhetorical qualities he discusses three items--clearness, energy, and elegance.[1]

From the reading of Bishop Kennedy's sermons or listening to him present them orally, one is impressed with the fact that his speech has the qualities of good and proper grammatical form. Therefore, it does not appear to be necessary here to discuss these qualities of his style except to say that in his stylistic practice he is consistent in upholding the rules and standards of good grammar.

We turn now to an analysis of the rhetorical qualities of the sermons in the area of style, which will be considered under the three classes suggested by Broadus: clearness, energy, and elegance.

1. Clearness.

"Style is excellent when, like the atmosphere, it shows the thought, but itself is not seen."[2] This, according to Broadus, is the primary function of the quality of clearness in style and in the practice of Bishop Kennedy we find this quality exemplified in the following ways.

a. Choice of words: There is a predominance of simple, familiar, Anglo-Saxon words that are found on the tongues of the common

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[1]Broadus, On the Preparation and Delivery of Sermons, p. 282.
[2]Ibid., p. 240.

people. It was in the street, in the shop, and in the homes of his church members that Kennedy developed his vocabulary which is the same either in the pulpit or in private conversation. Although he is a scholar, a theologian, and a great reader, it is interesting to notice the absence of abstract theological and scholarly terms in his language and also the absence of foreign words from languages such as Greek, Hebrew, Latin, German, and French. While there is evidence that in his academic background he studied some of these languages,[1] in the sermons investigated we have not found a single instance where a foreign phrase is employed to "enhance" the style. While he strives for simplicity, he does not employ sloven, careless, or slang words. He endeavors to be precise and concrete in his choice of words so that they express exactly what his thoughts are. Below we have listed a few of his expressions, chosen at random from the three sermons we are examining,[2] as examples of his practice in choosing precise and concrete words:

(the pool where the sick man was healed) "was an <u>open</u> <u>public</u> place near the Sheep Gate" (I, 1:5)

"the sick gathered . . . in <u>five</u> <u>porches</u>" (I, 1:9)

"a man who had been sick for thirty-eight years" (I, 1:10)

"quoted by all except <u>six</u> <u>books</u> of the New Testament" (II, 1:4)

"In 612 B.C. King Josiah" (II, 1:6)

"The book consists of <u>three</u> <u>addresses</u> by <u>Moses</u>" (II, 1:11)

"because our <u>Negro</u> brethren are urging us" (II, 3:3)

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[1]Kennedy, <u>While I'm On My Feet</u>, p. 46.

[2]All the examples and illustrations of Kennedy's practice in sermonic style that we use in this chapter, unless otherwise indicated, will be taken from the three sermons found in the Appendices of this study identified as Appendices I, II, and III. (A reference like this one, I, 1:9, indicates Appendix I, p. 1, line number 9 on this page.)

"A man tells of having breakfast at the Kennedy International Airport in New York" (II, 7:20)

"He began to speak in broken English about the situation in Cuba" (II, 7:22)

"A . . . Cuban came in waving a beer bottle" (II, 7:21)

"She received a letter from a ten-year old boy . . . who sent her two nickels" (II, 10:3, 4)

"Israel was camped on the plains of Moab near Jericho" (III, 1:4)

"The Moabites under their king Balak" (III, 1:5)

"One week I had a blow because I read three things about parts of my area" (III, 4:2, 3)

"Admiral Byrd went to South Pole and spent six months there by himself." (III 6:1)

"One day in . . . 1964 I saw a story in New York Herald Tribune" (III, 8:9)

"The first thing to note" (III, 2:6)

"A second thing that needs to be said" (III, 5:10)

"Now the third thing I want to say" (III, 8:22)

"The last thing to say" (III, 12:7)

Another point to observe here is that Kennedy employs variety in his words and expressions to secure clearness and interest. The last four items above are examples of the way he uses variety. Below are listed some more examples of variety.

"the water bubbled up" (I, 1:6)

"turbulence of the water" (I, 2:1)

"a troubling of the water" (I, 2:1)

"healed, restore, cure" (I, 1)

"tranquilizer, pill, drug, medicine" (I, 2)

"psychologist, doctor, physician, psychiatrist" (I, 2, 3, 4)

"career, life" (I, 8:1)

communist, communism, Soviet Union (I, 6, 9)

promised land, that better place, land of promise, territories we should possess, a better life (II, 1, 4, 11, 12)

wilderness, jungle, beyond Jordan, outskirts (II, 1, 2, 3, 4)

narrow place, strike bottom, depression (III, 1, 10, 12)

b. Construction of Sentences and Paragraphs: Kennedy's practice in the structure of his sentences bears the same characteristic marks as those found in his practice in word-choice--conciseness, simplicity, and brevity. The introductory remark of his sermon "Sickness By the Pool" consists of fifteen sentences. Of these there are ten that are one line or less across the page, four that are a line and a half, and two that fill out two lines across the page.[1] There are also fifteen sentences in the introduction of "Go Up, Take Possession," which are in length as follows: eight are one line or less, three are one and a half lines, and four fill out two lines.[2] The sermon "God In the Narrow Places" contains sixteen sentences in its introduction, seven of which are of one line or less, four of one and a half lines, three of two lines, and two of two and a half lines.[3] This same brevity and simplicity of sentence structure is consistent throughout Kennedy's sermons. Any page in any part of the sermons when analyzed will produce about the same results as did the introductory pages. At random we chose page 5 of the sermon "Go Up, Take Possession" and found that it contains thirteen sentences of one line length, five of two lines, and two of two and a half lines. Similarly we chose page

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[1]Appendix I, p. 1. [2]Appendix II, p. 1.

[3]Appendix III, pp. 1, 2.

10 of "God In the Narrow Places" and found these results; five sentences of one line, four of one and a half lines, three of two lines and two of two and a half lines.

There are usually two or three paragraphs on each of the typed pages in his sermons, each containing from about five to ten sentences. The paragraphs, consist of only one topic of the unit of truth he is developing and in this way they assist in the overall clarity of the message in the sermon.

In a few instances repetition (I, 9:5-8) and diffuseness (I, 9:12-20) are used to assist in comprehension, but usually upon a simple, straight-forward style.

2. Energy.

The term "energy" is used by Broadus to indicate such characteristics of style "as animation, force, and passion,"[1] attributes which are the product of at least three factors and which in turn, demand three qualities of the preacher:

1. he must possess an energetic nature.
2. he must have something to say that he heartily believes, deeply feels to be important, and earnestly desires to impress on others, and
3. he must exercise skill in the choice of words and the construction of sentences so that they convey this quality of energy.

It is apparent that these three factors are all brought together in a harmonious balance in Bishop Kennedy. His energetic nature

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[1]Broadus, op. cit., p. 252.

has been commented upon by those who know him well. Time magazine is quoted as calling him "a tireless circuit rider," and the late Bishop G. Bromley Oxnam once said of him, "He is the most gifted churchman I know in speech, writing, and reading. He is vital, alive to everything that is alive."[1]

It is impossible for a person to read Kennedy's books without realizing that he heartily believes the Gospel, deeply feels its importance in the world today, and desires "like blazes" to preach it. Thus with these two factors that contribute to an energetic style in preaching already established, it remains now only for us to examine his sermons to see what skill he exercises in his choice of words and construction of sentences to enhance the style of his sermons.

1. Word Choice: Even a glance at his messages discloses the fact that his words are alive, dramatic, and colorful. On the choice of words that give energy to speech Kennedy says: "We need to use words that live and strike fire in our imaginations. General terms have no power because they paint no picture."[3] In his sermons under specific study we find the following terms and expressions illustrating his practice in choosing words that are "live and strike fire in our imaginations," that are dramatic and colorful.

From "Sickness By the Pool"[4]

"the water bubbled up" (I, 1:6)

"bathe in the pool" (I, 1:7)

"turbulence of the water" (I, 1:8)

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[1]Appendix IX. [2]Kennedy, While I'm On My Feet, p. 38.

[3]Kennedy, His Word Through Preaching, p. 78.

[4]Appendix I.

"We have been promised drugs which will cure worry and restore confidence with no bad effect" (I, 2:7, 8)

"a two-edged sword" (I, 2:19)

"somebody wrote a book about praying our weight away (I, 3:11)

"That would be a good trick if we could do it" (I, 3:12)

"How eagerly we reach out for an answer to the problem of overweight which involves no discipline" (I, 3:13)

"The hunger for strange and exotic religion" (I, 3:14)

"We want a mystical import the East preached . . . by a man wearing a long white robe and sandals. It will be more convincing if he also needs a haircut" (I, 3:17, 18)

"a pleasant way to give us success without half trying" (I, 3:20)

"exhuberance of his joyous faith" (I, 4:10)

"he must produce and stand on his own feet (I, 6:4)

"the victim of a sibling rivalry" (I, 7:16)

"What a shocker it is to hear a boy stand up and say" (I, 7:16)

"Here he met his cronies" (I, 8:15)

"riding a rising market" (I, 9:17)

"carrying the heavy loads and doing the hard labor (I, 10:14)

"Suddenly a man believes . . . he accepts and he stands up (I, 12:5)

From "Go Up, Take Possession"[1]

"it describes one of the great dramatic moments in the history of Israel" (II, 1:5)

"the moment of decision" (II, 1:18)

"We now linger beyond the Jordan" (II, 2:9)

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[1]Appendix II.

"we have spoken bravely about freedom and liberty (II, 2:18)

"we have hovered on the outskirts" (II, 2:21)

"we are caught up in the midst" (II, 2:22)

"Now a fresh breeze is blowing and the mists are disappearing leaving the land sharpe and clear ahead" (II, 3:5, 6)

"old divisions are crumbling" (II, 3:6)

"It is great to be living in a time when the voice of God comes to us . . ." (II, 3:9)

"so many comfortable lives that are so unhappy" (II, 3:18)

"it is God probing his heart" (II, 4:7)

"the expression of a nostalgia for the wilderness" (II, 5:16)

"I am ignorant and entirely a Philistine." (II, 5:13)

"the most boring place in the world is a nudist camp" (II, 6:20)

"in spite of the hysteria of extremist groups" (II, 8:19)

"The tragedy of most lives is to settle for too little" (II, 9:15)

"religion had everything except power and enthusiasm" (II, 10:20)

From "God In the Narrow Places"[1]

"The story of Balaam and his talking animal is a most intriguing one. (III, 1:3)

"the future is bright with the promise of these free people" (III, 3:12)

"can become a mean thing" (III, 3:31)

"nobody kicks a dead horse" (III, 4:12)

"this country I love and will love is greater than any criticism anybody can level against it" (III, 4:13, 14)

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[1]Appendix III.

These examples of words that are alive, dramatic, and colorful, and which give energy to his style, could be supplemented by many more; but perhaps we have selected a sufficient number to illustrate this phase of his practice. In the selection of these examples we have observed that there are no dull and lifeless sections in any part of the Bishop's sermons. It appears that an energetic style is natural with him and that whatever he says or writes bears these marks.

2. Sentence Construction: We turn now to a consideration of Kennedy's practice in sentence construction with respect primarily to means of achieving impressiveness in his sentences, in means of giving them animation, force, and passion. There appear to be three patterns prominent here in his practice: simplicity, conciseness, and the periodic arrangement of ideas within the sentence. His practice of simplicity in sentence structure has already been discussed under the previous section on clearness, and we mention it here only to point out the fact that this characteristic of Kennedy's craftsmanship helps to achieve not only clearness but also impressiveness of thought. We shall be more concerned here with his conciseness and the periodic sentences.

While in Kennedy's preaching the style is more loose than it is in his written materials, in both he appears to put forth an earnest effort to construct sentences that are "tight and sharp."[1] While the vast majority of his sentences are simple, straight-forward presentations of his thoughts, yet frequently he drops in sentences that are so concise and forceful that they drive home their message with a great deal of power. We have collected together a few of these "power-packed" sentences from the sermons we are examining, and we present them here.

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[1]Kennedy, While I'm On My Feet, p. 150.

"What we are after is happiness without character." (I, 4:4)

"We want adequacy without discipline." (I, 4:5)

"Self-pity is ever with us and always self-defeating." (I, 5:8)

"It was not too bad a life." (I, 8:13)

"Nobody wants war." (I, 9:1)

"If we hate war, we love the things that war gives us." (I, 9:9)

"According to our faith shall we find power." (I, 9:19)

"Repressions can be evil but not always." (II, 5:12)

"Repressions oftentimes make the difference between a human being and an animal." (II, 5:13)

"We prefer ease to effort." (II, 7:7)

"Political parties live by their faith and not by their doubts." (II, 9:3)

"We adjust ourselves to our weakness rather than trust our strength." (II, 9:20)

Many sentences are so constructed that the thoughts they contain are suspended and are not completed until the end of the sentences are reached. A few of these periodic sentences[1] are listed here to illustrate the Bishop's practice in their construction.

"The healing we need is something magic cannot give." (I, 5:4)

"Politicians who end up in prison knew important people." (I, 6:3)

"The sickness of our society is war." (I, 8:22)

"Oftentimes the hardest thing in life is making the start." (I, 12:7)

"But the good news is that no man can walk with Jesus or accept his way without being made well." (I, 13:5, 6)

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[1]Broadus, op. cit., p. 256.

"Truly at the end of the day a life that has contributed nothing to the common good is the great failure." (II, 3:14, 15)

"It is a strange thing that our efficient society can produce so many comfortable lives that are so unhappy." (II, 3:17, 18)

"If history teaches us anything with any clarity it is that the dangerous time for a people is the period of ease and prosperity." (II, 8:15, 16)

"It is in such moments of desperation that a man may find the vision to save him." (III, 1:18, 19)

"If we begin to take ourselves too seriously as we achieve independence, the usual result is ingratitude." (III, 4:15, 16)

"Only when we believe that the Holy Spirit of God is in it and uses it, do we have confidence in the long future of the Church." (III, 7:22, 23)

"It is a wonderful thing that when we know our weakness we find our strength." (III, 12:17)

3. Figures of Speech: Broadus suggests that "perhaps the chief element of energy in style is the use of figures of speech."[1] While there may be truth in this suggestion by Broadus, in Kennedy's sermons there is not a heavy reliance upon figures of speech for energy. We have collected a number of the figures to illustrate his practice in the construction of this type of energetic material, but we observe that it is used much less than the other types noted. In the thirty-six pages of the three sermons under study some forty-three figures of speech have been identified. The metaphor, which is used eighteen times, is predominant; in addition, there are eleven rhetorical questions, seven exclamations, five hyperboles, one synecdoche, and one use of irony.

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[1]Broadus, op. cit., p. 263.

Here are a few examples of Kennedy's figures of speech:

Metaphor:

"Medicine is always a two-edged sword." (I, 2:19)

"The sickness of our time is war." (I, 8:22)

"I am . . . a Philistine." (II, 5:18)

"America is a . . . dream." (III, 7:13)

In speaking of the ecumenical movement's causing the divisions in Christianity to disappear, Kennedy makes this statement: "Now the fresh breeze is blowing and the mists are disappearing, leaving the land sharp and clear ahead." (II, 3:5, 6)

Hyperbole:

"A man could take a pill and suddenly feel at peace with himself and the world." (I, 2:11)

(Inflation) hangs over our head with a threat of ruin." (I, 9:14)

"How wearisome life can become when we bog down in routine." (II, 11:14)

"we stand in awe before this whole marvelous . . . process." (III, 6:18)

"he stood naked before God in his weakness." (III, 10:5)

Exclamation:

"How desperately we need someone to . . . restore us to health." (I, 1:18)

"Ah, this is something we forget!" (I, 5:2)

"There is a faith in all its shining splender!" (II, 10:4)

"How much we need the enthusiasm of a living faith in God." (II, 10:19)

"What a mystery is the Church!" (III, 7:15)

Rhetorical Question:

"Was there any magical answer for these men . . . ?" (I, 4:16)

"What would America do if it were not for the Communists?" (I, 6:7)

"they are at the moment of decision. What next?" (II, 1:18)

"Do we wish to return to (to the jungle)?" (II, 6:17)

Irony:

In connection with his discussion of lung cancer being caused by cigarette smoking he referred to the suggestion made by someone that Forest Lawn Cemetery be renamed Marlborough Country, then he added, "Very funny." (I, 10:5, 6)

Synecdoche:

"at the end of the day of life" (II, 3:14)

3. Elegance.

In Broadus' classification of the three rhetorical qualities of style "elegance" is given third place because he values it as being of less importance in preaching than clearness and energy.[1] He holds that for some types of speeches, oratorical eloquence is desirable; but in the pulpit if it is employed to any large degree, it may "grieve the devout and disgust the intelligent.[2] It appears that the theory and practice of Bishop Kennedy is in complete harmony with Broadus on this

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[1]Broadus, op. cit., p. 269.

[2]Ibid., p. 275.

point. It has been said that there is elegant beauty in a simple bare tree, and perhaps this is the type of elegance both Broadus and Kennedy appreciate in sermons. It is their opinion that the stylistic features that achieve clearness and energy in a sermon also achieve the desirable type of elegance for preaching.[1] This being the case, there is not much to present here on elegance in addition to what has already been presented in this chapter on clearness and energy.

In Kennedy's sermons that we have heard or read we have not observed any flights of oratorical eloquence nor purple patches of pathos, but there is always present that quality of elegance which is achieved from the use of concise and forceful expressions, clear and intellectual communication of noble thoughts, easy movement throughout the parts of the discourse and appropriate variety in vocabulary, sentence structure, and sermon design. He appears to have developed a skill in cutting away compositional "fat" until he has a language that is alive, lean, and lucid, with which to present his thought clearly and forcefully; and in these qualities is found his sermonic elegance.

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[1]Kennedy, His Word Through Preaching, pp. 68-70; and Broadus, op. cit., pp. 272-278.

CHAPTER XII

DELIVERY: MATERIALS OF PRESENTATION

The term "delivery" in rhetorical literature is the name that is given to the process in public address whereby the thoughts and, to some extent, the feelings that are shut up in a person are set free.[1] It is the last of the four constituents of speech that are usually investigated in a rhetorical study and is thought of as consisting of two elements: vocal utterance and bodily action.[2] The fact that "delivery" usually comes last in a discussion on the constituents of rhetoric should not be taken as an indication that it is of less importance than the others, for without it, that is the act of speaking, in the strictest sense of the term, a speech could not exist.[3] Actually, its position as fourth constituent is indicated by the inevitable steps in the preparation of a discourse: first, a speaker necessarily performs the tasks that are associated with invention; next, he necessarily arranges or organizes his materials; then, he pays particular attention to matters of language and composition; and finally he directs his attention to those matters that are associated with delivery.

