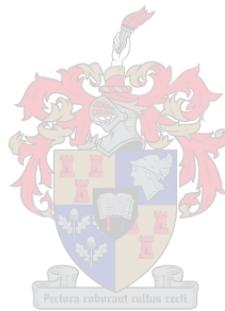


Defamiliarizing preaching: A Homiletical investigation into the renewal of preaching in the South Korean context

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DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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ABSTRACT

The preaching ministry has been facing the crisis of boredom and banality in sermons. Although homiletics scholars have tried to overcome this problem, especially scholars who lean towards the New Homiletics, the problem of boring preaching seems to remain. Having this in mind, the researcher has tried to find a way towards the renewal and refreshing of preaching, especially in the Korean church context, through overcoming and complementing the limitations of the New Homiletics. The research has resulted in presenting “defamiliarization”, the theory of Russian Formalism, as a solution to the problem.

Boredom resulting from preaching occurs for several reasons. In this dissertation, familiarity and repetition are presented as among these reasons. In the preaching context as a long-term ministry, familiarity and repetition are structurally incurred. It means that the situation is as follows: a preacher delivers a sermon to the congregation based on the Bible text – from just one textbook – for a long time. In other words, it is the same preacher, the same hearers and the same text. In addition, the Bible presents similar stories, as in the Gospels. And many preachers have favourite parts in the Bible from which they preach. In these contexts, occurrence of familiarity and repetition cannot be avoided. Therefore, to refresh and make the sermon ‘strange’ is an essential need. Defamiliarization may provide a good method.

To clearly apply defamiliarization to preaching, the researcher investigated the notion of “impeding perception” and tried to find various ways to apply defamiliarization in preaching, with the focus on both the device and the content of preaching. The reason was the need to overcome and complement limitations and weak points identified in both the New Homiletics theory and in Russian Formalism. The suggestion is that a preacher who wants to refresh preaching to escape the problems of boring preaching should not focus on aspects of techniques for defamiliarization only, but should also attend to aspects of the content of preaching. In addition, the preacher would need to alternate various means to achieve the effect of impeding perception to prevent the methods he uses from also becoming familiar to the congregation through repeated use. In this sense, the essential aim of preachers who seek to refresh preaching should be to focus on the story of the Bible, which is strange and mysterious in itself, while using the methods of defamiliarization.

OPSOMMING

Die bediening ervaar 'n krisis van verveling en banaliteit in preke. Hoewel kundiges van die homilektiek, veral kundiges wat die Nuwe Homiletiek ondersteun, probeer het om hierdie probleem te oorkom, blyk dit dat die probleem van vervelige prediking voortduur. Met dit in gedagte, het die navorser probeer om veral in die Koreaanse kerkkonteks 'n weg na die hernuwing en verfrissing van prediking te vind, deur die oorbrugging en aanvulling van die beperkinge van die Nuwe Homiletiek. Die navorsing het daartoe gelei dat “*defamiliarization*” – onvertroumaking –, die teorie van die Russiese Formalisme, as 'n oplossing vir die probleem voorgestel word.

Verveeldheid as gevolg van prediking kom om verskeie redes na vore. In hierdie verhandeling word oorbekendheid en herhaling as redes aangevoer. In die konteks van prediking as 'n langtermynbediening, is bekendheid en herhaling struktureel ingewortel. Dit dui op die volgende situasie: 'n prediker lewer 'n preek vir die gemeente wat op die Bybelteks gebaseer is – altyd uit dieselfde teksboek – oor 'n tydperk van jare. Met ander woorde, dieselfde prediker, dieselfde hoorders en dieselfde teks bly ter sprake. Daarbenewens word eenderse stories in die Bybel vervat, soos in die Evangelies. En baie predikante het gunstelingdele in die Bybel waaruit hulle preek. Binne hierdie kontekste, kan bekendheid en herhaling nie vermy word nie. Die verfrissing en die 'vreemd-maak' van die preek word dus 'n noodsaaklike behoefte. Onvertroumaking (*defamiliarization*) kan hier goed aangewend word.

Om onvertroumaking duidelik op die prediking toe te pas, het die navorser die idee van ‘belemmerde persepsie’ ondersoek en het hy onvertroumaking op verskeie maniere in die prediking probeer aanwend, met die fokus op beide die metode en die inhoud van die prediking. Die rede hiervoor was die behoefte om beperkings en swakpunte wat in beide die teorie van Nuwe Homiletiek en in die Russiese Formalisme geïdentifiseer is, te oorbrug en aan te vul. Die voorstel is dat 'n prediker wat prediking wil verfris en die probleme van vervelige prediking wil ontsnap nie slegs op aspekte van tegniek vir onvertroumaking moet fokus nie, maar ook aandag aan aspekte van die inhoud van die prediking moet gee. Daarbenewens sal die prediker nodig hê om verskeie metodes vir die effek van die belemmering van persepsie te gebruik om te verhoed dat die gemeente deur herhaalde

gebruik van dieselfde metode ook daarmee oorbekend raak. In hierdie sin, moet die noodsaaklike doel van predikers wat probeer om prediking te verfris wees om, met die gebruik van metodes van onvertroumaking, op die verhaal van die Bybel, wat alreeds en van sigself vreemd en geheimnisvol is, te fokus.

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CHAPTER 1: INTRODUCTION

1.1 PROBLEM STATEMENT

From the era of the early church to the present, homiletics has been developed continually. Such development and work towards it are undertaken to overcome various problems and obstacles in homiletics. Besides, such developments have challenged the preacher to explore new perspectives for sermons (Thompson 2001:ix). Although there have been several attempts with regard to the development of homiletics, voices warning of the crisis of preaching are still raised and every aspect of preaching is under attack (Fant 1977:7-10).

We have seen that today the sermon is under attack from many quarters. Social scientists, communication experts and even theologians—all join the critical choir. Each party has its own kind of criticism, but whatever the critique may be, they all agree that there is something seriously wrong with the present-day sermon.

(Runia 1983:18)

The point made by Fant and Runia means that various problems still remain in homiletics.

1.1.1 Problem of boredom in preaching

Reid (1967:26) points out that one of the crises¹ in preaching is: “Most sermons today are boring, dull, and uninteresting”. Although his analysis was made around 50 years ago, this point is still valid. This point can also apply to the Korean church. In Korean, “to preach” has the meaning in English of somebody giving a fault-finding, carping, and nagging talk. In light

¹ Reid (1967:21-33) analyses the preaching crisis as follows: “(1) Preachers tend to use complex, archaic language which the average person does not understand. (2) Most sermons today are boring, dull, and uninteresting. (3) Most preaching today is irrelevant. (4) Preaching today is not courageous preaching. (5) Preaching does not communicate. (6) Preaching doesn't lead to change in persons. (7) Preaching has been overemphasized.”

of this, it can be said that the ordinary meaning of to preach generally has negative meaning. Why is the word “preaching” regarded negatively by people, especially by people outside the church? The reason is that they regard preaching as boring talk or a banal lecture. Preaching gains a bad image, of boring and banal discourse. Regrettably, preaching comes to represent a boring story!

In his book, *The Sermon under Attack*, Runia (1983:14) also remarks that the main complaint is that “many sermons are so terribly boring”. He (Runia 1983:14) indicates this problem as follows:

Actually, this is the most crushing criticism of all! For let us face it, the church claims that its message of God's redemption in Jesus Christ is the most exciting message that has ever been proclaimed. Yet the people in the pew often feel utterly bored, when their minister speaks about this message. And since they have no real say in the matter — they are literally at the receiving end — they can make their disappointment and their dissatisfaction heard in only one way: by staying away! ... Boredom is the greatest enemy of the sermon.

Not only Reid and Runia, but also Markquart (1985:19) assert that the most prominent issue in preaching is boredom: “Boring! That word is to be found in every book on preaching and is the universal reaction to sermons through the centuries”. He criticises this problem in a resolute tone of voice, citing several scholars. According to his citation, Thieliicke (1965:41) says that “boresomeness paralyzes people, but it does not make them angry. And finally even the demons fall asleep ... Not a single person [who left the church in discouragement] was offended or upset; nobody protested”. Harms (1977:12) contends that “a moment's reflection reveals that most preaching is unrelieved dullness” (Markquart 1985:20). Markquart (1985:19-20) also indicates that the problem of boredom in preaching belongs not only to Protestants, but also to the Roman Catholic Church, quoting William A. Hughes, a Roman Catholic bishop. Related to this issue, Craddock (1978:12), who suggests a move from deductive preaching to inductive preaching, strongly remarks that “boredom is a form of evil” in his book, *Overhearing the Gospel*. Thus, according to these scholars, it can be said that one of the main problems regarding the crisis of preaching is boredom.

What then is boredom? What is a boring sermon? The Concise Oxford English Dictionary (2010:161) defines *bore* as “a dull and uninteresting person or activity” and *boredom* as “the

state of feeling bored”. The Longman Dictionary of Contemporary English (2011:181) defines *boring* as “not interesting in any way”. According to these dictionaries, boring preaching can be defined as preaching that is not interesting. From this perspective, it can be said that boring preaching can be described in other terms such as unattractive preaching, banal preaching, unimpressive preaching and even ineffective preaching and failed preaching.

Boring preaching can make the congregation lose interest in the sermon. Ineffective preaching can lead to the listeners becoming fed up with the sermon. Banal preaching can make believers run away from the Gospel itself when they hear the sermon. Practically, preaching is the main component of church ministry.² “Preaching has played a profoundly important part in the life, growth and influence of the Church” (Dobson 1941:164). From this perspective, boredom and losing interest in preaching can have serious results, not only for the preaching ministry, but also for the whole of church ministry. Therefore, the problem of boredom in preaching should be overcome in homiletics.

1.1.2 The reason why boredom occurs in preaching

Needless to say, in order to know how to solve the problem of boredom, one should first know the cause. Why does preaching become boring? Why do people become bored during preaching? Why do hearers feel bored or are not excited about preaching every week? There could be several reasons. There may be a problem with delivering. Banal preaching content may be the cause to make preaching boring. Poor logic in preaching may also be the reason. In addition, when the subject of preaching does not connect with the interests and situation of the congregation, it can be the cause. In any case, boring preaching cannot be used for revealing God’s will to a congregation.

Furthermore, which aspect of preaching elements can be considered boring? First of all, it can be said to be a problem of the hearer. If congregation members are not mature in their faith, they are not interested in preaching. However, because the method for developing the weak believer is also preaching, it is better not to focus on the problem of the hearer, but rather on the problem of the preacher and preaching. In other words, the answer may be found on the

² There could be several criticisms for this. Although these criticisms are acceptable, in reality, it is true that preaching occupies a large part of the worship service and church ministry. Moreover, in Korea, preaching is placed in the centre of church ministry.

side of the sermon and the preacher.

Asserting that preaching is play, Cilliers (2004:33-37) remarks that preachers may not reveal God's playful and mysterious intention in their sermons. As a result, sermons become boring. In other words, Cilliers diagnoses the reason for boredom in preaching as that the preacher does not sufficiently understand the character of preaching in playing and to reveal mystery. Following serious criticism about boredom in preaching, Markquart (1985:22-47) identified 11 reasons why boredom could occur during preaching, as follows:

- (1) Most preaching is too abstract and academic, too theoretical and theological.
- (2) Sermons contain too many ideas which are too complex and come at the listener too fast.
- (3) There is too little concern for people's needs.
- (4) There is too much theological jargon and biblical talk.
- (5) Too much time is spent describing the past and telling about the 'land of Zion'.
- (6) There are too few illustrations and these are often too literary and not helpful.
- (7) In preaching, there is too much bad news and not enough good news, too much diagnosis and not enough prognosis, too much 'what's wrong with the world' and not enough 'this is what we can do to make it better'.
- (8) Sermons are often too predictable and passionless.
- (9) Much preaching is moralistic.
- (10) Preachers don't take quality study time.
- (11) Preaching too often consists of 'Saturday night notions'.

In short, Markquart diagnoses the reason as that preaching does not touch the life of the congregation and that the preacher does not communicate with the hearers. It can be said that this perspective belongs to the New Homiletics theory, which is analysed in the next chapter. In the New Homiletics, the problem of boredom can be solved by being concerned about communicating to hearers and their situations. These solutions have brought affirmative changes to preaching. Nevertheless, there remain some needs to consider for a solution. In other words, the approach of the New Homiletics still has limitations regarding resolving the problem of boredom in preaching. This issue is also discussed in the next chapter.

The other aspect that should be considered in attempting to solve the problem of boring preaching is familiarity. Familiarity in the context of preaching may lead to boredom. Everybody knows the expression, "Familiarity breeds contempt". Craddock diagnoses the problem of boredom as arising from familiarity. In his book, *Overhearing the Gospel*, Craddock (1978:25) explains the reason as, amongst others, that, while Christendom remains

alive, the Christian language and tradition are so familiar that listeners have lost interest in the sermon. His diagnosis of familiarity being one of the reasons is quite right, although the point he makes about the familiarity of Christendom seems to present some problems. Except in Western countries, Christendom cannot be pointed to as the reason for familiarity. Korea is dominated by Buddhism and Confucianism, rather than by Christianity. The problem of familiarity can be discussed with regard to the Korean church, however. Thus, there is a need for a new analysis of familiarity, for gaining a new perspective.

In fact, familiarity is not a negative fact. In some cases, familiarity obviously has a positive effect in preaching. Familiar words, expressions and stories can make hearers feel comfortable. Besides, listeners can feel comfortable in a familiar mode and space. In his book, *The Subtlety of Emotions*, Aaron Ben-Ze'ev (2001:431), explaining the relationship between liking and familiarity, indicates that familiarity can increase the odds of hearers liking a sermon. Craddock (2001:47), who indicates familiarity as a cause of boring preaching, also admits that familiarity is the starting point of inductive preaching, which suggests overcoming boring preaching with “the particulars of experience that have a familiar ring in the listener’s ear” in his book, *As one without authority*. Familiarity nevertheless also has a negative face. It does not take a genius to know that “too much familiarity produces boredom” (Ben-Ze'ev 2001:431). And familiarity can be our enemy (Gunn 1984:28). The story that is already known to people cannot be received as fresh by them. The story with which hearers are already familiar can make them lose interest in the story. Who wants to listen to a story they already know?

In addition, there is a need to discuss where the familiarity comes from. In general, it can be said that the familiarity comes from repetition. Repetition breeds familiarity. Something is repeated and then it becomes familiar. If someone hears or reads something again and again, it becomes familiar to that person. Therefore, that repetition breeds familiarity is too common to mention.

Like familiarity, repetition is also neutral. Repetition can have a positive effect, such as in emphasising something. However, repetition can have a negative effect, such as in making something boring. Repetition can therefore be the cause of familiarity. Logically, it can be said that repetition can be the cause of boredom.

Another point needs to be made in discussing boring preaching. Why does the writer discuss

familiarity and repetition with regard to boredom? One of the reasons is the subjectivity of boring. In fact, evaluation of something as boring is subjective. Even in watching the same movie repeatedly, the evaluation of the movie may differ. The evaluation can depend on personal preference or background. Hence, an objective measurement for boredom may be requirement. How can one evaluate a sermon as boring? The evaluation could be fairly subjective. Therefore, the writer suggests familiarity and repetition as causes for something being boring. Even though familiarity and repetition are not perfect as objective measurements, these provide a better option. In this sense, the writer does not try to research how congregation feel boring in preaching through an empirical research.

The conclusion can therefore be drawn that one of the important issues regarding the crisis of preaching is boredom and it may come from familiarity, and the familiarity comes from repetition. There is a need, of course, to confirm the reason why familiarity and repetition occur and how the familiarity and repetition can make preaching boring. Regarding this point, this research will attempt to analyse the environment and context of preaching. Besides this, the writer will analyse the reason why familiarity can result in boredom in preaching.

1.1.3 The need for a new approach: Defamiliarizing

A preacher does not preach a totally new story to a congregation. The preacher delivers a sermon that is already known and a story that has already been heard by people in his congregation. In this context, there is the possibility that the familiar and already known story cannot interest the hearer and the hearers may close their ears and mind. This is the problem that preachers have been facing and will be facing continually. Related to this issue, Long (1989:195) points out this problem as follows:

If we are not careful and diligent, our sermons may begin to sound alike. We may find ourselves employing similar, and thus predictable, forms for every sermon or using characteristic formulas of speech. Some preachers almost always begin their sermons with a contemporary story; others overuse rhetorical questions as means for engaging the hearers ('So what does this ancient text have to say to us today?'); still others have their pet phrases ('dear friends,' 'peace and justice concerns,' 'spirit-filled Christians').

The New Homiletics theory has similarly recognised the problem and has made various attempts to overcome it and to offer solutions. This theory, however, does not identify the problem in the same way and approaches it from a different starting point. However, as mentioned earlier, the efforts of the New Homiletics theory seem to need supplementation or amendment. Such a supplement or amendment will be dealt with in another chapter, but it can be said that homiletics needs an alternative to overcome feelings of boredom during a sermon.

In this research, the writer used the concept of defamiliarization for resolving the problem of boring preaching resulting from familiarity. The term defamiliarization was popularised by the Russian formalist Victor Shklovsky (1893-1984) in 1917. Defamiliarization means to make a familiar thing strange. Resseguie (2001:27) explains defamiliarization as follows:

It is the creative distortion of a familiar word or concept to make it seem strange, unfamiliar, or in some way odd. The purpose of defamiliarization is to strip away "the film of familiarity" that blurs everyday perception in order to awaken the reader or hearer from the lethargy of the habitual which hobbles thought.

Although defamiliarization is a literary technique, the writer will not use it merely as a literary technique, but also as an extended concept. In other words, the writer will also focus on defamiliarization as the concept of making something familiar strange or fresh. To the knowledge of the writer this is the first time that such an explicit interdisciplinary research is undertaken in Korean homiletics.

1.2 AIM

The aim of this thesis is to make the sermon new, using the concept of defamiliarization for hearers who are losing interest and expectations, and who are suffering from boredom resulting from the familiar story and known plot in every week's preaching, specifically for the Korean church context. When preaching and the story of preaching are defamiliarized, hearers may gain an unjaded and rejuvenated impression of the story of the Bible. In this thesis, the writer aims to show a way to break from the familiar story and make it less boring. The thesis, in particular, will not only focus on the familiarity and boredom that the preachers

experience when they read the Bible as preaching text for preparing a sermon, but primarily on the familiarity and boredom that the hearers feel when they listen to a sermon.

The writer does not assert that defamiliarization can be the solution for all problems in homiletics. Furthermore, the writer does not deny attempts undertaken in homiletics until the present to make a sermon fresh, such as inductive preaching or narrative preaching. Rather, the writer will focus on the problem of boredom arising from familiarity and repetition. In addition, he will not only suggest new ways to make preaching fresh but also, at times, amend and complement previous attempts.

1.3 HYPOTHESES

This study worked with several hypotheses, namely:

- Almost all preaching occurs in a church, through a preacher to a congregation.
- Almost all the members of a congregation have been hearing the story of the Bible for a long time and are familiar with this story.
- Familiar stories and forms in preaching derogate the expectation and lose the interest of the hearers of the story.
- In the Bible, we can find some models of defamiliarization in Jesus' preaching.
- The idea of defamiliarization for preaching can resolve the problem of boredom arising from familiarity and repetition.

1.4 METHODOLOGY

For this research, the writer used Richard Osmer's practical theological methodology as the way to configure the logical flow of the thesis. Furthermore, the notion of "defamiliarization" introduced as a literary technique by the Russian formalist, Victor Shklovsky, was utilised.

Osmer (2008:4), in his book, *Practical theology: An introduction*, insists that there are four core tasks for practical theology: descriptive-empirical, interpretive, normative and pragmatic tasks. Each task affects the other and is closely related to the others. Each of these tasks is connected to four questions: What is going on? Why is this going on? What ought to be going on? How might we respond? (Osmer 2008:4). In this thesis, the writer will follow these four steps, keeping these four questions in mind.

The first step concerns the descriptive-empirical task. The core of this task is to find the answer to the question: "What is going on?" The question involves "gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts" (Osmer 2008:4). Following the method of instruction, the researcher gathered information about attempts to make preaching new from the past to the present. This is presented in Chapter 2. In doing this, the researcher analysed and evaluated each homiletic theory for comparison with defamiliarization.

The second step concerns the interpretive task. This task seeks answers to the question: "Why is this going on?" In this step, a researcher strives to obtain better understanding and explain why particular situations and problems are occurring. In order to find the reason, various theories such as in the arts or sciences were investigated for help (Osmer 2008:4). In Chapter 3, the writer analyses the reason why the problem of familiarity in preaching, especially in the Korean church context, occurs. In addition, the writer has turned to various surveys about preaching in the Korean church and religious life.

The third step is the normative task. This task concerns "using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from 'good practice'" (Osmer 2008:4). In this step, the writer dealt with questions about what defamiliarization is and how this concept can be applied to preaching in Chapter 4. This provided the answer to the question: What ought to be going on?

The last step is the pragmatic task for "determining strategies of action that will influence situations" (Osmer 2008:4), which relates to the question: "How might we respond?" In this task, in order to determine the strategies of action, the writer examined the features of Jesus' teaching or preaching as per the model in Chapter 5. Additionally, in Chapter 6, the writer offers concrete suggestions on how to apply defamiliarization to preaching.

CHAPTER 2: THE ATTEMPTS FOR REFRESHING PREACHING

2.1 INTRODUCTION

Preaching is in trouble; because of the crisis of preaching, the church is also in trouble. Cilliers (2004:16) points out that “large numbers of congregants – also faithful, believing congregants – suffer in silence or declare that preaching is, or has become, boring, irrelevant and disappointing and many church members vote with their feet by leaving the church.” There have been many advances in homiletics to overcome such problems. Accordingly, homiletics has continually developed until the present.

Several voices coexist in homiletics. Generally, preaching theory can be grouped into the “traditional preaching theory” and the “New Homiletics theory”. This is the common agreement, although there are also different opinions. While she asserts the “conversational preaching”, Rose (1997:13) sorts homiletics theory into traditional, kerygmatic and transformational preaching theory.³ On the other hand, Thompson (2001:1) largely divides homiletic theories into two and these are called the “old wineskins” and the “new wineskins” of homiletics. The “old wineskins” is the “traditional preaching theory”, having a character of “argumentative preaching” built around the “conceptual method” that dominated preaching for the past two centuries. The “new wineskins” is the “New Homiletics” based on narrative and inductive methods (2001:1-8). McClure (1995b:30-47) identifies two models of preaching, “sovereign preaching” and “dialogue and inductive preaching” in his book, *The Roundtable Pulpit*. It can be said that sovereign preaching refers to the traditional preaching theory and dialogue and inductive preaching involves the New Homiletics. In addition, Campbell (1997:122) classifies the theories of homiletics into two large groups; cognitive propositional preaching (the traditional preaching), and experiential expressive preaching or

³ The work of Rose in sorting and analysing preaching theory is very remarkable in making it possible to understand each theory in her book, *Sharing the word: preaching in the roundtable church*. She not only identifies each preaching theory as “traditional,” “kerygmatic,” and “transformational”, but also analyses their approaches according to preaching’s purpose, content, language and form.

narrative preaching (the New Homiletics theory). Campbell continues to suggest the post-liberal homiletics.

Following the appearance of Fred Craddock's book, *As One without Authority*, around thirty years ago, the New Homiletics, which attempted to overcome the weaknesses of traditional preaching theory, has dominated in homiletics. Since the late 1990s, however, some scholars have started to point out limitations in the New Homiletics. Campbell, in his book, *Preaching Jesus: New directions for homiletics in Hans Frei's postliberal theology* (1997), has indicated that Jesus as the ascriptive subject of the gospel narratives is lost, with the result that the New Homiletics has been concerned with formal matters of plot. In the same year, in *Sharing the word: Preaching in the roundtable church*, Rose proposes conversational preaching emphasizing the role and participation of the congregation in preaching more than other homiletics theories, while also indicating a limit of the New Homiletics.⁴ Additionally, Thompson (2001:9), a few years later, in *Preaching Like Paul: Homiletical Wisdom for Today*, points out a wrong premise in inductive preaching in Christian culture. He (2001:9) says that "inductive preaching functions best in a Christian culture in which listeners are well informed of the Christian heritage". However, people nowadays have little knowledge of biblical content because the present culture is increasingly post-Christian. This means that the New Homiletics based on an assumption that people are familiar with biblical content and culture, is inappropriate for today. In the light of these statements, their arguments would support a new group in preaching theory, although there are no common voices.

Therefore, it can be claimed that there are three main preaching theories: the "traditional preaching theory", the "New Homiletics theory" and "a group after the New Homiletics theory".⁵ Of course, it is impossible to precisely and clearly divide all models into any one theory. "Being named as belonging inside one categorical group may mean no more than that being placed within another category would be even more problematic" (Lowry 1997:32). Lowry (1997:32) consistently indicates the weak point of simple categories, as follows:

Moreover, it is always worth remembering that forcing similarities into tight

⁴ Although conversational preaching criticises the New Homiletics, it can still be classified under the New Homiletics (Lowry 1997:30). The reason is that conversational preaching stresses a common stress point with the New Homiletics, namely that the role of the congregation should be reinforced in preaching.

⁵ Rose divides traditional preaching theory into traditional theory and kerygmatic theory. However, because there are many common features between the traditional and kerygmatic theory, the traditional and kerygmatic theory may be considered as one.

packages of presumed unity is the backdrop behind stereotyping. Remarkable amounts of mischief happen, for instance, by means of categorical guilt by association. Then again, it is always an easy trick to place the greatest perceived weakness of the "opposition's" point of view at the very center of their case. All of which is something for those of us who are advocates of a point of view to keep in mind.

In that sense, the advice from Lowry's argument deserves to be heeded. In this case, it is not easy to allocate some scholars to a category. For example, although Rose criticises the New Homiletics theory and tries to overcome its limitations, she can also be categorised as a scholar of the New Homiletics theory because she still has much in common with the New Homiletics. Nevertheless, a category is very helpful and imperative for studies. Categories can help us to understand various and complicated arguments more easily. Thus, the writer arranges homiletics theory into the "traditional preaching theory", the "New Homiletics theory" and "a group after the new homiletics theory" for convenience of understanding.

In this chapter, the researcher examines attempts to solve the problem of the boring sermon in each theory of preaching as the *descriptive empirical task*. In the previous chapter, one of the reasons for boredom occurring in preaching was indicated to be familiarity and repetition. Therefore, in order to deal with boring preaching, views on familiarity and repetition in each theory will be examined. The researcher will also identify the view of each theory of preaching concerning the reason why the problem of boredom in sermons exists. Through researching these, the researcher will analyse the direction of preaching theory in support of overcoming familiarity in sermons.

2.2 ATTEMPTS IN TRADITIONAL PREACHING THEORY

2.2.1 Understanding Traditional Preaching Theory

The Traditional Preaching Theory was centred in homiletics for a long time. According to Rose (Rose 1997:13), its history may reach back to Augustine:

More accurately, this tradition extends further back into history to Augustine (354-430 C.E.) and his homiletical theory that joined Christian preaching and

classical rhetoric. Throughout the nearly two thousand years of Christian preaching, traditional theory has shifted its boundaries and its emphases; yet much has remained the same.

(Rose 1997:13)

Augustine was interested in preaching. More than a third of Augustine's works consist of sermons or relates to sermons (Lawless 1995:19). One of these works, *Christian Doctrine (De Doctrina Christiana)*, focuses on the art of preaching. The art of preaching is based on Greco-Roman rhetoric:

Book Four of *Christian Doctrine* covers the following range of materials: basic Principles of public speaking, I, 1-VI, 10; samples of Greco-Roman rhetoric as found in both Testaments of the Bible, VII, 11-XI, 26; the aims of the orator, the genres of oratory, and the styles of public discourse, each with plentiful illustrations from the letters of Saint Paul, Cyprian, and Ambrose, XII, 27-XXI, 50; and, finally, specific guidelines for Christian eloquence, XXII, 51-XXXI, 64.

(1995:21)

In a sense, it can be said that the theory of his sermons is based on rhetoric and eloquence (Rose 1997:13; Thompson 2001:3). Augustine had studied rhetoric as a student and was a professor of rhetoric in Milan before his conversion (González 2010:242,245). Related to this issue, Loscalzo (1995:410) explains that "rhetoric's relationship with preaching has early roots. John Chrysostom and Augustine of Hippo, both trained rhetoricians and preachers, recognized an integral alliance between the two disciplines". In fact, Christian preaching has owed much to rhetoric from the time of the early church. According to Broadus (1944:9), there are two reasons for Christian preaching using rhetorical forms: the extension of the gospel to gentile populations and the conversion of men who were trained in rhetoric. Ever since then, sermons and preachers who were proficient in rhetorical methods could provide elaborate sermons to listeners. Rhetoric thus became an important tool in homiletics (Bartlett 1995:412; Rose 1997:16). It furthermore is true that Traditional Preaching Theory has been indebted to rhetoric (Mckenzie 2008:48).

What, then, is the nature of rhetoric? "Rhetoric is the art of persuasion" (Resseguie 2005:41). In the classical Greek period, the main function of rhetoric was to train people to adequately

defend themselves in courts of law (Bartlett 1995:409). Defending themselves, people needed to learn an art that would persuade others in the court. Aristotle (2010:6) defined rhetoric as “the faculty of observing in any given case the available means of persuasion”. Accordingly, it can be said that the goal of rhetoric is persuasion (Rose 1997:14; 2008:48); not persuasion only, however, but an accurate transmission of information and fact also is an important goal of rhetoric or oratory. For these reasons, logic and clarity are important in rhetoric.

The importance of persuasion and transmission are equally applied to the Traditional Preaching Theory because it is based on rhetoric. Traditional Preaching Theory owes much to rhetoric. In that sense, the purpose of preaching is concerned with persuading the hearers and delivering the message of the Bible to the congregation. Preachers try to persuade hearers of the truth that he or she has found in the Bible text. For efficient persuasion and transmission, the Traditional Preaching Theory emphasises a rational and conscious process in preaching (Rose 1997:33) and focuses on ideational transmission (Lowry 1997:30). Unity of subject is also important for efficient persuasion and transmission in a sermon (Broadus & Weatherspoon 1944:52). In addition, clearness or perspicuity of language and expression are also highlighted for precise and efficient transmission (Broadus & Weatherspoon 1944:240; Cox 1985:218-219; Rose 1997:17). To quote Rose:

The rational character of the preaching enterprise is prominent in Broadus and Weatherspoon and continues, though not always as explicitly, in later versions of traditional homiletics. One mark of this rationalistic bent is the insistence that the foremost concern of sermonic language should be clarity. The function of similes and metaphors is to clarify and support the sermon's central message.

(Rose 1997:32)

Traditional Preaching Theory underscores the fact that sermons function to transmit the truth of the Bible. The truth becomes the subject and topic of preaching:

The central idea of the sermon is a statement of the truth that emerges from a study of the text and that determines the content of the sermon. Every sermon has a central idea or at least a constellation of related ideas. This is called by various names: proposition, theme, subject, message, and so on.

(Cox 1985:77)

Broadus (1944:57-58) also indicates life and truth as the subjects of preaching. The truth has objective and propositional features (Lowry 1997:30; Rose 1997:16-17). To obtain propositional truth, the Traditional Homiletics usually distills a topic from a text. A good example of distillation is found in Lowry's citation from Buttrick concerning Luke 7:2-10:

Usually ... [the preacher] approaches the passage as if it were objectively 'there', a static construct from which ... [one] may get something to preach on. [The preacher] ... either ... will grab one of the verses—'Say the word,' 'I am not worthy,' 'he loves our nation, and he built us our synagogue'—treating the verse as a topic, or ... will distill some general theme from the passage, for example, 'the intercession of friends,' 'the compassion of Jesus,' 'an example of humility'.

(Buttrick 1981:49; Lowry 1997:16)

Although the criticism is that this method of distillation loses the whole story, because Traditional Homiletics treats texts as if they are still-life pictures (Buttrick 1994:80-84), the distillation can be useful for delivering a clear message. In fact, this method connects with the Traditional Homiletics view of language. Traditional Preaching adheres to the epistemology of language with the idea that there is unchanging truth in the text and that preachers should discover the message (Rose 1997:68-69). In other words, Traditional Homiletics believes that there is an obvious central idea in the text and readers or preachers can find the main message from the text. "The importance of the focus statement, proposition, or central idea is a legacy of traditional homiletics that has an almost ironclad hold on preaching" (Cox 1985:18). A sermon relying on Traditional Homiletics Theory consists of a series of points according to a distilled topic or a basic idea from the text. The distilled main idea can be expressed in one sentence, while each point in the sermon is supported by explanations, arguments applications and illustrations:

Of basic importance in preaching is the ability to lay hold of appropriate materials by use of which the subject may be amplified into a full sermon, – the power to discern new relations of ideas and to join them together in effective discourse.

(Broadus & Weatherspoon 1944:76)

Regarding this point, logic is very important in the Traditional Preaching Theory. The sermon

uses explanations and demonstrations for persuasion. For this, a sermon usually consists of three main points that are distilled from the text and each point is supported by one or two illustrations. Therefore, Buttrick (1994:84) says that “the categorical sermon goes back to a rationalist tradition of learning lessons didactically”.

Rose (1997:18) asserts that there is no single characteristic form in Traditional Homiletics. Massey (1980:20-24), to the contrary, points to three basic classifications of sermon forms in Traditional Preaching Theory: topical, textual, and expository preaching. Basically, Traditional Preaching consists of an introduction, a body, and a conclusion. As previously mentioned, the body may consist of a series of points, usually three points, supported by the addition of appropriate illustrations. In that sense, it can be said that the general form in Traditional Homiletics is the three-point sermon, although there is also Rose’s assertion to consider.⁶

2.2.2 Attempts to refresh preaching in Traditional Preaching Theory

What kind of effort has Traditional Preaching Theory made in order to refresh sermons with regard to their banality? Have there been attempts to overcome the problem of boredom arising from familiarity in the Traditional Preaching Theory? How effective have these attempts been?

Traditional Preaching Theory has used a rhetorical method for the effective deliverance of main ideas and for persuading the congregation, as indicated previously. The method has worked for a long time. Times have changed, however. In other words, not only circumstances, but hearers also have changed. While “the adoption of Greek rhetorical forms for sermon outlines was a wise choice in the mission to the Hellenistic world” (Craddock 2001:121), the rhetorical way does not suit the contemporary congregation any more.

Another change concerns the changing view of language. Earlier, many believed that words have power:

Behind the concept of preaching stands the ancient belief that word had power.

⁶ Rose (1997:18) comments that it is not appropriate to regard traditional preaching theory as the same as “three points and a poem”.

This belief prevailed both in the extrabiblical world and in the world of the Old Testament. We see this particularly in the idea of blessing and cursing. A word spoken with strong intent was creative or destructive and could build up with blessing or tear down with cursing. So powerful was such a word that it was thought to have an independent life and could go on to do its work long after it was uttered.

(Cox 1985:7)

However, as Craddock (2001:7-9) points out, our time is faced with a language crisis. Words can no longer show their power and the meaning of words decay. In addition, Rose (1997:32) indicates the problem of the gap that occurs between language and objective reality, as follows:

Traditional homiletical theory, which assumes that words grasp and convey reality, becomes problematic for these scholars and others of us who see ourselves as living and preaching in a new linguistic situation. For us, confidence in words and their one-to-one correspondence to objective reality, a fundamental presupposition of traditional homiletical theory, is no longer possible. New understandings of language in general and sermonic language in particular enter the homiletical conversation.

There also are other changes besides the loss of the power and meaning of words, which concern the changed shape of the human sensorium as a result of visual media such as television (Craddock 2001:9-11). Because of these changes, the traditional preaching method has encountered limitations. It seems that the rhetorical method does not work sufficiently. From this perspective, Thompson (2001:2) presents the tradition of rational persuasion as “some have suggested that it is the offspring of the linear mind-set that accompanied the culture of the printing press; rational persuasion is meant for the eye rather than the ear”. This fits in well with the mentality of the Enlightenment and Modernity. It can be said that traditional preaching still had an effect on understanding until the late 20th century, but Cilliers (2004:14) points out the limitation of traditional preaching theory, as follows:

Research has shown that traditional sermons apparently have little effectiveness. Besides the fact that few people can remember or articulate the basic message of

sermons, the number of people who are transformed by sermons, seems to be even less.

In this sense, it can be concluded that Traditional Preaching Theory at present exposes limitations to the effective delivering of a message and communicating with the congregation. Such a situation indicates a need for a new perspective and method to improve the effectiveness of delivery and communication. This limitation is connected with the fact that there is little effective and adequate effort towards refreshing a boring sermon in Traditional Preaching Theory. Structurally, propositional truth in a sermon can make the sermonic movement difficult to achieve and bring closure. The result is inattention and lack of interest in the sermon on the part of the congregation (Eslinger 1987:65-66).

It is difficult to find any cognition of the problem of familiarity and attempts to refresh preaching in Tradition Preaching Theory. One of the reasons is that this theory actually comprises the first homiletical theory; it does not need a method for refreshing preaching because it, as being the first, did not encounter the problem of familiarity. As Traditional Preaching theory retained its effectiveness in preaching until the 20th century, it had no need of refreshing the sermon.

It does seem that there have been some concern and attempts to deal with the problem of boredom and familiarity in Tradition Preaching Theory. It is natural that the Traditional Homiletics as well as other preaching theories may try to avoid preaching that becomes boring. All homiletical theories want to communicate well with hearers and reveal the will of God clearly through preaching. Nobody wants to preach a boring and banal sermon. From this perspective, it can be said that the Traditional Preaching Theory has also tried to resolve the problem of boring preaching in a way. The Traditional Preaching Theory has tried to deliver a clear message through relying on rhetoric and logical development. A variety of rhetorical methods contribute to effective persuasion and clear delivery.

Broadus (1944:20-21), who is one of most important scholars regarding Traditional Preaching Theory, indicates that familiar texts should be preached even though there is difficulty in preaching on the texts, as follows:

Do not avoid a text because it is familiar. What has made some texts familiar to all, but the fact that they are so manifestly good texts? It is a very mistaken

desire for novelty which leads a man to shrink from such rich and fruitful passages as ‘God so loved the world,’ etc.; ‘This is a faithful saying,’ Wells, D F 1994. *God in the wasteland: The reality of truth in a world of fading dreams*. ‘little Bible,’ as if including in their narrow compass the whole Bible. He who will turn away from the tradition of the pulpit as to the meaning and application of such passages and make personal and earnest study of them will often find much that is new to him and his hearers, as the skillful gold-hunter in California will sometimes follow in the very track of many searchers and gain there his richest harvest. Besides, what we need is not absolute novelty but simply freshness. If we can manage, by prayerful reflection, to obtain such views and provide such illustrations of a familiar text as will give it a fresh interest to ourselves and the hearers, then all the riches of the passage are made available for good.

Broadus (1874:5) also insists that preachers should preach with fresh interest, even though it is hard to preach on a familiar subject:

It is impossible to be eloquent on any subject, save by associating it with such ideas as that of mother, child, friends, home, country, heaven, and the like ; all of them familiar, and, in themselves commonplace. The speaker's task is, by his grouping, illustration, etc., and by his own contagious emotion, to invest these familiar ideas with fresh interest, so that they may reassert their power over the hearts of his hearers. He who runs after material of discourse that shall be absolutely new, may get credit for originality, and be amply admired, but he will not exert the living power which belongs to eloquence. The *preacher* can be really eloquent only when he speaks of those vital, gospel truths which have necessarily become familiar. A just rhetoric, if there were no higher consideration, would require that a preacher shall preach the gospel – shall hold on to the old truths, and labour to clothe them with new interest and power.

Cox, “a prominent contemporary reformulator of traditional homiletics” (Rose 1997:16) perceives the strengths and weaknesses of familiarity. He (Cox 1985:181-182) admits the value of “common ground” and “familiar experience or story”, and recommends repetition for effective preaching (1985:231).

While he (1985:182) also indicates that the preacher should avoid overdoing the advantage of familiarity, he further affirms: “The preacher may treat a well-known text in an unusual way”. For an unusual way, the preacher can use the most difficult form – the form of a dramatic monologue, a dialogue or even a prayer (1985:183). Furthermore, “the preacher needs to be careful not to tell the same old stories the same old way” (1985:182). In addition, he (1985:203) points out the weak point of repetition, as follows:

To be sure, restatement can be boring. It is designed only to serve a high purpose, never to fill up time or pad an outline. That purpose is to bring the thought being presented closer to the hearer than a mere hit-and-run approach could accomplish.

“How does the preacher get a congregation to listen throughout a sermon?” (Cox 1985:179) is one of Cox’s concerns about preaching. The factors that can arrest the attention and interest of the congregation are indicated as familiar content, unusual content, the sense of mystery, using suspense, the tension between the text and the hearer, humour and concreteness (Cox 1985:179-192). Although Cox, who bases his comments on Traditional Preaching Theory, deals with the disadvantage of familiarity and to some degree presents ways to refresh preaching, there have also been voices of concern.

While there has been an effort to overcome the problem of boredom through attempts to refresh preaching, Traditional Preaching has been criticised by the New Homiletics scholars. They insist that there may be a possibility of essentially making preaching boring rather than to make preaching fresh in the Traditional Preaching Theory.

There is, according to the communication experts, still another inherent weakness in the traditional sermon. It belongs to the very structure of the sermon that it is a monologue, a one-way communication. There is hardly any feedback. ... They point to the low degree of effectiveness of the traditional sermon.

(Runia 1983:9-10)

Buttrick (1994:83) also asserts: “The traditional preaching theory, point-making sermons that distil a topic from a text, can be intrinsically tedious because they are static and didactic.” In addition, Eslinger (Eslinger 1987:11-12) asserts that the traditional preaching may lead to hearers not listening to the preaching.

For most of us, the realization has long since occurred that the old conceptual preaching simply is not heard by most of those in attendance. It has ceased to be a 'Word-event'; the words go out from the pulpit, but never even find their way into the consciousness of the hearers. Some of the stories may stick in the mind of the congregation, particularly the first-person kind, and maybe an idea or two gets hammered in. But what has been retained does not connect together, and even the remembered illustrations rarely 'illustrate' the unremembered conceptual material.

In some way, traditional preaching itself can be estimated as a threadbare form and style because it has lasted for a very long time. Eslinger (1987:11) indicates that "it has become a familiar and seemingly harmless habit" in a sense. Not Eslinger only, but also Thompson (2001:1) points it out like this: "[T]raditional preaching could not communicate effectively with listeners in a Christian culture who had grown bored with the predictability of older sermon forms and with the familiarity of the biblical story."

In conclusion, it is estimated that, notwithstanding many attempts in traditional preaching theory to achieve effective deliverance of a sermon by using a variety of rhetorical methods, the problem of familiarity has not been sufficiently considered and properly solved. It can be said that, in Traditional Preaching Theory, there has not been enough effort to overcome the problem of boredom in preaching. In other words, the emphasis on clarity and a rational and conscious process for an accurate transmission to and persuasion of the congregation does not fully consider refreshing boring preaching. Of course, Traditional Preaching Theory has aimed to deliver a clear message. And delivery, as well as persuasion through clarity, is an important concern.

2.3 ATTEMPTS IN THE NEW HOMILETICS

Rose (1997:14) points out that, although Traditional Preaching Theory has dominated homiletics for a long time, it has been a glass slipper that does not fit our feet perfectly. This is to say that Traditional Homiletics may not meet the demands of this age. Times have changed and are continually changing. "Sermons that are essentially logical, sequential and linear, are (or should be) replaced by sermons that implement other intuitive and participatory

instruments for the transference of knowledge” (Cilliers 2004:14). The New Homiletics age has come.

2.3.1 Understanding New Homiletics theory

The term “New Homiletic” is introduced by David James Randolph (1969:17-25) in his book, *The Renewal of Preaching*. He names the “New Homiletic” a new trend of homiletics because it is based on the New Hermeneutics. In his book, *A New Hearing: Living Options in Homiletic Methods*, Eslinger (1987:11-15) uses the term, “new homiletic” as a concept compared to the old homiletic. Rose (1997:59) calls the new homiletics theory “transformational understandings of preaching” and Campbell (1997:117) designates it as “narrative preaching”.

A general opinion about the beginning of New Homiletics theory goes back even further to the book *Design for Preaching* by Henry Grady Davis published in 1958 (Campbell 1997:117; Lowry 1997:12; Thompson 2001:4). Davis (1958:15) suggests that a sermon is like a tree, an organic being. A tree grows up with a root system and limbs. According to Davis, a sermon should have a form like an organic whole, a tree. The reason that Davis explains a sermon to be like a tree is that the old homiletics did not consider making a connection with each point in a sermon. Lowry (1997:12) evaluates the organic preaching of Davis as follows:

For many of us, that was the first time we had heard sermons compared with some form of organic life. After hearing for years about constructing, assembling, building, and putting together sermons, the metaphoric tease of the term tree changed everything. And that was almost forty years ago!

If, with the concept that a sermon is like a tree, the organic preaching of Davis introduced a new perspective on preaching, the inductive preaching of Craddock influenced the New Homiletics enormously. For that reason, Lowry (1997:11) assesses this situation as “Craddock kicked in a door that cannot now be closed”.

In fact, it is difficult to define what the New Homiletics theory is in a word because there are several positions (Campbell 1997:119-120; Lowry 1997:32). Rose (1997:59) explains the difficulty as follows:

This new set of understandings is not a single, well-articulated theory but a variety of claims that share common convictions, emphases, and presuppositions. Or, imaged differently, this third understanding of preaching is a large umbrella under which stand a number of homiletical scholars.

Many scholars are related to the New Homiletics. According to Wilson (1988:22-23), scholars of the New Homiletics theory include Elizabeth Achtemeier, Charles Bartow, Frederick Buechner, David Buttrick, Fred B. Craddock, H. Grady Davis, Eugene L. Lowry, Morris J. Niedenthal, Charles L. Rice, Edmund Steimle, Thomas H. Troeger, Robert Waznak, and others. Campbell (1997:117-119) lists Charles Rice's *Interpretation and Imagination*, Fred Craddock's *As One Without Authority* and *Overhearing the Gospel*, Steimle, Niedenthal, and Rice's *Preaching the Story* and Eugene Lowry's *The Homiletical Plot* and *Doing Time in the Pulpit* as important scholars and books of the New Homiletics.

However, it can be said that all these scholars and their arguments have something in common (Rose 1997:59). First of all, there is an emphasis on human experience in preaching (Campbell 1997:120,122; Rose 1997:60-62). Preaching is further understood as an event. This is based on the New Hermeneutics, which emphasises the existential "Word-event" (Campbell 1997:122-141). In the New Homiletics, preaching is understood to have a focus; not just giving and delivering information, the contents of a text to the congregation, but also assisting the congregation to experience a creative, transforming "Word-event". In this sense, the sermon can be considered as an "experiential event". The purpose of preaching is to experience of the Word of God rather than understanding of propositional and conceptual truth.

A second feature is being concerned with the hearers. The New Homiletics tries to renew the relationship between a preacher and the congregation. Before the New Homiletics, the relationship was only vertical. The preacher was considered to have authority because he or she has insight or knowledge about the Bible that the congregation needs to understand and accept (Rose 1997:14-15). The role of the hearers was passive in preaching.⁷ The deductive approach, which is the main method of traditional homiletics, is based on the authoritarian foundation of traditional preaching and it presupposes passive listeners (Craddock 2001:45-

⁷ However, Campbell (1997:129) insists that "the assertion about the passiveness of the listeners in deductive preaching is interesting, but hardly documented".

46). The hearer receives content that the preacher delivers and explains. However, the new perspective demands the participation of hearers in preaching. “The preacher comes down off a pedestal and stands under the Word along with the congregation. And the members of the congregation are invited to participate more substantially in the sermonic event” (Rose 1997:61). In this process, preachers are required to consider themselves as members of the congregation they serve (Craddock 2001:68).

Thirdly, the new homiletical theory offers “a formal understanding of the role of narrative in preaching, with a specific emphasis on parable and plot” (Campbell 1997:120). It cannot be thought of as a separation of form and content as these should be in harmony. While there are a variety of forms, such as poems, stories, epistles and proverbs in the Bible, the traditional preaching has not considered the harmony of form and content. Traditional preaching has usually assumed the form, whether topical preaching or three-point sermon, regardless of the form of the text. Over against this, the New Homiletics stresses the importance of form in preaching (Eslinger 1987:13). Narrative, which forms a large part of the Bible, is especially emphasised. In addition, narrative or story is effective in touching hearers and narrative has therefore been highly valued in the New Homiletics:

The form of the text is abandoned for a deductive model presumed to be normative apart from the form and function of the text. It is little wonder, Craddock notes, that such literary forms as the parables of Jesus suffered homiletical violence through such a thematic approach.

(Eslinger 2002:24-25)

The New Homiletics emphasises an imaginative approach, using poetic language while there is stress on the rational approach in traditional preaching. Cilliers (2004:207) says that “this emphasis on images and imagination is concomitant with the advent of the so-called narrative preaching”.

In homiletics (the art of preaching), one finds a shift more and more away from rhetorical excellence to an imaginative approach, in which the emphasis is on the importance of the image, and the ability to deal with Scripture imaginatively.

(Cilliers 2004:206)

Imagination and poetic language are appropriate to reveal the mystery of God (Rose 1997:67). An imaginative approach is helpful to experience the Word of God in preaching. Thus, imagination should be regarded as “essential to the form and inseparable from the content of the entire sermon” (Craddock 2001:65).

In addition, strategic delay is one of the common features of the New Homiletics. Lowry (1997:20-28) divides out the current shape of the New Homiletics into six forms, namely The Inductive Sermon, The Story Sermon, The Narrative Sermon, The Transconscious African-American Sermon, The Phenomenological Move Sermon, and The Conversational-Episodal Sermon. He (1997:24, 59) indicates that a common characteristic of these is a “strategic delay”.

What is particularly noticeable in all six members of this new homiletic family is that they all refuse to announce a conclusion in advance, all ‘keep the cat in the bag’, all are mobile, moving sequenced forms, which involve a strategic delay of the preacher's meaning. In quite different ways, and yet related, they all involve some kind of *plot*.

(1997:28)

The New Homiletics has brought about a positive effect for the renewal of preaching, which is in trouble. Campbell (1997:121), in criticising the New Homiletics theory, admits positive contributions to preaching, however, as follows:

First of all, the turn to narrative has unquestionably included a turn to Scripture. Second, narrative homileticians have enriched the form of the sermon. Third, narrative homiletics has brought with it a new appreciation for the indicative character of the gospel. Fourth, the holistic character of preaching, which addresses not just the intellect but also the emotions, has been recaptured; logical argument no longer dominates homiletics texts as it once did. Finally, the poetic and metaphorical dimensions of the language of preaching have been highlighted and the role of the imagination in preaching has been recovered.

Not Campbell only, but Thompson (2001:8) also, admits the contributions of the New Homiletics, such as the rediscovery of the listener, the recognition of the revelatory quality of biblical genres, and the focus on narrative movement.

In this section, the main scholars who are involved and their theories and method will be examined briefly in order to understand the New Homiletics. This classification is taken from Richard Eslinger's book, *A new hearing: Living Options in Homiletic Methods*.⁸

Charles Rice: Preaching as Story

Rice suggests storytelling as a way towards the renewal of preaching (Eslinger 1987:17). One of the significant concerns in the new homiletical theory is to bring together the world of the Bible or the Biblical story and the contemporary world or the story of the hearer (Campbell 1997:147), and Rice is also concerned with the relationship between "two worlds". He regards a sermon as an experiential event and stresses the individual experience in a sermon. By telling our story in a sermon, the Bible can be opened and experienced by us. In a sense, the experience of the individual hearer is considered as the goal of the sermon. "The purpose of preaching is to enter into shared story with the community of faith" (Eslinger 1987:24). The answer to the question, "How can [a person] experience the Word in a sermon?" is then through stories. "One of the primary reasons for the use of story is its ability to evoke this religious experience in the hearers" (Campbell 1997:125).

Eslinger (1987:28) evaluates Rice's method of as follows: "People listen, and in many cases are hearing afresh the biblical witness."

So, let the preacher tell the story. A sermon from literature does not merely refer to something the preacher has read. On the contrary, the literature has a place in the pulpit only because it has moved the preacher and has power to engage the community's imagination.

(Rice 1970:88)

Eugene Lowry: Narrative and the Sermonic Plot

Eugene Lowry emphasises the plot. Like others, he also understands a sermon as an experiential event, not as understanding proposed truths by a preacher. The word of God

⁸ "Narrative in the Black" of Henry Mitchell is excluded because it is a special case in America.

finally is not understood, but experienced in preaching (Eslinger 1987:68-69; Campbell 1997:139). For this experience, Lowry suggests the homiletical plot designed by him. “What identifies the usual narrative sermon most readily is its plot form”(Lowry 1997:23). This plot can be understood as “the movement from disequilibrium through reversal to equilibrium” (Campbell 1997:120). In his book, *The Homiletical plot: The Sermon as Narrative Art Form*, Lowry presents the so-called Lowry’s loop that he designed for forming the plot in a sermon. It is as follows: “1) upsetting the equilibrium, 2) analyzing the discrepancy, 3) disclosing the clue to resolution, 4) experiencing the gospel, and 5) anticipating the consequences” (Lowry 1971:25).⁹ “The event of the story moves from a bind, a felt discrepancy, an itch born of ambiguity, and moves toward the solution, a release from the ambiguous mystery, the scratch that makes it right” (Lowry 1971:23).

Fred Craddock: The Inductive Method in preaching

For Fred Craddock, a primary concern regarding the homiletic method is that of sermonic movement (Craddock 2001:45; Eslinger 2002:28). Craddock (2001:43) said that “the separation of method of preaching from theology of preaching is a violation”.

Craddock’s concern is to effect a new hearing of the gospel (Hedahl 1995:94). He therefore suggests a new form adjusted to the current times comprising “the radical difference in the speaker-hearer relationship in our time as over against authoritarian” (Craddock 2001:121-122). He suggests inductive preaching as the method. “There are basically two directions in which thought moves: deductive and inductive. Simply stated, deductive movement is from the general truth to the particular application or experience, while induction is the reverse” (2001:45). Inductive preaching relies on the idea that “thought moves from the particulars of experience that have a familiar ring in the listener's ear to a general truth or conclusion” (2001:47). From this perspective, the movement of the sermon becomes important for effective preaching (2001:45,80).

Like other New Homiletic scholars, Craddock also emphasises the eventfulness of preaching. In a sense, the sermon begins and ends with human experience. This is the inductive process.

⁹ Afterward, Lowry (1997:62-89) simplified the five stages to four stages: Conflict, Complication, Sudden Shift, and Unfolding, in his book, *The sermon: Dancing the Edge of Mystery*.

In inductive preaching, experience is also important not just at the point of receiving lessons and truths to be implemented, but also in the process of arriving at those truths. In this process, listeners actively participate in the movement and meaning of the sermon even through the conclusion (Craddock 2001:61). Inductive preaching therefore encourages the congregation to reach their own conclusions.

David Buttrick: The Phenomenological Method

Traditional preaching views the Bible text as still-life pictures, but Buttrick (1994:83) asserts that biblical passages are like motion-picture film clips. In a sense, he suggests “the Phenomenological Movement Sermon”. He uses the analogy of the camera. Human consciousness is like a camera lens (Buttrick 1987:39) and a good sermon considers this feature. “Buttrick describes the sermon as a series of moves that are logically connected and shaped by the preacher’s awareness of how meaning forms in the consciousness of the listeners” (Thompson 2001:6). In a sermon, a biblical passage consists of a sequence of movements. For Buttrick, it is crucial for preachers to comprehend how the consciousness functions within biblical texts (Eslinger 2002:156). Preachers should try to ensure that the images of the biblical passages are implanted in “film” into the mind or consciousness of the hearers. For this, Buttrick’s concern is the phenomenology of language. This concept has a much greater effect than mere internalisation of sterile “information” (Cilliers 2004:147).

2.3.2 Attempts to refresh preaching in New Homiletics Theory

The New Homiletics starts from the limitations of Traditional Preaching Theory being little concerned with congregation. Thus, the New Homiletics proposes that it is really important to communicate with the hearers, while Traditional Preaching Theory is regarded as less concerned with the hearers than other theories. Basically, the purpose of the New Homiletics is the renewal of preaching away from the traditional preaching, which loses its effectiveness in contemporary times. The central aim and concern of the New Hermeneutics that is at the root of the New Homiletics practically concerns how the Bible text may speak anew to the modern hearer. A simple repetition of the text cannot guarantee that it will “speak” to a congregation (Thiselton 1979:309). In a sense, it is natural that the New Homiletics, which is

based on the New Hermeneutics, is concerned with renewing and refreshing preaching to make hearers listen and be interested in a sermon. Thus, it is expected that the New Homiletics has made many attempts to refresh the sermon and, then, that this effort works.

The new homiletic has offered an appropriate alternative to a preaching tradition that spoke effectively to a previous generation. Preachers who had struggled with their congregations' boredom at the predictable sermon form found new life in the sermon when they attempted to "do what the text does" rather than distil the idea from the text.

(Thompson 2001:8)

For renewal and refreshing preaching, the New Homiletics focuses on the form of sermons. It shifts the focus of homiletics from the content of preaching to the form of preaching (Campbell 1997:117).

In all these new approaches, there is a keen attentiveness to sermonic form out of a new respect for the variety of shapes Scripture takes and out of a concern that the form of the sermon will capture the interest and attention of the congregation.

(Eslinger 1987:13)

Concern with form also connects with methodology. As referred to previously, several methodologies are suggested in the New Homiletics. And in a way, these methodologies can help to overcome boring preaching.

The New Homiletics also has limitations, however. Although it promises to be effective in delivering the message through its concern with the form of preaching, the New Homiletics cannot overcome the problem of homiletics in crisis. In other words, the development of the methodology of preaching cannot be renewed in terms of content, although New Homiletics offers some helpful suggestions for dealing with the homiletics crisis.

The New Homiletics does not seem to efficiently consider the problem that arises from familiarity, but seems to think of familiarity as a positive aspect. How can the mind of hearers be reached? How can we make the congregation listen with interest? For the New Homileticians, one of the possible answers concerns close identification with the congregation (Eslinger 2002:26). "The power of preaching is not located in its constant

novelty, but in its ability to bring to recognition what people already know, allowing them to say, "amen" (2002:27). The starting point of inductive preaching that is a core method of the New Homiletics is "the particulars of experience that have a familiar ring in the listener's ear" (Craddock 2001:47). The experience of hearers of what is familiar to them is considered very important, not as a starting point only, but also for the formation and movement of the sermon (2001:50). In this sense, familiarity is considered a positive aspect in inductive preaching. The power and effectiveness of preaching can be generated in the mixture of the familiar and new contents (Craddock 1985:160). It suggests that excessive newness in a sermon can have a negative effect, but content familiar to the congregation can bring about a rather positive effect. Regarding this point, it can be said that the New Homiletics diagnoses boredom in preaching like this: boredom comes not from repetition and familiarity but from the failure to communicate with the congregation.

In light of this, it can be concluded that the New Homiletics has tried to overcome the problem of boredom. There is an attempt to restore the relationship between the preacher and the hearer. However, in the New Homiletics the problem of boredom and loss of interest in a sermon is not approached as an aspect of repetition and familiarity. The approach is through the renewal of forms of preaching in order to make the sermon fresh and new. Although the New Homiletics has some effectiveness regarding the renewal of preaching, it does not fully appreciate the problem of familiarity and repetition. Nevertheless, as the effort has been somewhat effective, there is no need to underestimate the value of these attempts in the renewal of the form and in suggesting a fresh methodology. It only means that the New Homiletics needs a supplement for refreshing and renewing preaching.

2.4 ATTEMPTS BY A STREAM CRITICISING THE NEW HOMILETICS

The reasons for the criticism of the New Homiletics need to be understood. Contributions to this criticism and the individual approaches to it are presented below. This is followed by a discussion of their attempts to refresh preaching.

2.4.1 Understanding a group that criticises the New Homiletics

Following the Traditional Homiletics, the New Homiletics became fashionable. The New Homiletics seemed to propose an alternative way of preaching that could overcome the limitations of traditional preaching. There is no perfect theory, however, which is also true of the New Homiletics theory. Although the New Homiletics has achieved aspects such as effective delivery of the message and communication with the congregation, the crisis of preaching and church is not overcome. The New Homiletics does not seem to have achieved complete success. Campbell's (1997:121) criticism highlights the limited effect of narrative preaching, including inductive preaching, as follows:

However, despite these contributions, one can hardly argue that these developments have resulted in a more vital and faithful church. Indeed, the mainline church has itself been in decline during the period in which narrative preaching has thrived. In addition, it is questionable whether many forms of narrative preaching are adequate for the current American context, in which a biblically illiterate church finds itself in an increasingly minority situation in an increasingly secular culture.

It is clear that a new diagnosis is needed to find the causes and develop methods to complement the effort undertaken until now regarding the indicated problem.