With these thoughts in mind about the nature of "delivery" we shall turn to an investigation of Bishop Kennedy's practice in this area of

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[1]Broadus, op. cit., p. 335.

[2]Thonssen and Baird, op. cit., p. 81.

[3]Broadus, op. cit., p. 337.

speaking. First, perhaps, it would be appropriate to review a few remarks about his evaluation of delivery. In his basic book on homiletics he devotes about twelve pages to his theory on delivery;[1] and while it is made evident in these pages that he places great importance upon this constituent of speaking, he does not go as far as some who say that to know how to say a thing is more important than to know what to say. Instead, his position is that "the method of delivery must be the servant of the message."[2] He uses baseball pitching to illustrate the relationship that exists between sermon material and sermon delivery. The material in the sermon he likens to the ball and the delivery to the power and method of pitching the ball; then he concludes in his illustration that the difference between effective and ineffective preaching is, to a large extent, the same as it is in ball pitching, "it depends on how it is delivered across the home plate to the catcher." He holds that while ministers are not actors in the business of preaching for the purpose of entertaining their congregations, nevertheless they should deliver their sermons so that listening to them would be a pleasant experience. In fact, he says that they should be delivered so effectively that people would be "unable not to listen" to them.[3] These concepts show the importance he places upon delivery and now we look to his practice to see how they are demonstrated.

Our investigation of Kennedy's practice in delivery will be divided into five sections:

1. His method of preparing his sermons

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[1]Kennedy, His Word Through Preaching, pp. 63-75.

[2]Ibid., p. 67.

[3]Ibid., p. 65.

2. His basic method of delivery (the extempore method)

3. His physical factors that effect delivery

4. His bodily action in delivery

5. His voice as a factor in persuasion

(1) His method of preparing sermons. It will not be necessary here to give a detailed presentation on the method of sermon preparation that is followed by Bishop Kennedy since that has already been given in Chapter VIII. However, because it is apparent that the methods employed by a preacher in his sermon preparation will be strongly affected by his methods of delivery, it is our purpose here to point out some of the features in Kennedy's preparation that are related to his delivery.

From the Bishop's point of view, preaching is speaking, not reading; therefore he does not write out his sermons before he preaches them. This helps to give to his delivery its live and informal conversational manner.

He realizes the importance, within the context of delivery as well as style, of clear, simple, and concise words and sentences in the communication of his messages. In order to achieve these qualities at the time of delivery, he builds some of them into his outline and fastens them in his mind at the time of preparation.

Since his sermons are prepared with the oral situation primarily in mind, he prepares them by talking them "aloud." He does this for about an hour each day for three days before the day of presentation.

His established pattern is to deliver his sermons extemporaneously and without notes, and he achieves this by constructing an outline of three or four main points that are logically arranged and

expressed in clear, concise terms. This concrete design is fastened in his mind, and he associates with it the thoughts he needs to make his points interesting and understandable. Then he is ready for extemporaneous delivery.

Realizing that there is a danger of rambling and becoming confused in the presentation of his message by following the method of speaking without notes, the Bishop begins his preparation of a given sermon by first organizing the materials and writing an outline of it on both sides of an eight-by-eleven inches sheet of paper. Then he goes over the written outline until a picture of it is fastened in his mind; and when he is preaching the sermon, he can visualize this outline.[1]

(2) His method of delivery. It is obvious that there is no need here for a long discussion on this point since the fact that Kennedy speaks extemporaneously and without notes has already been mentioned several times in this study. It is his conviction that "written stuff (in the pulpit) is like so many crutches for a limping message to lean on."[2] Therefore, he goes into the pulpit without any crutches. His message is retained in his mind, and at the time of delivery it flows from him with a spontaneity characteristic of on-the-spot creation. This is his understanding of what preaching really is--"truth through personality"[3] and he consistently follows this method of delivery.

(3) His physical factors that affect delivery. The Bishop is five feet and nine inches in height, weighing one hundred and fifty-five pounds with broad shoulders and a well filled-out chest. His hair

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[1]Appendix V, p. 4.

[2]Kennedy, His Word Through Preaching, p. 89. [3]Ibid.

is plentiful and retains most of its original dark color, and his face has the color and texture of a vigorous out-of-doors countenance.

When it is appropriate, he wears the proper ecclesiastic vestments for a Methodist bishop; and on other speaking occasions he wears a conservative, dark business suit. Although he does not have a tall and massive physique which is so often associated with powerful delivery, he does appear to have good personal health, a vigorous and dynamic personality, strong intellectual powers, and great spiritual dedication to the task of preaching the Gospel. In the final analysis, these are the essential qualities that give strength to pulpit delivery.

(4) His bodily action in delivery. When Bishop Kennedy has once taken his stand at the pulpit to deliver a sermon, he does not move away from it until the sermon is finished. While he changes the position of his feet, he does not walk around. He stands erect on both feet, does not lean upon the pulpit for support, and uses both of his hands in gestures. His hand gesturing is usually in front of him and above the speaking desk. He uses the index finger of his right hand at times to emphasize points, but usually his hands are open. We do not recall any instances, while observing his delivery, in which he beat upon the pulpit with his fist. His face is always animated and expressive, responding in moods that are appropriate to the thoughts he is presenting. He preaches with his eyes and the tilt of his head as well as with his mouth.

In general, it can be said that the Bishop's bodily actions in the delivery of sermons are harmonious with the content and literary style found in his sermons. Just as in his style we find vigor and energy of expression, so in his actions we find physical animation while

he is speaking, but there is an absence of violent and exaggerated action. His bodily actions appear to respond expressively in such a way as to enforce the thoughts of his mind and the content of his messages.

(5) His voice as a factor in persuasion. Certain vocal factors that are related to effectiveness in public address appear to be inherited from a speaker's ancestors just as other physical factors are inherited, and where as, by proper voice training, great improvement can be achieved in some areas of voice quality, there are some other areas where the qualities cannot be affected very much by training; either "you have them or you don't," and in this respect it appears that Bishop Kennedy was born into this world with some of the most advantageous qualities of voice for public speaking. He has a rich, vibrant, baritone voice that is free from all nasal, guttural, and breathy sounds. Some of these pleasing qualities he inherited, and no doubt the condition of his physical health has improved the others.

There is a strong and forceful quality in his voice that definitely results from his physical energy, and an urgency and animation that reflect his personal concerns and spiritual convictions. He speaks with a relaxed throat, has good pauses, projects his words well and exercises proper control over his volume. These qualities of delivery are indications of careful preparation and a feeling of self-assurance.

His articulation is distinct, although at times when he speaks rapidly, a person must listen carefully to catch every sound. With respect to tempo there is a great variation in the Bishop's speaking. Whereas the average preacher ranges between 120 to 150 words in a minute[1]

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[1]A. W. Blackwood, The Preparation of Sermons (Nashville: Abingdon-Cokesbury Press, 1947), p. 212.

it was discovered by listening to some of his recorded sermons that Bishop Kennedy's range at times drops as low as 120 words a minute, and at other times he runs up as high as 200 words a minute.[1] His usual tempo is fast, about 175 to 180 words in a minute. He starts out a bit slow in his introduction, but by the time he gets to the body of his message he often speaks at the rate of 190 to 195 words in a minute. However, he does not maintain this rapid tempo constantly. He changes often from fast to slow throughout the body of his sermons and then when he comes to the conclusion, he drops into his slowest tempo. All through the delivery there is good phrasing of his thoughts, and even during his spurts of rapid tempo there are impressive pauses. But when he comes to the conclusion and his rate becomes the slowest, we also find that he employs more pauses, which are well placed in order to give his listeners time to reflect and make their personal decisions.

The Bishop's tempo in the three parts of the recorded sermons used to determine the above facts is as follows:

Introduction tempo	165 to 190 words a minute
Body tempo	135 to 200 words a minute
Conclusion tempo	120 to 165 words a minute

Another point in his delivery where there is great variation is that of pitch. By listening to the same two recorded sermons that were used to establish the range of his tempo, it was also discovered that the range of his pitch reaches over two octaves. We detected tones as high as "e" flat above middle "c" and as low as "d," one note less than

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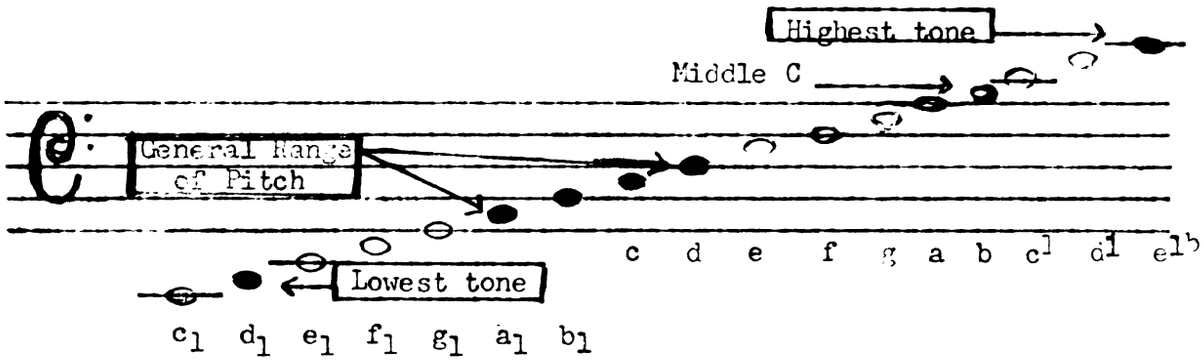
[1]The rates presented here on Kennedy's speaking were ascertained by listening to two of his recorded sermons that are in the records library of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. The title of the two sermons are "Dangerously Faithful" and "I Will Not Come Down."

two octaves below middle "c." His general range in pitch is around "c" one octave below middle "c." A musical chart is presented here to help visualize the great spread in the range of pitch that is employed by Bishop Kennedy.[1]



The preceding paragraphs present the special factors, as far as we have been able to determine, that contribute to the delivery of Bishop Kennedy making him one of the most popular and effective preachers in the American pulpit today. Now as we come to the close of the chapter we shall include three general factors that, according to J. A. Broadus, are also essential for truly effective delivery on the part of a gospel minister. We include these as the final thoughts of this chapter because in our judgment they are possessed by the Bishop and are definitely related to the effectiveness of his delivery.

1. To be thoroughly possessed with his subject
2. To be lifted above the fear of men
3. To be kindled with a zeal for usefulness to God and man[2]

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[1]The writer of this dissertation was assisted by Professor Bjorn Keyn of the music department, Andrews University, in collecting data on the range of pitch employed by Bishop Kennedy and the construction of the musical chart used above to visualize the range.

[2]Broadus, op. cit., p. 349.

SECTION D

SUMMARY AND CONCLUSIONS

CHAPTER XIII

SUMMARY AND CONCLUSIONS

Summary

The primary object of this study, as stated in its introduction, is to investigate the theory and practice of Bishop Gerald Hamilton Kennedy in both the fields of rhetoric and of homiletics for the purpose of ascertaining, if possible, the source, or sources from which his theory and practice came, and also the motivating influences and special characteristics of his preaching that have caused him to become unusually successful and effective in the mid-twentieth century Christian pulpit. His success and effectiveness as a preacher are recognized today by millions of Americans as well as people in many other lands, and they have given him the honor of being the "unofficial spokesman" for the great and influential Methodist Church.

Preaching in general in the mid-century Christian church is considered as being sick with the disease of sameness, tameness, and lameness; and many thoughtful people are asking, when they think of preaching, "Can these dead bones live?" Yet at the same time Kennedy's role as a preacher of the Gospel continues to grow and to demand increasing respect. Each year he travels about 50,000 miles, this traveling caused largely by the calls for his preaching. Recently he was described as being one of "the four or five most dazzling preachers in the United

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[1] *Supra*, p. v.

States today--an oratorical genius with a commanding baritone and the pace and timing of a Broadway pro."[1] Furthermore, in these days when people's impulses are being stimulated constantly by fantastic sounds and brilliant sights, his preaching is characterized as being "bright, creative, and not stuffy at all."[2]

Mindful of these facts and complimentary remarks about the Bishop's preaching it appears that there is value in making an investigation into the source, or sources, and motivating influences for this type of sermonic achievement.

This is the first extended investigation that has been made of the preaching of Bishop Kennedy, and its limitations are recognized. Some areas covered in this study perhaps could be studied again upon the completion of the Bishop's professional career; also there are other areas of his work that have hardly been touched here: his pastoral work, church administration, service as a bishop, his public interests and services outside his church, and his interest in literature in general. While all of these areas could be studied with profit, this investigation, limited as it is, may be of interest and perhaps of value to the preacher in the pulpit and, to some extent, to those who teach public speaking and homiletics.

In our investigation we have surveyed his life, his connection with and devotion to, the Methodist Church, his theology, and his education, with special emphases upon his training in public speaking and homiletics. His theories of rhetoric and homiletic have been considered in some detail, as well as his practices and habits in these areas--a chapter being devoted to his practice in the area of each of

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[1]Ibid., p. 1. [2]Ibid., p. v.

each of the constituents of rhetoric. From these investigations the following conclusions emerge:

Conclusions

1. His preaching career appears to have been significantly influenced by several factors in his early life:

   a. He was born to parents who were dedicated Christians.

   b. His father was a preacher.

   c. The fact that his father was uneducated and considered by Bishop Kennedy as being not highly successful but rather a rootless, frustrated, and discontented minister[1] appears to have caused the Bishop as a young lad to do some serious reflecting upon what it takes to make the right kind of man for the ministry.

   d. His family being poor made it necessary for him to contribute to its support by his own useful employment. This experience taught him the value of time and the importance of industry. He never had much time to waste in useless amusements.

   e. He was withdrawn and shy as a child but found companionship and joy with books. During these years he developed a hunger for reading and learned to do it rapidly. This avid reading habit has stayed with him through the years, and its influence is reflected in his sermons.

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[1] Kennedy, While I'm On My Feet, p. 15.

2. His years in high-school seem to be highly significant in his development. It was there that he received training in public speaking under Miss Margaret Painter. This training helped to achieve success and acceptance among his peers, which in turn gave him a feeling that he "belonged"--a feeling of security; and as a result his latent personality and capacity began to blossom out.

3. There appears to be considerable significance in the fact that from his earliest years he felt called to preach and actually began preaching on a regular basis at the age of eighteen. This has indeed been his life's work, and his early start in the pulpit plus the years of experience in preaching while he was receiving his academic and theological education seem to have given him unusual insights into this part of a minister's work and developed in him abilities that would have been lacking without the experience.

4. The theological milieu in which he received his seminary and doctoral training seems to have left significant marks upon his preaching. At the Pacific School of Religion he found a spirit in theology that was liberal and free--a spirit that caused him to break loose from some of the fundamentalism of his earlier life. At Hartford Theological Seminary he met the neo-orthodox brand of theology, and while this influenced him for a while, he found that much of it was so difficult to understand that it could not be preached meaningfully to laymen; consequently, since in his opinion "theology that cannot be preached is no good,"[1] he turned away from it. He seems to have lost interest to a large extent in modern theology (although he continues to read theological literature), and he has become what he calls "simply a Wesleyan

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[1] Ibid., p. 22.

theologian."[1] In this school of theology which appears to be rather conservative he can preach the Bible as a trustworthy revelation from God, make its theology relevant to the needs of people today, and not become disturbed or concerned too much by deep theological problems while he continues "confronting man's tragic inadequacy with God's redeeming grace."[2]

It appears logical to conclude that this theological frame of reference out of which Kennedy preaches has a distinct relationship to the popularity and effectiveness of his preaching. It helps him to avoid many confusing paradoxes, thus making his messages clear and understandable to laymen. It enables him to speak out of his own personal convictions, rather than his doubts and questions; thus his positive messages appear to be appreciated by his congregations. It gives him hope in the future and an optimistic view of man's capacity through the redeeming grace of Christ, and this appears to help dispel some of the feeling of pessimism that has settled down upon many segments of society today.

5. Kennedy's position in the contemporary discussion involving the relationship between rhetoric and homiletics in preaching is, in our judgment, one of amalgamation. He views preaching as a divine-human act. As a theologian he accepts the mystical aspect of preaching, holding that preachers are "ambassadors of God,"[3] that God confronts man through preachers,[4] and that is true preaching there is the divine "Event" by which man are reconciled to God.[5] As a rhetorician he

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[1]Appendix IV, p. 7.

[2]Kennedy, His Word Through Preaching, p. 8.

[3]Ibid. [4]Ibid., p. 8. [5]Ibid., p. 8.

accepts the proposition that an established method of communication (rhetoric) is a helpful vehicle in carrying God's messages to the human heart and mind. The materials presented in Chapter VI on Kennedy's theories of rhetoric and homiletics give support to this judgment.

6. The Bishop's practice in the area of invention appears to be significant in that the scope of materials which he brings together in his sermons is unusually broad and varied. He collects materials from both the Old and New Testaments of the Bible; books, ancient and modern; life situations; nature; travel; science; etc.; and brings them together to illustrate and enforce the points in his sermons. This variety of materials as employed by Kennedy has the effect, in our opinion, of adding interest, proof, and color to his sermons.

7. There appears also to be special significance in Kennedy's method of arrangement. Either he sees a design for his sermon in the portion of scripture he employs or else he constructs a design in his imagination. In either case he works over the collected material until he finds a design that fits it.[1] His designs are always brief, easy to comprehend and follow, and similar, while, at the same time there is enough variety to keep them fresh and interesting. This is one of the special characteristics of his preaching that makes listening to him preach a pleasant experience.

8. Kennedy's style is a demonstration of high skill in sermonic craftsmanship. Among its special features are the following items that, in our judgment, add significantly to the popularity and effectiveness of his preaching:

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[1] Ibid., p. 50.

a. Careful choice of words that are alive, concrete, and concise.

b. Construction of sentences that are brief, simple, and dramatic.

c. Employment of figures and imagery that give energy to his thoughts.

d. Avoidance of the use of slang and coarse language that offend the literary taste of most people and are out of place in the pulpit.

9. The delivery of Bishop Kennedy is an area of his practice in public address that appears to be responsible for much of the effectiveness of his preaching. Five factors in his delivery appear to be chiefly responsible for this effectiveness, which not only make his messages impressive, but also make it a pleasure to listen to him.

a. He speaks extemporaneously, without notes, thus being able to maintain constant eye-contact with his listeners and to address them in a natural, animated, conversational style of delivery.

b. There is a wide range in his tempo, and it is ever-changing.

c. His pitch, which like his tempo, is wide in range and ever-changing, add pleasing interest and variety to his speaking and keeps it alive and his congregations awake.

d. His articulation and projection of words make listening and comprehension easy.

e. His vibrant baritone voice adds color and force to his messages.