Criticism of the New Homiletics started to appear after the late 1990s. The stream of criticism of the New Homiletics reveals common features, although each person who was critical did so in different ways. Charles Campbell is a representative scholar in this aspect, while Lucy Rose and James W. Thompson have also indicated the limitations of the New Homiletics.¹⁰

Lucy Rose

Lucy Rose in her book *Sharing the word: Preaching in the roundtable church*, discusses the

¹⁰ Rose, in her book, *Sharing the word: Preaching in the roundtable church*, focuses on the "conversational sermon", emphasising the role of the congregation in the sermon. Thompson indicates Paul's sermon as a model in his book, *Preaching like Paul: Homiletical Wisdom for Today*.

weak points of the New Homiletics, analysing each homiletical theory. Rose uses the framework of purpose, content, language, and form of preaching to examine each preaching theory. Her work would be valuable for understanding the features of each theory. According to the investigation, she, above all, reveals the gap between the preacher and the hearers, even in the New Homiletics, which has tried to overcome this gap (Rose 1997:78). This point is similar to that made by John McClure, who insists on “Collaborative Preaching” in the roundtable. McClure criticises the limitations of the New Homiletics, saying that there is not enough consideration of hearers. “The preacher empathizes with the hearer's feelings and experiences but still makes ultimate decisions about sermon topics and how the homiletical journey should proceed” (McClure 1995b:46). Conversational preaching as an alternative aims to try “to gather the community of faith around the Word” (Rose 1997:4). “In conversational preaching, the preacher and the congregation are colleagues, exploring together the mystery of the Word for their own lives, as well as the life of the congregation, the larger church, and the world” (1997:4). Conversational preaching pays attention to marginal voices in congregation (1997:4-5). What would be the content of the sermon in conversational preaching? “In conversational preaching, a sermons’ content is a proposal offered to the community of faith for their additions, corrections, or counterproposals” (1997:5). The reason is that there are limitations of language in the preaching ministry (1997:5, 90-91). For conversational preaching, Rose also suggests forms such as the inductive sermon, narrative preaching and story preaching, which are suggested in the New Homiletics (1997:6-7).

It may be hard to say that Rose suggests a new direction as an alternative to the New Homiletics. Although she tries to criticize it, the point Rose is stressing, of the participation of the congregation in preaching, remains the feature all branches of the New Homiletics have in common. In this sense, it can be said that Rose can still be categorised as a scholar of the New Homiletics who tries to develop this important feature of the New Homiletics, and does not try to overcome the problem.

Charles Campbell

In his book, *Preaching Jesus: New directions for homiletics in Hans Frei's postliberal*

theology, Charles Campbell uses Postliberal Homiletics in order to criticise the problems of the New Homiletics. An examination of Campbell owes to Hans Frei's postliberal theology. The problems that are criticised by Campbell are as follows:

According to Campbell, the New Homiletics is based on the New Hermeneutics that emphasises the existential "Word-event", and stresses human experience. This characteristic is also found in the liberal theology, which is based on the New Homiletics. However, this can lead to numerous problems. One problem is that the emphasis on human experience involves an overly individualistic understanding of preaching (Campbell 1997:122). In other words, the emphasis can make sermons too individualistic, focusing on personal experience and the private sphere to the exclusion of the congregation. Moreover, "the emphasis on experience brings with it the danger of theological 'relationalism' – a relationalism that dares to make no claims for God apart from the experience of human beings" (1997:141).

Campbell secondly points out the problem of the relationship between two worlds, the "world of the Bible" and the "contemporary world". In other words, he remarks that bringing together the biblical story and the hearers' stories in the New Homiletics is concluded in the hermeneutical "great reversal" critiqued by Frei. In the New Homiletics, the relationship between the two worlds is not clear. "Despite the importance of this matter, however, there has been too little careful discussion about how these "two stories" are brought together – or about whether this framework is the best way to pose the issue" (1997:147).

Thirdly, Campbell (1997:167-186) remarks that the New Homiletics loses the unsubstitutable identity of Jesus in their emphasis on narrative. The New Homiletics stresses form, not content, in sermons. It is the result of the consideration of the narrative form, one of the forms of the Bible text. Campbell points out that the focus of preaching should move from formal matters of plot, the concern of narrative homiletics, to the particular matter of character in the narrative. He points out that the character is Jesus of Nazareth.

Campbell suggests two ways, "preaching Jesus" and "building up the church" as a new direction for postliberal homiletics. "Preaching Jesus" means that the focus of the New Homiletics should shift from parables and plot structure to the gospel story and the specific character of Jesus in the gospel story.

In a postliberal homiletic, narrative is important neither because it provides a ‘homiletical plot’ for sermons nor because preaching should consist of telling stories. Rather, narrative is important because it is the vehicle through which the gospels render the identity of Jesus of Nazareth, who has been raised from the dead and seeks today to form a people who follow his way. Accordingly, preaching from the gospels begins with the identity of Jesus.

(1997:190)

In addition, “building up the church” is affected by Frei’s cultural-linguistic model. “Guided by Frei’s work, the preacher’s task must be seen not as that of creating experiential events for individual hearers, but rather as that of building up the church” (1997:221). Stressing of the building up of the church drives preaching “beyond an emphasis on individual, experiential events (and the methods to create them) toward this larger communal context within which preaching occurs” (1997:247).

James Thompson

In his book, *Preaching like Paul: Homiletical Wisdom for Today*, James Thompson indicates that times and congregations have changed. Thus, he affirms that preaching should change with the times. In other words, the hearers that the New Homiletics saw as congregations have changed (Thompson 2001:9):

Today we preach to the children of those listeners whom we were attempting to address with revitalized sermons a generation ago. These children, however, have grown up in a post-Christian culture that is not familiar with the Bible. Unlike their parents, whose familiarity with the Christian faith produced the boredom the new homiletics sought to overcome, many Christians today do not know the basics of the Christian message. This change in the cultural situation is crucial to recognize, and it creates special challenges for preachers at the beginning of the new millennium. A homiletic that solved the problems of preaching in the final days of a Christian culture is not likely to be the solution to the problems of preaching in a post-Christian culture.

(2001:1-2)

The New Homiletics has already become an old theory - Thompson thus insists that we need new perspectives on homiletics. He explains that “preaching in a post-Christian culture has much to learn from the preaching of a pre-Christian culture” (2001:10). Furthermore, he suggests the preaching of Paul as an alternative model. According to him, Paul’s preaching in a pagan context of the first century can be a good model for preaching in the twenty-first century, although it seems to follow the traditional preaching style. In fact, Paul’s epistles can provide the dimension that is lacking in narrative preaching, because 21 books in the New Testament have the form of an epistle (2001:15). For that reason, the time has come to recognise Paul as a legitimate model for our own preaching ministry (2001:16).

According to Thompson’s analysis, Paul’s preaching model is that of pastoral preaching that shapes and builds communities. His preaching has an evangelistic feature. Paul proclaims missionary preaching not only to missionary audiences but also to the believing congregation:

Paul consistently reminds his communities of the content of his original preaching of the death, burial, and resurrection of Christ (1 Cor. 15:3-5; 2 Cor. 5:14; 8:9; 1 Thess.4:14; 5:10). These creedal formulae recall the common ground that is the basis for, all future discussion. This reminder of the church’s confession undoubtedly served more than one purpose. For Paul’s original converts, the recitation of the facts of the gospel served as a needed reminder of the conviction that brought a diverse group together as a community.

(2001:145)

In addition, his preaching contains theological reflection. Paul’s letters are examples of faith seeking understanding (2001:109). In being radically different to Craddock, who asserts that the preacher should be one without authority, Paul’s model shows that the preacher should preach with authority coming from God. Paul is one who is captured by the Word of God. The preacher who is captured by the Word of God depends on the power of God. The ultimate responsibility for the success of preaching therefore rests with God; not in the preacher’s hands (2001:147).

In conclusion, one can say that Campbell and Thompson, the two scholars represented here, have nothing in common. The only connecting feature is that they are concerned with content

and theology rather than the form and method of preaching. They have tried to find a new way beyond the New Homiletics.

2.4.2 Attempts to refresh preaching by a group that criticises the New Homiletics

The New Homiletics has tried to renew the sermon from the perspective of focusing on form and methodology. The group following after the New Homiletics theory focuses on the content, not the form of preaching. In addition, they are concerned with the theology of preaching, not the methodology of preaching (Thompson 2001:11). In this sense, there is no concern with repetition and boredom in preaching, because they focus on overcoming the limitations of the New Homiletics. They want to rethink aspects that the New Homiletics has missed. Because the group focuses especially on the content and theology of preaching, they are not concerned with methods and skills in homiletics for the renewal of preaching facing problems with repetition and boredom.

In a way, it seems that Thompson (2001:18) considers the role of repetition as positive. The reason is that repetition can remind the congregation of the Gospel:

Paul's epistles demonstrate that his preaching consists of reminding communities of what they already know or should know. ...His use of repetition was vital to ensure that first-generation communities, who lived in a non-Christian society, would know their story and the expectations of community life.

Thus, Thompson shows that examples from Paul's preaching can play a role in showing that repetition and familiarity is good for the congregation. Nevertheless, it cannot be seen as Thompson insisting that repetition is always needed for preaching and the congregation. He just reminds us of the positive role of repetition such as refreshing the memory and reminding. It can therefore be said that it is difficult to find that this group makes an effort to deal with boredom and repetition.

However, there is also a positive contribution. The group coming after the New Homiletics shows the way to adjust the balance. The writer believes that the problem of boring preaching can be solved if the efforts of the New Homiletics to refresh the sermon can be combined with what the critics point out as having been missed in the New Homiletics.

2.5 ANALYSIS AND ESTIMATION OF PAST ATTEMPTS AND A SUGGESTION TO SUPPLEMENT THE LIMITATIONS

In this part, the writer examines the effort made in each homiletics theory to renew preaching. Although traditional preaching theory supported several rhetorical methods for effective delivery effective communication with the congregation was lost over time. The forms of sermons and rhetorical methods of preaching came to be mundane routine for the contemporary congregation. Traditional Preaching Theory thus faced the limitation that preaching became boring and banal. Traditional preaching methods came to need renewal for efficient communication with hearers. In a sense, one can judge that attempts towards the renewal of preaching in traditional preaching theory were insufficient.

It may also be said that the group that criticises the New Homiletics is not sufficiently concerned with refreshing and renewing preaching, especially in terms of boredom and familiarity. Their concern is to overcome the limitations of the New Homiletics. Campbell points out a limitation of the New Homiletics as an excessive focus on the method of preaching. Thompson asserts that times have changed, from a Christian culture to a post-Christian culture as the context of hearers. Their concern is theological and involves the content of preaching and attempts to deal with the problem of boredom and familiarity are difficult to detect.

One can therefore find some effort to renew the preaching form and method that has become banal in traditional preaching in the new homiletical theory. With traditional preaching having dominated the homiletics world for a long time, the theory became too familiar with preachers and congregations to allow efficient communication, so a need for change in homiletics arose. In the light of this, it is obvious that the new homiletical preaching made this effort. The preaching theory was an attempt to match changing times and congregations through effective form and methods. Moreover, they have been concerned with hearers. Therefore, anyone who wants to renew preaching should take note of their efforts.

The New Homiletics also has weaknesses, though, as indicated by the critics mentioned above. They passed by the importance of the content of preaching and theological concern in a sermon. This makes them unable to save the church in crisis. The Church is still in trouble,

as Campbell indicated. After 40 years, New Homiletics also started to face the problems of the changing of times and congregations as in the case of Traditional Preaching Theory. The result is that New Homiletics also needs to be supplemented.

In conclusion, the concerns of the group pointing out what the New Homiletics has missed should be considered, because this may help to complement the weak points of the New Homiletics. Previously, the writer concluded that the new homiletical theory is concerned with refreshing and renewing preaching, including the problem of boredom in sermons, but the limitations of the New Homiletics pointed out by their critics suggest that listening to the critical voice is necessary for handling the problem arising from repetition and boredom. Thus, combining the methodological efforts of the New Homiletics with addressing the theological concerns of their critics may lead to a renewal of preaching to overcome boring preaching.

2.6 PREACHING IN THE KOREAN PROTESTANT CHURCH

The writer examined each homiletical theory and the efforts flowing from each theory for the renewal of sermons in this chapter. The writer concluded that the methodological efforts of the New Homiletics could be complemented by the suggestions offered by their critics to deal with boredom.

The question is whether this conclusion can be applied in the Korean Protestant Church? It is not advisable. The New Homiletics and other theories have North America as a background; therefore the analysis of their theory is based on the context of North America in some cases.¹¹ While the Korean Protestant Church has been influenced by the American church (Kim 2014:51) and therefore has similar features in many cases, having had a tendency to follow the American church, one needs to consider the context and situation of the Korean church to know Korean church preaching. Therefore, there is a need to consider the context and situation of the Korean church. This consideration will be dealt with here, as well as in the next chapter.

In investigating the preaching of the Korean Protestant Church, the question “Where is

¹¹ Craddock (2001) analyses the context of hearers in America. Campbell (1997) and Thompson (2001) criticise Craddock’s analysis and present a renewed analysis of the context.

Korean preaching?”¹² should be asked. What are the features of Korean preaching in the light of each preaching theory? This question can help to reveal the nature of preaching in the Korean church; it can help to find out whether Korean preaching is able to overcome the problem of boredom and repetition, or not.

Korean preaching generally shows the features of traditional preaching. Although the New Homiletics theories have been introduced, it cannot be denied that preaching in the Korean Protestant Church still bears the character of traditional preaching (Kim 2005:224, 273). According to D.C. Kim’s (2014:51-52) investigation of the Korean Protestant Church, the traditional preaching style of the three-point sermon dominated until the 1980s and preachers started applying expository preaching theory from the 1990s onward. Kwon (2001:123) also points out that the dominating preaching style is expository preaching: “[A]lmost all preachers were using the expository preaching style because the so-called successful preachers, who achieved numerical church growth, were utilizing the style”. Such expository preaching can be classified under Traditional Preaching Theory.¹³ Especially in the Korean church, Traditional Preaching Theory has been linked to an authoritarian culture, such as Confucianism (Lee 1997:31-34; Kim 2013:22-24). As a result, sermons in the Korean church have not shown a deep concern for the hearers. In this context, the Traditional Preaching Theory is firmly located in the Korean church.

This can be also verified in surveys. According to one survey,¹⁴ more than 60% of preachers think of themselves in the image of a teacher or herald. The result is broken down as follows: teacher (43.7%), herald (21.1%), evangelist (16.3%), counsellor (12.2%) and storyteller (4.9%) (Ministry&Theology 2009:32).¹⁵ Teacher and herald are both images of the

¹² In this thesis, the writer uses the Korean church or Korean preaching. This refers to the South Korean Protestant Church and the preaching of the South Korean Protestant Church when there is no indication of a specific denomination.

¹³ Expository preaching has these features: (1) emphasis on the authority of scripture in the pulpit and (2) clarity of communication (McClure 1995a:131). These connect exactly with the features of the traditional preaching theory.

¹⁴ This survey is the analysis of preaching in the Korean church in 2009.

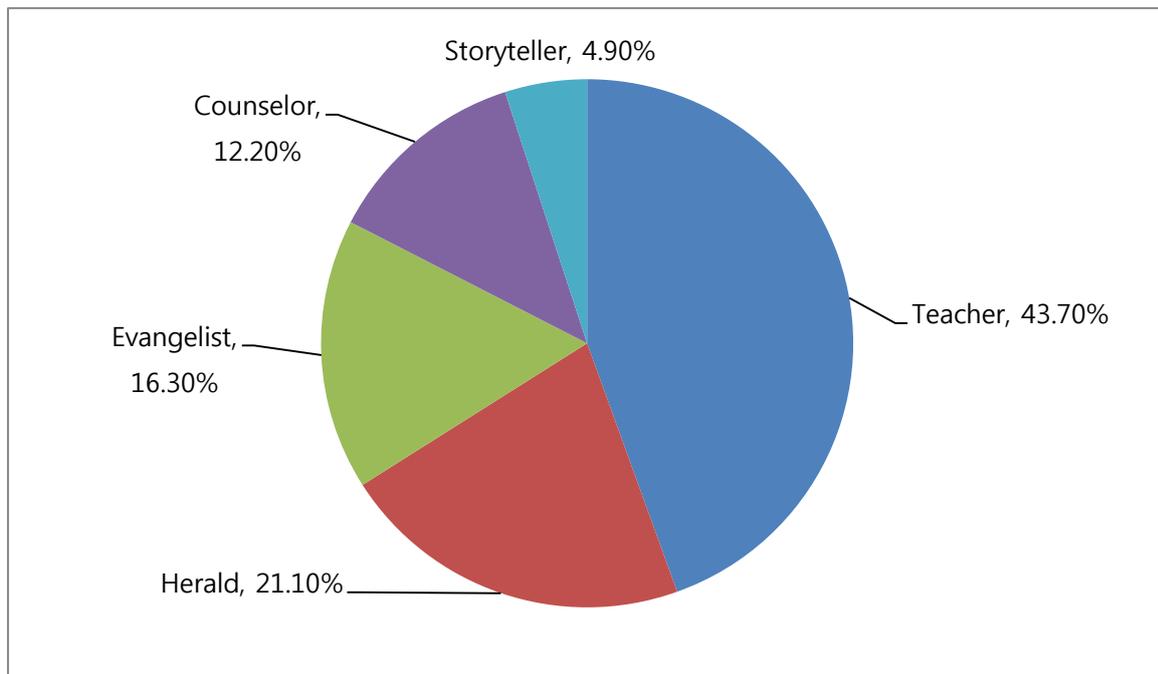
¹⁵ This was surveyed for overall understanding of ministry of preaching in the Korean Protestant Church by three institutes, “Ministry & Theology”, “the Korea Society of Homiletics” and “Global Research”. Here are some of the details of this survey (Ministry&Theology 2009:26).

Respondent	The senior pastors in the Korean Protestant Church
Area	Nationwide
Method for collection of Data	Telephone (with fax and online)

Traditional Preaching Theory.¹⁶ While the image of storyteller can be considered to be the image of the New Homiletics it has the lowest rating. Although this survey is not about preaching theory, it can be concluded that the traditional preaching style dominates the Korean Protestant Church.

Figure 2.1: Which image do you have of yourself as a preacher?

(Ministry&Theology 2009:32)



Sample drawing	Proportionate quota sampling according to the ratio of geographical distribution of churches
Sampling method	The random sampling in the list of subscribers to Ministry & Theology
Sample size	578 persons (effective sample)
Sampling error	±3.9% (Confidence interval: 95%)
Survey period	From 22 January to 5 February in 2007 (for 15 days)
The institute of survey	Ministry & Theology, Global research

¹⁶ The image of herald and teacher is one of authority, one of the natures of the traditional preaching theory. In addition, these two images stress clear deliverance of information. It is also connected with traditional preaching theory.

Further details are presented in Table 2.1. It is arranged according to the age of preachers.

Table 2.1: Which image do you have of yourself as a preacher? (By age)

(Ministry&Theology 2009:32)

(%)

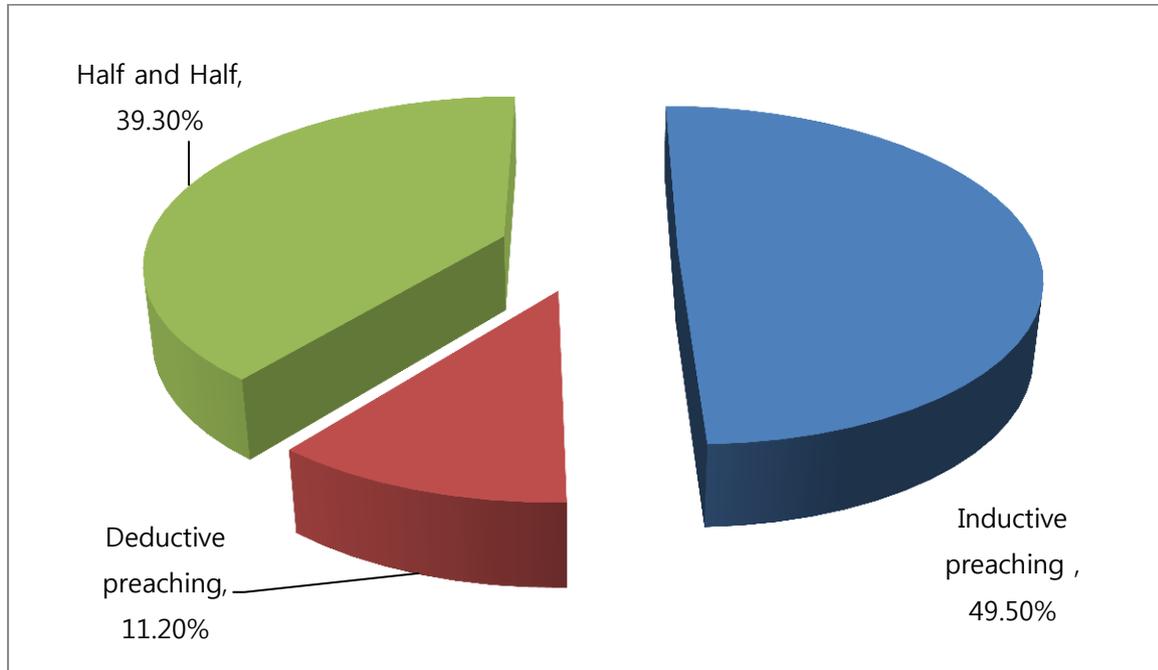
Ages	Case	Image				
		Teacher	Herald	Evangelist	Counsellor	Storyteller
30's	(60)	53.1	18.8	8.1	15.3	3.4
40's	(270)	45.0	19.5	15.7	13.7	3.1
50's	(186)	39.7	26.2	17.4	9.2	6.9
Over 60's	(62)	41.4	15.0	24.1	11.3	8.2

In addition, regarding the definition and understanding of a sermon, a highly rated answer is that “preaching is transmission of the Word of God or proclamation” (68.7%). The answer rated second is that “preaching is food and motivation of life” (10.1%) (Ministry&Theology 2009:29). Considered by age, respondents of over 60 years of age made up 74.2%, the highest rate compared to other age (Ministry&Theology 2009:41). Anyway, the cognition as “preaching is transmission of the Word of God or proclamation” also connects with the Traditional Preaching Theory.

In fact, another survey indicated that the Korean preacher is more likely to use the inductive preaching method than deductive preaching. To the question, “what kind of preaching style do you use?” 49.5% indicated the inductive preaching style; the deductive preaching style had a response rate of 11.2%, and 39.3% of responses reflected using both styles half and half.

Figure 2.2: What kind of preaching style do you use?

(Ministry&Theology 2009:98)



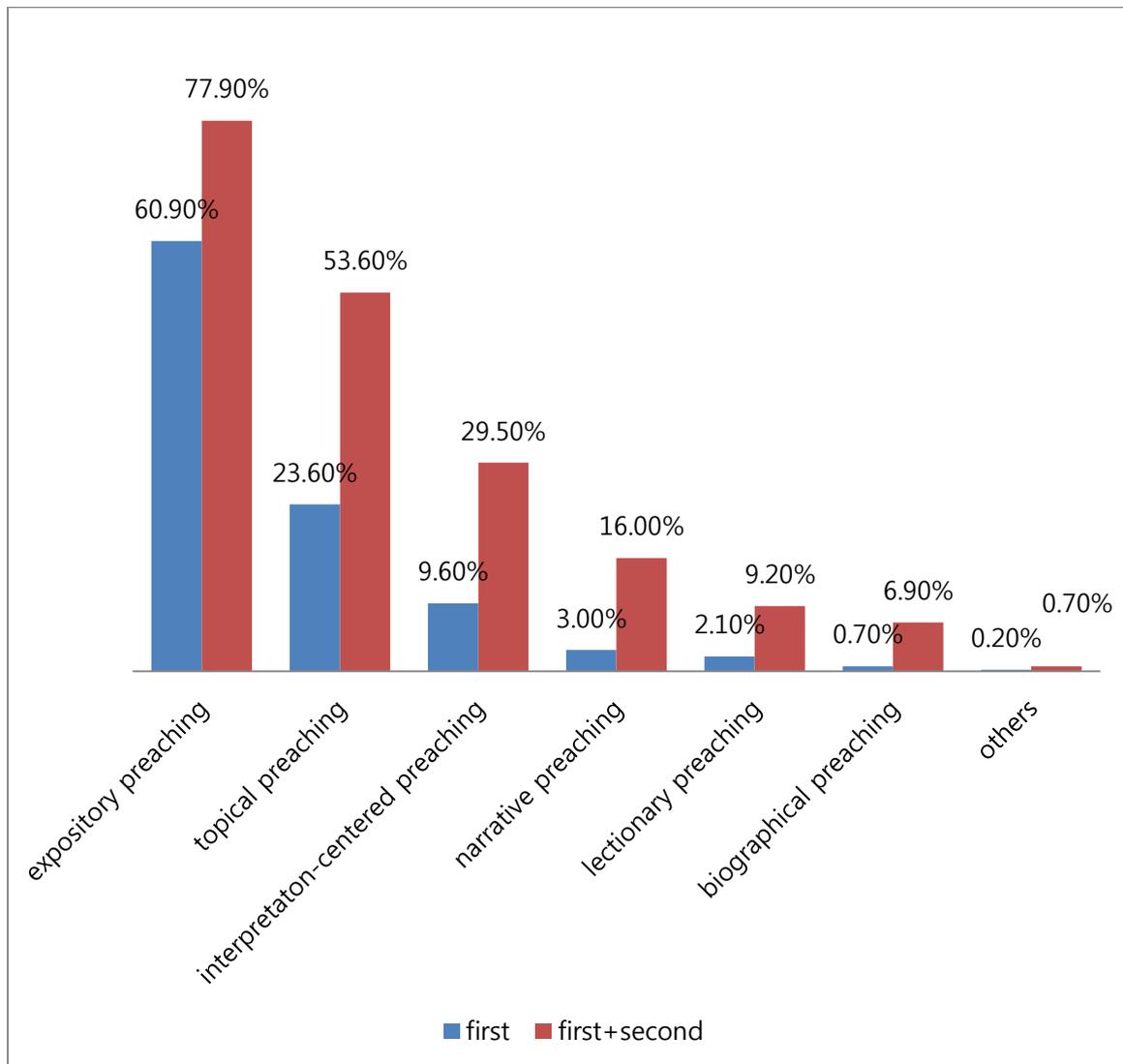
According to this survey, it seems that the Korean pastor's preaching follows the New Homiletics method.¹⁷ However, to the leading question, "Which preaching type do you prefer?", only 3% of pastors responded that narrative preaching is the preferred type. The preferred best preaching type of Korean preachers is expository preaching (60.9%), followed by and topical preaching (23.6%) (Ministry&Theology 2009:99). This result differs from

¹⁷ Where does this result come from? There are two possibilities. Frist's estimation is wrong. Seung Jin Lee indicates the gap between thinking about preaching and real practical application (Ministry&Theology 2009:13). Similarly, there may be a gap between preaching in reality and preaching in thought. The second possibility is that the preachers may apply the inductive method of the Traditional preaching theory. In other words, it is just the method. Inductive preaching is used in Traditional preaching. In addition, the age of respondents should be noted. The occurrence rate of inductive preaching is higher in the 30s and 40s than in an age range such as the 50s and 60s (Ministry&Theology 2009:111). Considering that the general age of a senior pastor in the Korean church is at least 40, it can be concluded that young pastors, such as assistant pastors, make more use of the inductive preaching style. When the Korean church context is considered, the senior pastor generally is at the centre in church ministry, including preaching, and it can be said that the traditional preaching style such as deductive preaching dominates in the Korean church.

previous surveys. In fact, in this survey, expository preaching refers to preaching in sequence according to the Biblical text. In a sense, it cannot be said that the expository preaching in this survey is directly connected with traditional preaching. Nevertheless, it also cannot be denied that expository, topical and interpretation-centred preaching is categorised as the traditional preaching.

Figure 2.3: Which preaching type do you prefer?

(Ministry&Theology 2009:99)



In a sense, in this survey, the category is a little different from the homiletical category. However, it is enough to reach the conclusion that the preferred preaching style of almost all Korean preachers remains the traditional preaching style.

In conclusion, it can be postulated that the traditional preaching style has been the dominant model in the Korean Protestant Church until the present. While other preaching theories and methods, including the New Homiletics, have been introduced to Korean preachers from the 1990s onward, these have not taken root in the Korean Protestant Church. It can therefore be said that the features of Korean preaching are still those of the traditional preaching model.

2.7 CONCLUSION

This chapter provided an answer to the question “What is going on?” The researcher examined the problem of boredom, familiarity and repetition with regard to each preaching theory. He found that an effort to overcome these problems is identifiable in the new homiletics theory that criticises the Traditional Preaching Theory by dealing with the form and method of preaching (Thompson 2001:1). According to the view of the group that criticises the new homiletics, this problem, however, is not dealt with adequately. While the new homiletics has focused on the form and method of preaching, the theory needs to be more concerned with theological consideration in homiletics and the content of preaching.

In addition, through examining the context and situation of the Korean Protestant Church, the writer found that Korean preaching has continued to rely on Traditional Preaching Theory. This means that Korean preaching cannot overcome the limitations of the old homiletical theory while the methods of the new homiletics for preaching are efficient to handle the problem of repetition and familiarity that result in boredom in preaching on the side of the preaching method.

Based on these analyses and judgements, one can come to the conclusion that the new homiletic theory can be helpful for refreshing and renewing preaching and to resolve the problem of boredom induced by boring preaching. In the context of the Korean church, especially, where the Traditional Preaching Theory dominates, the methodology of the new homiletics theory can help to counter boring preaching. In addition, the analysis and criticism of the critics of the new homiletics should be considered because their suggestions for the

new homiletics could cover the weak points of the new homiletics. However, the new homiletics may also need supplementation because the theory is dated and in need of further development.

Therefore, in order to resolve the problem of boredom in preaching, the methodology of the new homiletical theory should be improved, but also consideration should also be given to the content and theological concern of preaching. In considering this in the next chapter, the researcher will examine the reason why repetition and familiarity occur in the Korean church.

CHAPTER 3: THE REASON WHY THE PROBLEM OF FAMILIARITY IN PREACHING OCCURS, ESPECIALLY IN THE KOREAN CHURCH CONTEXT

3.1 INTRODUCTION

According to Craddock (2001:15), the crisis in preaching is not just because of some difficulty in “talking” with people, but also because of the difficulty of meaningful and important communication. In other words, normal talking is relatively easy, but meaningful communication is difficult. Thus, it can be said that the failure of meaningful communication with hearers brings about the crisis of preaching.

For meaningful communication, one of the important duties of preachers is to find the secret of the Word of God and to make hearers listen to the secret of the Word of God through preaching (Kim 2005:232). For this, there have been many advances and developments in homiletics. The New Homiletics especially has paid attention to hearers. Nevertheless, hearers have lost attention and are failing in listening to sermons every week. Why have hearers lost interest in sermons? Several reasons can be given, but the writer asserts that one of these reasons is boredom resulting from familiarity and banality.

The problem of boredom is an essential one that should be considered for better preaching in homiletics. As discussed in the previous chapter, even though there have been several attempts to overcome boredom in preaching, there are other needs and different approaches to consider for dealing with the problem of boredom and familiarity in preaching. Cilliers (2004:14), citing John Bluck, a communication scientist, points out that “preaching is becoming increasingly uniform and just boring”. This assessment is also applicable to the Korean Protestant Church.

In this chapter, the writer will discuss the reason why familiarity is a cause of boredom in preaching. The writer will not deal with general causes only, but will focus especially on the Korean church context. In addition, the writer will analyse the nature and contexts of

preaching to figure out what the cause might be.

How can the reason then be determined? In his book, *The living voice of the Gospel: Revisiting the basic principles of preaching*, Cilliers (2004:22-24) presents four basic elements of preaching; God, the biblical text, the congregation, and the preacher, and analyses each element. Long (1989:22-23) also says that the congregation, the preacher, the sermon and the presence of Christ are the essential ingredients of preaching. In addition, Craddock (1985:22-30) insists on four basic elements in preaching: the preacher, the listeners, the scriptures and the Holy Spirit. According to Cilliers and others, it means that when somebody talks about preaching, he or she should consider these four elements or aspects. In light of this, the writer will basically analyse the reason why familiarity occurs with regard to these elements. However, the element of God will be excluded, because the problem comes from the other parts. In other words, the Gospel is the truth and it is perfect, but problems can occur in its application and interpretation. The problem of boring preaching belongs to human beings, not to God. For that reason, the writer will focus on the three ingredients of preaching. While focusing on these ingredients of preaching, the fact that these three elements are connected and cannot perfectly be distinguished from each other should not be overlooked. Thus, the writer will examine the three sections, the biblical text, the congregation and the preacher, in order to find the reason why familiarity occurs in preaching.

3.2 PRELIMINARY CONSIDERATION I: UNDERSTANDING THE KOREAN PROTESTANT CHURCH

3.2.1 Preaching is the most important ministry of the Korean Protestant Church

Everybody knows that the Korean Protestant Church experienced tremendous and rapid growth, a miracle to the world church, for the last approximately 100 years. Korea has been acclaimed as one of the most successful mission fields in the history of the Protestant mission (Chung 1999:3). Preaching played an important role in this growth. Nobody can deny that the most powerful and elemental force for the growth of the Korean Protestant Church has been the preaching of the Word of God (Chung 1999:6,45; Kim 2005:42; Ministry&Theology 2009:15,17). Therefore, preaching has been the most important ministry in the Korean Protestant Church (Chung 1999:3-4; Kim 2005:149, 209).

In answer to the question, “What is the greatest reason for choosing your current church or temple among many churches or temples?”, respondents indicated “good preaching from the pastor” (21.8%) as the second most important reason for Protestants (Hanmijun&GallupKorea 2005:208).¹⁸ The first important reason is the nearness in distance (36.4%); this means that the pastor’s sermon is an important reason for choosing a church.

Table 3.1: The reason for attendance at the current church or temple

(Hanmijun&GallupKorea 2005:208)

Reason	Protestant (N = 884)	Buddhist (N = 354)	Roman Catholic (N = 112)
Close distance	36.4	19.2	41.1
The pastor’s/ monk’s/ priest’s good preaching	21.8	11.9	7.1
The attendance of family	17.9	37.6	25.0
Many acquaintances	6.7	5.4	4.5
Born into a religion	6.3	9.9	8.0
The activities of church/temple/sanctuary(mission, social relief)	2.6	1.1	8.0
The individual support of church/ temple/ sanctuary	2.3	1.7	2.7
For the bringing up or discipling/ Bible study	1.6	2.3	0.9

¹⁸ The sample design of this survey (Hanmijun&GallupKorea 2005:19) is like this:

Respondent	Adults 18 years or older
Area	Nationwide (except Jeju island)
Sample size	6,280 persons (effective sample)
Method for collection of Data	Face-to-face interview (Gallup Omnibus survey)
Sampling method	Random sampling
Sampling error	± 1.23% (Confidence interval: 95%)
Survey period	From July to October 2004
The institute of survey	Ministry & Theology, Global research

Big and well-known church/ temple/ sanctuary	1.5	4.5	-
Well-equipped	0.1	1.7	-
Others	2.7	4.2	2.7
No idea/ No answer	0.1	0.6	-
Total	100.0	100.0	100.0

According to the same survey, 65.5% of respondents indicated “worship service and preaching” as the answer to the question, “What offers the greatest support to your growing faith?” (Hanmijun&GallupKorea 2005:189).

Table 3.2: The element that helps growing in faith

(Hanmijun&GallupKorea 2005:189)

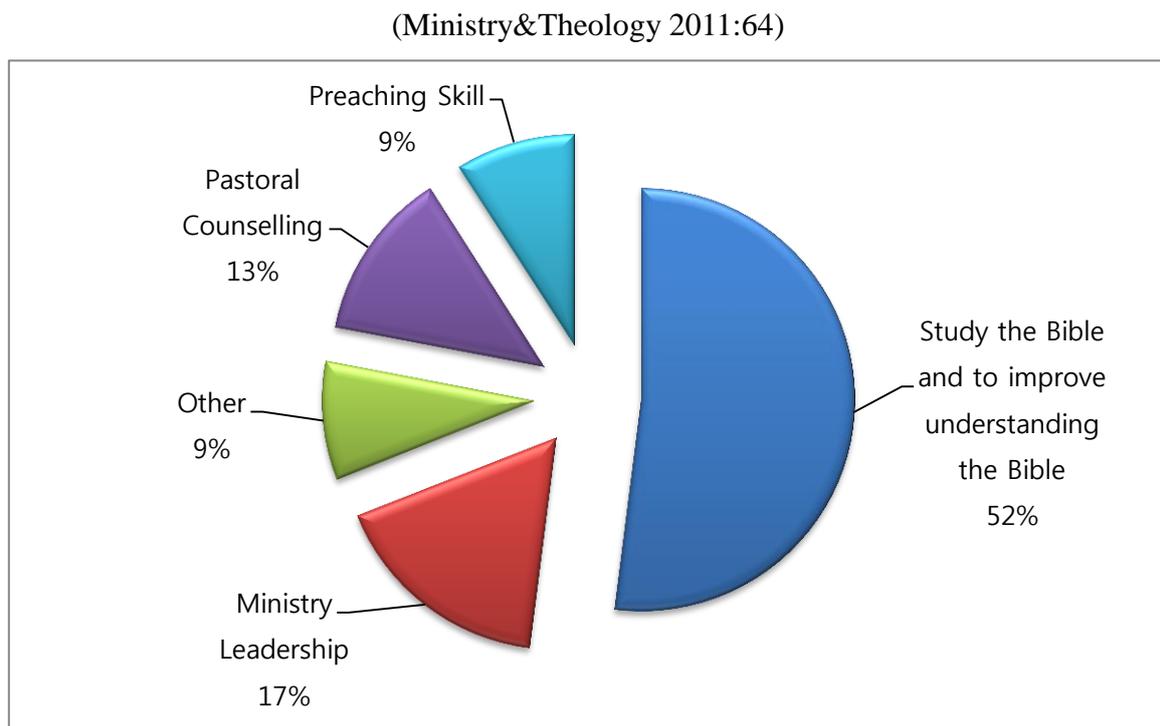
Worship service / Preaching	65.5
Family	10.9
Small group meeting / Bible study group	7.4
Senior / Friend of faith	6.4
Q.T.	4.5
Christian books	3.5
Christian media (Internet, TV, Radio)	0.7
Other	0.6
None	0.5
Total (N = 1000)	100.0

The result shows that worship services and preaching, especially preaching in the worship service, are considered to be the most important ministry in the Korean Protestant Church (Kim 2005:45). These results are connected to the side of the laity.

According to another survey, the pastors who preach a sermon also consider preaching to be the most important part in the Korean Protestant Church. In answer to the question, “If you could start off with a clean slate for your church ministry, which part do you most want to

prepare for your church ministry?”, 52% of pastors replied “Study the Bible and to improve understanding the Bible” (Ministry&Theology 2011:64)¹⁹. “Study the Bible and to understanding the Bible” is closely connected to making good sermons.

Figure 3.1: If you could start off with a clean slate for your church ministry, which part do you most want to prepare for your church ministry?



Responding to the question, “What is the most pressing need as a pastor?”, 40% of pastors answered to “Study the Bible and preaching” (Ministry&Theology 2011:65). To the question

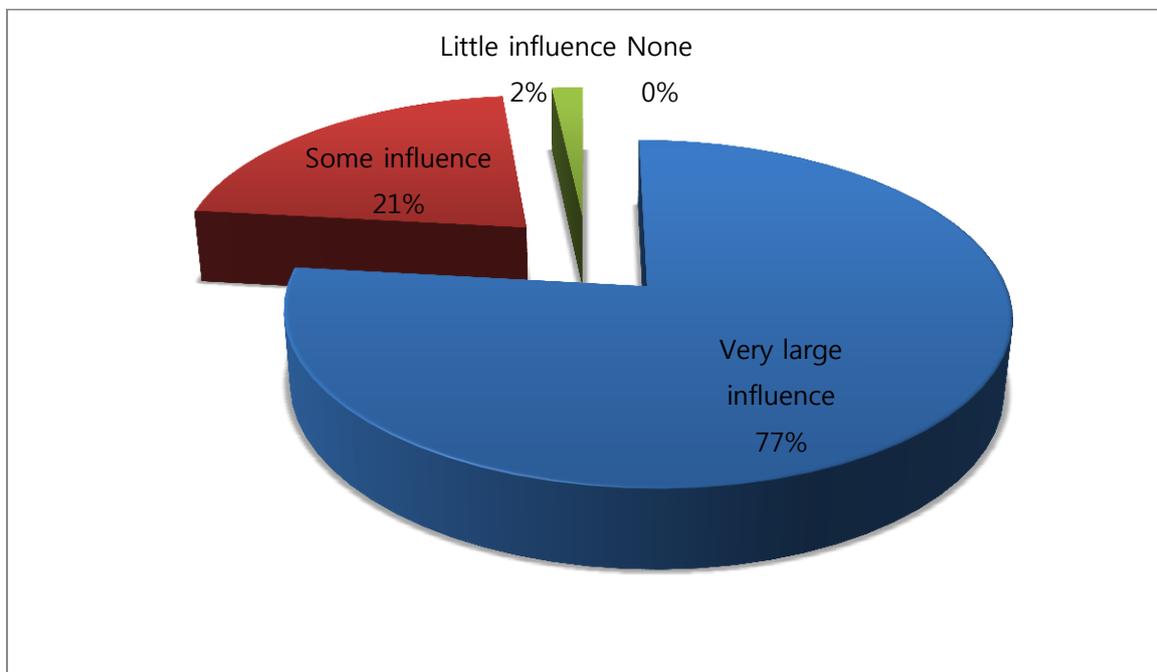
¹⁹ This survey was investigated by not a professional way but a general questionnaire way (Ministry&Theology 2011:61).

Respondent	Attendees of 18 th Seminar for nationwide pastors
Method for collection of Data	Questionnaire
Sample size	391 persons (effective sample)
Survey period	2 June 2004
The institute of survey	Ministry & Theology

“What is the most important part in your church ministries?”, 51% of pastors indicated the preaching and teaching of the Bible (Ministry&Theology 2011:68). Moreover, in answer to the question, “How much does preaching affect the growing faith of the congregation?”, 76.8% of pastors replied that it has a “very large influence”, 21.5% replied “some influence” and 1.7% replied “a little influence” (Ministry&Theology 2009:28). This means that 98.3% of pastors think that preaching has a large influence on the congregation.

Figure 3.2: Influence on the growing faith of the congregation through preaching

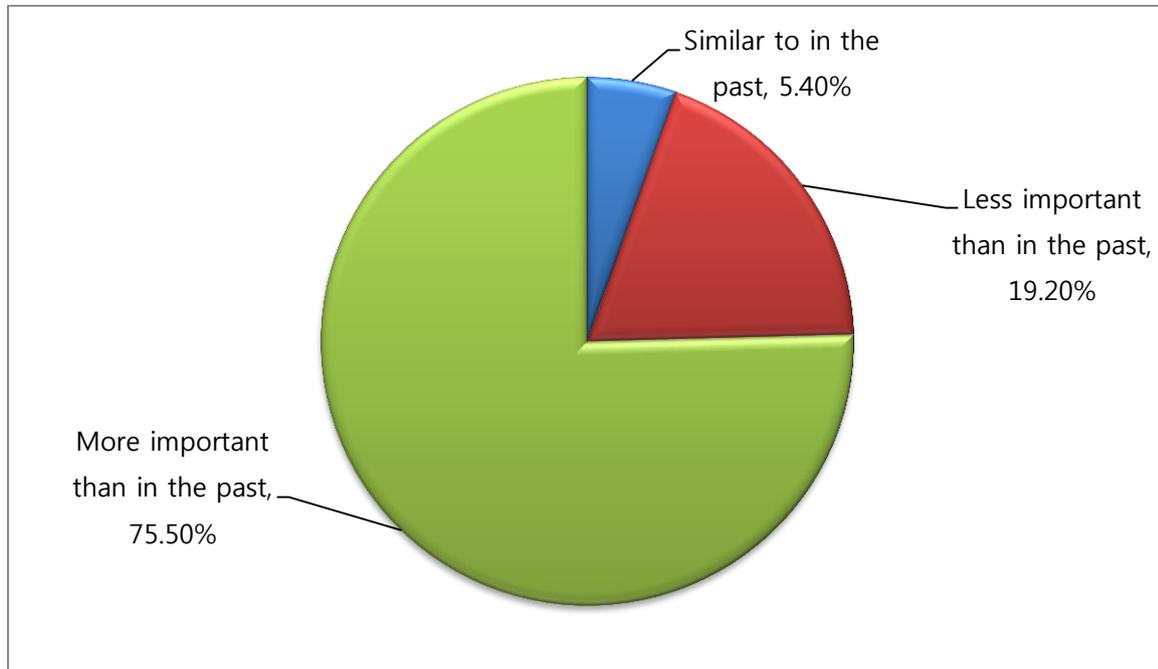
(Ministry&Theology 2009:28)



In detail, preaching ministry becomes more important than it was in the past; 75% replied that the importance of preaching has become more significant.

Figure 3.3: The evaluation of the importance of preaching for pastoral ministry compared with the past

(Ministry&Theology 2009:29)



This was reflected especially in the responses of preachers who were in their 30s (83%) (Ministry&Theology 2009:127-128). This means that in the future, the significance of preaching will be even more important, because the preachers who are in their 30s now can be regarded as the leaders to lead the next generation in the church (Ministry&Theology 2009:128).

As we can see from the census, one can reach the conclusion: “Preaching still incontestably energizes the establishment and growth of the Korean Protestant Church” (Chung 1999:18). Moreover, preaching will be more and more important.

3.2.2 The decline of the Korean Protestant Church

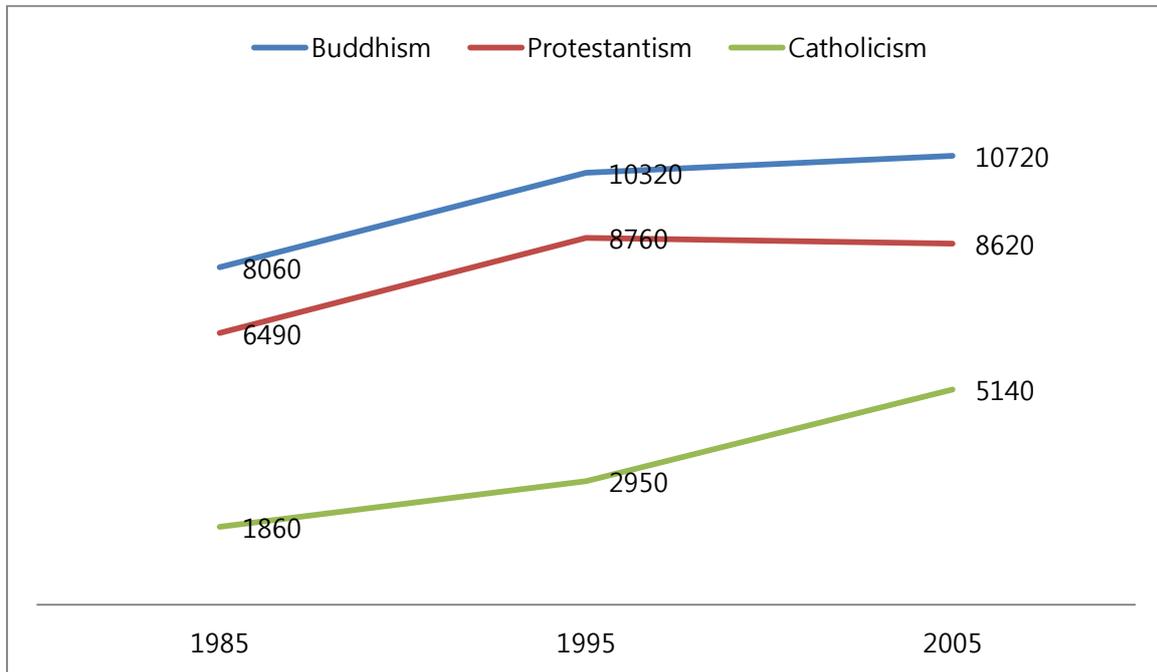
The decline and crisis of the Korean Protestant Church is not something that has started just recently. There is much statistical evidence. Most of the believers in the Korean Protestant

Church sympathise with the point of view that the Korean Protestant Church is in decline. According to the survey, 26.2% strongly agreed on this point and 65.7% agreed on the point (Ministry&Theology 2011:90). It means that around 92% sympathise with the point of view that the Korean Protestant Church is in decline. In answer to the question, “How much do you feel a decline in the Korean Protestant Church?” 46.8% replied “feeling keenly” and 45.2% replied “feeling a little” (Ministry&Theology 2011:91)

Not only does the believers’ view, but also objective data show the decline of the Korean Protestant Church. According to Oak (2001:42), the Korean Church has declined as follows:

Korean churches showed a growth rate of 41.2% during 1960-70, 12.5% during 1970-80, 4.4% during 1980-90 and from 1991, the growth rate steadily decreased. The growth rate of congregations during 1990-95 was as follows: Full Gospel Kihasang is 0.5%, Presbyterian Tonghap is 0.45%, Methodist is 0.4% and Presbyterian Hapdong is 0.06%. In the interests of accuracy, it should also be noted that this growth index doesn’t reflect an increase, but rather a decrease if we consider the imaginary quantity of church statistics.

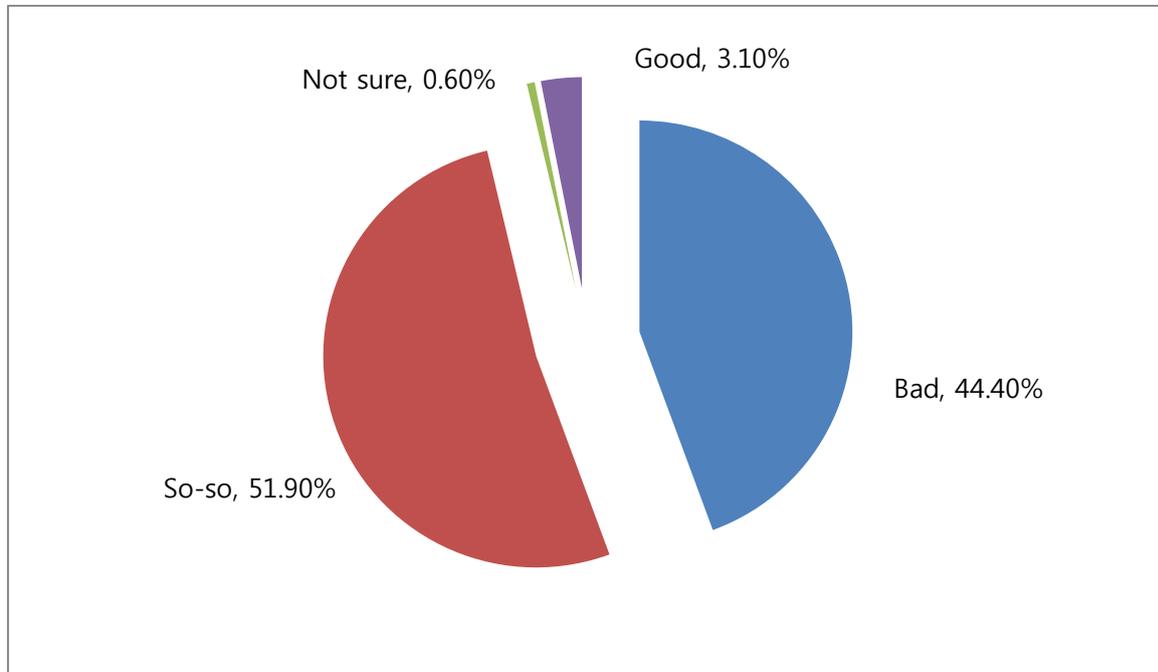
According to the censuses of the Korean National Statistical Office, the Protestant population has decreased to 144,000 (-1.6%). Against this figure, Catholicism has increased to 74.4%. This result shows that the Protestant population is the only one among the three main religions in Korea that decreased.

Figure 3.4: The shift in population of each religion (Unit: thousand)

There is not only numerical decrease, but also a dropping off of the credibility of the Korean church. According to a survey, pastors replied “not good” to the question “How much of a good feeling does Korean society have toward Korean Christianity?” 44.4% said “bad” and 51.9% answered “so-so” (Ministry&Theology 2011:84). It means that over 96% provided a negative answer.

Figure 3.5: How much of a good feeling does Korean society have toward Korean Christianity?

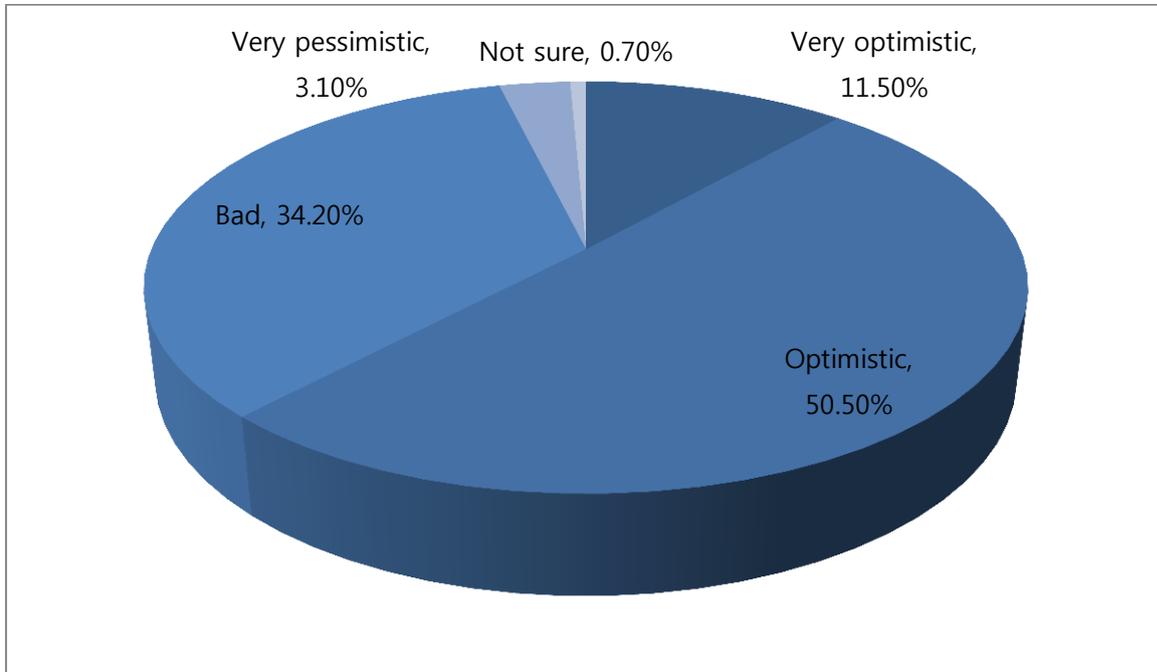
(Ministry&Theology 2011:84)



In addition, to the question, “What do you think of the future of the Korean church?” the answers were as follows: Very optimistic (11.5%), optimistic (50.5%), bad (34.2%), very pessimistic (3.1%) and not sure (0.7%) (Ministry&Theology 2011:84). This survey was directed at pastors.

Figure 3.6: What do you think of the future of the Korean church?

(Ministry&Theology 2011:84)

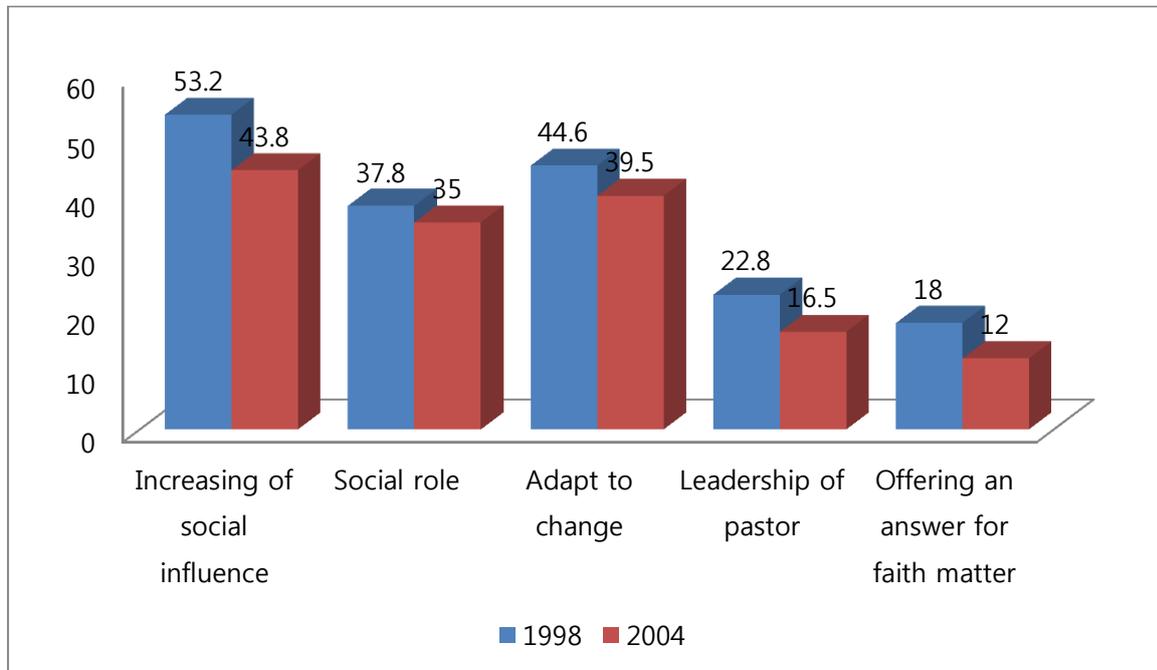


According to this survey, 62% of pastors are optimistic about the future of the Korean Church, although they estimate the credibility of the Korean Church as “not good”. However, according to another survey, Korean society (non-believers) has a bad opinion of the Korean Protestant Church compared to the past (Hanmijun&GallupKorea 2005:233). This survey has more meaning because it compares 1998 and 2004 and it reveals the change in the image of the Korean Protestant Church. From this survey, one can see that the image of the Korean Protestant Church is more positive compared to other religions, such as Buddhism and Catholicism. However, it is an obvious fact that the estimation of the Korean Protestant Church is deteriorating.

Figure 3.7: The image of the Korean Protestant Church

(Hanmijun&GallupKorea 2005:233)

(Unit %)



3.2.3 The crisis of preaching in the Korean Protestant Church

The crisis of the Korean Protestant Church connects with the crisis of the preaching in this church because preaching is the most important ministry in the Korean Protestant Church.

Craddock (2001:6) indicates one of the reasons for the low estimation of preaching as activism in the nature of American Christianity. Faith of the American church is captured in the motto “Deeds, not words”. In this sense, preachers are considered as those who “just talk” and preaching can be considered “words, words, words” without works. Craddock (2001:7-11) further points out that a language crisis exists; there is a general experience of the loss of the power of words and the changed shape of the human sensorium as a result of television as a reason for the crisis of preaching. Such criticism can also apply to the Korean Protestant Church.

First of all, the moral corruption of preachers in recent years depreciates not only them and

their sermons, but also the credibility of their preaching in the Korean Church.²⁰ Congregations want to see the realisation and practising of the Word of God in the preacher's life. They do not expect "just talk" in a sermon. Practically, according to a recent survey, 85% of Protestant church members say that many clergy lack dignity or competence (Park 2005). In addition, there is also the crisis of language in Korea. It connects with the media image. Younger generations do not concentrate on preaching using only the tongue, because of the influence of media like television. They are familiar with visual images. In this regard, the situation of preaching is not good for preachers. In other words, preaching in the Korean Church is also in crisis. Moreover, almost all of the Korean preachers still retain the traditional preaching style, as pointed out in the previous chapter. This means that Korean preaching has the same problem that traditional preaching has with regard to communication with hearers and efficient delivering.

No one is able to deny that the preaching of the Korean Protestant Church is in crisis (Kim 2011:302; Kim 2013a:121). C.H. Kim (2013a:122-124) identifies the problems in the preaching of the Korean Protestant Church as four: (1) Distortion and deterioration of the Word of God (2) Application-centred preaching (3) Preaching centred on human needs (4) Interest-centred preaching. If the Korean Protestant Church cannot overcome these problems, it will be difficult to avert the crisis of preaching.

3.3 PRELIMINARY CONSIDERATION II: UNDERSTANDING THE FEATURES OF PREACHING

3.3.1 Preaching takes place in a congregation

In his book, *Overhearing the Gospel*, Craddock (1978:25) distinguishes a sermon as preached in a Christian culture. In other words, Christendom still prevails in America. The New Homiletics scholars, like Craddock, point out that hearers who live in a Christian culture are familiar with the Bible and the language of Christianity and, as a result, can become bored

²⁰ Recently, the pastors of some mega churches the Korean Protestant Church were involved in problems such as sex crimes, plagiarism, and financial scandals in. As a result, the church is in trouble and Christianity stands accused of these problems by society.

during a sermon.

Recognizing that traditional preaching could not communicate effectively with listeners in a Christian culture who had grown bored with the predictability of older sermon forms and with the familiarity of the biblical story, advocates of the new homiletics offered a solution.