10. The final conclusion we make in this study is that Bishop Kennedy's practice in public address is significant because he exemplifies, in our opinion, the highest ideals of a complete and high-level body of rhetorical theory. He employs the principles of rhetoric to communicate a message that, in his judgment, is true and worthy; and he seeks, by using all available means that fall within the ethical limitations of the Christian pulpit, to persuade his fellow men to accept his teachings and adjust their lives accordingly. It is also significant because he exemplifies, in our judgment, the highest ideals of a true homiletician. In his sermons there appears to be more than that which is produced by the principles and methodology of rhetoric. By prayer, Bible study, and a dedicated life he seeks to be a true spokesman for God who speaks in such a way that sinners under the influence of his messages may encounter God and be reconciled to Him through His grace that is revealed in Christ, and that believers may be edified.

The ability of the Bishop as a public speaker has given him access to many influential pulpits throughout the world and his competence in this area has been the object of many glowing compliments; also his books are read with great interest and delight. Nevertheless, with all of this honor and success he remains, in our judgment, a humble and devoted servant of God. While he is powerful in the art of persuasion, there appears to be no shade of sophistry in him. He is unusually talented and effective, but he appears to be employing all of his ability in the task of building up his church and the Kingdom of God as he understands it.

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APPENDICES

APPENDIX I

SICKNESS BY THE POOL

1 "When Jesus saw him and knew that he had been lying there a long time,
he said to him, 'Do you want to be healed?' The sick man answered him,
2 'Sir, I have no man to put me into the pool when the water is troubled, and
while I am going another steps down before me.'" John 5:6-7

3 Sometime ago I stood where this scene is supposed to have taken place.
4 But it is all different now with the pool in a great courtyard. In the days of
5 Jesus it was an open public place near the Sheep Gate. From time to time
6 the water bubbled up and this was thought to be caused by some divine
7 action. The people believed that if a sick person could bathe in the pool
8 immediately after this turbulence of the water, he would be healed. So the
9 sick gathered in large numbers and five porches were built for their conven-
10 ience. There was a man there who had been sick for thirty-eight years and
11 he had never been able to get healed but he still waited.

12 One day Jesus came along and asked this man, "Do you want to be
13 healed?" The sick man answered that he had no one to help him and someone
14 always got into the pool ahead of him. Then Jesus said to him, "Rise, take
15 up your pallet, and walk." And the man was healed.

16 There is a similarity between that situation and ours. We, too, are sick
17 and we look for some special healing or some special power to make us whole
18 again. How desperately we need someone to come along and restore us to
19 health. Let us look at that story in the light of our modern needs.

20 The first thing to notice is

The Belief In Magic

They thought a troubling of the water would cure them and you may say that we have gone far beyond such superstition. But do not be too sure that we have gone beyond magic in seeking answers to our problems.

Medicine is certainly one field where science has made great contributions and our medical knowledge helps us perform miracles of healing. But in our attitudes toward medicine, there is a vast amount of searching for answers and expecting healings that are far from scientific. We have been promised drugs which will cure worry and restore confidence with no bad effects. When the tranquilizers were first announced, it looked as if the psychiatrist and the professional counselor would soon be out of business. A man could take a pill and suddenly feel at peace with himself and the world. Why would he ever need the help of a psychologist or a minister? But we have discovered that it is not so easy and not so simple. Some of these tranquilizers have proved to be habit-forming and I have worked with more than one individual who found it almost impossible to break the pill habit and be free again. Besides that, we find that these drugs can only touch the surface and give us temporary relief. They do not actually resolve the conflict which caused the trouble in the first place.

Medicine is always a two-edged sword with both healing power and destructive force. A great doctor said one time that if he were told a medicine was perfectly harmless, he would know also that it was perfectly useless.

1 The magic expectation that a cure for our worries and fears is about to be
2 found, does not seem to be anywhere near fulfillment. We continue, however,
3 to look for some prescription which will work miracles for us. Drugs appar-
4 ently are wonderful but they are also dangerous.
5 Turn to the problem of losing weight. So many Americans are anxious to
6 find a way to reduce because we are too rich, we eat too much and we get too
7 fat. Sometime ago a man wrote a book about calories not counting, the
8 theory being that you could eat whatever you pleased and still lose weight.
9 I saw a reference somewhere to an indictment issued against the publishers
10 of that book for having promised things that could not be fulfilled. A few
11 years ago somebody wrote a book about praying our weight away. That would
12 be a good trick if we could do it. How eagerly we reach out for an answer to
13 the problem of overweight which involves no discipline.
14 The hunger for strange and exotic religion which is often so observable
15 in Southern California, springs out of this same desire for a new and easy
16 answer. The old time religion is too hard for us and we want a mystical import
17 from the East preached to us preferably by a man wearing a long white robe
18 and sandals. It will be more convincing if he also needs a haircut. The
19 plain, hard truths of the Gospel are not for us if we can find a pleasant way
20 to give us success without half trying.
21 According to the movies and television programs, the answer seems to
22 be liquor. Do you not get a little weary of hearing people caught up in some

1 strain or difficulty saying, "We need a drink." That seems to be the solution
2 to every problem until as Billy Graham one time predicted, when these people
3 come to die, they will probably call for the bartender.
4 What we are after is happiness without character. We seek contentment
5 without having to pay any price for it. We want adequacy without discipline.
6 And if this is not putting us into the realm of magic, I do not know what else
7 to call it.
8 Sometime ago I was thinking about three great old men I know. One is
9 Stanley Jones who has been preaching the Gospel for many years and who
10 always impresses me with the exuberance of his joyous faith. Another is
11 Albert Schweitzer whom I followed around for a couple of days a few years ago
12 in Lambarene. Whatever criticism may be raised against him and his work,
13 be sure that here is a great man and no one can be in his presence very long
14 without being aware of it. Then there is Bishop Herbert Welch now beyond
15 his 100th birthday who in our Council of Bishops meetings never reminisces
16 but always looks toward the future. Was there any magical answer for these
17 men and did they obtain these qualities by taking a drug? No, and all who
18 think that healing is to be found from this source are doomed like the man in
19 the story to wait forever and never find what they seek.
20 A man consulted a psychiatrist about the best thing to do for his children.
21 He expected to receive advice about their training, their schooling and the
22 cultural advantages he ought to give them. But the psychiatrist who was a

very wise man said simply, "The best thing a father can do for his children is love their mother." Ah, this is something we forget! The child who lives in a home where love is real is blessed far beyond the child whose father can write him a big check. The healing we need is something magic cannot give.

A second thing for us to notice is that he thought the trouble was

The Fault of Other People

Self-pity is ever with us and always self-defeating.

I suppose that most of us have envy in our hearts for some people. I remember when I was in high school, I went through a period of feeling very sorry for myself because I knew boys who had so many advantages I never had. They came from rich families who could give them what they wanted and their futures were bright. My parents were poor and we lived in the wrong part of town. Surely, if I could make nothing out of my life, it was not my fault, and I thought it very unfair to be denied the help other boys received from their parents.

Or we say that the breaks have come to others and luck has passed us by. I think there can be no doubt that at times a man has an advantage because he is in the right place at the right time. But I have concluded with the passing years that this never is a legitimate reason for success or failure. The breaks of life tend to even up and if I lose one today, I may gain one tomorrow. The main thing is to believe that the man who depends on luck will come to a sad end.

1 Or we may say that some have influential friends. No doubt a man in a
2 strong position can do something for a friend from time to time. Politicians
3 who end up in prison knew important people. But no man can be held up
4 very long by his friends for soon or late he must produce and stand on his
5 own feet.

6 If we can blame it on other people, we feel at ease because we are
7 relieved of personal responsibility. What would America do if it were not
8 for the communists? I do not take the communist threat lightly for it repre-
9 sents as serious a challenge as we have faced in all our history. But I
10 believe also that if suddenly we should wake up one morning and find that
11 communism had disappeared from the earth, all would not be well with us. It
12 is altogether too easy to blame all our failures on "those dirty communists"
13 and spend our time investigating and attacking people rather than actually
14 trying to solve our problems. Attacks on communism become a way but for
15 the professional patriot who finds it easier than making personal sacrifices
16 for his country.

17 In the church we find the same spirit of blaming everything that goes
18 wrong on anything but ourselves. I grow very weary of listening to alibis as
19 to why we are not doing a better job and why we have failed to be a real
20 influence in our society. There can be no healing for us until we realize that
21 the cause of our ineffectiveness is within us and the responsibility is at our
22 own door. When the church begins to be aware of its opportunities and re-
23 sources and puts less emphasis on its problems and its weakness, we shall
24 be healed and begin to heal others.

1 One of the most amazing things about the Bible is the way the familiar
2 can never grow trite if we read with our eyes open. I was thinking about
3 that the other day as I read again the story of the Prodigal Son. How many
4 times have I read it? Hundreds? Thousands? It is one of the most familiar
5 passages of Scripture I know. Yet this time as I read the story something
6 found me that I had never really noticed. You will remember that when the
7 young man had taken his inheritance and gone away into the far country, the
8 time came when he was poor, hungry and defeated. He was feeding swine
9 and that is about as low down as a Jew could get. Then he said that he
10 would rise and go to his father and say to him, "Father, I have sinned against
11 heaven and before you; I am no longer worthy to be called your son; treat me
12 as one of your hired servants." Now, no modern boy would have said that.
13 He would have said his trouble was his father's fault for being too strict or
14 it was his mother's fault for making him go to church too much. Or if he
15 sought a more scientific alibi, a psychologist would have told him that he
16 was the victim of a sibling rivalry. What a shocker it is to hear a boy stand
17 up and say, "I am to blame and the fault is my own." But do you suppose
18 that this is the secret of the healing and the restoration? Is this perhaps the
19 climax and the turning point of the story? Well, think about it and consider
20 the possibility that there can be no salvation for us until we accept our own
21 responsibility.
22 There was a young preacher with an attractive wife who liked new

clothes. She spent too much and they got in debt. Finally they had a council and she agreed not to buy anything without first talking it over. Then she went to town and came back with a new dress and the young preacher said to her, "But, my dear, you promised me." She replied, "I know I did but the devil tempted me." He answered, "You should have said, 'Get thee behind me, satan.'" "Oh," she said, "I did and he whispered, 'It fits so beautifully in the back.'" There has to come a time when we will not blame it on satan or anything else but accept our personal responsibility for our condition.

Another thing to note and this is a rather shocking observation. A good many of us have

A Preference For Sic ness

The sick man had been there for thirty-eight years which is really making a career out of your weakness. It was not too bad a life. His friends brought him there in the morning and came for him at night. The city had provided shade from the sun and protection from the rain. Here he met his cronies and they talked together through the day. They watched other people going about their work and bearing their burdens which is always a pleasant recreation. After these years in all honesty he was not very anxious for a change. Jesus' question, "Do you want to be healed?" was more than rhetorical.

We protest the evils we must endure but actually we do not sincerely want them removed from us. The sickness of our society is war. Nobody

1 wants war. I doubt that in any audience in the United States anybody would
2 stand up and say that he really believes in war and would hate to have its
3 possibility removed. We would not find anybody in the Soviet Union saying
4 that or, indeed, in any place around the world. We are unanimous in our
5 hatred of war and we desire to be rid of it with strong conviction. But what
6 about the things that go with war? What about the prosperity which grows
7 out of our preparedness? What about all those industries which are tied up
8 with defense projects? What happens when the government wants to close
9 out a naval establishment or an air base? If we hate war, we love the things
10 that war gives us. It would be a good thing for someone to ask us as Jesus
11 asked that sick man, "Do you really want to be healed?"
12 Or there is the danger of inflation which can destroy our economic security.
13 We have seen what it did in China and Germany. We know it is a constant
14 danger and hangs over our head with a threat of ruin. Nobody wants inflation
15 but we like the things that go with it. It is nice to buy property for $20,000
16 and sell it in two years for $35,000. There is always an exhiliration in riding
17 a rising market and there are men who know how to manipulate this trend so
18 that they make fortunes. There may be some who are caught with fixed in-
19 comes and who find inflation a heavy burden. But the business community
20 as a whole is not among them. Do you want to be healed? Well, not very
21 much. Certainly, not right now.
22 Is there any person who wants lung cancer? What a foolish question!
23 Ah, but we want something the surgeon-general has warned us may produce

1 it. What a hard time we have had in getting a warning put inconspicuously
2 on cigarettes. For this is a multi-million dollar business which means jobs
3 and prosperity for many people. The man caught in the habit will not break
4 it, and while reading the warnings, he will hope that he is the exception.
5 Somebody told me that the new name for Forest Lawn Cenetery is Marlborough
6 Country. Very funny. And very tragic that men and women will try to joke
7 about disease rather than be healed of it. Is there not hypocrisy in making
8 such a fuss about the spray on cranberries a few years ago and finding it
9 so difficult to make any progress in the fight against cigarettes? Do we want
10 to be healed?

11 There is always a certain amount of satisfaction in being relieved of
12 responsibility. The invalid may develop a subtle psychology that takes
13 delight in being free from burdens other men have to bear. "I want to be
14 excused from carrying the heavy loads and doing the hard labor. As long as
15 I am waiting to be healed, I have a perfect reason for being excused. I
16 should like to believe that I am different from other people. I am made of
17 finer stuff and cannot be expected to do the hard things that some men find
18 themselves obliged to do. If I am sick you may be sure that no one can
19 criticize me for following an easier path."

20 Sometimes we want to believe that we are too spiritual for the hard
21 things of life. There are religious people who take this unconscious attitude
22 even as some talented artists assume they are to be excused from the ordinary

1 rules of courtesy and morality. One of the most dangerous temptations we face
2 is to embrace an illness as a way to escape life. Do we really want to be
3 healed? Here is a first question we have to face, and until we are honest
4 in answering it, nobody can do very much for us. We need a vision of how
5 great life is when it is lived with full acceptance of its sorrows as well as
6 its joys, its responsibility as well as its privilege.

7 When D. H. Lawrence died in the south of France in 1930, there was
8 talk of building a memorial to him in his hometown of Eastwood, Notting-
9 hamshire, England. The town council even set aside land for a civic center
10 to bear the famous writer's name. During all these years nothing has been
11 done and newspaper reporter visited the town sometime ago to ask why.
12 Different people made different excuses until finally he found a local man
13 who simply said to him, "Lawrence never liked this town very much and we
14 never liked him." In a brief moment all the excuses and alibis were blown
15 away and the stark truth stood out. There was no memorial because no one
16 wanted to build one. We had better inquire into our situation and ask
17 ourselves if the reason we are not healed is because we really prefer our
18 sickness.

19 The story comes to its happy ending because of

20 The Healing

21 Not all of the New Testament stories end happily but this one did. When at
22 last Jesus broke through the pretense of the man's mind and helped him see

1 what he wanted and needed, he was healed.

2 Jesus said to him in effect that he must make an effort to stand up and
3 stop waiting for an angel. I have seen that scene in my imagination many
4 times and I have observed it actually in my own ministry. Suddenly a man
5 believes that Jesus Christ can give him what he needs and he accepts it and
6 he stands up.

7 Oftentimes the hardest thing in life is making the start. How long we
8 can postpone the decision and the action! We are going to break a habit but
9 not until tomorrow. We are going to start our book but not until a more con-
10 venient season. We are going to lift ourselves to a higher level but not now.
11 Then there are times when the miracle occurs and he says to us, "Stand up."
12 Getting started is the hardest part and if we can take him at his word and
13 simply believe that now is the moment, we are healed. The great surprise
14 that comes is the realization that joy is his gift to those who carry their
15 share of the load. C. S. Lewis wrote an autobiography which he entitled
16 "Surprised by Joy." It is a fine insight that to take Jesus at his word is to
17 find ourselves surprised by his joy.

18 According to our faith shall it be done unto us. According to our faith
19 shall we find power. What a great thing it is to know that the Great Physician
20 is as available to each one of us now as he was to that man by the pool.

21 There was a missionary in India who asked a Hindu scholar to teach
22 him the language. The man refused. The missionary said he did not expect
23 the service without cost and that he would pay the fee expected. But the

1 Hindu still refused saying that he did not want to become a Christian. The
2 missionary promised to make no effort to convert him. All he wanted was to
3 learn the language. Then the Hindu scholar replied, "No man could be with
4 you very long without becoming a Christian." This is the way it ought to be
5 and so seldom is. But the good news is that no man can walk with Jesus or
6 accept his way without being made well. He will destroy our illusions but
7 he will give us health. And that, my dear brethren, is good news indeed.

APPENDIX II

GO UP, TAKE POSSESSION

"Behold, the Lord your God has set the land before you: Go up, take possession, as the Lord the God of your fathers has told you; do not fear or be dismayed." Deuteronomy 1:21

One of the greatest of the books of the whole Bible is the book of Deuteronomy. It is quoted by all except six books of the New Testament and as it describes one of the great dramatic moments in the history of Israel, it makes real the Word of God. In 621 B.C. King Josiah instituted a great reform of Israel's life and worship. Most scholars believe the reform was inspired by the finding of the book of Deuteronomy or at least part of it, while the Temple was being repaired. Some of the profound central insights of our faith are announced, and here is proclaimed the greatness of God and Israel's obligation to Him. The book consists of three addresses by Moses which describe the acts of God, the law of God, and the covenant with God. Deuteronomy is one of the high points of the Bible.

The book describes a crucial situation. The early conquests having been accomplished, Israel now waits before the promised land. The danger now is to settle down and adopt the customs and religion of their neighbors. A generation has been spent in the Wilderness, and here they are at the moment of decision. What next? Will they stop or will they go on and claim the land? Moses proclaims that God has set the land before them and now they must go up and possess it. It is a dramatic, decisive moment in the

1 life of the people and it is the kind of situation which men and societies face
2 soon or late.
3 Let us begin by observing that in every man's life

4 There Is a Land To Be Possessed

5 We may stop before actually winning it and content ourselves with a com-
6 promise. But God puts before men and societies a vision of places they
7 ought to be, and lives they ought to live.
8 In our time the promised land is world peace and we have made some
9 advance in that direction. We now linger beyond the Jordon and the hardest
10 part of the fight probably is ahead of us. Many look upon the attainment of
11 peace as impractical and impossible, but it seems obvious to me that God
12 wills the nations to live in amity and we must now gird ourselves for the final
13 assault. We know it is there and we must problaim that it is time to go up and
14 possess it. There are a good many technical problems involved, no doubt
15 but the main thing is the will to do it and the vision to see it. This is the
16 responsibility of the followers of the Prince of Peace and for the first time in
17 all history, the possession of this land is before us.
18 In America we have spoken bravely about freedom and liberty for many
19 years. We have accomplished much and this country has been a refuge for
20 the oppressed and the enslaved. Yet, so far as entering the promised land
21 itself, we have hovered on the outskirts and postponed the final assault.
22 Today we are caught up in the midst of that last invasion and there are many

1 people who are unhappy. But think what it will mean if every American citizen
2 is first class and every American child has equal opportunity. This is a great
3 day for us because Negro brethren are urging us to go up and possess the land.
4 The church has been divided and too content to accept established
5 patterns of organization. Now a fresh breeze is blowing and the mists are
6 disappearing leaving the land sharp and clear ahead. The old divisions are
7 crumbling and we are speaking more in appreciation of one another and be-
8 ginning to demonstrate more clearly that Christians ought to love one another.
9 It is great to be living in a time when the voice of God comes to us through
10 events and men to tell us it is time to move forward ecumenically.
11 In our personal experiences we face such moments and are confronted
12 by such decisions. Nothing is more confining than the selfish life and there
13 comes a moment when the inner voice commands us to enlarge our vision and
14 expand our service. Truly at the end of the day a life that has contributed
15 nothing to the common good is the great failure. Every man is commanded to
16 go out beyond himself and claim a place in the healing ministry of the world.
17 It is a strange thing that our affluent society can produce so many com-
18 fortable lives that are so unhappy. I talked with a man not long ago who
19 objected to the idea that there was anything very wrong with us. He pointed
20 out all the advances in comfort we have made and all the social progress of
21 the last fifty years. What he said was true, of course, but how do you
22 explain the terrible fear in the hearts of so many people? What causes our
23 anxiety and why is inner peace so hard to come by?

There is in each man's life some purpose which may have been a growing realization or a sudden discovery. But there it is and once it has been recognized there is no peace for him until he moves forward towards its accomplishment. Once Moses had reminded the people of who they were and what God had promised them, they could never be content on the other side of the Jordan. Nor can we. Call it a restless discontent or give it any naturalistic term you choose. The religious man knows it is God probing his heart and commanding him to go and possess that better place.

Sometime ago John Crosby, a columnist for the New York Herald Tribune, asked, "Why is it that the most adventurous new buildings are all churches?" Coming from Mr. Crosby this is a significant question. I was not aware that this is true but I hope it is. The church ought to be a symbol in its architecture and a promise in its life of spiritual adventure and moral progress. For the church should point the way to societies and persons to a land of promise which ought to be and can be possessed.

But another thing we must note is that

The Wilderness Has a Great Attraction

What we call civilization is forever under the attack of people who prefer the jungle. There is an ease and relaxation connected with the simple life of the savage which pulls civilized men in that direction. Always we stand in danger of slipping back to a lower level of life by people who are savages in their hearts. So we stand on the outskirts of the promised land deciding whether

1 to go forward and possess it or slip back quietly in the less demanding life
2 of the wilderness.
3 Contemporary literature illustrates this attraction. The novel that
4 revels in anatomical descriptions of the sex act implies that men will be
5 happier if they no longer seek to control their sexual impulses. The natur-
6 alistic school of writing tries to make all restraint hypocritical and artificial.
7 Such writers hold up doing what comes naturally as a sign of maturity.
8 We have been through such periods and probably there will be more of
9 them in the future. New writers appear who seem to be vital and vigorous.
10 But look at them objectively and they are simply extolling adolescent
11 thought and behavior which we should have outgrown. Repression can be
12 evil but not always. Repression oftentimes makes the difference between a
13 human being and an animal. The undisciplined life has its attraction and
14 always there are people who preach this gospel as if it were a new discovery
15 and the promise of a new life. Actually, it is nothing of the kind. It is little
16 more than the expression of a nostalgia for the wilderness.
17 When it comes to art I cannot speak with any authority at all. In this
18 field I am ignorant and entirely a Philistine. Yet, when I look at some of the
19 abstractions which seem to me no more than an arrangement of geometrical
20 lines or the placing of blobs of color at will, I cannot think that they point
21 to the future. What is despised as traditional, also demands more skill and
22 more discipline. The kind of painting which can be hung upside down in a
23 museum for months without anybody noticing the difference seems to me
24 symbolic of the wilderness and not the promised land.

1 The theater reflects that same situation. It is all right to have a stage
2 setting that is merely suggestive but as a great director one time pointed out
3 in an honest moment, it is also easier. In the name of realism we are some-
4 times willing to wipe out all progress toward a better life and move backward
5 toward the primitive. An excessive superficiality is not to be desired by any
6 means, but let us not be misled by the gospel of removing all restraint. The
7 trouble with much modern drama is not that it is shocking--would that it were
8 at least that! It is just dull and boring and we ought to complain to the
9 Better Business Bureau for taking our money under false pretenses.
10 When we turn to morals, we are told we must not be cabined and confined.
11 In the name of freedom (really license) we are encouraged to seek paths that
12 lead to indecency as if this is new and progressive. I have, for example,
13 been reading some things about the new topless bathing suits and I have heard
14 that there are some restaurants where the waitresses wear such costumes.
15 This is progress? I was in Africa a few years ago and I drove through the
16 Congo with a young missionary. We saw lots of topless bathing suits all
17 along the road and in every village where we stopped. Do we wish to return
18 to that or is there a difference between the way women dress in a civilized
19 nation? You will forgive this allusion but I think it was Dior who one time
20 remarked that the most boring place in the world is a nudist camp. If we want
21 to be rather nasty little boys out behind the barn, let us recognize the impulse
22 for what it is. Actually, it is the call of the wilderness.

1 Each man has to decide whether he will pay the price for moving on or
2 take the easier bargain and slip backward. License has its appeal without
3 question and if I could believe that this is the road to the future, how
4 pleasant it would be. My only safety is to realize that such a way leads
5 back from whence I have come. The disciplined road, while hard, offers
6 rewards far beyond anything the jungle trail can produce.
7 All of us to some extent at least are lazy and we prefer ease to effort.
8 I want the way that does not make too many demands on me. To go forward
9 and upward means to say goodbye to much animal comfort. But life consists
10 of something more than the physical and I must not be fooled by the wilderness
11 call. The uninhabited person who is so often portrayed by our contemporaries
12 as admirable, is very often nothing more than an utterly selfish individual
13 who simply wants to do what he feels like doing. The man who takes social
14 responsibility has admitted and accepted the claims of his brethren. Indi-
15 vidualists make interesting biographies but they are usually a danger and a
16 scare. We shall be wise to learn as early as we can that doing just as we
17 please is another name for savagery. As the Children of Israel paused before
18 the promised land, so we stand often in the valley of decision. We need a
19 Moses to tell us to go up and possess.
20 A man tells of having breakfast at the Kennedy International Airport in
21 New York. A poorly dressed, desperate looking Cuban came in waving a beer
22 bottle. He began to speak in broken English about the situation in Cuba and

1 insisted that America must pay more attention to it. He finally became a
2 nuisance and the waitress said to him, "This is a business establishment.
3 We don't want no trouble. Now get out!" The man was crestfallen but im-
4 mediately left the restaurant. The diners all returned to their breakfast
5 except an American sailor who sat staring at his coffee. Suddenly he looked
6 up and said to the waitress, "Look, he wasn't trying to make you no trouble.
7 He was trying to tell you that you got trouble." Whenever a Moses comes
8 along and commands us to go up and possess the land, he is not trying to
9 cause us trouble. He is trying to tell us that if we do not escape the attrac-
10 tion of the wilderness, we have trouble.
11 For another thing, notice that

12 Here Is The Perennial Struggle Between Doubt and Faith
13 Most of our life is lived on this battlefield. We live by faith and the im-
14 portant decisions are either for the promised land or the wilderness.
15 If history teaches us anything with any clarity it is that the dangerous
16 time for a people is the period of ease and prosperity. How sharply the
17 Bible draws this lesson and how strange it is that the biblical writers seem
18 to be less afraid of adversity than they are of success. Americans are not
19 threatened by invasion today in spite of the hysteria of extremists groups. But
20 we are in real danger of self-betrayal and self-destruction. Democracy wearies
21 us for it is difficult and demanding. How much easier it is to (follow) dic-
22 tators and drop the burden of responsibility. Our faith in freedom is the

1 deciding factor and one of the evil things in our nation today, is the Apostles
2 of Discord sowing doubt in the name of patriotism.
3 Political parties live by their faith and not by their doubts. Once their
4 leadership sees the promised land back toward the wilderness, their days
5 are numbered. For men know deep inside that doubt has no future and they
6 can only be saved by faith.
7 How easy it is for the church to surrender its faith. How easy it is for
8 us to settle for too little. How easy it is to adjust to the present condition
9 and not keep the tension on our way of life. The church is to proclaim and
10 demonstrate faith and it must never allow men to confuse comfort with
11 progress. There is a sense in which the Christian church must always stand
12 before the people as Moses did saying to them, "Behold, the Lord your God has set
13 the land before you; go up, take possession, as the Lord, the God of your
14 fathers has told you; do not fear or be dismayed."
15 The tragedy of most lives is to settle for too little, be ruled by our doubts.
16 Kierkegaard wrote one time, "When I read the New Testament I get the im-
17 pression that in God's opinion every man is a giant . . . How ironical that
18 every man is designed to be an Atlas, capable of bearing the weight of the
19 world--and then see what men we are; and alas, how sorry a thing it is that
20 we ourselves are to blame for what we are." We adjust ourselves to our
21 weakness rather than trust our strength.
22 When Alaska experienced a terrible earthquake a few years ago, the
23 Governor's wife said that many phone calls came to the Governor's Mansion.

She answered most of them and usually they were demands that she do something for some relative or some friend. But she received a letter from a ten year-old boy in the midwest who sent her two nickels. "If you need any more," he wrote, "please let me know." There is faith in all its shining splendor! Two nickels are not much but they were probably all the boy had and he was one of those persons who thought it was better to do his best even if it was small. This is faith and it has power to overcome all the forces of doubt. For once it is observed in action, it lifts up the heart of all the people who see it. Said Moses, "Behold, the Lord your God has set the land before you." The command is from God and our response must trust His promise.

The final thing for us to observe is that

God's Command Carries With It The Promise of God's Help

This is the wonderful thing about the demands He puts upon us. The New Testament says that we are never tempted beyond our powers to resist. It is my faith that God knows me better than I know myself and He never gives me a burden I cannot bear. When it seems we cannot do what we ought to do we have forgotten the power and support that come from Him.

How much we need the enthusiasm of a living faith in God. In the eighteenth century, religion had everything except power and enthusiasm. It sat on the edge of great new possibilities and did not move. It had cathedrals and clergymen but the people felt no command to possess the

1 land. Then John Wesley came along and got excited about what God had done
2 for him and what he saw God doing for plain folks. A new spirit possessed
3 him and nothing was added except an experience of faith. Some churchmen
4 were suspicious of these "enthusiasts," even as today. But when a man
5 understands the resources which are promised him, it is hard not to shout with
6 joy.

7 Today we are tempted to camp on the border of territories we should
8 possess. We are the victims of fear that in an impersonal world, one man's
9 witness does not count. But if we believe that God wills our invasion of
10 these territories for Christ, what a wonderful moment it is. The conversion
11 experience is usually a vision of new possibilities and a conviction that if
12 we can see it, we can possess it.

13 We need renewal and the church needs it. How wearisome life can be-
14 come when we bog down in routine. How monotonous existence can be and
15 oftentimes is for men. But the Bible is always bringing us back to a great
16 new vision of God and we are lifted up. For every man who lives on the edge
17 of sadness and finds the future just more of the present weariness, there is
18 good news. There is a better life than we have realized and there is a greater
19 accomplishment than we have dared to expect. God is not through with us
20 by any means and it could be that even in this very hour, He plans to go
21 with us into the promised land.

22 Christopher Morley one day while observing the telephone, began to

1 think of the people who are waiting somewhere to hear some good news.
2 There were the parents waiting anxiously for a call from a boy or a girl far
3 from home. There was the lonely young man in the city wishing that someone
4 would call him and talk to him. There was the girl who was waiting for the
5 young man to announce he was coming to ta e her to dinner. And he says
6 that suddenly he wished he could call them all and give some good news to
7 each. Well, this is what I have been commissioned to do. To every man, to
8 every woman, to every young person who is dissatisfied, my word is that God
9 wants you to possess a better life than you have every known and best of all.
10 He will help you possess it.

APPENDIX III

GOD IN THE NARROW PLACES

"Then the angel of the Lord went ahead, and stood in a narrow place, where there was no way to turn either to the right or to the left." Numbers 22:26

The story of Balaam and his talking animal is a most intriguing one. Israel was camped on the plains of Moab near Jericho. The Moabites under their king, Balak, were afraid of this invasion and the king sent for a foreign prophet named Balaam to come and curse the Israelites before he fought against them. After entertaining the messengers for the night, Balaam started out the next morning to meet with the king of Moab. On the way the ass behaved very strangely for it could see an angel of the Lord standing on the path though the men present could not see him. Balaam struck the animal because it would not go forward and because it pressed up against the wall brusing his foot. Finally, the animal lay down and refused to go forward whereupon Balaam beat him and the Lord gave the ass the power to speak. Then Balaam's eyes were opened and he too saw the angel of the Lord standing in a narrow place where there was no way to turn either to the right or to the left.

How many times we find that in such a place is where God meets us. We seem boxed in on every side with no place for us to escape. It is in such moments of desperation that a man may find the vision to save him. For as it happened to Balaam centuries ago so we may have our eyes opened to find that the angel of the Lord bars our way and speaks the word to save us.

Surely it is a general human tendency not to find the deepest experiences of our religion until we have to. Men do not become religious easily but out of sheer necessity. It is the time when all human power fails and all human answers are inadequate that our eyes are opened to God. Let us think for a time concerning the God who meets us in the narrow places of our lives.

The first thing to note is that

We Try To Be Self-sufficient

The longing for independence and personal security drives us to all kinds of extremes rather than become dependent upon forces beyond our control.

Much of this is good. It is the story of growing up and one of the delights of life is to watch children becoming more and more able to do things for themselves. We watch the baby grow until he stands on his own feet and walks. We watch our children turn to us for every need of life until the time when they begin to provide for themselves. The main purpose of living seems to be to achieve maturity. We watch this process in every generation with pleasure and some approbation. It would be a terrible thing indeed to have a child who had no desire to do things for himself.

We see young men and young women claim a new freedom and attain a new experience. Sometimes they do very foolish things and they believe things which their elders know are not true. Still, we would not have it any other way and this continuing story of growing from helplessness to sufficiency makes the human story always exciting and fresh. Young men

1 like to repeat William Ernest Henley's words about being captains of their fate
2 and master of their soul which is mostly nonsense. But it would be a sad day
3 indeed if they did not feel that great assurance that comes when for the first
4 time they begin to make their own decisions and choose their own paths.
5 This is what we are seeing in our world today as the new nations are
6 born. Without experience and responsibility some of these people are
7 doing very unwise things and speaking some very unwise words. Let us
8 understand it in terms of adolescence and have sympathy. Some of them
9 are walking as free people in the midst of a very complicated world for the
10 first time. After centuries of colonialism and subjugation, now they face the
11 future with a new sense of freedom. It is a time for great patience on the
12 part of the great powers and the future is bright with the promise of these
13 free people.
14 Besides the good results of this process, there are also some very bad
15 ones. It is a source of much selfishness and hard-heartedness. Life may
16 have been kind to us and placed us in pleasant environments with natural
17 resources at our disposal. We think that everybody else ought to win their
18 own way and not count on outside help. We have been prosperous, so why
19 should we worry about the poor and neglected parts of the earth? Let them do
20 the same thing we have done and win their way as we have won ours. Of
21 course, we forget that we may have been more fortunate than these people
22 and that they suffer handicaps we never knew. An extreme doctrine of
23 individualism can become a mean thing.

1 This pride in our own achievements sometimes puts us on the defensive,
2 so that we cannot accept honest criticism. One week I had a blow because
3 I read three things about parts of my Area which I resented. The first was
4 a book called "The Green Felt Jungle" which intimated that the Las Vegas
5 economy is gangster-ridden and under the control of disreputable characters.
6 I go to Las Vegas to preach as the Methodist Churches are under my super-
7 vision. I do not like to have such things said about one of my cities. In
8 the second place, I read a book about Arizona that lampooned the "Cadillac
9 Cowboys." Arizona is one of the most beautiful states in the Union and I
10 was upset to read how a man could satirize it. Then a magazine article
11 talked about Los Angeles culture with tongue-in-cheek. That was really too
12 much. I finally recovered, however, as I realized that nobody kicks a dead
13 horse, and this country I love and call home is greater than any criticism
14 anybody can hurl against it.
15 If we begin to take ourselves too seriously as we achieve independence,
16 the usual result is ingratitude. We become ashamed to admit our dependence
17 on other people. We forget the many times we have been helped by strangers.
18 We seem to feel it is beneath us to admit our debts and we want to play down
19 everything that people did for us and play up everything we did for ourselves.
20 Finally, we come to that ridiculous claim that we are self-made men. No man
21 is self-made and every man has been helped by friends and strangers to such
22 an extent that his pride is destroyed if he is honest. But like Balaam of old,
23 we tend to go our way and make our decisions without any attention to powers
24 beyond ourselves.

1 One of the beautiful communities in California is Carmel which has
2 become an art center. It is a town with strict regulations on buildings and
3 making changes in order to maintain its beautiful atmosphere and appearance.
4 Sometime ago the mayor of Carmel was asked what his hopes were for the
5 new year. He replied, "No new buildings in Carmel in the coming year . . .
6 No improvements of any kind." He seemed to be saying that they were com-
7 pletely satisfied and they wanted nothing changed. But what he said is a
8 reflection of what many a man has come to feel about himself. He thinks
9 he is good enough and has done it all himself.
10 A second thing that needs to be said, however, is that

11 Life Is More Than We Can Handle

12 We are sufficient for a few of the simple things of life. But once one gets a
13 vision of its mystery and wonder, he knows then that there are forces which
14 by himself he shall never understand or control. The man who feels self-
15 sufficient all his life lives in a mighty small world and adjusts himself to
16 very small affairs.
17 The sense of our smallness comes to us sometimes in the presence of
18 the big and splendid affairs of nature. Soon or late there comes an experience
19 which makes us feel as if all our human accomplishments are rather insigni-
20 ficant. There are very few of us who have not at one time or another felt a
21 sense of great unknown mysteries which we do not understand and cannot
22 even begin to describe.