(Thompson 2001:1).

Thompson also diagnoses the reason why boredom has occurred in preaching in the past by connecting it with social culture. Like Craddock, it is important for him whether the context of preaching is in a Christian culture or not. Thompson asserts that we are in a post-Christian culture at present. He therefore suggests a new perspective for solving the problem of boring preaching.

These children, however, have grown up in a post-Christian culture that is not familiar with the Bible. Unlike their parents, whose familiarity with the Christian faith produced the boredom the new homiletics sought to overcome, many Christians today do not know the basics of the Christian message. This change in the cultural situation is crucial to recognize, and it creates special challenges for preachers at the beginning of the new millennium. A homiletic that solved the problems of preaching in the final days of a Christian culture is not likely to be the solution to the problems of preaching in a post-Christian culture.

(Thompson 2001:1-2)

To Craddock and Thompson, where preaching takes place is significant. They, in other words, focus on the social context of preaching for the analysis of the reason why preaching is experienced as boring. However, preaching is a ministry that usually occurs in the church congregation. In light of this, it may be unimportant whether sermons are preached in a Christian culture or in a post-Christian culture.

A sermon is usually preached in the presence of a congregation. Of course, there can also be sermons out-of-church. Preaching can be divided into out-of-church preaching and in-church preaching (Buttrick 1987:225-229; Buttrick 1994:15-16). Generally, in-church preaching is conducted to deliver a sermon to the believers, while out-church preaching has an

evangelistic and apologetic character (Buttrick 1987:225). Long (1989:47), however, indicates that there is no fundamental difference between preaching in the church and preaching in the world. Nevertheless, almost all preaching occurs during worship in a church (Long 1989:47).

One of the marks distinguishing Christian preaching from other speech is that preaching is liturgical and communal. Preaching ordinarily takes place within a congregation, a gathering of people who have pledged to live out their faith in community, and who come together on a regular basis for worship in Jesus' name.

(Tisdale 1995:87)

What, then, does it mean if a sermon is usually preached in a congregation? When a sermon is preached in a post-Christian culture, is it true that members of the congregation do not know the Bible story, like unbelievers? Absolutely not! It is not related to a social context; it is related to the context of the congregation. The Korean society is not Christian. Do not almost all of the hearers who attend the worship service and listen to a sermon in the worship service know the Bible text and the religious language that is used in the congregation? A preacher does not normally preach in a market or a public square. Generally, preachers preach in congregations, as indicated. This means that preachers preach to believers, almost all of whom are members who know the Bible story and are familiar with a Christian culture, although they may not be born-again Christians even if they have attended church for a long time. In many cases, members of the congregation do not change in the short term. In other words, a preacher preaches for one congregation. There is no big change in that congregation. This point will be dealt with in more detail later.

3.3.2 Preaching is a long-term ministry, not a one-time event

A previous claim should be considered before researching the three elements. The point is that preaching is a long-term ministry and not a one-time event. In many cases, homiletics is concerned with preaching as an event and an action. Especially in the Kerygmatic theory and New Homiletics, scholars have regarded preaching as an event (Campbell 1997:120; Rose 1997:37,60). Their opinion is absolutely not entirely in agreement concerning preaching as an

event; there are differences in the details. However, they also share some common ground. The perspective that preaching is regarded as an event has helped the development of their homiletics theory. It can also be said that the concept itself is not bad. Nevertheless, the concept contains a risk in that it may lead to the misunderstanding of preaching.²¹ One of the misunderstandings could involve that it considers preaching just as a once-off event and “it could be separated from the succession of sermons that make up the preaching ministry” (Thompson 2001:11). In other words, there may be a risk that the preaching event is not regarded as a continued ministry. Preaching is not finished after just one sermon; preaching has continued from Sunday to Sunday and will continue in church until the last day. Each week, preaching makes up the ministry of preaching. For this reason, homiletics should not be concerned with the once-off sermon only; preaching also has the nature of a work that sees all preaching piled up every week. In a certain sense, some homiletics scholars who criticise the limitations of the New Homiletics theory assert the character of preaching as a process.

In his book, *Preaching Jesus: New directions for homiletics in Hans Frei's postliberal theology*, Campbell (1997:237) states that “the focus of preaching is on learning a language, which is not simply a series of discrete existential ‘events’, but a long, slow process of use and growth”. He understands that preaching is not a once-off event, but should be a long process. In her book, *Sharing the word: Preaching in the roundtable church*, Rose (1997:96,111,123) also indicates the purpose and form of conversational preaching, which she insists, as a new alternative preaching, reflects the ‘ongoing’ conversations between the preacher and members of the congregation. Campbell and Rose, who criticise the New Homiletics, as well as others who do so, have mentioned this character. Allen (2013:67) stresses the importance of the continuity of preaching as follows:

Good preachers help the congregation discern the context of the text each week.

And a preacher's theological consistency should provide continuity from week to week. Nevertheless, the jump from one biblical setting to another can be jarring.

Preaching through a biblical book keeps the congregation in the same historical,

²¹ Rose and Campbell criticise this concept. Rose (1997:49-50) criticises kerygmatic theory, stating that the assertion that all preaching should be an event is too grand. Commenting on narrative homiletics, Campbell (1997:141-145) insists that the emphasis on experience in the concept of preaching as an event can result in the danger of theological “relationalism”.

literary, and theological world from week to week and encourages listeners to keep building on what they have heard.²²

McClure (1995b:52) also indicates that preaching is a week by week process in his book, *The roundtable pulpit: where leadership and preaching meet*. It can therefore be said that these scholars have a concept of preaching as a continuous ministry, not being completed as a once-off event in church, although their concept does not entirely agree with that of the writer. There is no denying that preaching is a work to be built up from week to week. However, in the case of those who only focus on preaching as an event, the nature of the preaching, process and continuing ministry can easily be disregarded.

This is quite important, not only for the character of preaching as an event, but also for a character of preaching as long-term ministry. When it is considered, features that can be found are the repetition and familiarity that occur as a result of repetition.

3.3.3 The same preacher, the same congregation and the same textbook

When we think about preaching as a ministry that continues every week and not just as finished in one event, a new aspect of preaching can be realized. It means that it can be thought of as a situation for which we have little regard; the same preacher delivers a sermon to the same congregation from the same textbook, the Bible, every week of every year. When we regard the same preacher, the same congregation and the same text, we can come to a conclusion not only about regarding the problem of repetition becoming familiar, but also the loss of interest and feelings of boredom arising from the familiar.

The same preacher

Except for a few large churches, many churches generally have only one pastor who is charged with the preaching ministry in each church. Although there may be several pastors in

²² In his book, *Sermon treks: Trailways to creative preaching*, Allen (2013:63-75) focuses on the “values of preaching continuously through books of the Bible not just character of continuity of preaching”.

the case of a very large church, the senior pastor usually preaches. Especially in the Korean Church, preaching during the Sunday morning service, the main worship service, is in charge of the senior pastor. Not only during the Sunday morning service, but also in other worship services and several meetings, the senior pastor usually preaches a sermon. Therefore, it can be said that the congregation hears a sermon from the same preacher over many years.

The same congregation

In general, church members do not change to a large extent. For the most part, the relationship between the preacher and the congregation is a long-term one. The relationship is kept within the church. Although there are slight changes in the congregation, the preacher meets the same congregation members and preaches to them every Sunday. The members of the congregation sit in the same places every week. In the Korean Church, around half of the Christians started religious life during childhood. If adolescents are included, the membership rate is 67.3% (Hanmijun&GallupKorea 2005:136).

Table 3.3: When did you start attending church?

(Hanmijun&GallupKorea 2005:136)

Born a Christian	20.7%
Before primary school	29.9%
Middle School	6.9%
High school	6.7%
College	3.1%
After college and before marriage	6.8%
After marriage	25.9%

Total (N = 1000)	100.0
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Additionally, in the Korean Church, the rate of newcomers is very low. Moreover, the newcomers in a congregation are mainly not non-Christians, but believers (Ministry&Theology 2011:75-77). This will be examined in more detail later. Therefore, we may reach the conclusion that a preacher continually delivers the sermon to the same congregation members.

The same text

A sermon is the interpretation of Scripture (Bartlett 1995:433). From this perspective, a sermon is based on and comes from the Bible. Of course, there may be some controversy regarding whether a sermon should only come from the Bible or not. Buttrick (1994:15), giving an answer to the question “Must preaching be from the Bible?”, states that “in general, out-church preaching will not begin with a chunk of scripture”. However, he admits that in-church preaching is biblical-passage preaching. In addition, out-church preaching should also be based on the Bible, although it does not usually use direct citations from the Bible. Therefore, it can be said that almost all sermons come from the Bible and the Bible is the only source and text of the sermon. It means that the source of preaching can be limited because the content of the Bible is limited. The Bible, of course, has huge and profound contents. However, when a preacher uses the Bible for sermon texts for long time, the preacher may sometimes have to use the same text again. For one month, there is no problem to preach a sermon. How about one year? Or ten years? Imagine that the one preacher delivers a sermon to the same congregation members using the one textbook. Eventually, the preacher will have to use the same text and preach the same content again. From this perspective, Cox (1985:182) points out the problem as follows:

the preacher may treat a well-known text in an unusual way. Biblical texts are the coin of the homiletical realm, but some of them are worn so smooth by repeated use that the people can hardly see God's image and superscription on them.

For this reason, the problem of repetition could become tiresome to the listener. It could lead

to sickening with regard to routine preaching, not only for preacher but also for the congregation.

In conclusion, it can be said that a preacher preaches the Bible again and again over a long period of time. This situation and the context of the same preacher, the same congregation and the same text for preaching can result in repetition. Repetition can affect the preacher as well as the listeners, who may become weary of the sermon. In human life, it cannot be emphasised enough that expectation and anticipation play a vital role (Craddock 1985:166). Expectation can provide strong motivation to people. Expectation makes hearers open their minds and ears. Yet some situations make them lose their anticipation. The repetition brings familiarity and predictability and familiarity would result in congregational boredom. Thus, a sermon that leads to a congregation losing interest will lose its power.

3.4 THE REASON ARISING FROM THE NATURE OF THE BIBLE

Having considered that preaching is a long-term ministry, we now research the three elements: the Bible, the preacher and the hearers. To begin, the focus is on the Bible.

3.4.1 Should the sermon begin with the Bible?

As discussed in the previous section, preaching comes from the Bible and should come from the Bible. Preaching is always based on the Bible. Of course, there may be some controversy about preaching having to come from and start from the Bible. Buttrick (1994:15-16) indicates that out-of-church preaching has an evangelical aim and may not begin with the Bible. Must every sermon begin with some Bible passage? No, it may also not. However, preaching should be biblical and biblical preaching comes from the Bible. Although there may be some exception such as out-of-church preaching, it can be said that preaching is always based on and begins with the Bible. Even in the case of out-of-church preaching, it should be connected with the Bible and be based on the contents of the Bible. Long (1989:49) also supports this statement:

Historically, biblical preaching has been normative in the sense that it is the most

common practice, the customary pattern. Here and there challenges have been made to the notion that preaching should be biblically based, but throughout the centuries the relationship between scripture and sermon has remained firm.

It can therefore be said that almost all sermons begin with the text of the Bible and is based on the Bible. Regarding this point, it is important to research the nature of the Bible to get to know more about preaching. The essential reason familiarity in preaching takes place can be found through research on the nature of the Bible.

3.4.2 The Bible as a Story

The Bible is God's story and a story about God. Many parts of the Bible consist of stories and are narrative.²³ Furthermore, it can be said that the Bible itself is a story (Long 1989:37). Not only the Gospel and Acts in the New Testament, but many parts of the Old Testament also are narrative. Whybray (1995:8-10) indicates that the character of the Pentateuch is that of a story or narrative. He (1995:8), in perceiving the Pentateuch as history, comes to the conclusion that the Pentateuch also can be recognised as story. Although there are some parts in the Pentateuch that may not be regarded as stories, these can also be understood as story in a way:

Although about one-half of the text of the Pentateuch consists of laws rather than being a narrative of events, these are stated to have been promulgated by God or through Moses at particular moments, and so are formally part of the ongoing story. The same applies to the poems which occur from time to time in the text. They are stated to have been recited or sung by particular persons at particular moments in the course of the story. At every point the reader is told what happened and when.

(Whybray 1995:9)

In the light of his perception, many parts of the Old Testament that deal with the history of

²³ In this part, the writer does not distinguish between a story and a narrative. A story or narrative does not signify a form of preaching. In the case of a form of preaching, these can be distinguished (Lowry 1995:342-344).

Israel, such as Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings and 1 and 2 Chronicles, can be read as stories. From this perspective, Long (1989a:66) states that: “The Bible is a ‘story book’ is not far off the mark. There is, indeed, a narrative understructure to the Bible, and even its non-narrative portions bear a crucial relationship to the ‘master’ stories of Scripture.”

The reason for so many usages of story or narrative in the Bible is the power of a story. The Bible is not only filled with propositional teachings. Instead, The Bible is also filled with stories. God, who is the author of the Bible, uses a story to reveal God himself. God especially uses the style of a story of a person’s life. God is talking to us through the stories of Adam, Noah, Abraham, Jacob, Joseph, Joshua, the Judges, Ruth, Samuel, David and other Kings, Ezra, Nehemiah, Esther, Job and Daniel in the Old Testament. Not only in the Old Testament, but also in the New Testament, God is telling us who God is and how much God loves human beings through the life story of Jesus Christ. Moreover, almost all parables that Jesus used are stories. It means that Jesus taught the Gospel to people using stories. Believers can learn about a religious life through the stories of predecessors in faith. Therefore, it can be said that “story is a hot medium” (Larsen 1995:14).

Story as the main genre in the Bible has several features and characters. Long (1989a:74) insists that the answer to what the rhetorical function of a story is, is as follows: “(1) by making the reader one of the characters or (2) by making a claim concerning the nature of life, a claim about which the reader must make a decision”. Besides these functions, stories also have other merits in resulting in understanding. Story is the basis of our understanding, according to Schank and Abelson (Schank & Abelson 1995:33). Lowry (2008:22) states: “Powerful stories do something, effect something, in ways not captured by the response ‘Oh, yes, I now understand the point’”. The other reason is that a story can help a reader or listener to easily remember the plot of the story; in other words, “Story aids in remembering” (Schank 1995:xxvii, 1). It means that the story or storytelling is closely related to memory (Schank & Abelson 1995:8, 33; Kim 2005:234-236). With regard to this aspect, Holbert (1991:17) states that “narratives make up the most memorable portions of the religious addresses delivered in synagogues, cathedrals, or chapels on Fridays, Saturdays, and Sundays throughout the year”.

What story can help us to remember is common sense (Long 1989:37). However, the character of a story or narrative as something that can help us to remember can not only have strengths, but also weaknesses. A story can result in someone remembering the content of the

story easily, but a remembered plot steers readers and listeners to familiarity, and recognising a familiar or remembered story may fail to interest readers or listeners when the story is presented. In other words, a remembered story is linked with familiarity. It can also be a link to losing interest in the story. A remembered story already heard once or twice remains in the mind of the hearers. The story has already been heard and is known is not fresh for them anymore. It is difficult to move the mind of hearers by repeating the remembered story. When people hear a story that they have heard before, they would say “I know this story!” Of course, this can express gladness on coming across a familiar story; however, it can also signify “I don’t want to hear the story again!” This situation can also occur in the preaching ministry.

Stories in the Bible are familiar to many Christians. It is true especially for the people who have walked rightly and faithfully in the path of Christianity for a long time, because the stories are known to them. Let us take an example: The story of David and Goliath is very famous. If someone has grown up or has been in the church for a long time, he or she may have heard it dozens of times, if not hundreds of times. When the story of David and Goliath is heard as part of preaching, can he or she still remain interested in the preaching? A familiar story cannot arouse any expectation in a congregation.

Of course, the Bible story can always come to us anew whenever we read and listen it, because the Bible does not just present a good story, but a living and true story of God. Even great literary reads contain good stories and the content of such works continue to be loved by readers. A good movie may be remade several times and may be loved again. Moreover, the Bible, a story of the living and true God has been loved and studied by all Christians for thousands of years. It can be also said that the Bible itself is mysterious and cannot be understood completely. In that sense, Cilliers (2004:55) insists that we can gain a new perspective again and again and always be surprised by a new joy, always in awe of a new hope from preaching of the Gospel, and the Bible, because preaching is about the acts of God. Therefore, it cannot be true that the story cannot keep people interested anymore because the Bible becomes familiar to Christians. The point that the writer argues is not just about the content of the Bible or the Bible itself, but also about the plot of the story. Christians are familiar with the plot of the Bible narrative. They already know who King David is and what he did. They already know who will win in the fight of David and Goliath. They are not

curious about the conclusion of this story anymore. For this reason, preaching the familiar story can seem boring, as we already know where it is going.

Furthermore, this situation can be applied not only to the story, but also to the cognitive, objective and propositional points of the Bible. For example, the concept of love is very important and a central one in the Bible. So the subject of love such as ‘We should all love our neighbours’ is popular in preaching. If people have been hearing about love in preaching for a long time, they may lose interest, even though it is very important. In addition, the sinful nature and weakness of human beings can make it feel boring when they read and listen to the Bible story. It can be said that a very important subject in the Bible such as the “love of God” or the “crucified Jesus” can lose the interest of hearers in preaching even more. From this perspective, Thompson (2001:127-128) states this difficulty as follows:

We preach to those who have heard the message already. We assume that, because we live in a Christian culture, our listeners have heard the sermons of countless preachers before us. Moreover, they have heard our own preaching. Consequently, we face the task not only of speaking to those who know the Christian story but also of preaching to those who have heard the Christian message week after week ... In a culture that places great value on originality, no challenge is greater for the preacher than preaching to those who have already heard.

3.4.3 Similar stories in the Bible

Before starting the discussion on this subject, something should be stressed. In this dissertation, the writer does not focus on controversial arguments related to the New and Old Testament such as the problem of source or origin, title, genre, classification, and so on. These are not the concerns of this dissertation. The main focus is that there are parallel stories in the Bible and that these stories can lead to repetition, which can be a cause of boredom and losing interest. In whatever manner these stories were written or how these were compiled, the important thing is that preachers use these texts as a source for preaching today and hearers listen to the Bible story.

In the Bible, there are several similar stories, although the details of each story vary. In the New Testament, a typical example is the Gospels. Although each book has distinctive features, it is true that many of the same stories are recorded in these books. The reason is that the Gospels are the story of Jesus. Regarding this point, the New Testament, presents a synoptic problem on account of Matthew, Mark and Luke being so similar,²⁴ Selvidge comments: “Scholars have compared the synoptics for centuries in order to ascertain the reasons why they are different yet much the same” (Selvidge 2003:53). Brown (1997:11) indicates that “Mark has 661 verses; Matt has 1,068, and Luke has 1,149. Eighty percent of Mark’s vv. are reproduced in Matt and 65 percent in Luke ... The Gospel of John has a very different outline of the life of Jesus but appears generally to follow the death of Jesus found in the synoptics” (Selvidge 2003:53). Selvidge (2003:54) accordingly analyses broad structural issues in the Gospels, pointing out similarities that are easily identified, not only in the synoptic Gospels, but also in the Gospel of John. This is illustrated in Table 3.4.

Table 3.4: Broad Structural Differences in the Gospels

(Selvidge 2003:54)

Mark			Ministry of Jesus	Death of Jesus	
Luke	Birth Story	Genealogy	Ministry of Jesus	Death of Jesus	Resurrection appearance story
Matthew	Genealogy	Birth Story	Ministry of Jesus	Death of Jesus	Resurrection appearance story
John	Prologue	Sings Source	Farewell stories	Death of Jesus	Resurrection appearance story

²⁴ There are several controversies around the synoptic problem, such as the problem of the source, like Q document, the argument for Marcan priority, and so on. In this thesis, however, these arguments are beyond the subject field of the thesis, therefore the writer does not deal with it.

Similar stories do not occur in the New Testament only, but also in the Old Testament. Regarding this point, Knoppers (2009:12) comments:

The phenomenon of multiple, parallel stories is neither a uniquely NT issue nor a new issue. There are many cases of parallel stories, parallel poems, parallel laws, and parallel lists in the OT. The number of these parallels is, in fact, stunning.

First of all, in the Pentateuch, with the exception of Genesis, stories and explanations of the Law are repeated because Exodus, Leviticus, Numbers and Deuteronomy deal with similar contexts, such as living in wilderness. Leviticus, Numbers and Deuteronomy thus contain portions of the same story. Deuteronomy especially presents the address of Moses based on the recollection of living in the wilderness. As a result, Deuteronomy records the same story as Exodus, Leviticus and Numbers, although the story in Deuteronomy may not take the form of a narrative, but of an address or preaching. The Ten Commandments appear in Exodus 20:1-17 and Deuteronomy 5:6-21. Three annual festivals are recorded in Exodus 23:14-17, Leviticus 23:4-41 and Deuteronomy 16:1-17. In addition, the story of the calf of gold made by Israel appears in Exodus 32:1-33:11 and Deuteronomy 9:7-29.

The 2nd Book of Samuel, 1 and 2 Kings and 1 and 2 Chronicles also present some of the same stories. William Sanford LaSor, David Allan Hubbard and Frederic William Bush (1996:542) assert that “about one-half of the material in Chronicles is repeated from earlier Old Testament books”. In that sense, it can be said that “nearly half of the material in 1 and 2 Chronicles has a synoptic parallel in Samuel-Kings” (Werner 1965:349). Collins furthermore explains:

The books of 1 and 2 Chronicles constitute an alternative account of the history in the books of 2 Samuel and 1-2 Kings. They contain some material not found in the earlier books, and apparently drew on some additional sources. The character of Chronicles, however, is most easily seen by comparing its narrative with that of Samuel and Kings.

(Collins 2004:445)

According to Knoppers (2009:12), there are the examples of a synoptic parallel between 2 Samuel, 1, 2 Kings and 1, 2 Chronicles:

One thinks immediately of the extensive parallels between Samuel–Kings and Chronicles, but there are also long parallel sections between books such as Kings and Isaiah, dealing with Hezekiah and the prophet Isaiah (2 Kgs 18–20 // Isa 37–38), Kings and Jeremiah, dealing with the fall of Judah (2 Kgs 25 // Jer 51–52), and Genesis and Chronicles, dealing with universal and Israelite genealogies. There are also parallels between some of the Judahite lineages in Chronicles and the genealogy that appears near the end of Ruth (e.g., 1 Chr 2:9 // Ruth 4:18; 1 Chr 2:10–15 // Ruth 4:19b–22). There is an instance in which the same poem appears both within the book of Psalms and within one of the historical books (Ps 18:1–51 // 2 Sam 22:1–51). A list of Levitical towns appears in both in Josh 21 and in slightly different form in 1 Chr 6. There are, of course, many parallels between laws found in Deuteronomy and those found in earlier law collections within the Pentateuch. There is a fascinating case in which a medley of psalms or psalm excerpts appears within a narrative context (e.g., 1 Chr 16:8–36; cf. Pss 105:1–15; 96:1b–13; 106:1, 47–48). There are also cases in which we find significant parallels within a single book (e.g., the tabernacle accounts of Exod 25:1–31:17 and 35:1–40:33). The edict of Cyrus appears both within Chronicles (2 Chr 36:22–23) and within Ezra (1:1–4). There are actually three versions of the Cyrus edict within the book of Ezra itself (1:1–4, 5:13–15, 6:3–5). Similar but by no means identical lists of Jerusalem’s residents can be found in Neh 11 and 1 Chr 9. This list of parallels could be extended with other examples, but the larger point seems clear. The Synoptic Problem is not simply an NT issue but also an OT issue.

Regarding these examples, it can be said that there are several of the same stories in the Bible, not only in the New Testament, but also in the Old Testament. The same contents can be used over and over again in preaching. These similar stories can inform repetition in the content of preaching. In preaching ministry, this can lead to losing the congregation’s interest.

3.4.4 Preferred text

The 66 Books of the Bible are all equally important as the word of God. In that sense, all 66 Books should be preached consistently in the church. Yet, that is not the real story. The preaching ministry is biased in favour of certain texts for preaching. In other words, “there are many sections of the Bible whose voices are never, or seldom, heard” (Cilliers 2004:101).

According to Long (1989:62-64), there are four basic ways for a preacher to select the biblical text for a sermon:

- (1) *Lectio continua*. This ancient method of textual selection involves preaching through the Bible, book by book, text by text.
- (2) A lectionary. A lectionary is a list of biblical passages assigned to the various days in the church calendar.
- (3) Local plan. Sometimes the preacher and the others who plan worship create, in effect, a local church lectionary.
- (4) Preacher’s choice. This means that the preacher selects the texts based on whatever the pressing needs of the moment are, usually on a week-to-week basis.

The fourth way has no merit except flexibility (1989:63). In spite of there being little merit in the arbitrary choice of a text for a sermon by a preacher, this is common in many Korean Protestant churches. In response to “How do you choose a text for preaching?” 50.4% of respondents indicated that preachers choose a text by considering the situation of church members and the contemporary context, and choosing a particular text as an answer. A further 27.2% of the respondents replied that they choose a text by inspiration on a week-to-week basis (Ministry&Theology 2009:55). This survey shows that many preachers choose a text for a sermon according to a subjective, not an objective plan, even though 50.4% considered the situation of the church and the contemporary context. Additionally, this survey also revealed that a subjective choice, the selection of texts based on whatever the pressing needs of the moment are, can create a bias in the choice of a text for a sermon.

The selection of sermon texts may be affected and biased not only by a desire to use texts from which it is easy to preach or texts familiar to preachers, but also by the preacher’s theological or dogmatical inclination. In other words, some texts or books in the Bible are preferred as a basis for preaching. Some texts can be thought to be easily preached or to

provide an easy source for a sermon because it seems that such passages have prepared and revealed outlines for preaching (Craddock 2001:84). Generally, sermons are more often based on the New Testament than on the Old Testament (Gibson 2006:21).²⁵ From this perspective, Buttrick (2002:56) indicates that preaching mostly comes from Gospel lessons. In addition, he declares that “some informal surveys calculate [that this happens] about 70 percent of the time!” The Korean Protestant Church is no exception in this regard. In the Korean Protestant Church, the New Testament is also preached more often than the Old Testament.

In the Korean Protestant Church, 50.7% of preachers answered “yes” to the question, “Do you have a text in the Bible on which you prefer to preach?” The preferred texts come from John (20.1%), Romans (10.1%), Genesis (9.6%), Matthew (9.1%), Acts (6.8%), and Ephesians (5.5%) (Ministry&Theology 2009:64). It can be said that sermons are focused on the New Testament and the narrative genre in the Bible.

In analysing the choice of a text for a sermon in the Korean Protestant church, Lee (2009:68) found that choosing a text according to sudden inspiration, which means that preachers have no monthly or yearly plan for their sermons, can mean that the choice of a text can be limited according to some particular texts that a preacher has preferred. Moreover, Lee (2009:69) also links the choice of a text for a sermon according to sudden inspiration to hearers becoming bored when they listen to the sermon because the way it is delivered may frequently be duplicated considering the long-term preaching ministry. Why may hearers become bored with a sermon when the preacher chooses the text for a sermon according to sudden inspiration? One reason is that the preacher’s choice may be biased towards a particular text that encourages repetition of a text and theme and the repetition may encourage loss of interest in the sermon. Repetition is linked to familiarity. A familiar story or text can also make hearers lose interest in the story. Regarding this point, Lowry (1971:119) is quite convincing:

Our choice of biblical narratives probably will be restricted to the more familiar stories drawn often from the parables of Jesus. For this reason we are apt to

²⁵ Scott M. Gibson (Gibson 2006:21) explains the reason why preachers would rather not preach on the Old Testament as follows: “Hebrew is harder than Greek; the Old Testament culture is foreign; the Old Testament is irrelevant; we just like the New Testament better than the Old Testament; we do not need the Old Testament because we have Christ”.

concentrate on the familiar salient points in the story. This tendency will produce the obvious well-worn result of an ordinary message, while what is needed is a fresh angle of view.

3.4.5 The Bible, an old book of the church

The Bible is an old book. The church has had the book and has undertaken hermeneutical work on the Bible for hundreds of years. Preachers therefore go to the scripture with prior understandings of the Christian faith embodied in rich theological traditions (Long 1989:52). The fact that preachers' hermeneutical works are not a new approach is very important. "The church has been to this text before – many times – and a theological tradition is, in part, the church's memory of past encounters with this and other biblical texts" (Long 1989:53). The fact teaches that preachers should depend on the prior understandings of the Christian faith and try to learn from such knowledge. When preachers recognise this, they not only can be humble in the face of understanding of the Bible and preaching, but also reduce the burden of finding and understanding totally anew for preaching.

In light of this, repetition and familiarity cannot be avoided when a preacher engages in preaching ministry. When a preacher prepares a sermon, he or she depends on the light of hermeneutical heritage. There is no real new interpretation of the Bible text. Therefore, preachers are always faced with the problem of repetition and familiarity in preaching. With regard to this aspect, one can say that there is a strong need to refresh and make the familiar strange, not only to preachers but also to the congregation.

3.5 REASONS ARISING FROM THE NATURE OF THE PREACHER

In real church ministry, a preacher serves in one church for a long time. The preacher delivers sermons to the church members for a long time. This situation can lead to the preacher bearing a great burden in ministry. Long (1989:20) indicates that "many ministers find themselves worn down by the unrelenting schedule of regular preaching."

3.5.1 The numerous occasions of preaching

It is hard to preach every Sunday. Pastors have a lot of work besides preaching in other ministries of the congregation. Related to this issue, Cilliers (2004:17-18) very pertinently states:

How can I prepare to preach on a Sunday when so many other, often inhuman, claims are made on us, as ministers? Is it physically and emotionally possible within the present structure of congregational life for ministers to really focus on preaching as they should? According to legend, the bishop of the great Saint Augustine once asked him to preach on Easter Sunday. He promptly applied for leave already in January in order to prepare thoroughly for his Easter sermon! Most ministers do not enjoy the luxury of extended holidays, and are not oratorical giants like Saint Augustine. Yet, they must enter the pulpit Sunday after Sunday and find words to articulate God's Word to their listeners.

In the Korean Church, the task of the preachers overburdens them. Most Korean pastors should preach three or four sermons and seven sermonettes weekly, because of the various worship services and prayer meetings involving every Sunday morning, Sunday evening, Wednesday evening, Friday night and even the daybreak prayer service. In fact, according to one survey, respondents indicated that 67% of preachers preach more than three times in a week and 58% of respondents who were senior pastors preached above 10 times in a week (Kim 2005:47). According to another survey undertaken in the Korean Church, a senior pastor on average usually preaches 13.1 times per week, with inclusion of informal meetings of the congregation (Ministry&Theology 2009:118). The smaller the church, the more the number of preaching duties. This is because a bigger church can have several assistant pastors, while a small congregation usually has only one pastor. This is illustrated in Figures 3.8 and 3.9.