1 Years ago when Admiral Byrd went to the South Pole and spent six months
2 there by himself, he came back and wrote a book called "Alone." Not many
3 people would be able to stand the loneliness of days and nights of utter
4 solitude. At one place in the book Byrd speaks of going outside his buried
5 cabin and feeling the sense of a great rhythm of nature in the dying light of
6 the sun. He felt the presence of something far beyond himself and a meaning
7 which he could grasp only dimly. But it was there and for a moment he felt
8 its reality.

9 What man can stand on the rim of the Grand Canyon and not have some
10 sense of the forces at work which are overpowering? When we think of the
11 millions of years involved in the carving of the canyon and the beauty which
12 has evolved from it, we begin to realize that man is a newcomer and in terms
13 of the universe not as important as we usually think.

14 Or we catch a glimpse of the long sweep of history. We begin to have
15 some sense of what Professor Eisley called "The Immense Journey." Think
16 of all the time involved in the development of man. How new we are and
17 how inexperienced! Once we escape from the noisy events of today and take
18 the long look, we stand in awe before this whole marvelous, mysterious
19 process which has brought us to this day.

20 As each man looks into his own life, he is aware of what a mystery he
21 is to himself. We are creatures who are beginning to penetrate the mysteries
22 of the universe but we do not understand our own souls. There are hidden

1 impulses and possibilities which reveal themselves briefly here and there,
2 but seem to imply depths within us deeper than the ocean. How ridiculous
3 it seems for anyone to assume that he can be self-sufficient in this kind of
4 a universe.

5 We look at our country and we realize anew that there is the sign of a
6 more than human power directing its growth and development. How did
7 thirteen colonies ever develop into a nation like America? What has brought
8 peoples from all over the world and molded them into a free society that
9 has become the richest and most powerful nation of our time? How have we
10 been saved from suicide and madness when we have endured the strange
11 tactics of extremists in every generation? Where is the power of democracy
12 and what is our hope for the future? I cannot escape the conclusion that
13 America is a mystery and a dream and in spite of all the dangers which
14 threaten to undo it every year, there seems to be some unseen hidden force
15 which preserves its life. What a mystery is the Church! Always weak and
16 always full of hypocrites, it is a fellowship with great aims though so full of
17 contradictions. It is an organization but certainly different from anything else
18 in the world. It has to deal with the very practical matters of drives and
19 budgets but its secret is not here. Its greatness lies in its faith and a con-
20 secration to an eternal Lord. There is nothing on the human side of the
21 church's structure to make us believe that the gates of hell will not prevail
22 against it. Only when we believe that the Holy Spirit of God is in it and
23 uses it, do we have confidence in the long future of the Church.

1 Indeed, can any man believe he is self-sufficient? We have not been
2 saved by our cleverness nor our goodness but because of Someone who pro-
3 tects us and guides us. Life is too much for us and the man who stands alone
4 in his own foolish pride will come to despair soon or late. Self-sufficiency
5 is the cry of the creature who is temporarily insane and when the madness
6 passes, he will learn soon enough that the power is not in himself. So we
7 find ourselves in the strange position of seeking self-sufficiency and finally
8 coming to the realization that we can never obtain it.
9 One day in the early part of 1964 I saw an unusual story in the New York
10 Herald Tribune. The day before, New York City had held a civil service
11 examination for horse shoers for the police department. Among the applicants
12 was a twenty-three year old man who was raised in the Bronx. He did not
13 seek the job with any sense of romance or because he came from a long line
14 of blacksmiths. He confessed he was the victim of no education and it was
15 his own fault. He had learned that education is important when it was too
16 late. Then he said, "I might have been a lawyer, doctor, Indian chief, but
17 I drive a truck in Brooklyn. And I don't like driving a truck. Too many nuts
18 on the road. With horse shoeing, it's just me and the horse." My guess is
19 that many a man feels the same way. Life gets to be too much for us and if
20 we could just retire to some quiet spot where the pressure would be less and
21 the problems smaller, we would be delighted.
22 Now the third thing I want to say is that

1 Here Is Where God Meets Us

2 How often the angel of the Lord waits for us until we come to that narrow
3 place where we cannot turn to the left or the right. Usually that is the first
4 time we can hear him and that is the first place where we cannot run away.
5 One of the great mysteries and wonders of all history is Israel. It is
6 still a scandal that such a small country could be so important to so many
7 people for such a long time. Who were they and what did they do that they
8 should so profoundly influence civilization and give them the Book that has
9 been for millions of people the Book of Life? What is there about the Jews
10 that enabled them to see these things with clarity and preach them with con-
11 viction? The answer it seems to me is that they were people who for most of
12 their history walked the narrow path where there was no way to turn either to
13 the right or to the left. They were confronted by God with situations that
14 were too much for them to deal with in their own power. Out of their suffering
15 and disappointment they were made sensitive to the One who chose them to be
16 the bearers of His Word and witnesses to His care and concern.
17 I remember D-Day in 1944 when we waited anxiously for news of the
18 Allied invasion of fortress Europe. I was pastor in Lincoln, Nebraska and
19 we had the church open from morning until afternoon for people to come and
20 worship. The husbands, the brothers, the sweethearts storming the beaches
21 of Normandy were held up before God by wives and sisters and loved ones.
22 For we were on the narrow path and there was no way we could turn to the

1 right or the left. We knew in that hour that only God could bring us through
2 and we committed those we loved to Him. I shall not forget how in one place
3 in the service we sang, "O God Our Help in Ages Past." That was a moment
4 when many a person had all his illusions of his self-sufficiency destroyed
5 and he stood naked before God in his weakness. No matter how long I live,
6 I shall remember June 6th, 1944, as that time when along with my people I
7 knew the vanity of pretending to be anything but helpless before God.
8 I have had the privilege during the past few years of visiting churches
9 behind the Iron Curtain. I worshipped with a Baptist congregation in Russia
10 and felt again the power of the Spirit as these people played and sang their
11 hymns. Caught in the midst of a hostile environment, they were hearing the
12 voice of God in a narrow place. I preached one Sunday morning to a congre-
13 gation in Prague and could almost feel the reaching out of the people for some
14 word of truth and hope. That was no place for a commentary on current events
15 but a time for a word of faith in God. I sat with a man in a hotel in Poland as
16 we talked quietly about what it meant to be a Christian in a communist nation.
17 As I listened to him I thought how wonderful it would be if people in America
18 could have such an experience and learn the essential thing of the Christian
19 faith, namely, God is our refuge and our strength.
20 How often this happens to us in our individual experiences. There is the
21 alcoholic for example who finally has to strike bottom before he can be helped.
22 When he can no longer pretend but must confess that something is now beyond

his control, God meets him. It is in this moment on the narrow path with no place to turn that he sees the angel of the Lord.

During the depression I talked to more than one man who told me that he never found what life was all about until he had gone bankrupt and had to start over again. He had lived his life assuming that a good income and things which money could buy were essential. He could not imagine himself going on without his job and his savings. But when everything was gone and he had to start over again, there was a Presence which assured him of values that are not affected by depressions.

Sometimes it is a personal tragedy. John Bright's long dedication to the elimination of the corn laws in England began with the death of his wife. It was then that Cobden came to him and said that there were many homes in England where there was sorrow and hopelessness and that Bright should now join him in a dedication to make things better. Indeed, I have talked to a considerable number of men who have told me that life began for them in the midst of an impossible situation and they found their way to sanity and joy when the utter hopelessness of their situation enabled them to hear a voice they had never heard before.

There was a janitor in a big city bank who was sweeping up the floor of the president's office after banking hours. A telephone rang and he answered it. The excited voice at the other end demanded, "I want to know what the Federal Reserve Bank discount is, what the prime-paper rate is, and if all this foreign travel is going to upset our currency." "Mister," replied

1 the janitor, "I told you all I know about banking when I said hello." It is a
2 wonderful thing that some people who know very little about the intricate
3 affairs of this life have made one clear discovery which carries them through
4 anything that life can do to them. They know power to live by and they have
5 found the presence of God when they must walk the narrow places. This is
6 wisdom more significant than all the worldly knowledge about success.
7 The last thing to say is that we can be sure that in the future

8 We Need Not Fear the Narrow Places

9 This is the good news that springs out of our weakness and finds us in our
10 hours of trouble.
11 St. Paul learned this and wrote about it with convincing power. He talked
12 about the impossibility of doing what was good even when he knew it was good.
13 He described the despair of being a victim of principalities and powers. He
14 talked about discovering the source of his strength and how through Jesus
15 Christ there had come to him salvation by faith. His life became a constant
16 pageant while from the outside it must have looked only drab and difficult.
17 It is a wonderful thing that when we know our weakness, we find our
18 strength. This discovery does not create weaklings but men confident that
19 life never takes them to a place where God is not. This is the birth of
20 fortitude in a man's soul. It is a great moment in a man's life when he no
21 longer has to pretend to be stronger than he knows he is. It is a great dis-
22 covery when he finds that he does not have to pretend but can confess his
23 own inadequacy in the knowledge that God holds him up and guides him through.

1 We shall find ourselves in Balaam's situation many times. There is
2 no way to escape the road that leads us into the narrow places where there
3 is no place to turn. But that is where the angel of the Lord is waiting for us
4 to turn us back if we are on the wrong road and to show us the way through
5 if we must press forward. Indeed, it is true that often the greatest religious
6 experience comes from just such places.
7 Sometime ago in a sports magazine a man wrote about the popular new
8 underwater sport of skindiving. It had come to mean for him release from the
9 frustrations of his life and he wrote, "I am drawn to the sea and the undersea
10 because it literally puts me in contact with the whole world. The land is
11 a disconnected thing; the sea is not." Something of this is the experience of
12 men who find everything blocked off and then discover God. You are in touch
13 with the unlimited and the eternal. That a man's life may have this power
14 undergird him in his hour of need is one of his greatest discoveries. For
15 this is the promise that the angel of the Lord will meet us in the narrow
16 place, where there is no way to turn either to the right or to the left.

APPENDIX IV

CHICAGO INTERVIEW

November 15, 1964

This is a report of an interview that took place Sunday evening, November 15, 1964, with Dr. Gerald H. Kennedy, Bishop of the Methodist church, Los Angeles area, and Mrs. Kennedy, by Dr. Kenneth G. Hance of the Speech Department, Michigan State University, and L. C. Banks.

On this evening Dr. Kennedy had been the main speaker at the Sunday Evening Club, which is conducted each Sunday evening in Orchestra Hall on Michigan Blvd. in Chicago, Illinois. This was Dr. Kennedy's eighteenth annual appearance on this program. It was our privilege to greet Dr. and Mrs. Kennedy as they entered the auditorium that evening before the meeting began. During this brief conversation together, it was agreed that the interview would be held after the service in the Coffee Room at the Pick-Congress Hotel. In preparation for the interview I had collected about two and one half typewritten pages of data from Dr. Kennedy's books regarding his rhetorical and homiletical biography. Since this was our first interview with Dr. and Mrs. Kennedy, Dr. Hance suggested that we let the interview take a natural, informal trend, rather than to follow a strict question and answer form. Although we followed the data which I had collected, we did not make a tape recording of our questions and Dr. and Mrs.

Kennedy's answers. However, we did discuss several of the items that were on the typewritten copy we had before us.

We learned that Dr. Kennedy's paternal grandparents had moved from Canada to Michigan, where his father was born, and also we were told that the Bishop had one brother, who is employed in radio work and has his own program which originates in San Francisco. Some of the old friends of the Kennedy family have indicated that perhaps the Bishop's ability as a speaker partly reflects the speaking talents of his maternal grandfather. We asked him if his mother was also a speaker or a leader in church activities. We learned that she was a public school teacher before she became a housewife and mother, but after that she did not do a great deal of public work. As far as the Bishop can remember, his first real public speech was made when he graduated from the eighth grade. He was 14 years old at that time and this was, as he said, some type of valedictorian address. He cannot recall any significant speaking occasions in his life before this time. However, he felt that he had been born to be a preacher and from his earliest childhood he had the desire to become a minister.

His first formal training in public speaking came during his junior and senior years in high school at Modesto, California, and his teacher was Miss Margaret Painter. (She was an academically trained teacher of public speaking, and it is the impression of Dr. and Mrs. Kennedy that she has written a book or so on this topic. As she was a lady and many of the lady teachers of public speaking were interested in expression and elocution, we asked if she had any interest at all in this area of speaking. The reply of both Dr. and Mrs. Kennedy was that she was positively not interested in "expression" or "elocution." Her great

interest was in the natural conversational style. She taught her students debate, and oratory; and it was her desire to bring the very best out of her students and to get them to sound like themselves. She worked for naturalness and forcefulness in expressing one's own convictions. The Bishop was free to say that these two years under Miss Painter in high school were the greatest years in speech education he ever had, either in college or in seminary.)

Mrs. Kennedy, who was also a student at this high school, said that upon one occasion the Bishop made a speech at the student assembly which was so well accepted by the students and so demonstrated his ability as a speaker and a leader among young people that he was elected as president of the student organization. During these years he engaged a great deal in the debating society and also in oratorical contests. Very seldom did he ever lose in a contest, and was not defeated in debate upon very many occasions.

His first pulpit sermon was delivered in the First Methodist Church of Modesto. It was on the Students Sunday that the pastor asked him to preach the sermon. In this way his pulpit ministry began. It also was in the First Methodist Church of Modesto that he received his local preacher's license. At the age of 18 he was the student pastor of the Riverbank Methodist Church, preaching regularly every Sunday morning.

The first semester of his college work was taken at the College of the Pacific in Stockton, California. Then, because of exhausted resources, he went back to his home in Modesto and attended Modesto Junior College. In 1929 he was graduated from the College of the Pacific with a major in Speech. The emphasis in his college speech

training was upon debate, oratory, and contest speaking. He does not appear to be greatly impressed with the work of the ancient rhetoricians such as Aristotle, Cicero, Quintilian, and other Greek and Roman theorists. Apparently his training was practical rather than theoretical.

In seminary training he did not take any classes in public speaking and only one class in homiletics as far as he can remember. This class, taken at the Pacific School of Religion, was rather weak and ineffective, adding very little to his knowledge or skill as a public speaker. At Hartford Theological Seminary, although he did not take any classes in homiletics or in public speaking, he did speak regularly in a church where he was student pastor and in this way continued developing his skill as a preacher of the gospel.

In 1934 he received his Ph.D. degree from Hartford Theological Seminary, and he began his work in the pastoral ministry which continued for 14 years. First he was pastor of the First Congregational Church at Collinsville, New Hampshire; then Calvary Methodist Church in Palo Alto, California; and his final pastoral service took place at St. Paul's Methodist Church in Lincoln, Nebraska. During these years he also taught homiletics ar various theological schools. From 1933 to 1942 he taught a class in homiletics at the Pacific School of Religion; then when he moved to Lincoln, Nebraska, in 1942, he taught there at Nebraska Wesleyan University. Since then he has taught brief courses in homiletics and conducted preaching missions in various theological seminaries such as Garrett Theological Seminary, Union Theological Seminary of New York, Boston University School of Theology, Southern Methodist University, Emory University in Atlanta, Georgia, and Iliff.

Bishop Kennedy's approach to homiletics seems to be a combination between the classical and the theological. Though he does not use the classical terms such as invention, arrangement, style, and delivery, he does say a great deal about the materials of preaching, the organization of the sermon, and the use of words and expressions so as to make the thoughts clear and attractive to the audience. On delivery he makes a strong point of preaching without notes in a direct face-to-face, conversational manner. He did not rely on any particular textbooks or homiletical theorists in his teaching. His emphasis was primarily practical--that of having the students preach in the classes. His conviction is that the only way to learn how to preach is actually to do the preaching. At times, he said, it was necessary to give some lectures on the theory of preaching; but these lectures were few, giving more time for the students to develop and preach their own sermons in class and receive criticism from the instructor and also from their fellow students.

He said that his preaching and his theory of preaching have been greatly influenced by Karl Barth. One will find the concepts of Karl Barth expressed in Dr. Kennedy's theory of preaching where he speaks of the sermon as being an event when God is speaking to the people, the sermon as a proclamation of divine revelation, etc. He did not insist that all of his students preach without manuscripts or notes, but he did encourage that as far as possible they learn to present their sermons without notes or manuscripts. He mentioned the fact that many students are afraid of this type of delivery, but that it is not difficult if one makes up his mind that this is the best way to do it and will work at it until he has perfected his method, the secret being that the student

should have a clear, well-organized outline. In homiletical theory, the three great characteristics of a sermon are simplicity, clearness, and relevance. He maintains that it is always helpful in communicating the message to the congregation if the speaker tells the congregation what he is going to do, how he plans to develop his topic, and how many points he plans to develop. Then these points give him an organized outline by which he can deliver the message, and also some handles by which the congregation can take hold of his message. He maintains that a preacher should speak out of the deep convictions of his heart, for where there are no deep convictions, there is no effective preaching.

During the interview we asked him how he arrived at his theory and practice of preaching. He said he felt he was born with a desire to preach; and, of course, it was his high school course in public speaking that gave him a great deal of insight into the techniques of public speaking and confidence in himself as a speaker. He has always been interested in listening to good preaching; and, of course, as a young man he began his work in the pulpit. His theory of homiletics and practice as a preacher were pretty well established before he ever entered the seminary.

From early childhood he was a great reader, and all through his life he has continued to read books and magazines of various kinds and on a broad list of subjects. As one hears Dr. Kennedy speak, or reads his sermons, he realizes that the Bishop has a vast source from which he draws his materials for preaching.

During the interview we asked the Bishop if he had other places where he speaks annually as he does at the Sunday Evening Club. He said that there is only one other place where he makes an annual appointment

and that is a church in Germantown, Pennsylvania. This he has done for quite a few years. Also he said that it is his annual custom to pick out some church in the Los Angeles area, where he is Bishop, and conduct services in the church for one month. This keeps him in touch with pastoral work and the real problems of ministers, churches, and laymen.

Toward the end of the interview, we asked the Bishop where he would place himself theologically. We had in mind the various schools of theology such as fundamentalist, neo-orthodox, the liberal or modern school, and the existentialist schools. This question caused Dr. Kennedy to think rather seriously for a few moments; then he said, "I really do not know where I stand theologically." He told us that while he was attending the Pacific School of Religion, the fundamentalist teachings upon which he had been brought up as a child were shaken pretty badly. At that time, he "unloaded some of the theological lumber" that he felt he did not need. This liberalizing of his theology greatly disturbed his father, but his mother would at least listen to what he had to say. As he continued his theological studies in the two seminaries between the years 1929 and 1934, he came in close contact with many of the theological concepts that were sweeping America during the first half of the Twentieth Century. At times he, with other theology students, was drawn one way or another in the theological battles of his time. He is well acquainted with the conflict between the evangelicals and the liberals, and understands what is meant by neo-orthodox and existentialist. He continues to read theological literature and to keep abreast with what the theologians are thinking and writing, but at the present time he is not much concerned with it, when it comes to his preaching. He feels that most of the theological

discussions of our day are dull, deep, and irrelevant to the needs of the people. The people do not understand what the theologians are talking about, and it seems as though the theologians continue to answer questions which the people are not asking. He told us that he has very little interest in dull, armchair theology; what he wants is a gospel that is simple and straightforward, a theology that can be made relevant to the people's needs. He feels that the Bible is a trustworthy revelation from God which can be believed and preached in simple faith; yet he is not blind to the studies of the modern theologians and Biblical scholars. He refuses to be confused by their studies or impressed too greatly by their conclusions. He summed up his theological position by saying, "I guess I'm just simply a Wesleyan theologian." This is a rather broad statement on theology, but I suppose the Bishop feels that it states his position about the best of any expression.

While he feels that the majority of sermons should grow out of New Testament context, he also feels that there is much in the Old Testament that is crying out for public proclamation today. He told us that everytime he reads the Old Testament there are great gems of truth that jump right up before him and cry out to be preached to the people who are concerned about Christian and Biblical truths.

Our interview with Bishop Kennedy lasted about one and one-half hours. Before the interview we thought that, perhaps, since the Bishop had had a busy day and also was under a heavy program attending the Annual Bishops' Convention, which was being conducted at the Conrad Hilton Hotel in Chicago, if he could give us a half-hour interview after his sermon at Orchestra Hall, this would be about all we would expect. We were hesitant to press him for more time, but we were happily

surprised to find both Bishop and Mrs. Kennedy to be most cordial and warm in our interview. He was very anxious to give us all the time we needed and wanted, and in no way indicated his desire to bring the interview to a close and cut off any of our questions or remarks. Both of them listened very carefully to everything we said and sincerely tried to give us the information for which we asked. At times when we mentioned what others have said about the work and the sermons of the Bishop, he reminded us of a rather shy football player who had just made a touchdown. He would smile and drop his eyes and make some remark like, "Well, they have been very gracious in their remarks about me," or, "These reports are flattering indeed."

Mrs. Kennedy took a deep interest in what we were talking about and impressed us as being truly concerned as a minister's wife. They became acquainted in their high school days, and apparently their two lives have been blended into one great mission for Christ. As I continue my research on Dr. Kennedy, I feel that his will will contribute to the success of this project.

Bishop Kennedy told us that his old speech teacher, Miss Painter, is still living and "just as spry as a cricket," and if I should like to interview her about her contacts with him as his speech teacher, he would be glad to write to her and make the appointment for me. I feel that this is something that ought to be done in connection with this study. He has also given me a cordial invitation to visit him in Los Angeles to look through his office and his study and do whatever work I need to do in his workshop where he produces his sermons and books. This opportunity I shall endeavor to take advantage of sometime during the coming winter and summer.

Realizing the weight of responsibility that rests upon Bishop Kennedy, who is looked upon today as the leading Methodist in the world, and knowing the pressure that must have been upon him as he was participating in the Bishops' Conference in Chicago, Dr. Hance and I greatly appreciated the time he spent with us and his cordial, warm response to our interview. Personally, I will be looking forward to other contacts with him as I continue this study.

APPENDIX V

HOLLYWOOD INTERVIEW I

Interview Between Bishop Gerald H. Kennedy and
E. C. Banks, Friday A.M., March 5, 1965

1. Q: Dr. Kennedy, what non-academic circumstances in your life or influences do you feel have had the greatest effect upon your homiletical theory and practice?

A: My father was a local preacher, and from as far back as I can remember, I was heading for the ministry, so that even when I was a small child, I listened to sermons critically. I can't remember anything too definite in this field, but I do know that I never went to church that I didn't listen to the sermon and try to analyze it and decide how much better I could do!

2. Q: Do you know about what age this would be?

A: Well, it's hard to remember exactly, but I think it must have been from the time I was around ten years old on.

3. Q: What homileticians or theologians do you feel have influenced your preaching significantly?

A: I think the theologian that had the most influence on me was Herbert Farmer, who was my teacher at Hartford Theological Seminary. He wrote a good book on homiletics called The Servant of the Word. I never thought that he was a great preacher himself, but his theology was certainly preachable. I've had the feeling that Christian theology, if it can't be preached, isn't much good. It has to be the kind that demands response on the part of people and stresses the inter-personal relationship between God and man.

4. Q: You said that Niebuhr also influenced you. Would you mind making a comment on that?

A: Niebuhr influenced me very much for a time, because he came along as a kind of antidote to liberalism, and he gave a new dimension to the gospel, a deeper insight into it. I think that he saved me from a rather shallow "social gospel" attitude when

he showed me the inadequacy of that kind of a gospel. I don't think of any school, although for a time I was much influenced by neo-orthodoxy, as nearly all of my generation was. I am always suspicious of schools, and if I could, I'd rather not be tied up or bound by any single school of theology.

5. Q: We've discussed Karl Barth a little in our interview here together; would you mind commenting on his influence on your homiletical theory?

A: At first I was very critical of Barth's theology, and when I was in the seminary in Hartford, I talked with Farmer about it a good deal. I came later on to have a new appreciation of Barth, because I discovered that his theology came out of his active life as a preacher and as a Christian in a very difficult situation. I've appreciated Barth's sermons, especially those he preached in prison. Basel, wasn't it? I see a depth in Barth which I admire very much, and an understanding of things that have been neglected previously in Christian theology. I don't hardly think that I was profoundly influenced by him, however.

6. Q: Bishop, as a teacher of homiletics, which authors or textbooks do you rate most valuable?

A: It's been a number of years since I taught homiletics, and I went through all the books on homiletics that I could find at that time as a background for what I wanted to teach. I started out by giving lectures the first semester and finally came to the conclusion that it was pretty much a waste of time. You learn to preach by preaching, and a teacher has to be very careful not to put his own methods upon his students as the only way to do it. I finally decided that the best way is to have a sermon preached by somebody in the class and then discuss it, both positive and negative. Find out why it was effective or why it was not effective. What about the organization of it and whether or not it's plain; whether the man communicates. On the basis of an actual sermon which somebody preached, I felt the class was in a position then to really deal with something live and vital. I think that the main thing that a teacher can do is to refer to books that will give certain valid principles of good speech. Charles R. Brown, for example, always helped me, partly because I could preach his sermons without too much extra work when I was a student pastor. But I liked his simple, direct style. Another man was Charles E. Jefferson, whose style was very simple, direct, and simple vocabulary. That kind of preaching always appealed to me more than any other kind, and both of these men had a dramatic flair that said things in a way that made you want to listen, that made the truth exciting.

7. Q: Fosdick has done a great deal to influence preaching in America. What is your attitude towards him and his preaching?

A: Fosdick, I should think, was the great preacher of his generation, and influenced me very much. I always thought there was a certain monotony in his delivery and his voice, but that was a very minor criticism. The way he set it up, and the way he organized it, was right in my judgment, and I thought that he could be about as near a perfect example as I could find of the way the material ought to be presented.

8. Q: Bishop Kennedy, in the magazine articles and various things written about your preaching there's a great deal said about the effective style, the choice of words, the construction of sentences, and your wit. Would you give me a comment or two about your style and how you have developed it through the years?

A: One tries to find here where these things came from and you say, "Well, it's just the way I do it, and I don't know where I got it or what the theory is." I have a kind of an inborn feeling that short sentences, short words, are the right ones for preaching. We're always wrong when we get academic or general or abstract. We need to go direct to the point. Sentences with a good many clauses are wrong. I think the worst thing we can do is to try to deliberately develop certain habits or certain traits which aren't our own. If there's any wit that comes into it, it's got to be spontaneous. The kind of fellow that preaches a sermon and then says, "Here's a place where I better bring in a joke," is so obvious that I think it's rather sad. I think the main thing for a fellow to get in his mind is that preaching is communication. You have to be understood. You're trying to make this thing plain to people who are hearing you. They're not trained minds. So many of them aren't very well educated people. And the only way you can communicate then is to have it simple, straight, direct, and give them some points that they can hang thoughts on. Words, Anglo-Saxon words that are short, have punch in them. I always think of Churchill's experience. He didn't do so well in some of his studies. Then he studied English, and his speech is that kind of speech. The dramatic in a word, or the dramatic thing in an idea, I suppose, roots finally in some idea of conflict. A thing is dramatic when there is a contest of some kind, and the gospel seems to me to be essentially dramatic. It's the most exciting news anybody ever heard, if it's presented in such a way that people can understand it. So that I think the preacher has an advantage over every other kind of speaker. He's dealing with something that is exciting and disturbing, if it's true, and a preacher doesn't preach unless he believes it's true. He's got something that will shake people awake and out of their lethargy and boredom.

9. Q: Bishop, you started speaking when you were quite young as a boy in Sunday school and in the public school. It would be interesting to see what kind of a style you had back then and how that style compares with your style today. In your writing, you mentioned the fact that you did a great deal of reading when you were young. Would you comment on the effect of this reading on the style that you've developed through the years?

A: I think the general framework of the way I used to speak is the same. Through all these years I haven't changed my mind on that. I started out with an idea that you divided a subject into two or three or four points and I still do it and still believe in it. I always had a great distrust of anything oratorical and never wanted to be in a position of giving an oration. It always seemed to me that the most effective speech was simple and direct conversational, and I haven't changed my mind about that. Indeed I sometimes am a little ashamed when I look back over my sermons. They all have such a sameness as far as organization is concerned. I wonder if I should try to change them, but I have come to the conclusion that since this may be more apparent to me than it is to those that listen, I'll go ahead with the general approach and general outline and the general way of doing it which I've always followed.

10. Q: In the ancient rhetorical theory, a great deal was said about the canon of Memory. This canon has dropped out of recent theory, but your work stresses this canon, in that you have developed a power of retention in your preaching to the extent that you preach without notes. I feel that this is a significant part of your homiletical theory and practice, Dr. Kennedy, and I would like to know more about your method: maybe the background--why you preach this way, and how you have developed this power of retention.

A: I don't know what is cause and what is effect here, but certainly if you are going to preach without notes, it has to be very clear and have logical development. I don't think you could do it if you preached the way some fellows do, more or less wander. I outline my stuff and I'm never at ease until I can get the outline down. That, to me, is the hardest part of sermon preparation. But once I get those points and then begin to fill them in, I guess I've developed a sort of a visual memory. I always put it on a piece of paper; the outline covers both sides. Nobody can read it but me; it's just a phrase here and there to say what I want to say. But I see that in my mind when I am preaching. I can come down one side and then turn the page over and then I'm on the other side. I think that if a sermon builds up toward the climax, that you are climbing all the time, when each point feeds into the thing, if it's properly arranged, that makes it easier for you to remember. I'm sure I have no special memory, no special gift

in this field. I think probably it finally goes back to making sure that the skeleton is there which is clear in your mind and then on that skeleton you follow through your points. I've never memorized everything exactly. I don't think I ever say the same thing exactly the same twice. I think that the main thing is that you know where you are going, you know what comes next, and then you have a certain freedom in saying it without being exact and saying it the same way. I think, however, that after you have said it over two or three times, four times, as I do before I preach, that you have found certain expressions and certain words that seem right, and you probably say more the same way than sometimes I think I do.

11. Q: Have you ever been fearful of a lapse of memory, and forget where you are going?

A: I have had one or two very bad times when I was preaching, and, because I was tired or nervous or something, to save my soul I couldn't think of the next point or where I was going. But after you have been in it for as long as I have, you can cover up for a little while until it comes back to you. It's always been a temporary thing so far, but I have had a few bad times.

12. Q: Dr. Kennedy, in your book, While I'm On My Feet, you spoke about your experience as a debater in high school and in college. Of course, you couldn't use notes or outline much in this type of speech. Do you think this has helped you in developing your ability to retain the material or develop this method of preaching?

A: Yes, I think it helped me very much. Indeed, I think I owe to my debating experience more than to any other single thing that ever happened to me, both in terms of the organization of a sermon and in terms of making a case for the proposition that I was presenting.

13. Q: What is your method of collecting and preserving sermonic source material, Bishop?

A: I'm a very poor example for this. With my reading, if I gather something that seems to me to be an idea for a sermon or an illustration, I mark it in a book and my secretary copies it for me or if its in a magazine I tear it out. I have two drawers in my desk. In one drawer I throw anything that I think is possible for an illustration. In the other drawer I throw the idea or whatever it is that seems to me to be the idea of a sermon. Now that takes some thumbing through, and I spend more time than I would if it were filed away accurately, but I have never known how to file it just where it ought to be or just where it's going to fit, so I put it that way and then

spend a little time thumbing through until I find something that seems to me to be the right illustration. I have a theory that for every general proposition you need at least one concrete illustration, so that I've got to have three or four or five illustrations for every sermon I preach. If I make three points, then I have to have at least three, and if I make four, I need four. That's kind of a rough mechanical way of looking at it, but that's about the way I operate it.

14. Q: Bishop, as we look into this drawer, No. 1., the general drawer, it looks quite full. There must be thousands of clippings and articles in here that you have saved. Do you go through it once in a while and throw away part of the material, or what do you do when it gets too full?

A: What I've done previously is to put out a book which I called a Reader's Notebook, the first one, the second one, the Second Reader's Notebook. It's just as it comes out of that drawer. It's just stuff I take and finally list, organize, and publish.

APPENDIX VI

HOLLYWOOD INTERVIEW II

July 27, 1965

BANKS: Bishop Kennedy, when you were a young man you said you had four main ambitions, one was to marry the young lady who was your sweetheart in high school, one was to be a preacher, one was to get a Ph.D. degree, and one was to write a book. During the years that have followed you have accomplished all of these desires and you have written not one but quite a few books. Could you give me the background of some of these books and a little information about the motivation for writing them, and perhaps something about the method you used in putting them together. The first one you wrote was back in 1947, "His Word Through Preaching." Would you say a word or two on this one and the others also?

KENNEDY: Yes, this book is really a series of lectures on preaching itself. I was going back to Union Theological Seminary to teach homiletics one summer and I was preparing my lectures. I went ahead and wrote them out in the hope that I might publish them. I met the Harper representative, and he looked them over and agreed that they would take them. The book is a little different than most books on homiletics because the first part deals with method primarily where I put down all

my pet ideas about homiletics. The last part has something to do with the message--the central message of the Christian gospel. The combination seemed to be something unique to the publishers and they were glad to use it.

After this book was published I was asked to write the next one, Have This Mind, which is a collection of sermons. What I tried to do was to deal with the great themes of the Christian faith so that it is more or less a credal book.

The next one was, The Best of John Henry Jowett. Again, I was requested to do this. It was one in a series of books being published by Harper on the great preachers of the past. I had to read everything of Jowett's, which was good for me and which I appreciated. Then it was merely a matter of writing a preface, a little about the life of Jowett and picking out what I thought were his best writings.

The Lion and the Lamb grew out of an idea that came to me one time concerning the paradoxical nature of the gospel. I gave these lectures at Southern Methodist University. But I think I had been influenced very much by Chesterton and his insights into the nature of truth. As I began to think about that in connection with the gospel it appealed to me and I made a series of studies on the paradoxes found in the gospel. That's really what this book is about.

The next book was Singleness of Heart. I'm not too sure about this, but I think this also is a series of lectures to preachers. After I had given the lectures I wrote them out

and published them. That was part of the arrangement when I agreed to give the lectures. They were first given at Southwestern College down in Texas and part of the arrangement was that they must be published, so I wrote them. They deal with my insight into the ministry.

The next, Go Inquire of the Lord, was a collection of four sermons. There are only four or five chapters in the book and they were lectures that I gave around at various places and they were written and published.

The next one, If They Be Prophets, is a series that I preached to preachers primarily on Kipling's poem "If." The Board of Evangelism liked it and wanted to publish it. They put it out in a paper back.

A Reader's Notebook is merely a collection of things I have read and clipped. One day it came to me when I was traveling on a train that I had a whole drawer almost full of stuff that I had picked up out of my reading which seemed to me to be valuable and I wondered if maybe this wouldn't be a book, so I inquired from Harpers. They said "yes" they thought it would be. So that was the first volume. There was a second volume published four or five years later called A Second Reader's Notebook, which is just a continuation of the same type of material. These two books are just a little bit different, if I may say so. They are not the usual collection of illustrations, gems for preachers, and that sort of thing, but simply material that seemed to me to be something that I wanted to use in the future and I thought maybe

others would react the same way. Those two books are collections of that kind.

Heritage and Destiny is a little book that I wrote for the Methodist Board of Missions and they published it. It was their study book one year. It was a discussion of our path and where we are supposed to be going in the church.

Who Speaks for God--that book is a collection of sermons around the theme which came to me from something Norman Cousin said. He wrote a book called Who Speaks for Man, and it seemed to me that the other side of that picture ought to be who is saying something for God and His purpose, and so on, so that is the story on the origin of this book.

God Is Our Strength--that is an evangelistic book, again published by the board of evangelism and is a series of letters that I wrote in reply to a man who is seeking the truth of Christianity and is having doubts and troubles. It is an informal type of thing--just letters attempting to answer some problems that come up from people who are having religious difficulties.

God's Good News is the Beecher lectures. I wrote them around the idea that the gospel is always good news to man. They are based on God's speaking to us through the New Testament.

Christian and His America is kind of a hodge-podge and I never thought it came out too well. It is a collection of some lectures on this and that and other things all brought together on a kind of a general theme.

I Believe was the first volume in a series which Abingdon began to publish years ago when Roy Smith was the editor. He wanted me to write the first volume. I wrote this little book on what I believe on the great themes of the Christian faith and strangely enough, while it seemed to me to be rather elementary, it became a very popular little book and is still in print and is still selling.

A Methodist Way of Life is another book I was asked to write and it is a part of a series which Prentice-Hall published on the various denominations. I was asked to write the one on Methodism. I accepted the assignment with great pleasure because it forced me to do some reading in this field and to try to interpret the Methodist Church.

The Parables is simply a collection of sermons on the parables. I started to preach on the parables one time and, as so much of my work has been, I had to go all the way through and write a book on them.

The Marks of a Methodist again comes out of our Board of Evangelism. The Board printed the book. It is a small book with six chapters on the distinguishing marks of a Methodist Christian.