Figure 3.8: Frequency of Preaching in a Week (Formal worship service)

(Ministry&Theology 2009:118)

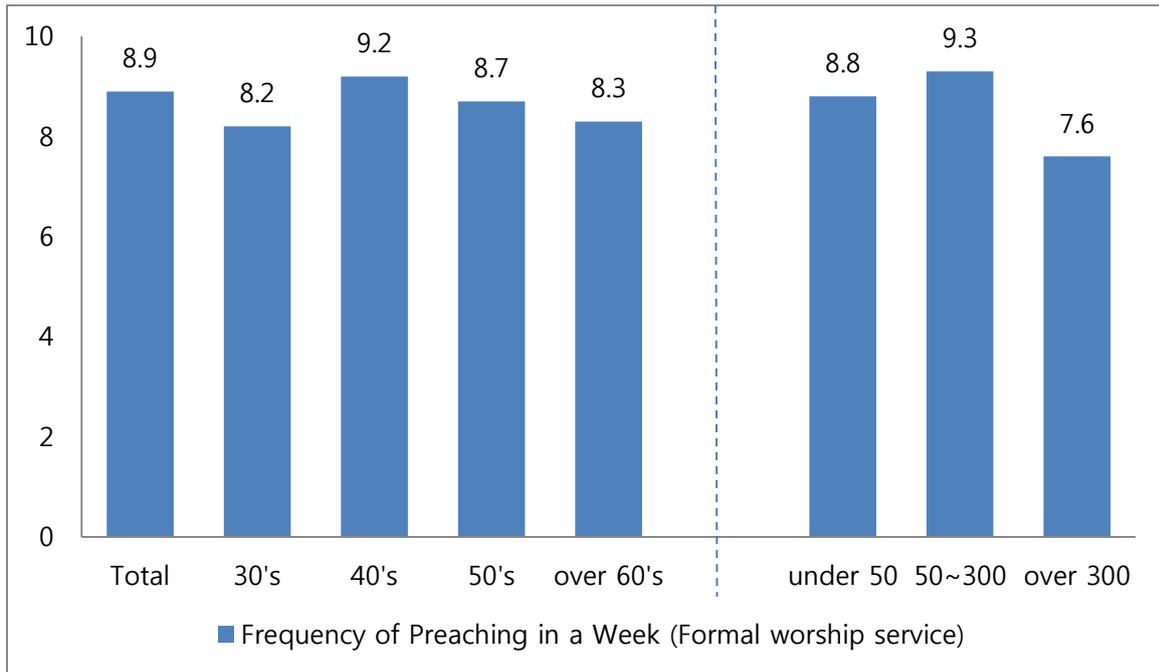
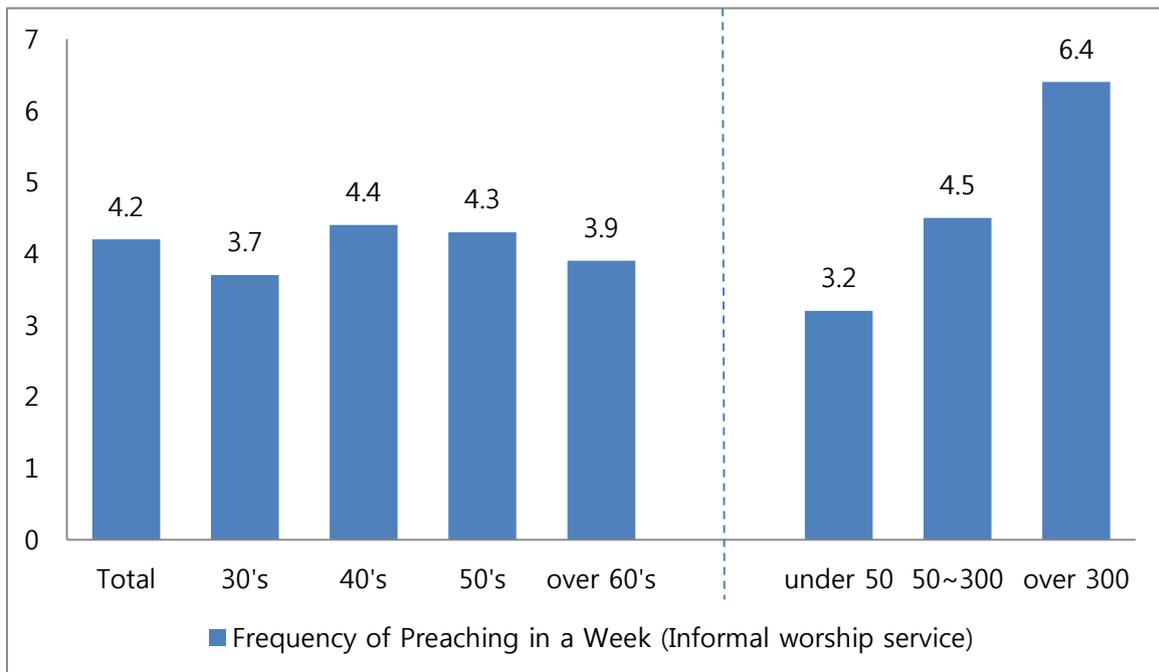


Figure 3.9: Frequency of Preaching in a Week (Informal worship service)

(Ministry&Theology 2009:118)



In the situation that a preacher should very often preach a sermon, repetition and familiarity is a very natural consequence.

3.5.2 Re-preaching the same sermon

Preaching is a long-time ministry. The preacher who serves one congregation for a long time may reuse a sermon, especially in the case of the Korean Church. In other words, because Korean preachers should preach many times in a week, some of them reuse sermons. In a busy ministry, preachers cannot prepare a new sermon every time. Cilliers (2004:18) points to this difficulty as follows: “Sometimes, preachers struggle with the experience of having heard nothing in the Biblical text or from the Lord; yet, they must preach on Sunday. How on earth is it possible to say something new every Sunday?”

According to the survey by Ministry & Theology (2009:119), in answering the question, “How often do you preach a similar sermon?”, 34.4% of respondents gave the answer as “yes”, 1.6% replied “often”, 32.9% answered “sometimes”, and 65.6% of respondents replied “seldom” (see Figure 3.10). When they (95.5%) reused a sermon that they had preached in the past, preachers just adapted the application part of the sermon. It was found that the older the preacher, the more likely and higher the frequency of reuse. This is illustrated in Table 3.5.

Figure 3.10: How often do you preach a similar sermon?

(Ministry&Theology 2009:119)

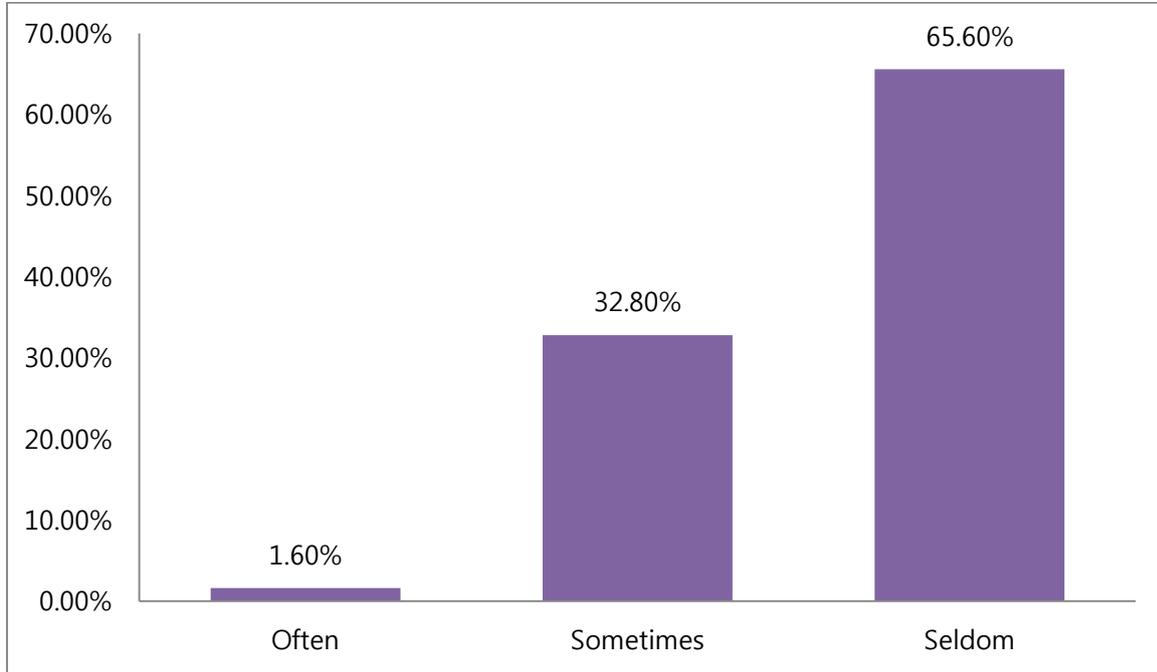


Table 3.5: How often do you preach a similar sermon? (by age)

(Ministry&Theology 2009:119)

Age	Case Number	Often	Sometimes	Seldom
30s	60	0.0	20.2	79.8
40s	270	1.9	29.8	68.3
50s	186	1.6	38.5	59.9
Over 60s	62	1.5	41.4	57.1

In conclusion, one can say that a preacher in the Korean Protestant Church has a huge burden in the preaching ministry. A preacher should preach an average of more than 13 sermons per week. Some preachers therefore reuse sermons that they had preached in the past. This situation can lead to the repetition and familiarity connecting with other situations that the writer has analysed previously.

3.5.3 The same preaching style and method

The pattern of the sermon can serve to arrest, accent, focus, and aid the listener's apprehension of the message. In some ways, the form of preaching is more persuasive than the content itself (Craddock 1985:172). Long (1989:92) also stresses that "form is absolutely vital to the meaning and effect of a sermon". Craddock (1985:172-174) explains the functions of form as follows: (1) Form gains and holds interest. (2) Form shapes the listener's experience of the material. (3) Form shapes the listener's faith. (4) Form determines the degree of participation demanded of the hearers. In light of these, one realises that the form or style of preaching is important. Cilliers (2004:105) also affirms the significance of form, as follows:

Actually, you cannot preach on a 'theme' from a text, as the latter is not like an orange that one sucks for its juice (content), and then discards the peel (form). No, the form is an offer; as the written, creative shaping, it is the source for creative shaping in preaching.

In the previous chapter, the writer determined that the traditional preaching style is dominant in Korean preaching. Thus, it can be said that, in terms of the form and style of preaching, Korean preaching has maintained the traditional preaching form. This indicates that the form of preaching in the Korean Church does not change. It may therefore be concluded that the use of the same preaching style for a long time can be considered another reason for repetition and familiarity. The same form and style create a sense of predictability in hearers of a sermon. A stereotyped pattern and form in preaching can bring about boredom; therefore there is a need to depart from the standard pattern. Eslinger (1987:14) affirms that when the method and form of preaching are renewed as much as possible, preachers can reach a new hearing. Craddock (1985:177) also argues that the repetition of a form of preaching tends to constrict the fullness and effectiveness of proclamation:

No form is so good that it does not eventually become wearisome to both listener and speaker. There is in all communication that amount of repetition dictated by the need for clarity and the limits of common vocabulary. But even that repetition tends to erode its own purpose by dulling the ear and effecting the loss

of vitality in once lively words and phrases. The preacher wishes, therefore, short of trading truth for novelty, to find and employ new forms for the familiar.

In fact, forms of preaching are as varied as the forms of rhetoric in the New Testament (Craddock 2001:45). There can be many methods of preaching. Moreover, the form should be varied for efficient preaching. However, it can be said that Korean preaching has lacked this for a long time.

3.6 THE REASON ARISING FROM THE NATURE OF THE CONGREGATION

As discussed previously, many of the hearers in one congregation are the same people listening to the preacher delivering the sermon over a long time.

3.6.1 Not changing congregation members

While drawing a comparison with the situation of Paul's congregation, Craddock (1978:25) affirms the trouble of familiarity in connection with the congregation, as follows:

But what Paul's listeners brought to a first Christian worship service is only slightly similar to the burden of my hearers. Those who hear me have been sitting before the pulpit for two thousand years. Even for the casual listeners there is a fairly high degree of predictability in the sermon, and surrounding the whole occasion is the dead air of familiarity: we have been here before, and here we go again.

As the writer has mentioned previously, the Korean Protestant Church has experienced a paralysis of growth. According to a survey, when the population growth rate is considered, more than 63% of churches remain stationary in terms of the growth in the number of church members. Moreover, around 90% of churches do not have unbeliever newcomers as new church members (Ministry&Theology 2011:75-77). These aspects are illustrated in Figures 3.11 and 3.12.

Figure 3.11: How many newcomers does your congregation have?

(Ministry&Theology 2011:75)

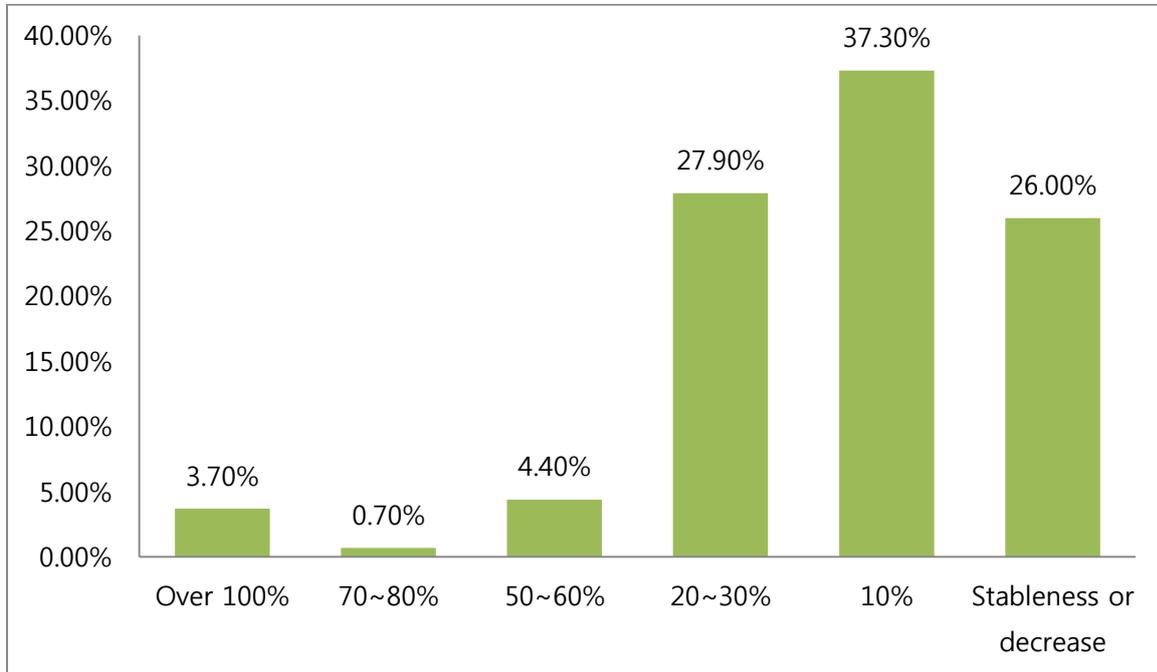
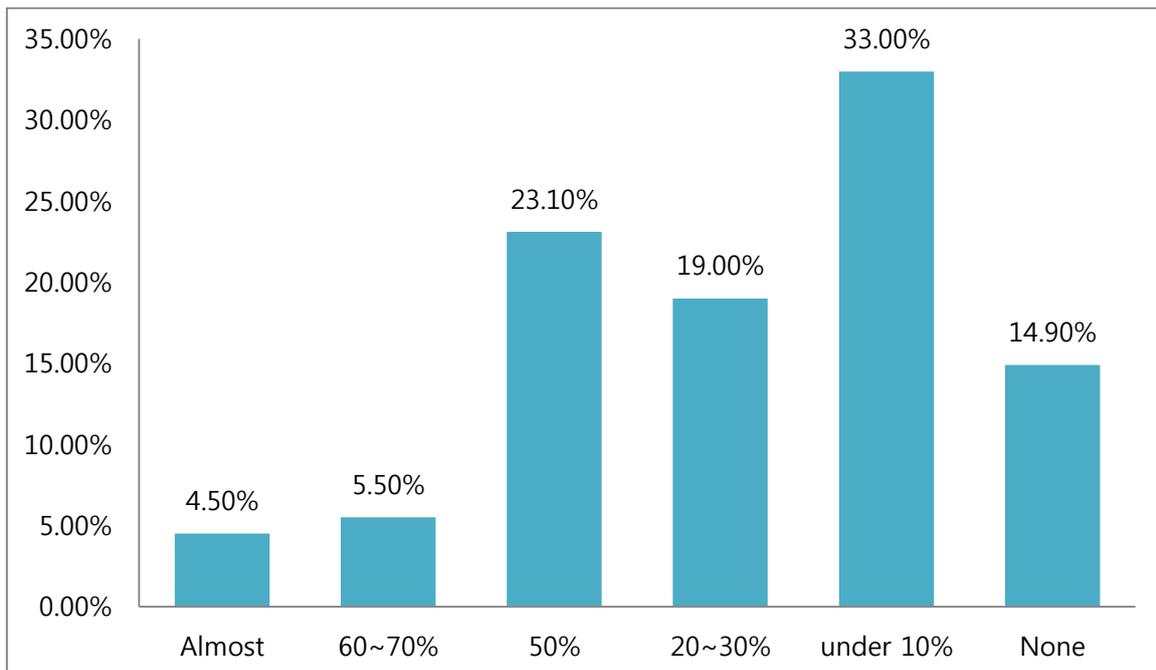


Figure 3.12: How many newcomers were non-believers?

(Ministry&Theology 2011:76)



According to a survey undertaken in 1997, the new converts in that year were 9.8% (Chung 1999:xiv).

These surveys mean that many churches have few newcomers and that almost all of the newcomers are believers who may be moving from their own church to a new church for various reasons. According to a survey from 2004, 57.9% of respondents responded positively to the statement “I have an experience church switching (Hanmijun&GallupKorea 2005:126). The first reason for church switching was moving and marriage (63.5%).

One can then come to the conclusion that almost all churches have retained the same congregation members and that if the church has newcomers, they come from other churches. It can be concluded that there is a high probability that most of those who are listening to preaching are Christian. In addition, they consist of the members of the congregation.

3.7 CONCLUSION

This chapter has presented an answer to the question “Why is this going on?” The writer examined the reason why repetition and familiarity occur, especially in the Korean Protestant Church. For this, the writer examined three factors; the Bible, the preacher, and the congregation, which are the main elements in a sermon. With the view that preaching is a long-term ministry, one is faced with the situation of the same preacher, the same text and the same congregation. The writer noted especially that there is much possibility for repetition and familiarity to occur, which could make preaching a boring feature of the Korean Church.

The Bible has around 31,000 verses. According to a simple arithmetic calculation, a preacher who chooses every 10 verses for one sermon as text could preach the whole Bible in four and a half years.²⁶ After 4.5 years, the preacher has no choice but to preach on the same text again. This means that familiarity coming from repetition cannot be avoided in preaching. This situation gets worse when one consider the facts that the writer has mentioned

²⁶ Korean preachers preach over 13 times in a week. This means that he or she can preach 676 times in one year (13 x 52 weeks). If the preacher uses 10 verses as the preaching text, he or she will be able to preach 3100 sermons and cover the whole Bible. Therefore, the preacher can preach the whole Bible in around 4.5 years (3100 ÷ 676 = 4.585).

previously. Repetition and familiarity always occur in the preaching ministry. As a result, the problem of boring preaching deriving from repetition and familiarity can also not be avoided in many cases. However, this is not enough. The writer concluded that the methodology of New Homiletics theory can help to overcome boring preaching. In the context of the Korean Church, however, the New Homiletics methodology may face limitations because New Homiletics does not consider the situation of a preacher who has to preach many times to the same members of the congregation. The researcher believes that there is a need to complement the New Homiletics methodology.

In conclusion, the writer suggests “Defamiliarization” as a possible solution. Thus, the writer examined what defamiliarization signifies and how defamiliarization may be applied in a sermon in the Korean Church.

CHAPTER 4: DEFAMILIARIZATION

4.1 INTRODUCTION

One of the main problems in homiletics is boring preaching. The boredom resulting from familiarity and banality is a problem which almost all preachers confront. Thus “the task of the preacher then is to sharpen the hearing of those whose ears have been dulled by the feeling of having heard it all before” (Achtmeier 1980:13).

How can we deal with boredom in the preaching ministry? As explained in the previous chapter, it can be said that the cause of boredom is familiarity, repetition and banality. In the Korean church, the problem of familiarity and repetition cannot be structurally avoided because of the problem of numerous preaching times. Thus, it may be helpful to make a familiar sermon unfamiliar in order to refresh the preaching. If one can make familiarity unfamiliar, the problem of boredom can to some extent be dealt with.

There is a literary theory concerned with making the familiar unfamiliar, namely the Russian Formalism. The Russian Formalism has the concept of “Defamiliarization” as the central idea. It means to make the familiar fresh and new. From this perspective, the writer suggests defamiliarization as a way to solve the problem of boring preaching. To achieve this, the writer will deal with the Russian Formalism and defamiliarization in this chapter. In addition, the writer will suggest some ways of applying defamiliarization to preaching. This is the normative task and it is the answer to the question: What ought to be going on?

4.2 RUSSIAN FORMALISM

4.2.1 Why Russian Formalism?

Why should the Russian Formalism be studied? First of all, to become acquainted with defamiliarization and making the familiar unfamiliar, there is a need to understand Russian Formalism as one of the contemporary literature theories. The reason is that defamiliarization

is a significant concept of the Russian Formalism. Thus, in this chapter, the writer investigates defamiliarization as well as Russian Formalism in the bigger picture in order to better understand the concept of the defamiliarization.

In addition, another question that may be asked is: “Why is Russian Formalism addressed today, when the theory is very old one?” In fact, the theory of Russian Formalism prevailed from 1915 to 1930. It moreover was limited to a specific area, Russia. In this aspect, what can be asked is “Is Russian Formalism still relevant today?”, “Is defamiliarization not too old-fashioned?” and “Are formalism and defamiliarization still effective?” If not, there can be no need to use them in homiletics.

It is true that Russian Formalism and defamiliarization are old literary theories. Someone can also insist that there are many other more recent theories that can be applied to homiletics in literature. However, it is also true that the Russian Formalism is still available and remains meaningful today (Erlich 1955:241). Although Russian Formalism is an old theory, it has impacted on the development of other literary theories, such as Structuralism (Erlich 1955:128-141; Kolesnikoff 1993:58). Structuralism has influenced various fields, such as sociology, anthropology and linguistics. Moreover, the Russian Formalism also strongly influenced Reader-response Criticism (Resseguie 1991:137). In addition, this theory has been expanding to other fields such as theatre, film, architecture, education and even advertisement. In this sense, Russian Formalism is classified as a contemporary literary theory.²⁷ Hence, it can be said that Russian Formalism and Defamiliarization are still worthy of being studied and meaningful to study in itself for application to other fields, including homiletics.

4.2.2 The history of Russian Formalism

Russian Formalism is a literary theory that emerged in Russia in 1915 and 1916, before the 1917 Bolshevik revolution, and flourished throughout the 1920s, until Stalinism brought down the curtain on Russian literature. In this section, by examining the history of the Russian Formalism, it is possible to obtain the knowledge for understanding concepts of the Russian Formalism in some degree. While there are differences in their thought, it can be said

²⁷ For example, the famous introduction to literature, *A reader's guide to contemporary literary theory*, introduces Russian Formalism as a contemporary literary theory in Chapter 2.

that Victor Shklovsky, Boris Eichenbaum, Jurij Tynyanov and Roman Jakobson were perhaps the most prominent Russian Formalists (Bennett 1979:18).

4.2.2.1 Background

According to Bennett (1979:18), “the roots of Russian Formalism go back to the 1880s”. Selden and Widdowson (1993:28) explain the inception of Russian Formalism as follows: “The initial impetus was provided by the Futurists whose artistic efforts before the First World War were directed against ‘decadent’ bourgeois culture and especially against the anguished soul-searching of the Symbolist movement in poetry and the visual arts.” Following the late 19th century, Europe faced a great change of thought with the collapse of positivism that had dominated Europe. Erlich (1955:33) represents the mood before the advent of Russian Formalism as follows:

By the beginning of the twentieth century an acute methodological crisis in various fields of scholarship has set in. The word view which had dominated the European intellectual scene for several decades was reexamined and found wanting. With the basic assumptions of positivist determinism shaken, drastic revision of the logical foundations of all the sciences became the order of the day.

After Positivism, Symbolism dominated in art. Symbolism has a tendency to be interested in poetics. In addition, it is interested in philosophical or metaphysical literary criticism (1955:33-34). Symbolism improved the level of artistic craftsmanship in poetic language (1955:16). They stressed language more than Positivism, which only focused on the informative function or the referential function of language. Furthermore, “Symbolist poetics made a deliberate effort to do away with the mechanistic dichotomy of form and content” (1955:17). However, the Symbolist movement began to collapse before the Russian Revolution because of a high degree of intellectual and aesthetic sophistication that belonged to the upper middle class (1955:16-17). Symbolism was assaulted by the Futurist movement. “Futurists were as opposed to Realism as the Symbolists had been: their slogan of the ‘self-sufficient word’ placed a stress on the self-contained sound patterning of words as distinct from their ability to refer to things” (Selden & Widdowson 1993:29). Russian Futurism considered that the important thing was not content, but rather form in literature. They

stressed the need for an adequate system of scientific poetics. These emphases were closely connected to Russian Formalism (Erlich 1955:30-31).

4.2.2.2 The emergence and growth of the Formalist school

Russian Formalism started before the 1917 Revolution. In 1915, a group of students of Moscow University founded the Moscow Linguistic Circle. One year later, young philologists and literary historians founded the “Society for the Study of Poetic Language”, known as “Opojaz”. This marked the start of the “Russian Formalism”. In the beginning, the Russian Formalists merely comprised a group, not a movement (Bennett 1979:18). At first, the Moscow Linguistic Circle studied Russian dialectology and folklore. However, the Moscow Linguistic Circle started caring more and more about poetic methodology and practical speech (Erlich 1955:45; Bennett 1979:19). Literary theoreticians in Opojaz also depended on modern linguistics to solve the basic problems of their discipline (Erlich 1955:47). They usually studied problems of poetic euphony or general phonetics (1955:55). Formalists “rejected the quasi-mystical symbolist doctrines which had influenced literary criticism before them, and in a practical, scientific spirit shifted attention to the material reality of the literary text itself” (Eagleton 1996:2). Formalists also opposed Symbolism because of its tendency towards intellectualism and moralism (Eichenbaum 1965:106).

In the beginning, the assertions of Russian Formalists seemed extreme and radical. The first Formalist publications reflected their belligerent attitude toward all the prevailing trends in Russian literary considerations (Erlich 1955:52). It is estimated that “the shrill exaggerations of the early stage could be attributed, in large degree, to the natural belligerence of a young school of criticism bent on dissociating itself at any cost from its predecessors” (1955:58). However, the assertions of the Russian Formalists did not receive any attention from older Russian literary scholars. In other words, it can be said that there was a lack of organised resistance. Thus, the Russian Formalists were able to advance the new critical movement rapidly. Within five years, they not only received wide attention in the field of criticism, but also solidified the foundation for work in the academic literary realm (1955:65).

Later on, the Russian Formalists extended their research from poetic euphony to a more inclusive notion of poetic forms such as the poet’s lexical and phraseological apparatus

(1955:67-68). They also attempted to establish the connection between sound and meaning in poetry (1955:68). The growth of the Formalist School started to draw the attention of rival critical groupings such as the Marxist-Leninists. Eventually, Russian Formalism faced strong resistance (1955:77).

While Russian Formalism had grown, it also started to differentiate (1955:73). Erlich (1955:73-74) explains the difference between “Opojazz” and the “Moscow Linguistic Circle” as follows:

The *Opojazz* chieftains were primarily literary historians who turned to linguistics for a viable set of conceptual tools needed in grappling with problems of literary theory. The Muscovites, on the contrary, were predominantly students of language, who found in modern poetry a testing ground for their methodological assumptions. For Shklovskij and Eichenbaum the study of language was a cognate field, more exactly – the most relevant of all auxiliary disciplines. For Jakobson or Bogatyrëv poetics was an integral part of linguistics.

Bennett (1979:19) indicates the difference like this:

Although both groups were substantially influenced by the developing methods of linguistics, this was more true of the Moscow Linguistic Circle than of *Opojazz*. Similarly, whilst the concern of *Opojazz* was fairly single-mindedly with the specific distinguishing features of European *belles lettres*, the members of the Moscow Linguistic Circle were also interested in the study of Russian folklore.

As these citations indicate, there was some difference between the “Opojazz” and the “Moscow Linguistic Circle” in the beginning. Over time, these differences led to differentiation in Russian Formalism. In spite of the differences, it cannot be denied that all Formalists emphasised “close cooperation with the science of language” (Erlich 1955:73).

4.2.2.3 The years of struggle

Russian Formalists had a tendency to divorce art from social life. This tendency provoked a vehement reaction from Marxism. In other words, it was regarded as a contradiction of the Marxian interpretation of literature (Erlich 1955:78). Bennett (1979:26-27) explains the

difference between Russian Formalism and Marxism as follows:

For, if there is a common core to Marxist criticism, it is the conviction that works of literature can be fully understood only if placed in the context of the economic, social and political relationships in which they are produced. The Formalists, by contrast, *tended* to insist on the autonomy of literature, regarding the proper business of criticism as being solely with the analysis of the formal properties of literary texts. Similarly, whereas Marxism adopts a political stance in relation to literature, imputing certain political effects to works of literature and seeking to evaluate those effects from its own political position, the Formalists *tended* to be apolitical in their approach, viewing the aesthetic effect of defamiliarization to which works of literature were said to give rise as an end in itself, divorced from political considerations or consequences.

In fact, few scholars supported the Marxian conception of literature before the Revolution (Erlich 1955:37). However, Marxism had grown and affected literature. In the early years of the Revolution, Marxists ignored or minimised the menace of Formalism (Bennett 1979:26). However, after 1924, Marxists started to blame the Formalists (Erlich 1955:78-79; Lemon & Reis 1965:99; Bennett 1979:26) because they faced the serious challenge of the growing popularity of Formalism (Erlich 1955:78). “By 1929 these pressures, from being merely theoretical, had taken on a more bureaucratic and overtly political colour” (Bennett 1979:26).