David the King is a little book I was asked to write in connection with the Nelson-Doubleday series on Sunday School material, and it is an historical study of David.

While I Am On My Feet is a very personal thing which there was really no reason to write except I just wanted to. It is more or less an autobiography. I was trying in this

one, on the basis of my experience, to say a good thing for the church and speak of the ministry as the greatest calling in the world. I thought maybe other young men groping around and wondering what they might do would find some help from it. So I just began and wrote it out of my recollection. It is a very personal thing--full of my own prejudices and points of view.

For Preachers and Other Sinners, which is the last volume to be published, is a collection of a feature I used to write for the Christian Century Pulpit, a magazine for preachers. It came out every month under the title, "The Mourner's Bench." In those little articles I would express myself frankly on some of the problems of the ministry--oftentimes saying the unpopular thing. When Harper saw a few of them they thought it would make a good book, so I just sat down and wrote enough other chapters to put in the book, but much of it had already been printed by the Christian Century Pulpit.

I am in the midst of a book which will probably be called "Say This to the People." It is a collection of twenty sermons which Harper will publish next year--early in the year probably. I was talking with the book editor of Harpers, who has been an old friend of mine for years, and he happened to say, "You haven't published a volume of sermons in a long time and I think it is time for you to do it." So that is how I moved in this direction.

There is one, The Witnesses of the Spirit, which is a collection of five chapters on five of the great leaders of the Christian church; Barnabas, Philip, Stephen, Peter, Paul. I don't remember too much about it except whenever I saw Harry Denman, if he had some idea he wanted me to do, he always talked me into it, and I agreed to do this. This is the book that came out of that idea.

BANKS: One part of my research project, Dr. Kennedy, will be involved with the source or sources of your homiletical theory. In your book, While I'm On My Feet, I have read about the influence of your home, your parents, visiting ministers, and other things that affected your speaking during the early years of your life. Then in the book you tell about your high school experience and your public speaking teacher there. In college I understand you majored in speech and in seminary, of course, you took a class or two in sermon preparation and delivery. During these post seminary years since 1934, I suppose, there may have been some influences that have influenced your theory of speech and practice in public address. I would appreciate a few comments--perhaps on each of these areas if you would care to say anything about them more than you have said in the book, While I'm On My Feet.

KENNEDY: When I began to speak it was in high school and my essential style in homiletics hasn't changed since that time. I had a very clear idea that sermons or speeches of any kind ought to be very definitely organized--that it was easier for people to remember what you said when the material is definitely

organized--that it was easier for people to remember what you said when the material is definitely organized and that this was the only way to do it. My great encouragement, of course, came from my teacher back there in high school. I don't know of anything that happened much in college. I went ahead and did some speaking there but I don't recall a single teacher in college that was outstanding and had much of an influence on me so far as my speaking was concerned. I was still carrying on what I had learned in high school. I began preaching when I was 18 and have been preaching all the time since my junior college years, and as I was preparing sermons, grinding them out every week as I had to do, of course, I developed out of that practice the way I did it, what I said, and how I approached it. I may be remembering this all wrong but I don't think I ever changed my fundamental feeling about what a good sermon is and how you organize it, and how you go about it. I have tried to read a good many books in the field of preaching--in fact, I taught homiletics for a while and I had some summer courses in various seminaries, and so you can see I have tried to keep up with what people were saying about preaching, but I came to the conclusion that this business of preaching was such a personal thing that whatever a man does, and the way he does it, he just picks up here and there. He doesn't always know where he gets his ideas, but he does know that hardly ever can he find directly from someone else something that helps him very much.

BANKS: Would you care to comment on the homiletical training theology students receive in the seminaries?

KENNEDY: Yes, I think that seminaries have been very guilty in years past in minimizing homiletics and speech courses, etc. These courses were treated in a very haphazard way when I was in school and I got practically no help from them, but I think that has changed. I know in many seminaries now, they have strong departments, they have top men teaching or at least trying to teach fellows not only to have something to say, but how to say it--which I think is long overdue.

I think the thing that finally comes to a man is that speaking is a discipline all in itself. You don't learn it by writing. I think writing and speaking are two different disciplines and if you try to use one and let the other overlap on it you are in trouble. Now I know there are a good many people who disagree with my idea on this point. I always think it does something for me when I write, but I do not want the sermons I preach to sound like a piece of literature which was written to be read.

BANKS: Bishop Kennedy, when you go out on your trips, usually you are the speaker, I am sure, but once in a while perhaps you have the opportunity of listening to other men. Do you feel that this has been any significant change or contribution to your own preaching by your listening to them?

KENNEDY: A week from next Sunday, I am going up to Berkeley where I will preach for the First Congregational Church where Brown

Barr is the pastor. When I was a student, the minister there was O. W. S. McCall, and once in a while I had a chance to hear him. He preached in the morning and in the evening. He was my ideal of a great preacher. I am sure he influenced me. I have very few chances as you have intimated to hear other people preach. I was in New York years ago and went down to hear Norman Vincent Peale. I think he is a top preacher. I don't always agree with his theology, but I think when it comes to preaching he has the idea. He stands right out there without a pulpit and his material is not written. I can see his power. But I am sorry that I have had so few chances of hearing other men except rarely at a conference of some kind or another when a man is there with me. Wallace Hamilton was with me at a meeting at Lake Junaluska a few years ago and I heard him a number of times. He is a great preacher and I listened with great profit.

Most theologians, that is, professional theologians, leave me pretty cold. The theology which I like the best is the theology that comes out of the battlefield so to speak--out of the preacher who is in his church. I think that is where theology sounds like it has blood in it and it'll march. No, I don't know of any professional theologian which I think is a great preacher.

Well, I think the great preacher of our generation without any question was Harry Emerson Fosdick. I used to listen to him on the radio when I was going or coming somewhere on Sunday. I like the way he did the thing. He seemed

to be speaking the word to our time. I think there was a little monotony in Dr. Fosdick's voice once in a while, but the clear-cut organization, the grappling with a real problem, the bringing to bear the Bible upon the situation, were great characteristics of his preaching. He was a top man, and I am sure he influenced me a lot.

I have heard Dr. Sockman a number of times. I think he is a great preacher. I admire him very much.

Let me just say this; I think a great thing for a preacher to do is to preach every Sunday. It's being right in it and grinding it out every week that makes a preacher. The lackadaisical fellow who can just do it when he feels like it, I don't think ever gets very far. In my job this has been a temptation in some ways,--though for me, not really, because I get tired of old stuff. I preach new sermons. I stay with that practice and I don't fall back on the old ones but very rarely. Still I am sure it is better if you had your own congregation that you were before every week and having to preach to them. It's a hard grind and it's a thing of discipline but I believe it is the only way we achieve any mastery of preaching.

BANKS: Bishop, you mention that you don't preach the old sermons over very often. Do you have any sermons that you repeat at various occasions, or are they always new ones?

KENNEDY: When I was in a church I always preached a new sermon, of course every week and when I went away I used something I had

prepared--that I had used before. Now, I am in a different pulpit every week but in my own area, I treat it just like my own church. I preach a new sermon every place I go. When I go away to a conference, if I am preaching every day for a week, I usually take some sermons I have used before.

APPENDIX VII

Go Up, Take Possession

"Behold, the Lord your God has set the land before you; Go up, take possession, as the Lord, the God of your fathers has told you; do not fear or be dismayed."
Deuteronomy 1:21

One of the greatest of the books of the whole Bible is the book of Deuteronomy. It is quoted by all except six books of the New Testament and it stands as one of the great dramatic moments in the history of Israel and speaks the Word of God. In 621 B.C. King Josiah instituted a reform of Israel's worship which most scholars believe was based on the finding of the book of Deuteronomy or at least part of it, while it was more regarding the temple. Some of the profound central and insights of our faith are announced here and there is proclaimed the greatness of God and Israel's obligation to Him. The book consists of three addresses by Moses which describe the acts of God, state the law of God and talks about the covenant with God. Deuteronomy is one of the high points of the Bible.

The first drama, a crucial situation.

The early conquests have been accomplished and Israel now waits poised before the promised land. There was a danger of settling down now and adopting the customs and the religion of their neighbors. A generation has passed and here they are at the moment of decision. Will they stop where they are or will they go on and claim the land? In this situation, Moses proclaims that God has set the land before them and now they must go up and possess it. It is a dramatic, decisive moment in the life of the people and it is the kind of situation which most men and most societies face soon or late.

Let us begin by noting that in every man's life

There Is A Land To Be Possessed.

We may also be [illegible] with compromise. But God puts before us [illegible] we ought to be, and [illegible] we ought to live.

In our time the problem [illegible] we have made some advance in that direction. We have begun to [illegible] perhaps the hardest fight [illegible] is also [illegible] of peace as impractical and impossible [illegible] the actions to the [illegible] we must [illegible] the [illegible] result. We know it is [illegible] that it is time to [illegible] problems involved, no doubt, but the [illegible] and the vision to see it. This is the [illegible] of Peace and for the first time in [illegible] this land is before us.

[illegible] We have [illegible] a refuge for the oppressed and the [illegible] the promised land itself we have [illegible] the final result. Today we are caught up in [illegible] and there are many people who are unhappy. [illegible] every fine man citizen is first class and every [illegible] unhappy. This is a great day for us because [illegible] Negro brethren [illegible] we are being told to go up [illegible].

The church has been [illegible] and has continued to accept established

patterns of organization. Now a fresh breeze is blowing, and the mists are disappearing leaving the land sharp and clear ahead. The old divisions are crumbling and we are speaking more in appreciation of one another and we are beginning to demonstrate more clearly that all Christians ought to love each other. It is great to be living in a time when the voice of God comes to us through events and through men and calls us to be more faithful servants of God.

In our personal lives we make such compromises and we are confronted by such decisions. Nothing is more confusing than the ebb and flow of our lives and there comes a critical moment when the inner voice speaks of the necessity of deepening our vision and our service. Many at the end of the day of life that contributed nothing to the great feeling. Every man is called to go out beyond himself and become a part of the healing of the world.

It is a strange thing that our affluent society can produce so many comfortable lives that are so desperately empty. I think with a man of long ago who objected to the idea that there was anything very strong with us. He pointed out all the advances in comfort we have made and all the social progress of the last fifty years. What he said was true, of course, but now do you explain the almost desperate fear in the hearts of so many people. We are afraid in such a way that we are more than a generation or a few years. Only when we actually learn to know we were created for God can we know what we can live.

There is in each man if in some sense a dull may have been a growing realization or a sudden discovery. But there it is and once it has been recognized there is no peace for him until he moves toward it in a commitment. Once Moses had realized the meaning of his people and what God had promised them, they could never be satisfied with the other [illegible]. Call it a restless discontent [illegible]. The

religious man knows it is God pushing his people and commanding him to go and possess that better place.

Sometime ago John Crosby was a columnist for the New York Herald Tribune and asked this question. "Why is it that the most adventurous new buildings are all churches?" Coming from Mr. Crosby this is a significant question. I was not aware that this was true. I hope it is true. The church ought to be a symbol in its architecture and in its spirit of adventure and enterprise. The church should point the way to groups and to persons to a land of promise which ought to be and can be possessed.

Another thing we must note is that

The Wilderness Has A Great Attraction.

What we call civilization is forever under the attack of people who prefer the jungle. There is an ease and relaxation connected with the simple life of the savage which pulls civilized men in that direction. Always we stand in danger of slipping back to a lower level of life ~~because of the attractiveness as pictured~~ by people who are savages in their hearts. So we stand on the outskirts of the promised land deciding whether it is worthwhile to go forward and make the effort to obtain it or whether we had better slip back quietly into the less demanding life of the wilderness.

There is a great deal in our literature which illustrates this attraction. ~~The emphasis on sex~~ In the novel that revels in anatomical descriptions of the sex act, implies that men will be happier if they no longer seek to control their sexual impulses. The naturalistic school of writing tries to make all restraint appear to be hypocritical and artificial. Such writers hold up doing what comes

naturally as a sign of maturity. ~~superior condition for progress~~

We have been through such periods and probably they will be ~~with us always~~ now of them in the future.

Poor Writers appear suddenly to be new and vigorous. But if you look at ~~what they are saying~~ their objectives & their thoughts they are simply ~~merely~~ retelling ~~, it is no more than an appeal for us to return to~~ a distinct thought I believe which something we should have outgrown. Repression can be ~~of course,~~ is evil but not always. Repression is often-times greater the difference between a human being and an animal. The undisciplined life has its attraction and always there are people who ~~will~~ preach this gospel as if it were a new discovery and the promise of a new life. Actually, it is nothing of the kind. It is little more than the expression of a nostalgia for the wilderness.

When it comes to art I cannot speak with any authority at all. In this field I am ignorant and entirely a Philistine. Yet, when I look at some of the abstractions which seem to me no more than an arrangement of geometrical lines or the placing of blobs of color at will, I cannot ~~help but~~ think that they represent ~~this is no~~ the future. What is ~~usually looked down upon as more~~ traditional, ~~pointing that~~ also demands more skill and more discipline. The kind of painting which can be hung upside down in a museum for months without anybody ~~will~~ noticing the difference seems to me to ~~be~~ symbolic of the wilderness and not the promised land.

The theater ~~is evermore~~ reflects ~~facing~~ that same situation. It is all right to have a stage ~~theater design~~ setting that is merely suggestive but as a great director one time pointed out in a moment ~~of honesty~~ of honest, it is also easier. In the name of realism we are sometimes willing to wipe out all ~~our~~ progress toward a better life and move backward toward the primitive. An excessive superficiality is not to be desired by any means, but let us not be misled by the gospel of removing all restraint ~~and all contriving~~.

[illegible]

~~This is the situation~~ When we turn to morals, ~~We~~ we may not be ~~are not going to~~ be cabined and confined. ~~We shall~~ In the name of freedom, (really liberal) we are encouraged to seek paths that ~~oftentimes~~ lead to indecency, in ways we never imagined. I have, for example, been reading some things about the new topless bathing suits and I have heard that there are some restaurants where the waitresses wear such costumes. This is progress? ~~I remember~~ When I was in Africa a few years ago ~~on a boat~~ we travelled down through the Congo with a young missionary. We saw lots of topless bathing suits all along the road and in every village where we stopped. Do we wish to return to that or is there a difference between the way ~~on~~ women dress in a ~~advanced~~ civilized nation? You will forgive this allusion but I think it was Dior who one time remarked that the most boring place in the world is a nudist camp. If we want to be rather nasty little boys out behind the barn, let us recognize the impulse for what it is. Actually, it is the call of the wilderness, ~~and the surrender~~ of the vision ~~of the~~ promised land.

Each man has to ~~go through the~~ struggle and decide whether he will pay the price for moving on or take the easier bargain and ~~go~~ slip backward. License has its appeal ~~attractiveness~~ without any question and if I could believe that this is the road to the future, how pleasant it would be. My only safety is to realize that such a ~~road moves~~ way leads back ~~to the wilderness~~ from whence I have come, ~~and that~~ The disciplined ~~life~~ road, while hard, offers rewards far beyond anything the licensed trail can produce.

All of us to some extent at least are lazy and ~~I~~ we prefer ease to effort. I want ~~to find~~ the way that does not make too many demands on me. To go forward and upward means to say goodbye to quick animal comfort. But a ~~man is~~ becoming is something more than ~~a~~ the physical ~~thing~~ and I must not be ~~seduced~~ fooled by the wilderness call.

The unhibited person who is so often portrayed as admirable ~~in every way~~ by our contemporaries

is very often nothing ~~less~~ more than an utterly selfish individual who simply wants to do what he feels like doing. The man who takes social responsibility has admitted, the claims of his brethren. Individualists make interesting biographies but they are ~~oftentimes~~ usually a chief danger ~~to the lifting of our lives~~. We shall be wise to learn as early as we can ~~learn~~ that doing just as we please is another name for savagery. As the children of Israel ~~poised~~ paused before the ~~vision of~~ the promised land so we stand, in the valley of decision. We need a Moses to ~~proclaim to us that the way we have to go is forward to possess it,~~ tell us to go up and possess. Not ~~backward to deny it~~ [illegible].

A man ~~was~~ was having breakfast at the Kennedy International Airport in New York, ~~when suddenly there appeared~~ a poorly dressed, desperate looking Cuban ~~who was~~ waving a beer bottle. He began to speak in broken English ~~to the people there~~ about the situation in Cuba, and insisting that America must pay more attention to it. He finally became a nuisance and the waitress said to him, "This is a business establishment. We don't want no trouble. Now get out!" The man was crestfallen ~~and~~ but immediately left the restaurant. The diners all returned to their breakfast except an American sailor who sat staring at his coffee. Suddenly he looked up and to the waitress, ~~who had told the man to leave and said~~, "Look, he wasn't trying to make you no trouble. He was trying to tell you that you got trouble." Whenever ~~someone like~~ a Moses comes along and commands us to go up and possess the land, he is not trying to cause us trouble. He is trying to tell us that if we do not escape the attraction of the wilderness, we ~~shall~~ have ~~serious~~ trouble. When ~~ever men begin to listen to the siren call of savagery~~, ~~they are in difficulty~~ we are.

For another thing let us note that

Here Is the Perennial Struggle Between Doubt and Faith.

Most of our life is lived on this battlefield. We are in constant conflict with our fears and our doubts. We live by faith and the important decisions are always between a promised land on the one hand and the wilderness on the other.

If history teaches us anything with any clarity it is that the dangerous time for a nation is in its period of ease and prosperity. How sharply the Bible draws this lesson and how strange it is that the biblical writers seem to have more hope in adversity than they had in success. We are not threatened by invasion at the present time in spite of the hysteria of our extremists groups. We are in real danger of betraying ourselves and turning against ourselves. Democracy grows weary for it is a difficult way of life demanding the disciplined of all its citizens. How much easier it is to run to some dictatorship to remove this burden from our lives. Our faith in freedom is the deciding factor and one of the discouraging things about us today is the number of men sowing doubt in the name of patriotism.

Political parties live by their faith and not by their doubts. Once their leadership turns backward and sees the promised land back toward the wilderness rather than ahead, they lose their leadership. For men know almost instinctively that doubt has no future and faith will be their salvation.

How easy it is for the church to surrender its faith. How easy it is for us to settle for too little. How easy it is to adjust to the present condition and not keep the tension on our way of life. The church is to proclaim and demonstrate faith and it must never allow men to confuse comfort and progress. There is a

sense in which the Christian Church must always stand before the people as Moses did saying to them, "Behold, the Lord your God has set the land before you; go up, take possession, as the Lord, the God of your fathers has told you; do not fear or be dismayed."