The start of the assault on Formalism was led by Lev Trockij (Erlich 1955:79; Lemon & Reis 1965:99). An assessment by Trockij of the Formalists strongly influenced other Marxist critics (Erlich 1955:82-83). However, many of the opponents of Formalism could not offer more constructive criticism. Trockij’s assessment, which offered the most influential commentary on Formalism, was not fair (Bennett 1979:28-29). “The Marxist criticisms of *Opojaz* were for the most part too crude and indiscriminately hostile (Kogan, Poljanskij, Lunacharskij), or else too mechanistic (Arvatov), to yield, or suggest, any positive solutions” (Erlich 1955:95). Nevertheless, the Formalists could not present an effective response to their enemies.

The makeshift quality of Formalist thinking in the years 1927-29, the growing uncertainty of aims and methods, testified to a distinct crisis in Russian Formalism, which by this time was harassed by outside pressures and plagued by

an internal sense of inadequacy.

(1955:108)

As a result, works from Russian Formalism were restricted in Russia. Bennett (1979:26) explains the pressure that Russian Formalists experienced in Russia and their reactions as follows:

By 1929 these pressures, from being merely theoretical, had taken on a more bureaucratic and overtly political colour. Individual fates varied. Shklovsky and Eichenbaum remained in Russia where, by limiting their activities to routine textual criticism, they managed to survive the years of Stalinist repression. Jakobson migrated westward, eventually reaching Prague where he was to become the doyen of nascent Czech structuralism. But, by 1930, Formalism was effectively dead, and, by 1934, had become a mere synonym for the concepts of bourgeois decadence and escapism within the ideology of socialist realism promulgated by Zhdanov.

Some Russian Formalists accepted criticism from Marxism. Shklovsky, who was a representative scholar in Russian Formalism, tried a synthesis of Formalism and the sociological approach (Erlich 1955:96-102). Although there were some attempts to overcome the crisis coming from criticism, it seems that the attempts were not only ineffective, but also too late (1955:108-112). Eventually, Russian Formalism disappeared from the Russian literary scene. “Unfortunately, the formalist movement was ended before it fully explored the problems its method posed” (Lemon & Reis 1965:101).

4.2.2.4 Extension of Formalism out of Russia

Although Russian Formalism disappeared in Russia, some of the Formalists took refuge in a neighbouring country. Jakobson moved to Czechoslovakia and participated in the Prague Linguistic Circle. He helped to familiarise the Czech philologists with the methods and works of Russian Formalism (Erlich 1955:128). Works of the Prague Linguistic Circle, including that of Jakobson, further contributed the development of Structuralism. Afterwards, Jakobson moved to America and made an important contribution to Structuralism. In addition, the

influence of Formalism can be detected in Czechoslovakia, as well as in Polish literature (1955:136).

4.2.3 Overview of ideas from Russian Formalism

The term “Formalism” was used in a pejorative sense by Marxists (Hawthorn 1992:216; Cuddon & Habib 1998:285-286) because Formalism only focuses on the form of literature and not on the content of literature or society as the context of literature.²⁸ Accordingly, they preferred to call themselves ‘specifiers’ as more accurately describing their overriding concern with the ‘specificity’ of literature rather than Formalism (Bennett 1979:178).

Lemon and Reis (1965:x) explain that there are three ways to treat literature:

The historical, which studied literary backgrounds but often ignored the literature itself; the moral-social, which treated literature as an instrument for the ethical and social betterment of man; and the philological, which included historical and linguistic studies in folklore and comparative literature.

However, the prime concern of the Russian Formalists was basically to establish the study of literature on a scientific basis (Bennett 1979:19; Cuddon & Habib 1998:286). From this perspective, it can be said that the basic concept of Russian Formalism has common ground with the New Criticism theory (Lemon & Reis 1965:ix-x; Bennett 1979:19).²⁹ New Criticism theory is concerned with obtaining objectivity in literary criticism. For this, it focuses on the text, not other elements such as the author’s biography or the general cultural background in a literature. Similarly, Russian Formalism focuses on what the nature of literature is. In other words, it is concerned with which element or essence can make literature literary. They tried to determine which feature could distinguish between literature and non-literature.

To Russian Formalists, the essence of literature is form – form which does not involve aspects such as content, phases of the times or of the author, which makes a distinction between literature and non-literature. Thus, they focus on form, rather than on the author’s

²⁸ Of course, although there is focus on the form and method of literature in Russian Formalism, the focus is not on the form and method itself, but “what the subject matter of literary study is” (Eichenbaum 1965:102).

²⁹ Although Russian Formalism shares common ground with New Critics, they did not affect each other. Russian Formalism and New Critics developed independently in each place.

biography or the general cultural background. Why? Let us take examples for explanation. Consider a novel and a report that have the same theme or subject. While the novel is literature, the report is not, although they have same content. Thus, it can be said that content is not the element to distinguish between literature and non-literature. How about the author? When an author writes a poem and an article, even though written by the same author, the poem is literature and the article is not. Thus, it can be said that author is not the core element. How is it possible to say why only the novel or the poem is literature? The answer of Russian Formalists is the form. “Clearly, the difference between literature and non-literature was to be sought not in the subject-matter, i.e., the sphere of reality dealt with by the writer, but in the mode of presentation” (Erlich 1955:147).

The Formalists were concerned with linguistics in studying literature. The reason is that linguistics is concerned with the structure of language, rather than with what one might actually say (Eagleton 1996:3). They distinguish between poetic language and ordinary language to distinguish between literature and non-literature. The practical language tries to be simple and clear. In addition, the practical language has a tendency to be habitual because it is used by ordinary people. However, the poetic language denies being simple and clear. It tries to get rid of habitualization. In the end, the distinction between poetic language and practical language leads to poetic language as having the literariness for defamiliarization.

Victor Shklovsky was the most important scholar in Formalism (Lemon & Reis 1965:3). There is the impression that Formalism was his brainchild (Erlich 1955:51) as he dominated the earlier phase of Formalism (Selden & Widdowson 1993:31). He furthermore, in the article ‘*Art as Technique*’, affirmed that the function of art is the creation of perception by the overcoming of automatization.

4.2.4 The important concepts of Russian Formalism

Russian Formalism introduced several important concepts such as “Defamiliarization”, “Story and Plot” and “Motivation”. Russian Formalism focused on what literateness is, to distinguish between literature and non-literature, as mentioned previously.

4.2.4.1 Story and Plot

The Formalists distinguished between the concepts of ‘story’ and ‘plot’. “Story is essentially the temporal-causal sequence of narrated events” (Lemon & Reis 1965:25), whereas “a plot is the artful disposition of the incidents which make up a story” (Selden & Widdowson 1993:33). In other words, a plot is the rearrangement reflected by the will of an author. In this sense, the plot is the distorted and defamiliarized story by the will of the author (Lemon & Reis 1965:25). This means that the plot is applied with artificial art to the story. The plot, which is developed by artificial art, is therefore more important to Formalists than the story. The reason is that the plot can be regarded as literature. For Formalists, the plot links with the notion of defamiliarization, unlike the notion of the Aristotelian plot. The plot therefore plays a role in changing a familiar story into an unfamiliar one (Selden & Widdowson 1993:34).

4.2.4.2 Motivation and Motif

Motivation is not a simple notion to the Formalists (Lemon & Reis 1965:30). According to Lemon and Reis (1965:30), “motivation is the reason governing the use of a particular device and may include everything from the author’s desire to shock his readers, to the necessity of including specific props required by the action”. The Formalists were helped by the concept of motivation to observe literary works and the structure of literature more closely (Eichenbaum 1965:120).

On the other hand, the notion of motif comprises the smallest unit of the plot. The motif can be thought of as a single statement or action. An author creates literature using the intended arrangement of the motif. In this sense, it can be said that a plot is made in the composition of motif. Of course, the composition should be “not a mere sum-total, but an artistically ordered presentation of motifs” (Erlich 1955:208). In this sense, “[t]he network of devices justifying the introduction of individual motifs or of groups of motifs is called *motivation*” (Tomashevsky 1965:78).

According to Tomashevsky, there are two kind of motifs, ‘bound’ and ‘free’ motif. “A bound motif is one which is required by the story, while a ‘free’ motif is inessential from the point of view of the story” (Selden & Widdowson 1993:34-35). Regarding Russian Formalism’s concentration on literariness, the ‘free’ motif is more important than the ‘bound’. The reason

is that the free motif can make a story fresh.

4.2.4.3 Defamiliarization and Automatization

Defamiliarization as the subject of this thesis is the main idea of Shklovsky and Russian Formalism. This is discussed in more detail in the next section.

4.2.5 Assessment

Although Russian Formalism dominated literary criticism for a short time only, and in Russia, it has affected the growth of literary criticism. Erlich (1955:3) evaluates Russian Formalism as follows:

The Formalist School occupies a distinctive place in contemporary Russian literary scholarship. Throughout its brief yet tempestuous course Russian Formalism provoked vehement controversy; its emergence was a defiant challenge to the critical tenets and procedures of its immediate predecessors, and its decline represented a hasty retreat before the onslaught of victorious successors.

Hawthorn (1992:217) points to three important formalistic contributions. First is the distinction between poetic language and ordinary language (Bennett 1979:66). Second is the concept, “Defamiliarization” (1979:66). The last one is the distinction between story and plot (1979:66). Through these contributions, Russian Formalism developed literature into a scientific aesthetic field, not just an aesthetic discipline (1979:66).

In this sense, it can be said that the contribution of Russian Formalism is the profound study of what literateness is and that it can make a distinction between literature and non-literature. In addition, Russian Formalism has contributed to the study of the form and devices of literature. However, it also had limitations. First of all, Russian Formalism could not develop a well-rounded theory of literature. The reason may be that the Formalists did not have enough time to evolve an elaborate theory. It cannot be said that the reason they did not succeed was their fault (Erlich 1955:252). Anyway, the result was that it came under criticism

by their enemy, Marxism. Although their point that the form or device of literature is important in making a distinction between literature and non-literature is true, these aspects are not the only aspects. For the distinction, other aspects should also be considered. Mukarovsky suggested the “Aesthetic Function”³⁰ for overcoming the limitation. Hence, excessive emphasis on form and technique should be avoided; it is necessary to find a balance.

4.3 WHAT IS DEFAMILIARIZATION?

4.3.1 Defamiliarization

“Defamiliarization” was suggested by Russian formalist Victor Shklovsky.³¹ The word has the meaning to “make strange”. In other words, it is making something familiar, unfamiliar. The “defamiliarization” can be expressed as “estrangement”, “alienation” (Stacy) and “foregrounding” (Mukarovsky) (Cronjé 1986:214).

Why is it necessary to “make something strange”? In other words, why would someone make a familiar thing unfamiliar? Why did Shklovsky, who wanted to figure out literateness as a Russian formalist, suggest the concept of defamiliarization? The reason is simple. Defamiliarization connects with literateness in that literature may be just literature. In addition, one can detect the purpose of the literature through defamiliarization, (Lemon & Reis 1965:4). Russian Formalism stresses the possibility of studying literature objectively, as indicated in the previous section. In this sense, literateness and the purpose of the literature are very important issues for Russian Formalists. For this reason, defamiliarization can give answers to the questions in literature; defamiliarization is a significant subject.

In order to understand defamiliarization, there is a need to understand “automatism”.

³⁰ Mukarovsky’s Aesthetic Function is the theory that concerned the importance of thought in literature. He emphasised the dynamic tension between literature and society in the artistic product. In other words, the function and worth of the same object can be changed by situation and time. For example, “the religious function of icons, the domestic functions of Greek vases, and the military function of breast plates have been subordinated in modern times to a primarily aesthetic function” (Selden & Widdowson 1993:43). According to this concept, “we can never talk about ‘literature’ as if it were a fixed canon of works, a specific set of devices, or an unchanging body of forms and genres” (1993:43).

³¹ The name, “Shklovsky” may be rendered as “Shklovskij” by some scholars, such as Raman Selden and Peter Widdowson. His first name also is rendered Victor or Viktor. In this dissertation, the writer will use “Victor Shklovsky”. However, other renditions may be used in direct quotations. This may also be the same with regard to names of other Russian scholars.

Defamiliarization was suggested as an escape from the “automatism” of recognition. “Defamiliarization causes us to stumble, and as we stumble, we begin to take notice” (Resseguie 2005:34).

4.3.1.1 Defamiliarization vs Automatism: Making familiar objects unfamiliar

What is “automatism” or “habitualization”? Shklovsky (1965:11) explains “automatism” in the following manner:

If we start to examine the general laws of perception, we see that as perception becomes habitual, it becomes automatic. Thus, for example, all of our habits retreat into the area of the unconsciously automatic; if one remembers the sensations of holding a pen or of speaking in a foreign language for the first time and compares that with his feeling at performing the action for the ten thousandth time, he will agree with us.

In other words, the object is becoming too familiar to have a perception of it. Automatism may happen anywhere. Therefore, Shklovsky (1965:12) asserts that “habitualization devours works, clothes, furniture, one's wife, and the fear of war”. Literature and artists should confront it and overcome the routine of the habit of automatism (Erlich 1955:150). After overcoming automatism, literature can be literature and the artist can be an artist. Therefore, Shklovsky (1965:12) affirms the purpose of art as follows:

Art exists that one may recover the sensation of life; it exists to make one feel things, to make the stone *stony*. The purpose of art is to impart the sensation of things as they are perceived and not as they are known.

How can one make the familiar unfamiliar, defamiliarize the automatic perception? Basically, Shklovsky (1965:12) suggested increasing the difficulty and length of perception, as follows: “The technique of art is to make objects ‘unfamiliar’, to make forms difficult, to increase the difficulty and length of perception because the process of perception is an aesthetic end in itself and must be prolonged”. Bennett (1979:20-21) gives the following example:

Take, as a brief example, the following sentence from Len Deighton’s Billion-Dollar Brain: “It was a sunny day and the sky was like a new sheet of blotting

paper with the blue ink tipped into the middle of it.” What is achieved in this sentence, according to a Formalist analysis, is a transformation of the sentence ‘The sky was blue’ in such a way that one’s flagging perceptions are chastened into a renewed attentiveness to the sky’s blueness. The sentence does not serve a purely informative function; it focuses our attention on the image of the sky that is offered so as to heighten our perception of it as an aesthetic end in itself.

As mentioned previously, the Russian Formalists distinguished between poetic language and ordinary language. While practical language focuses on communication, on delivering clear information, poetic language tries to impede or retard the perception of readers or hearers. The ordinary language can induce automatism of perception. On the other hand, “the language of poetry is a difficult, roughened, impeded language” (Shklovsky 1965:22). In the light of this, one can know that poetic language can work to make the familiar unfamiliar through impeding perception.

In the routines of everyday speech, our perceptions of and responses to reality become stale, blunted, or, as the Formalists would say, ‘automatized’. Literature, by forcing us into a dramatic awareness of language, refreshes these habitual responses and renders objects more ‘perceptible’. By having to grapple with language in a more strenuous, self-conscious way than usual, the world which that language contains is vividly renewed.

(Eagleton 1996:3)

This is defamiliarization. Formalists have tried to figure out what literateness is. Shklovsky found and suggested the concept of defamiliarization as the purpose of a work of art. Formalists assert that “the purpose of a work of art is to change our mode of perception from the automatic and practical to the artistic” (Selden & Widdowson 1993:31). Artists therefore try to remove the automatism of perception. From this perspective, Roman Jakobson asserted that poetry is ‘organized violence committed on ordinary speech’. Therefore, it can be said that art is there for impeding perception and enable re-recognizing familiar normal expression anew and abnormal through ‘organised violence committed on ordinary language’. Eagleton (1996:3) explains it like this: “Under the pressure of literary devices, ordinary language was intensified, condensed, twisted, telescoped, drawn out, turned on its head. It was language ‘made strange’; and because of this estrangement, the everyday world was also suddenly made

unfamiliar”.

4.3.1.2 The methods of defamiliarization

The key point of defamiliarization is to impede perception, as mentioned previously. By this means, automatism can be overcome. Various ways can be used to achieve this. Wordplay, deliberately roughened rhythm, deformed context, a novel point of view, strange behaviour, indecorous actions, and startling language or an unusual figure of speech can be used as the methods of defamiliarization (Lemon & Reis 1965:5; Resseguie 1991:137-138).

Shklovsky, who was the first to use the concept of defamiliarization, suggested some ways for defamiliarization in his article, *Art as Technique*. In this article, he uses Tolstoy's works as an example. He (Shklovsky 1965:13) presents a new naming or expression about an object as a one of the methods, as follows:

Tolstoy makes the familiar seem strange by not naming the familiar object. He describes an object as if he were seeing it for the first time, an event as if it were happening for the first time. In describing something he avoids the accepted names of its parts and instead names corresponding parts of other objects.

Tolstoy referred to the setting as ‘pieces of painted cardboard’ in *War and Peace* and to the host as ‘small pieces of bread’ in *The Resurrection* (Erlich 1955:151; Shklovsky 1965:13-17). In *Shame*, he described flogging as "to strip people who have broken the law, to hurl them to the floor, and to rap on their bottoms with switches," and "to lash about on the naked buttocks" (Shklovsky 1965:13). In addition, in *Kholstomer*, Tolstoy employed a horse as the first-person narrator (Shklovsky 1965:13-15). This was enough to impede perception. Moreover, he attacked the words of dogmas and rituals and then replaced the customarily religious words with everyday words (Shklovsky 1965:17). With these examples, Tolstoy's methods are used to present things outside of their normal context for defamiliarization (Shklovsky 1965:17).

Another way of achieving defamiliarization, is by using an unexpected unusual character. Tomashevsky (1965:85) says that, “techniques of defamiliarizing ordinary things are usually justified because the objects are distorted through the mental processes of a character who is

not familiar with them”. He (Tomashevsky 1965:85-86) points to an example involving a little girl in Tolstoy’s *War and Peace*, as follows:

A well-known example of Leo Tolstoy's use of the technique occurs in *War and Peace* when he describes the council of war at Fils. He introduces a little peasant girl who watches the council and, like a child, interprets what is done and said without understanding it.

In addition, another example is found in *Gulliver’s Travels*:

Gulliver, arriving in the land of the Houyhnhnms (horses endowed with reason), tells his master (a horse) about the customs of the ruling class in human society. Compelled to tell everything with the utmost accuracy, he removes the shell of euphemistic phrases and fictitious traditions which justify such things as war, class strife, parliamentary intrigue, and so on. Stripped of their verbal justification and thereby defamiliarized, these topics emerge in all their horror. Thus criticism of the political system – nonliterary material – is artistically motivated and fully involved in the narrative.

(Tomashevsky 1965:86)

Like these characters, the new and unusual viewpoint can achieve the effect of defamiliarization.

Increasing the difficulty and length of perception is suggested as the other way to achieve defamiliarization (1965:12). Unusual expressions and perspectives on an event or object provide a way of obtaining defamiliarization. In addition, delicate expression concerning an event or object can also be a method for defamiliarization towards impeding perception.

While citing an essay by Shklovsky on Sterne's *Tristram Shandy*, Raman Selden and Peter Widdowson (1993:32) present an example of defamiliarization having the result of presenting an object being slowed down, drawn out or interrupted, as follows:

The palm of his right hand, as he fell upon the bed, receiving his forehead, and covering the greatest part of both his eyes, gently sunk down with his head (his elbow giving way backwards) till his nose touch’d the quilt; – his left arm hung insensible over the side of the bed, his knuckles reclining upon the handle of the

chamberpot...

The example comes from Sterne's work, *Tristram Shandy* and could have been expressed simply, like this: "Mr Shandy lay himself down on his bed after hearing news that the nose of his son was broken". However, Sterne makes this strange by describing it in detail. In other words, "this technique of delaying and protracting actions makes us attend to them, so that familiar sights and movements cease to be perceived automatically and are thus 'defamiliarized'" (1993:32). The emphasis on the actual process of presentation is called 'laying bare' or 'barring the device' (1993:33).

The method of defamiliarization can also be found in the Bible. Cronjé analyses the first letter to the Galatians, linking Galatians I with Shklovsky's concept of defamiliarization how Paul uses the technique of estrangement. According to Cronjé, Paul uses questions in expressing his disappointment in Gl 3:1-5. These are not real questions; just rhetorical questions, but they force the readers and listeners to choose only one theoretical answer. Thus Cronjé (1986:218-219) presents Paul's rhetorical questions in the Galatians as an example of defamiliarization. The other method that is presented is the metaphor in Gl 3:23-25, 4:19, 5:15 (1986:219-220). In addition, there is the anacoluthon in Gl 2:4-5, 2:6, the parenthesis in Gl 2:6, 2:8 and the paradox in Gl 1:6-7 (1986:220-222). Hyperbole and hyperbaton are also presented as means of defamiliarization (1986:222-223). Taken together, it can be said that any deviation from the customary and any deviation from literary convention can effect strangeness (1986:218).

All things considered, defamiliarization is not a totally new theory and method. Shklovsky tried to figure out the features of literature and discovered the concept of defamiliarization in the process. Having discovered the concept he then established and built it up further. In a sense, it can be said that the concept of defamiliarization already existed and was used in literature. This is clear from the fact that he pointed to works by Tolstoy, who was a great writer preceding Shklovsky, as examples. Regarding this point, it can be said that the means of defamiliarization suggested by Shklovsky and Cronjé are also not new. Nevertheless, defamiliarization still has worth. Shklovsky's references to defamiliarization are very useful in understanding this feature of art and it can be applied not only to literature, but also to other fields. The true value of the concept of defamiliarization is in disclosing that automatism exists everywhere and to suggest the idea of the impeding of perception as a way

to escape it.

4.3.2 Expansion of Defamiliarization

The concept of defamiliarization has expanded to other literary fields. The reason is that defamiliarization is the essence of all art. In other words, the notion of defamiliarization can be found in all art. Having knowledge of Shklovsky's work makes it possible to recognise the device of defamiliarization in many other fields.

4.3.2.1 In the theatre: Alienation Effect

The representative example of the extension and application of defamiliarization in other fields is the "alienation effect" of Bertolt Brecht (1898-1956) (Stacy 1977:3; Selden & Widdowson 1993:31). The alienation effect is the most important theoretical notion among the works of Brecht. It is called *Verfremdungseffekt* in German and V-effect or A-effect as an abbreviated expression.

Brecht insists on the theory of "epic theatre" as the opposite of the concept "Aristotelian theatre". He identifies his theory as 'anti-Aristotelian' and rejects the tradition of Aristotelian theatre (Selden & Widdowson 1993:79). "Aristotle emphasized the universality and unity of the tragic action, and the identification of audience and hero in empathy which produces a 'catharsis' of motions" (1993:79). From this perspective, while the Aristotelian theatre emphasises feeling and emotion through involvement in a play, the epic theatre of Brecht forces spectators to awake their perception, not their emotion. Therefore, "the dramatist should avoid a smoothly interconnected plot and any sense of inevitability or universality" (1993:79). For this, Brecht suggests the "alienation effect" as a modified concept of defamiliarization.

Brecht affirms that the audience should keep away from emotional involvement in the play to learn something. In other words, the audience should not be absorbed into the play and maintain their distance from the play.

There are several ways to awake audiences from their complacent passivity to their active

engagement (1993:81). One of them is ‘baring the device’. Generally, it is thought that the classical ideal of art is concealing its own processes (1993:33). Yet, in Russian Formalism and the epic theatre of Brecht, naturalness and familiarity is broken through by ‘baring the device’.

For example, in a Brechtian production a male character may be played by an actress in order to destroy the naturalness and familiarity of the role and by defamiliarizing the role to make the audience attend to its specific maleness. The possible political uses of the device were not foreseen by the Formalists, since their concerns were purely technical.

(1993:33)

Not only the audience, but also the actors, should keep their distance from their characters. “Brecht sought a radical separation of actors from characters enabling each to operate independently. Actors should not ‘live’ characters but ‘demonstrate’ them to spectators. The demystification of acting technique was a key part of Brecht’s goal” (Martin & Bial 2000:5). In the alienation effect, they are prevented from feeling and should keep thinking and awaking from the play. Why? The reason is that the audience, if not absorbed in empathetic emotion, can maintain a critical attitude and think objectively. Only then can they learn the lesson of the play, not using their emotion, but rather their rationality. In this sense, it can be said that Brecht considers that reason is more important than emotion.

In order to keep this distance, there is a need to use an artificial technique, the “Alienation Effect”. In his essay, *Alienation Effects in Chinese Acting*, Brecht (1964:91-99) explains that the alienation effect is exemplified in traditional Chinese theatre (Parker 2014:352-353). In the essay, he said that artists should make the audience feel strange and even surprised (Brecht 1964:92). Hence, the purpose of the alienation effect is to awake people so that they can feel odd and suspicious (1964:95). Through the alienation effect, the audiences can experience alienation from a play.

The alienation effect makes the familiar seem strange through emphasising the gap between the audience and the play. In addition, Brecht asserts that, for the effect, the actors should also continually keep their distance from their roles.

To avoid lulling the audience into a state of passive acceptance, the illusion of

reality must be shattered by the use of the alienation effect. The actors must not lose themselves in their role or seek to promote a purely empathic audience identification. They must present a role to the audience as both recognisable and unfamiliar, so that a process of critical assessment can be set in motion. The situation, emotions and dilemmas of the characters must be understood from the outside and presented as strange and problematic.

(Selden & Widdowson 1993:80)

In playing his or her role, the actor sometimes explains the scene to the audience. There are several ways to get this effect, as follows:

examples of such techniques include explanatory captions or illustrations projected on a screen; actors stepping out of character to lecture, summarize, or sing songs; and stage designs that do not represent any locality but that, by exposing the lights and ropes, keep the spectators aware of being in a theatre.

(Merriam-Webster 1995:34)

The “Alienation Effect” of Brecht not only affects theatre, but also films. Many filmmakers have been influenced by Brecht, especially in Europe (Elsaesser 1990:170). They have also often used the effect in their films. In addition, Brecht himself wrote several screenplays, therefore nobody can deny his influence on film.

Although Brecht’s alienation effect is affected by the “defamiliarization” of Shklovsky, they are not same. While the delay of recognition is the essential concept for Shklovsky, the main idea of Brecht with defamiliarization is to create alienation in the audiences between themselves and the play.

4.3.2.2 In other fields

Defamiliarization can be also found in architecture. After the late twentieth century, the functionalism that was the basic ideology of architecture began to retrogress. There have been various attempts since to present a new way to express aesthetic design and to produce innovative design in architecture. In the process, the concept of defamiliarization was widely

used in the architecture of the twentieth century.

The strategy of defamiliarization was important if architecture was to be relevant and appropriate to the age. Because the age was new, the architecture had to be new as well: the old architecture would simply obstruct the possibilities of a new architecture in full correspondence to the modern era and the sensibilities that it would inevitably produce.

(Marche 2003:5)

In addition, the strategy of defamiliarization has been used in advertising as a commercial field. It can be exemplified like this: “certain words or phrases are difficult to make out because familiar elements are omitted or distorted, presumably to attract the reader’s attention” (Stacy 1977:21). It can be also found in painting and music. In these fields, defamiliarization is used to catch people’s eye through new techniques and expression.

4.3.3 Concepts similar to Defamiliarization

Defamiliarization is not a totally unique and new theory. There are other similar concepts. An overview of other similar concepts facilitates more profound understanding of the notion and method of defamiliarization, as well as more ideas for connecting defamiliarization with preaching. In other words, through checking similar concepts, one can find other ways to achieve defamiliarizing. Additionally, one can confirm an advantage in using defamiliarization in comparison with other similar concepts.

4.3.3.1 Reframing

Reframing is simply explained as “changing the frame in which a person perceives events in order to change the meaning. When the meaning changes, the person’s responses and behaviors also change” (Bandler & Grinder 1982:1). In fact, the notion of reframing has various meanings and usages in various fields, such as psychology and counselling or psychotherapy. Reframing basically concerns changing an established frame to something new. In his book, *Reframing: A New Method in Pastoral Care*, Capps (1990:17) cites

Watzlawick, Weakland and Fisch's definition of reframing, as follows:

To reframe means to 'change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the "facts" of the same concrete situation equally well or even better, and thereby changes its entire meaning'.

(Watzlawick, Weakland & Fisch 1974:95)

The reframing is based on "*the theory of change* formulated by Watzlawick, Weakland, and Fisch" (Capps 1990:5). The cited authors argue that "there are two kinds of change: *first-order change* that occurs within a given system which itself remains unchanged; and *second-order change* that alters the system itself" (1990:12). Reframing relates to the second-order change. One of the features of second-order change is to appear odd, *uncommonsensical*, unworkable, and impractical, while first-order change is always based on common sense (1990:18). It means that, in the first-order change, a conceptual shift becomes more important.

In light of this it can be said that reframing comprises approaching an existing object or problem from a renewed perspective. The existing and established perspective can develop habitualization and automatism. In that situation, there is a need of reframing. In this sense, reframing can connect with the notion and method of defamiliarization because defamiliarization also tries to change an object experienced with habitual and automatic perception with an unfamiliar one.

Capps (1990:27-51) suggests various techniques to achieve reframing, as follows: (1) Paradoxical intention; (2) Dereflection; (3) Confusion; (4) Advertising instead of concealing; (5) The Belloc ploy; (6) Why should you change?; (7) Benevolent sabotage; (8) The illusion of alternatives; (9) Providing a worse alternative; (10) Relabelling; (11) Preempting; (12) Prescription; and (13) The surrender tactic. Cilliers (2012:11-19) suggests three ways of reframing: renaming, re-configuration and re-imagination. Some of these techniques can be used as a method of defamiliarization. Relabelling, for example, is similar to the method Shklovsky presented as the new naming or expression of an object.

There naturally are differences between defamiliarization and reframing. Above all, reframing comes from psychology and psychotherapy, while defamiliarization comes from literature theory. In other words, because their aims and backgrounds are different, it can be

said that there are similarities in the concept, rather than similarities of practically applied ways. Regarding similarities in the concept, it can be said that both have the tendency to reject the old and banal and to seek the new and fresh. However, the aim of defamiliarization makes the familiar unfamiliar and fresh, while reframing focuses on suggesting other ways for achieving second-order changes, not first-order changes. While the pursuit of defamiliarization is freshness, the aim of reframing is not freshness. Freshness comes naturally in the process of reframing.

Nevertheless, it cannot be denied that there are similarities between them, and reframing can therefore help to inspire defamiliarization and defamiliarizing preaching. In other words, methods and concepts of reframing are helpful in various applications of defamiliarization for homiletics.

4.3.3.2 Creativity

Creativity can be also thought of as a similar concept to defamiliarization. The notion of creativity emerged in the mid-twentieth century and can be connected with rapid social and technological change (Pope 2005:19).