The tragedy of most ~~of our~~ lives is ~~that we have~~ to settle~~d~~ for too little, ~~and we~~ the ~~have been~~ ruled by our doubts ~~and we have been afraid of faith~~. Kierkegaard wrote one time, "When I read the New Testament I get the impression that in God's opinion every man is a giant . . . How ironical that every man is designed to be an Atlas, capable of bearing the weight of the world - and then see what men we are; and alas, how sorry a thing it is that we ourselves are to blame for what we are."

We adjust ourselves to our weakness rather than ~~stretch out toward~~ turn our strength. No~~t many of u s are like Robert Louis Stevenson~~, ill and suffering but re~~fusing to adjust to his physical condition. Such a man is an example of the power of faith over our illness. Instead of murmuring against men can trust Him so completely that they believe it is His will for them to enter and possess the land~~.

When Alaska experienced ~~its~~ a terrible earthquake a few years ago, the Governor's wife said that many ~~a~~ phone calls came to the Governor's Mansion. She ~~had to~~ answered most of them and, ~~some~~ were demand~~ing~~s that she do something for some relative or some friend. But ~~Out of the experience~~ she ~~remembered~~ recalled a letter ~~that came~~ from a ten year old boy in the midwest who sent her two nickels, ~~taped on his letter~~. "If you need any more," he wrote, "please let me know." There is faith in all its shining splendor! Two nickels are not much but they were probably all the boy had and he was one of those persons who thought it was

better to do his best even if it was small, than to ask somebody to do something for others. This is faith and it has power to overcome all the forces of doubt. For once it is observed in action, it lifts up the hearts of people who see it and everybody is strengthen. Said Moses to the people, "Behold, the Lord your God has set the land before you." The command comes from God and our response has to be one of trust in his promise.

The final thing for us to observe is that

God's Command Carries With It the Promise of God's Help.

This is the wonderful thing about the high demands He puts upon us. The New Testament says that we are never tested beyond our powers to resist. It is my faith that God knows me better than I know myself and never puts upon me a burden I cannot bear. Sometimes it seems as if I simply cannot do what ought to be done but I have fail out the power and support that comes from Him.

How much we needed the enthusiasm of a living faith, that we are being commanded by God and that we move with him. You turn back to the eighteenth century, you discover that religion had everything except power and enthusiasm. It sat on the very edge of great new possibilities and did not move. It had cathedrals and clergymen but the people felt no command to possess the land. Then John Wesley came along and got excited about what God had done for him and what he saw God doing for plain folks. Across the land there moved a new spirit and nothing had changed except an experience of faith. Some churchmen were suspicious of these "enthusiasts," That is true today. But when a man understands the resources which are available to him, he is hard-pressed not to shout with joy.

Today we are ~~boundning to Bog~~ tempted to come down on the border of ~~great~~ territories ~~which~~ we should possess. We are the victims of fear~~s~~ an~~d doubts~~ and ~~sometimes we~~ fe~~el as if we live~~ that in an impersonal world ~~where~~ one man's witness does not count. But if we ~~see the possibilities an~~d believe that God wills our ~~capture of~~ possession of these territories for Christ, what a wonderful moment it is. The conversion experience is usually a vision of ~~the~~ new possibilities ~~of one man's life~~ and a conversion. ~~Let us believe~~ that if we can see it, ~~it means~~ that we can possess it.

~~What a great history we have~~. Moses~~e~~ sk~~etched~~ the ~~story of God's dealing~~ with Israel in the long years of their wandering. ~~For~~ The he gave the ~~command~~ hard that once more they mu~~st march~~. How patient He has been with us and ~~how wonderful~~ are His dealings ~~with~~ men.

We need renewal and the church needs it. How wearisome life can become ~~until~~ only we bog down in routine. How ~~very~~ monotonous existence can be and oftentimes is for men.

But the Bible is always bringing us badk to ~~the~~ a great new vision~~s~~ of God and we are lifted up. For every man who lives on the edge of sadness and finds the future just more of the present weari~~s~~ness, there is good news. There is a better life than we have realized and there is a greater accomplishment than we have dared to ~~accept~~ expect. God is not through with us by any means and it could be that even in this very hour, He ~~will~~ plans go with us into the promised land.

Christopher Morley one day, observ~~ed~~ing the telephone, ~~and he~~ began to think of the people who were waiting somewhere to hear some good news. There were the parents waiting ~~in quiet desperation~~ anxiously for a call from a boy or a girl far from home. There was the lonely young man in the city wishing that someone would call him and talk to him. There was the girl who was waiting for the young man

to announce he was coming to take her to dinner. And he says that suddenly he wished he could call them all and give some good news to each. ~~WAY~~ Well, this is what I have been commissioned to do. To every man, to every woman, to every young person who is dissatisfied, my word is that ~~D~~ God wants you to possess a better life than you have ever known and best of all, He will ~~go with you as you march forward to~~ help you possess it.

THE METHODIST CHURCH
THE LOS ANGELES AREA
5250 SANTA MONICA BOULEVARD
LOS ANGELES, CALIFORNIA 90029

BISHOP GERALD KENNEDY

November 4, 1965

The Rev. E. C. Banks
Andrews University
Berrien Springs, Michigan 49104

Dear Ed Banks:

It is always a pleasure to hear from.

The three sermons you mention were preached some time ago and I am afraid I cannot say very much to you that will be helpful so far as tracing the ideas which underlie them. I am almost sure that in each case it came to me as I was reading the Bible and suddenly saw dramatic and religious possibilities in these biblical instances. I think a great deal of my preaching comes from some striking text that suddenly takes a hold of my imagination. Once in a while I am fortunate in that the incident itself seems to have the natural outline. That was more or less true of my "Sickness by the Pool" sermon. I believe that the Bible is the great book for the preacher and the great source for relevant sermons.

I do not know just where the outlines of the sermons mentioned are at the present time but I shall look for them. If I can find them, would it be just as well if we run them through the thermofax machine and send you five copies of each?

I hope our paths will cross again before too long. May the good Lord bless you always.

Sincerely,

Bishop Gerald Kennedy

GK:dh

BISHOP GERALD KENNEDY

BISHOP OF THE LOS ANGELES AREA

THE METHODIST CHURCH

Appendix IX

1

BORN:

Benzonia, Michigan, August 30, 1907.

MARRIED:

Miss Mary Leeper, of Dexter, Iowa, June 2, 1928, at Modesto, California.

EDUCATION:

1929—Bachelor of arts, University of the Pacific, Stockton, California.

1931—Master of arts, Pacific School of Religion, Berkeley, California.

1932—Bachelor of divinity, Pacific School of Religion.

1933—Master of sacred theology, Hartford Theological Seminary, Hartford, Connecticut.

1934—Doctor of philosophy, Hartford Theological Seminary

HONORARY DEGREES:

Ten, from University of Puget Sound, Nebraska Wesleyan University, Pacific School of Religion, University of the Pacific, Beloit College, Ohio Wesleyan University, University of Redlands, Bradley University, Bucknell University, and California Western University.

LECTURESHIPS:

Earl Lecturer, Pacific School of Religion, 1946; Peyton Lecturer, Southern Methodist University, 1950; Willson Lecturer, Southwestern University, 1952; Quillian Lecturer, Emory University, 1951; Lyman Beecher Lecturer, Yale University, 1954; Mendenhall Lecturer, DePauw University, 1954; Ayer Lecturer, Colgate-Rochester Divinity School, 1955; Gerald Kennedy Lectures, Tucson University, 1956; Auburn Lecturer, Union Theological Seminary, 1957; Wertsch Lecturer, National College for Christian Workers, 1957; Perkins Lecturer, Wichita Falls, 1957, Gray Lecturer, Duke University, 1957, and Garvin Lecturer, Unitarian Foundation, 1959.

ABOUT THE MAN

Gerald Kennedy is one of the great Christian leaders of mid-Twentieth Century America, and one of the ablest, most forthright, and challenging spokesmen of American Protestantism.

Such wide influence is due to hard work, superb talents as a preacher, administrator, and writer, and the courage of his convictions. Wherever moral and spiritual issues are at stake, in public education, racial stress and unrest, ecumenical debate, and in the inner life of the Church itself, Bishop Kennedy is there with a clear, Christian word.

He is, as *Christian Science Monitor* correspondent Kimmis Hendrick put it, "actively on the side of right doing, even when it involves—as it usually does—great cost. He speaks for his convictions and works for them. But when he takes his stand, he does so lovingly. If he thinks the other side is wrong, he thinks the people who espouse the other side are, by reason of being people somehow right."

It is characteristic of him to say, "This I believe, but I can also see your side," or, "I have no objection to a man disagreeing with me. I have a suspicion that there have been times when I was wrong."

This tolerance and breadth complement his immense zeal for ideas, information, personalities, and his wholesome outlook for the brighter side of life through all the grueling labors that weigh on a man with heavy responsibilities.

Second rate performances distress him most, and he constantly strives to lift the spiritual and intellectual life of laymen and preachers. In his own ministry he has found the means to impress Christ on far larger audiences than ordinary preachers and writers can ever hope to reach.

The imprint of his leadership already has been left in unmistakable ways upon his chief concern, oversight of the Southern California Arizona Conference and Hawaii Mission, with their 470 churches, 275,000 members, and nearly 800 ministers. There is a growing membership (averaging 6.6 per cent a year in 1955-60), dozens of new churches, a new theological school, (School of Theology at Claremont), a new Methodist university at San Diego (California Western), and growing service through many related institutions. He spearheaded three major fund campaigns: The Bishop's Prospector's Fund, a $500,000 revolving loan fund for new church properties, $1 million for the School of Theology,

and $2.5 million for California Western and church extension, which aside from the money raised, have strengthened stewardship throughout the Area. In the assignment of ministers, he has chosen superintendents and administrators, pastors for large churches and problem situations, leaders in education, theological training and missionary vision, who have given vitality and relevance to every facet of the Church's life.

But of all his contributions the most significant is to put Methodists back on the track of Methodism. He has a conviction that "we have so minimized our history, our traditions, our doctrine, and our discipline, that to many of our church members, Methodism is only a convenience and a name." The answer, he believes, is recovery of a sense of being raised up by God for some special witness and task. In his book *The Marks of a Methodist*, he puts down six things every Methodist ought to stress: inner experience, results, discipline, mission, freedom, and perfection. These are the goals of his life, and he would covet the same for all men.

Many have paid tribute to Bishop Kennedy. *Newsweek* (March 28, 1955) listed him among ten of the great American preachers. *Time* (May 8, 1964) featured him on the cover, said as writer, preacher and bishop he "is the contemporary Methodist who best seems to express the peculiar quality of his church's active, outgoing faith: pragmatic but perfection aimed, equally concerned with personal morality and social order, loving discipline yet cherishing freedom." And *Pulpit Digest* said, "knowing him is the best medicine for any pessimism about where the Church is headed."

When Bishop Kennedy took office as president of the Council of Bishops, the late Bishop G. Bromley Oxnam said of him:

"He is the most gifted churchman I know in speech, writing, and reading. He is vital, alive to everything that is alive. But he cannot tolerate the obvious. His judgment will not allow his love to keep him from doing his duty. He has great intelligence. In his preaching, he takes off from the place where I thought he would conclude. This man is different. He makes religion real."

LOS ANGELES AREA METHODIST INFORMATION
5250 SANTA MONICA BOULEVARD
LOS ANGELES, CALIFORNIA 90029

PASTORATES:

1932 —Ordained an elder in The Methodist Church.

1932-36—First Congregational Church, Collinsville, Connecticut.

1936-40—Calvary Methodist Church, San Jose, California.

1940-42—First Methodist Church, Palo Alto, California.

1942-48—St. Paul Methodist Church, Lincoln, Nebraska.

BISHOP:

Elected a bishop of The Methodist Church Western Jurisdictional Conference, Seattle, Washington, July, 1948. Assigned, Portland Area, 1948-52. Assigned, Los Angeles Area, 1952-.

CHURCH OFFICES:

1964-68—member of The Methodist Church's Board of Evangelism, Board of Publication, and Commission on Chaplains.

1960-64—President of the Division of National Missions of the Board of Missions; chairman, Commission on Deaconess Work.

1960-61—President, Council of Bishops of The Methodist Church.

1957- —member of the General Board of the National Council of Churches, and chairman of the council's West Coast Committee, Broadcasting and Film Commission.

Other offices include—

Chairman of the board, Agricultural Aids Foundation, an agency of the Southern California-Arizona Conference.

Trustee of Pacific School of Religion, University of the Pacific, and School of Theology at Claremont, and California Western University.

Director of Goodwill Industries of Southern California, Methodist Hospital of Southern California, Pacific Homes Corporation.

COMMUNITY OFFICES:

Member, California Board of Education on appointment of Governor Edmund G. Brown, 1961-. Director, Pasadena Playhouse.

TEACHING:

Acting professor of homiletics, Pacific School of Religion, 1938-42; lecturer in religion, Nebraska Wesleyan University, 1942-43; lecturer in preaching School of Theology at Claremont, 1957.

AUTHOR:

Regular contributor to religious periodicals. Twenty books, published by Harper Brothers, Abingdon Press, and Prentice-Hall: *His Word Through Preaching, Have This Mind, The Best of John Jowett, Heritage and Destiny, The Lion and The Lamb, With Singleness of Heart, Go Inquire of the Lord, If They be Prophets, A Reader's Notebook, Who Speaks for God, God's Good News, The Christian and His America, The Methodist Way of Life, God is Our Strength, Marks of A Methodist, A Second Reader's Notebook, I Believe, The Parables, While I'm On My Feet, For Preachers and Other Sinners.*

TRAVEL:

Several trips around the world, led tours to Hawaii and Russia.

RECREATION:

Likes sports cars, horseback riding, swimming, golf, is an avid follower of professional football and baseball.

APPENDIX X

LETTER FROM E. C. BANKS TO MISS MARGARET PAINTER

AND HER REPLY

August 2, 1965

Miss Margaret Painter
1020 Stanford Avenue
Modesto, California

Dear Miss Painter:

It was indeed a pleasure to visit with you on the phone a few days ago, and I am so happy that you are going to give me some information about Bishop Kennedy. Your contribution will be most valuable for my study, and I am sure it will be helpful to others who may be studying the art of public address.

In our visit on the phone I indicated to you the special areas in which I am interested and I will list them here to help you gather the information for me. Please feel free to add anything else you may feel will be of help to me.

1. Your training as a teacher of speech.
   Schools you attended, books you found most helpful, your teachers and perhaps fellow students.

2. Your special stress and interest as a teacher of public speaking.
   Methods employed and textbooks used.

3. Your impression of Bishop Kennedy as he appeared when he first entered your class. Physical, economic, mental, personality, etc.

4. Young Kennedy as a student and speaker.

These are some of the items I would like to know about. Please add anything else you can. Every word you send will be of value to me.

May I thank you for this great favor and I shall make special mention of your helpfulness and contribution to both Bishop Kennedy and me in my thesis.

Sincerely yours,

F. C. Banks

ECB/vl

(Mailed August 11, 1965)
Modesto, California

Materials for Study of Bishop Kennedy's Speaking

From Margaret Painter

1. Training as teacher of speech

B.A., Pomona College M.A. (in Speech), University of Michigan

Also did graduate work at University of California, University of Southern California, and Columbia University.

Basic fundamentals of speech and speech training were received in class and activities under instruction of the late Alfred Brace, an instructor trained, I believe, at the University of Wisconsin. In course in Public Speaking (one semester) and Argumentation (one semester) we used as a text Phillips' Effective Speaking.

In graduate work studied various aspects of speech: extemporaneous speaking, oral interpretation, speech correction, voice science, history of oratory, psychology of speech, argumentation and debate, methods of teaching speech., etc.

Among instructors were O'Neill, Eich, Densmore, Moser, Brewer, West, Rarig (I can't remember all), but Mr. Brace gave me the fundamentals of public speaking.

My teaching has been largely in high school although I have taught courses in junior college in public speaking and argumentation; in college, a graduate course in the teaching of speech; and for teachers, classes in the use of speech devices in the classroom.

2. Special emphases and interests in teaching

Practical uses of speech for the high school student in current activities, including other classes, and in future in college and community life.

Emphases: A speaker must have something to say to justify use of others' time, organization of materials which requires clear thinking, framing a definite purpose for each talk, responsibility for interesting the listener and making it easy for him to listen, enthusiasm for his subject, tolerance of others' opinions, adequate support for ideas, integrity in statements, extemporaneous speaking after thorough preparation to be able to adapt to the immediate situation.

Outlines of talks were approved before oral practice for most of year; notes in form of skeleton outline were used in most speeches; until students had learned to speak extemporaneously they were encouraged not to write talks; brief written exercises were given while learning how to develop an idea, to improve style, etc.; early in term informal situations such as interviewing before the class and small group discussions were used to develop ease and fluency; at end of second term style was stressed with a final formal written speech which was not memorized verbatim; all talks prepared were given and frequent outside-of-class occasions for speaking provided; early talks were criticized only by instructor with general suggestions given to class and individual comments written or given privately.

For further viewpoint see Painter, Ease in Speech, Fourth edition, D. C. Heath, 1961.

In addition to teacher's text, supplementary books were used to present other points of view: Sarett, Foster, McBurney; Elson and Peck; Craig; Weaver and Borchers; Seely and Hackett; Phillips; Hedde, Brigance; etc., etc.

3. Bishop Kennedy as a young speaker

When I first met him as a high school junior he was physically and economically below average, a clear and independent thinker but not one of the intelligentsia, a modest and self-effacing--even unprepossessing--boy. As a student speaker he soon showed his ability to develop an idea interestingly and to hold the attention of listeners by his earnestness, his fluency, his concreteness, and his sympathetic, direct communication with them. Of the hundreds of students I have had in my classes, he was superior in his ability to follow suggestions.

Through his outstanding speaking ability, his earning of speech awards, and his quiet, unassuming manner he won the respect and admiration of fellow students. He gained self-confidence and poise. So far as I can remember he won every speaking competition he entered.

Kennedy's characteristics as a student speaker:
- Natural talent to profit by suggestions
- Sense of what interests others and ability to find illustrations for his abstract ideas
- Ability to organize material and to speak fluently
- Quiet enthusiasm and sincerity which appealed
- Consideration for others and interest in people.

Note: I heard Bishop Kennedy speak in Berkeley last Sunday (August 8, 1965). He is more dramatic than as a student but just as sincere, simple, and earnest. When he was greeting people later I was impressed with his ability to give each individual who wished to talk to him his undivided attention. Each was a person in whom he was interested.