In the process to verify creative preaching, Cilliers (2004:199) defines creativity as follows: “[Creativity] is the process through which innovating combinations or associations (some prefer the term bisociations) of existing elements takes place, with a practical application”. In addition, Cilliers (2004:199) cites the famous definition of Edward de Bono, “*creativity is breaking out of established patterns to look at things in a different way*”. Cropley (2012:2) simply explains the notion of creativity as “production of novelty” in his book, *Creativity in Education and Learning: A Guide for Teachers and Educators*. Cropley (2012:5-6) further says that there are three elements at the core of creativity; novelty, effectiveness and ethicality. He (Cropley 2012:6) explains novelty as follows: “[A] creative product, course of action or idea necessarily departs from the familiar.” Similarly, citing their own article, Kaufman and Sternberg (2010:xiii) explain that creative ideas comprise three components: Representing something different, new or innovative; Having high quality; and Being appropriate to the task at hand or some redefinition of that task.

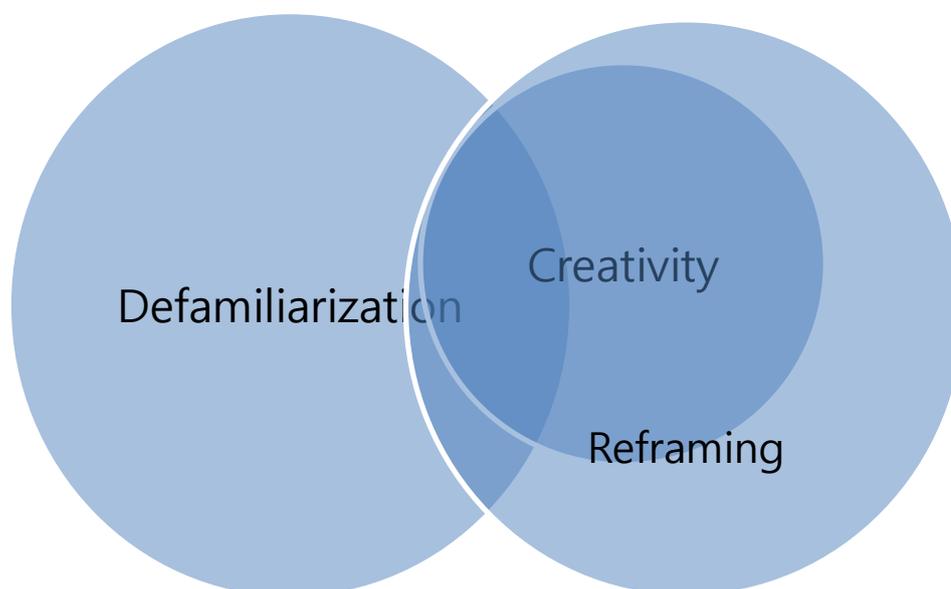
With regard to these explanations and definitions, creativity can be said to produce something

fresh and to make something novel in a different way. The key terms about creativity are ‘new’ and ‘valuable’, ‘novel’ and ‘appropriate’ or ‘original’ and ‘fitting’ (Pope 2005:57). In this sense, it can be adequately stated that there is similarity between creativity and defamiliarization. The feature of creativity that makes the mundane and old fresh and novel can be connected to the concept of defamiliarization. In other words, the similarity between defamiliarization and creativity is that both seek freshness and newness out of banality.

Of course, these concepts have different motivations and backgrounds. They have different objectives. While defamiliarization tries to break away from the automatism of cognition, creativity seeks not only to break from the convention, but also to make something totally new. In fact, although creativity can be taught to some degree, the notion of creativity can basically be said to be a set of personal properties (Cropley 2012:10). It means that creativity differs from a feature of defamiliarization as a device of art that the formalist pursues to make literature a science of objective method. Creativity is a bigger concept than defamiliarization and one can argue that defamiliarization can be effective as a tool to produce creativity. While creativity connects with the mental process of a human being, defamiliarization is just a tool. In this sense, it can be said that creativity belongs to a territory of thought and is a fundamental ability of a human being, not a skill or technique. From this perspective, one can have a result of effective defamiliarization from creativity.

Although creativity belongs to the mental aspect of humanity, several means for developing creativity and creative thinking have been suggested. J.P. Guilford, who is a founder of modern creativity research, suggests divergent thinking in order to produce creativity. Divergent thinking is more suitable than convergent thinking for developing creativity.

While it is hard to present the relationship between the three concepts of defamiliarization, reframing and creativity in an exact manner, the relationship can be explained roughly in the following figure:

Figure 4.1: The Relationship between Defamiliarization, Reframing and Creativity

Creativity as a mental aspect is an important element for defamiliarization and reframing. Defamiliarization and reframing have common features and methods. Therefore, it can be said that the methods and concepts of creativity and reframing can help defamiliarization.

4.3.4 The limitation of Defamiliarization

In the previous sections, the writer discussed Russian Formalism and defamiliarization. In the next step, defamiliarizing preaching will be examined. Before studying the defamiliarizing of preaching, there is a need to investigate the weak points of defamiliarization. Through close inspecting of these weak points, one may think of a way to make up for them in preaching. In addition, expanded notions of defamiliarization and similar concepts will be also be checked and a way will be found for them to be applied so that preaching may have the effect of defamiliarizing. As mentioned previously, defamiliarization has continued to be extended and developed in history, therefore it is necessary to consider rethinking the method and applications of the concept of defamiliarization.

As already indicated, one of the limitations of Russian Formalism was a lack of concern about content. The Russian formalists focused mainly on form and technique. This focus was

criticised by opposing theories such as Marxism. Trotsky pointed out the limitation of Formalists in declaring that their “approach to literature was grossly incomplete” (Lemon & Reis 1965:99). In other words, Russian Formalism only focused on literariness and technical aspects of literature (1965:99-100). Hence, defamiliarization, which was a main concept of Russian Formalism, could not avoid this criticism. Defamiliarization as a technique of art was only focused on form and literary technique. In this sense, defamiliarization can be denounced as a grossly incomplete technique. There is absolutely no denial concerning content in discussions of defamiliarization. Nevertheless, there is also no focus on the content. Neither Shklovsky, nor others, dealt with defamiliarization through content. Therefore, one should consider defamiliarization together with content.

4.4 DEFAMILIARIZING PREACHING

Defamiliarization is the theory dealing with the removal of automatism and habitualization. Through the removal, the familiar and ordinary object can become art, unfamiliar and special. Therefore, Erlich (1955:150) declares what the mission of the artist is as follows:

It is this inexorable pull of routine, of habit, that the artist is called upon to counteract. By tearing the object out of its habitual context, by bringing together disparate notions, the poet gives a *coup de grace* to the verbal cliché and to the stock responses attendant upon it and forces us into heightened awareness of things and their sensory texture.

Likewise, it can be said that the preacher has a similar calling. Automatism and habitualization can be a big problem in preaching. As stated in the second chapter, there is a huge possibility of various repetitions and the consequent familiarity and boredom occurring when the Bible is preached. Boring preaching should stop (Cilliers 2004:108). In that sense, one can insist that one of the missions of the preacher is to awaken the congregation from the automatism of perception with regard to familiar biblical stories and the banal sermon and, defamiliarization can be a good means for dealing with the problem of boring preaching.

Defamiliarization can be applied in various aspects, not only for preachers, but also for hearers. First, it can be applied to preachers. A preacher can read the Bible text using the method of defamiliarization when he or she prepares a sermon. Generally, preachers can

become weary of the Bible text because, in preparing sermons, they, too, often have to read and study the biblical text like other congregation members. It can be difficult to find newness in the text on which they preached before. Moreover, being too familiar with a story can be a hindrance to understanding and interpreting the text. At such a time, defamiliarization can provide a new and fresh perspective for a preacher as a reader and researcher. Through defamiliarization, the reading of the Bible that has become a familiar routine to the preacher can become fresh work.

Secondly, defamiliarization can be imaged for hearers. Every Sunday, the congregation listens to one preacher. When the situation is repeated, the congregation's expectations from a sermon can decline. In this situation, the notion of defamiliarization can help them. Lastly, one can think about defamiliarization of the sermon itself. Of course, the ultimate aim of the defamiliarized sermon is for the sake of the hearers who suffer from automatism. For this, the structure, expression and delivering skill of a sermon can be dealt with through defamiliarization. In addition, the circumstances of preaching can be dealt with. This is the concern of the writer and the focus of this thesis. In this sense, the writer will investigate the defamiliarization for a sermon, not for the preacher or the congregation. The writer will nevertheless pay some attention to these two aspects in helping with defamiliarizing the sermon.

Defamiliarizing preaching does not mean making a sermon totally new. Defamiliarizing preaching implies that a preacher should make the sermon fresh. Nothing is to be changed in defamiliarizing preaching concerning circumstances. A preacher should continue to use the Bible as text, as he or she has been doing all along. The preacher should also preach to the same congregation members who have been there all along. The thing that can change is the sermon. Changing the sermon by means of defamiliarization can make the congregation re-think and lead to a re-perception of the story that has become familiar and stale to them.

4.5 THE APPLICABLE CONCEPTS FOR DEFAMILIARIZING PREACHING

How can one defamiliarize preaching? Resseguie answers this question with "Defamiliarization suspends, twists, turns on its head the familiar or everyday way of looking

at the world by substituting a new, unfamiliar frame of reference” (Resseguie 2005:34). In this sense, defamiliarizing preaching also needs to suspend, twist, and overturn things that have become well-used aspects such as language and expressions of sermons and a preacher’s preconception, even though the Bible story is known.

4.5.1 The sermon as literature

Before thinking of defamiliarizing preaching, it is necessary to consider whether defamiliarization as a literature theory can be directly applied to the theory of preaching. In this thesis, the writer basically focuses on borrowing the core concept of defamiliarization, not on using defamiliarization as a literary skill. As mentioned earlier, defamiliarization has been applied in various fields, not only in the theatre as literature, but also in architecture and advertising. In these fields, defamiliarization has been applied as an aspect of the concept, not as an aspect of literary theory and technique. Therefore, there is no problem in applying defamiliarization to homiletics.

Moreover, a sermon has a literary nature (Rice 1995:16-17). In this sense, the device of defamiliarization as a literary theory is also available to sermons. Not only the Bible, but also the sermon itself, has elements of literature. Therefore, the sermon can be considered to be literature. Similar to literature, a sermon uses the technique of rhetoric. It also has a story and a plot. The narrative preaching theory stresses the plot as the rearranging of the story for effective communication. It connects with the concept of ‘story’ and ‘plot’ in Russian Formalism. From this perspective, it can be said that a sermon can rather have the character of literature through the rearranging of a story.

Basically, defamiliarization was suggested as a technique to make literature literary. Following this logic, a sermon, having the character of literature, can become a very sermonly sermon through defamiliarization. Of course, a sermonly sermon cannot be made only by defamiliarization as a literary device. Various elements should be synthetically considered. In a sense, the content of a sermon is more important than the form and technique of a sermon. Russian Formalists focused on language. The reason is that the problem of language to distinguish between practical and poetic language can be a guide in judging whether the literature has literateness or not. Regarding poetic language, it is the core notion

and cornerstone for a logical process in defamiliarization. However, in a sermon, the language cannot provide the guideline to figure out what a sermon is or what kind of sermon is sermonly. The problem is that whether a sermon can be truly said to be sermon, or not, does not depend on the problem of language. This can show that the technique of defamiliarization as a literary theory cannot be directly applied to the area of preaching, although a sermon does have literary features. In other words, while defamiliarization as a technique of literature is a core element in making literature literary, defamiliarization cannot be the main element in making a sermon sermonly. The aspect that should be considered is just that defamiliarization can be more important for preaching when one thinks about defamiliarization as a technique of literature. Therefore, the writer will firstly explore the applicable core notions of defamiliarization and notions similar to defamiliarization, while considering defamiliarization as a technique of literature.

4.5.2 The applicable main concept of defamiliarization for preaching

“The purpose of defamiliarization is to strip away ‘the film of familiarity’ that blurs everyday perception in order to awaken the reader or hearer from the lethargy of the habitual which hobbles thought” (Resseguie 2001:27). When the purpose is considered, the impeding perception can become the central concept. The impeding perception is a very important notion in defamiliarization. Shklovsky insists that the perception of human beings is polluted by automatism of perception. The perception of humanity intrinsically becomes habitual or automated. For that reason, art should try to overcome automatism; the automatism of perception can be overcome through defamiliarization.

Defamiliarization makes the familiar unfamiliar by impeding perception. Therefore, the impeding of perception is a very applicable notion for defamiliarizing preaching. Eslinger (2002:253-254) also supports this point. He (Eslinger 2002:253-254) points out that withholding full recognition facilitated through ambiguity of images can be an effective tool for storytelling. As indicated previously, various means can be used for impeding perception. Such means may involve using an unusual character, difficult expressions and delicate descriptions. In addition, impeding of perception can be effected by not making prevention immediately recognisable through some literary techniques, and also through blocking the receiving of information. The practical application for preaching is dealt with in the next

chapter.

4.5.3 Concepts of extended defamiliarization applicable to preaching

The “alienation effect” as a theory of theatre is also applicable for defamiliarizing preaching. There especially is much similarity between theatre and preaching. Like theatre, preaching is an event occurring between preacher and congregation. The preacher is like a player on the stage. He or she should show the story of God to the congregation with language, like an actor does. The actor should be ruled by the script of the play. There is little autonomy for the actor. Similarly, the preacher is restricted to the sermon script.³² In a broad sense, preaching should be restricted to the Bible Text. The audience can receive the message of the writer through the performance of the actors. Likewise, the preacher delivers the message of God to the congregation through the performance of the sermon. For those reasons, the A-Effect can easier be applied to preaching.

Brecht wanted to maintain the distance between the audience and a play or the role of a play through defamiliarization. In that manner, the audience is able to recognise the lesson of the play and experience profound thought from a distance. The audience is therefore asked to keep their cognition and rationality awake by the exclusion of excessive emotional involvement. From this perspective, Brecht asserts the Epic theatre as opposed to the Aristotelian theatre. In that case, does preaching come closer to the epic theatre or the Aristotelian theatre? In a sense, it can be said that preaching is closer to the Aristotelian theatre because, in many cases, sympathy and involvement with the sermon have been highlighted and demanded. In fact, preachers want hearers to sympathize profoundly with the story of sermon. In a sad story, preachers want the congregation to feel sad together. In a story of delight, the preacher wants the congregation to feel joy together with the story and the preacher. The pursuit of sympathy is the character of the Aristotelian theatre. A feature of the New Homiletics, which stresses participating and the experience of hearers, also connects

³² Of course, there are several exceptions. It can be described as extemporary preaching. It is free speech not bound by script. It has much more autonomy than normal preaching. However, in many cases, extemporary preaching requires enough preparation. In fact, “under the word ‘extemporary’, Webster has two meanings: (1) “Done or made with little or no preparation; composed or uttered on the spur of the moment” and (2) “Carefully prepared but delivered without note or text”” (Macleod 1995:133). Generally speaking, the second meaning is true in numerous instances of extemporary preaching. Therefore, it can be said that almost all preaching is restricted to the sermon script.

with the Aristotelian theatre. The New Homiletics stresses the experience of the congregation in preaching. In addition, the participation of the audience in preaching is also emphasised.

To the contrary, the emphasis of the New Homiletics that encourages the active attitude of the congregation can be matched with the Epic theatre. Craddock (2001:124) affirms that congregations should think their own thoughts and experience with their own feelings in the presence of Christ. In fact, the hearer is an important element in discussing preaching in the New Homiletics. Congregations should actively participate in preaching. They can even judge the preaching. While he argues that congregations should participate in the process of preaching, Cilliers (2004:130-141) insists that the congregation has the authority to judge proclaimed preaching:

The congregation is more than a mere collection of individuals who must keep their ‘opinions’ to themselves. They are not mere recipients who receive either much or little, such as, for example, spectators at a good or bad rugby match, and furthermore do nothing, but rather are authorized judges of the proclaimed Word.

(2004:138-139)

From this perspective, it can be said that the congregation should have awakened rationality to judge the preaching. Regarding this aspect, the New Homiletics Theory can also connect with the “epic theatre”, therefore it should be said that preaching has the nature of both of these aspects. One cannot say which side is better. The important point is that one should know these features and understand the pros and cons on both sides.

In the light of these arguments, there is a need for excessive emotional involvement to be limited through defamiliarization. The preaching is not just a feeling about the story, but rather learning and experiencing the revelation of the Word of God. For this, defamiliarization is needed. In other words, the A-effect tries to obstruct the involvement of spectators for a play. Therefore, it also needs to interrupt the involvement of a congregation in preaching. Excessive emotional involvement of a congregation in a sermon can have side effects. When the congregation listens to a sermon, their rational perspective should be awake. In conclusion, it is important in preaching to not only make sermons fresh and strange for hearers, but also to use defamiliarization to awaken the perspective of hearers.

4.5.4 Concepts similar to defamiliarization that are applicable to preaching

The writer previously indicated that the concepts of reframing and creativity are similar to defamiliarization. The idea of reframing suggests a new perspective that can be applied as an alternative to defamiliarizing preaching. A creative mind is also important in defamiliarizing preaching. The reason is that a new and fresh approach is needed to make use of defamiliarization.

4.6 CONCLUSION

In this chapter, the writer has discussed defamiliarization as a solution to boring preaching. Defamiliarization is not the only solution that may overcome boredom. It also cannot be promoted as the most effective way to overcome boring preaching. Nevertheless, defamiliarization is a very useful means for overcoming boredom. Defamiliarization was suggested as a good method for dealing with “automatism” and “habitualization. Habitualization can occur everywhere and in every field. Preaching is also no exception. Therefore, defamiliarization can be a good alternative to overcome the problem of boredom in preaching. The technique and notion of defamiliarization can be a good way for “worn-out rhetoric, habitualized contexts, stereotyped phrases and jaded conventions” (Resseguie 1991:138) in preaching.

The writer suggested impeding perception as the main concept of defamiliarization. The awakened rationality of the congregation through the alienation effect is also suggested as an applicable notion. With this in mind, the practical application of defamiliarization will be dealt with in the next chapter. Both aspects – technique and content – will especially be considered as overcoming the weak points of Russian Formalism and Defamiliarization.

CHAPTER 5: THE PRACTICAL APPLICATION OF DEFAMILIARIZATION IN PREACHING BY MEANS OF LITERARY DEVICES

5.1 INTRODUCTION

This chapter and the next deal with the pragmatic task and provide an answer to the question: “How might we respond?” The writer has examined the cause of boredom in preaching and suggests defamiliarization, the central concept of Russian Formalism, as one of the solutions to boring preaching. For this process, impeding the perception of the reader or hearer was presented as a core idea of defamiliarization and also as the applicable means of defamiliarization.

In this chapter, the writer will deal with the practical application of defamiliarization for preaching. The writer will discuss the achievement of defamiliarization especially through considering the aspect of methodology, not that of defamiliarizing preaching through considering content. The next chapter will present the aspect of focusing on content for defamiliarization.

5.2 EXISTING METHODS FOR DEFAMILIARIZATION IN HOMILETICS

Firstly, it is important to check the already existing and suggested methods for overcoming boredom in preaching. Defamiliarization is not a totally new notion and method. It involves finding newness in literary study, although defamiliarization is not the only way to make preaching refreshing. As the writer has indicated, several attempts have been made to deal with boring preaching. Therefore, there is a need to use existing methods condignly and suitably. In other words, it should be considered that these methods need re-interpretation in defamiliarization.

As mentioned previously, it can be said that there have been attempts to refresh preaching in New Homiletics. This means that concepts similar to defamiliarization may be found in the New Homiletics. The main concern of the New Homiletics is communication with the congregation, therefore there has been an attempt to refresh the sermon in order for it to be heard better. As various ways have been used to achieve this, the writer will discuss the existing methods that are applicable and match defamiliarization in this section. The methods of the New Homiletics will be considered mainly, because the New Homiletics has tried to overcome the problem of boredom in preaching.

Differences between defamiliarization and refreshing of a sermon in the New Homiletics involve the following: the New Homiletics focuses on refreshing a whole sermon through the form of the sermon, while defamiliarization focuses on refreshing words and phrases within the sermon. The reason for this difference is that the New Homiletics is a method for making a sermon, whereas defamiliarization is a literary technique. In this sense, there is a need to understand the difference between the methods of the New Homiletics as a homiletical methodology containing the concept of defamiliarization and the application of defamiliarization as a literary device in preaching. A clear understanding of defamiliarization is needed to distinguish the difference. Hence, the writer will focus on the concept and ideas of the New Homiletics for refreshed preaching. However, it is quite clear that all of these are good models and ways to defamiliarize preaching.

5.2.1 Inductive preaching

Inductive preaching is a very important method in the New Homiletics. One of several reasons is that it represents the beginning of the New Homiletics. It was suggested by Fred B. Craddock in his book, *As one without authority* and was introduced as the opposite of the deductive preaching style of Traditional Preaching Theory (Craddock 2001:45). Of course, the inductive method itself is not new, but Craddock suggested inductive preaching for connecting with the participation and experience of the congregation in preaching. This perspective became the start of the New Homiletics.

Inductive preaching can be a means for defamiliarization. First of all, both have a similar aim. The purpose and effectiveness of inductive preaching exist in gaining the congregation's

attention and interest (Craddock 2001:52), because the main concern of the New Homiletics basically is the renewal of preaching methodology that has become boring due to the limitations of Traditional Preaching Theory. Central to their concern, is inductive preaching. Of course, the New Homiletics does not use defamiliarization, but it is certain that they share an aim with defamiliarization. To capture the attention and interest of the congregation is also the purpose of defamiliarization, therefore, it can be said that inductive preaching is similar to defamiliarization.

In addition, it can also be said that the concept inductive preaching is similar to defamiliarization. The deductive preaching method presents the main idea and subject of preaching first and then deals with the particulars (Craddock 2001:45-46). It means that, “the conclusion precedes the development of course” (2001:46). In inductive preaching, though, a preacher does not present his or her intention and conclusion ahead of the preaching (Craddock 2001:52-53). The conclusion of the sermon is concealed for a while. The congregation goes on a journey with the preacher in order to reach the conclusion (Craddock 2001:52). Even Craddock (2001:53) insists that the conclusion being presented first in a sermon, as in deductive preaching, is a crime of the preacher. This feature of concealing the conclusion can be connected with impeding perception, the core characteristic of defamiliarization. From the viewpoint of impeding perception, to postpone presenting the conclusion may have the effect of obtaining the attention of hearers. With regard to this aspect, delaying the conclusion can, in a sense, be translated as impeding perception. When inductive preaching is considered from the perspective of defamiliarization, it can be said that inductive preaching has the nature of impeding perception, which is the characteristic of defamiliarization. Therefore, for defamiliarization in preaching, an inductive preaching style is recommendable.³³

How can one make inductive preaching easy? It cannot be easy to make use of an inductive

³³ There are some points on which the writer cannot agree with the argument of inductive preaching, such as an open conclusion and stress of experience. Nevertheless, it is sure that the way of inductive preaching is a good approach towards creating defamiliarization, not only from a methodological perspective, but also from the theological perspective. In fact, Craddock’s inductive preaching is not just methodology. His argument contains theological reflection such as the participation and role of congregation in preaching. Actually, the inductive method has also been present in the Traditional Preaching Theory (Rose 1997:18,20). However, inductive preaching in the Traditional Homiletics is used as “processes for shaping the entire sermon” (1997:18). In this sense, it can be said that Craddock’s inductive preaching is different from inductive preaching just as a methodology. Nevertheless, the reason that the writer considers Craddock’s inductive preaching is as follows: firstly, Craddock’s inductive preaching is a major term. The second reason is that it can reveal and explain the nature of impeding perception better.

style of preaching for preachers who are familiar with the deductive or the traditional preaching style. While Craddock (2001:120) explains inductive preaching structure, he suggests inverting the preaching outline to make it inductive. It may be a good suggestion for a preacher who is familiar with deductive preaching to take inductive preaching as a starting point.

Table 5.1: Deductive Preaching Outline and Inductive Preaching Outline

(Craddock 2001:120)

Deductive Preaching Outline	Inductive Preaching Outline
Introduction	
Body:	1.
I.	2.
A.	A.
1.	1.
2.	2.
II.	B.
Conclusion	I.

A preacher who is familiar with the deductive preaching style, especially the Korean preacher, can apply the inverted outline to try and change from the deductive to the inductive preaching form. Of course, there is no need to follow just one outline pattern for inductive preaching (Craddock 2001:122). Nevertheless, this example can help the preacher. By trying to change

an outline used for a long time in this way, he or she will be able to learn the inductive sermon style more easily.

In addition, through checking and practising transitional expressions, a preacher can find help to prepare and use inductive preaching to realise vivid movement in preaching. These transitional expressions are as follows:

‘It seems ... but still...’, ‘Of course ... and yet ...’, ‘Both this ... and this ... yet in a larger sense ...’, ‘Certainly it isn't the case that ... however ... so perhaps ...’, and ‘You have heard it said ... but ...’

(Craddock 2001:123)

Imagining the movement of preaching by using these transitional expressions, a preacher can gain a more secure stream and movement in preaching.

5.2.2 Narrative preaching³⁴

Inductive preaching, as well as narrative preaching, can provide a good way to create the effect of defamiliarization. In fact, both share the background of the New Homiletics (Eslinger 2002:46). In addition, the aspect of the movement of ideas from the particular to the general is similar in inductive preaching and narrative preaching (Lowry 1995:343). Lowry (1997:23) defines the identity of narrative preaching as follows:

What identifies the usual narrative sermon most readily is its plot form, which always—one way or another—begins with a felt *discrepancy* or conflict, and then makes its way through *complication* (things always get worse), makes a decisively sharp turn or *reversal*, and then moves finally toward *resolution* or closure.

Lowry (1971:15) insists that the plot is the most important element in preaching. He moreover affirms that “*a sermon is a narrative plot!*” (Lowry 1971:16). Through the plot, a preacher can make and maintain ‘movement and continuity’. The maintenance of movement

³⁴ In this section, the concept of the narrative preaching usually comes from Lowry.

and continuity can be created by rearranging a story, the plot.³⁵

Narrative preaching can be used as a way of defamiliarization. Like inductive preaching, narrative preaching also has the same aim for a sermon, namely to make the sermon fresh and capture the interest of hearers. This aim can be shared with the purpose of defamiliarization. Through disturbing the equilibrium of the listeners, narrative preaching brings about the attention of listeners (Lowry 1971:28). Additionally, the attention is retained through the narrative progress until the end of the preaching. In the light of this, it can be said that the form of narrative preaching also can be used for defamiliarization.

In addition, the feature of impeding perception is also revealed in narrative preaching. As indicated previously, narrative preaching has similar features to inductive preaching (1995:343). One of them is “a strategic delay of the preacher’s meaning” (1995:342). Delay of conclusion is the same as impeding perception. Lowry (1995:343) affirms that the conclusion should be delayed until close to the end of the sermon. For this process, the congregation searches for the conclusion together with the preacher and the attention of hearers can be maintained for a long time. In this sense, Lowry’s (1971:34) suggestion that showing all at the beginning of a sermon is most senseless is quite right. He writes as follows:

Unfortunately, we have been taught to begin our sermons by giving away the plot—even to include in the introduction a one sentence abstract of sorts. As a result we become homiletical equivalents to a foolish playwright going to center stage prior to the drama to announce the central points to be communicated by the drama. If such were to occur in the theater, the audience, having no further reason to stay, would have sufficient cause to get up and leave the theater. The principle is the same for preaching.

How can one then use narrative preaching? Lowry (1971:25) suggests five steps, as follows: “1) upsetting the equilibrium, 2) analyzing the discrepancy, 3) disclosing the clue to resolution, 4) experiencing the gospel, and 5) anticipating the consequences.” Afterwards, he (Lowry 1997:62-89) suggests four steps as a simplified process, like this: 1) Conflict, 2) Complication, 3) Sudden Shift, and 4) Unfolding. Lowry explains the way of narrative

³⁵ Lowry (1997:23-24) differentiates between story and narrative. This discrimination is similar to the concept of the division between ‘story and plot’ of the Russian Formalists examined in the previous chapter.

preaching in his books, *The Homiletical Plot: The Sermon as Narrative Art Form* and *The sermon: Dancing the edge of mystery*. Therefore, the writer does not introduce the method of narrative preaching in detail in this section.

Lowry asserts the “principle of reversal” in the third step, disclosing the clue to resolution. “It is not quite what one had expected, and “arrives” from where you were not looking. And it *turns things upside down*” (1971:48). Through the principle of reversal, the so-called “Aha!” response can be elicited in hearers. In this process, hearers recognise the resolution. The resolution should not be shown too early. It should be suggested and shown by reversal in the third step. For this, expressing details is helpful to “enhance the setting for the reversal event” (1971:51). In addition, Lowry (1971:53) affirms the need to overcome common sense: “Unfortunately, the more we know about a subject, the more apt we are to stay locked into our assumptions, and hence to become blind to alternative perspectives.” Ambiguity is also emphasised to obtain the interest of the hearers (1971:62). This assertion about overcoming familiar and banal perspectives such as common sense can connect with defamiliarization. The common sense that is familiar to everyone should be turned upside down to create moments of “Aha!” and re-cognition. Of course, there is a possibility that the tension that is created by Lowry’s Loop can become familiar to a congregation when the preacher uses the method every week (Allen 1998:94). Hence, it can be said that, in a sense, using a variety of sermon styles is needed for defamiliarization.

5.2.3 Application to the Korean church context

One can say that inductive preaching and narrative preaching are nothing new when these are suggested as practical ways of defamiliarization for preaching. However, suggesting to rethink the concept of defamiliarization can be meaningful. The method and form of the New Homiletics can provide new methods for defamiliarization through the process of rethinking.

In the Korean church context, it may be more significantly meaningful, moreover. The traditional preaching style still dominates in the Korean church, as the writer indicated previously. Generally speaking, though, the New Homiletics has been introduced in the Korean seminaries from 2000 onward (Lee 2011:216). According to a survey of Korean homiletics scholars, the New Homiletics is regarded as a difficult form to understand and

preach for Korean preachers, although it is the form preferred by Korean preachers (2011:212-222).³⁶ Nevertheless, the scholars agreed that the New Homiletics is still needed in the Korean church (2011:223). In addition, they anticipate that the New Homiletics will be instituted with considerable interest as one of preaching forms in the future (2011:224).

From this perspective, methods of the New Homiletics such as inductive preaching and narrative preaching can be still suggested to Korean preachers as a new method for making sermons fresh. First of all, a new method itself can bring freshness to a congregation who has heard sermons of three points or in the deductive preaching style in the past. Changing the form of preaching itself can bring about the effect of defamiliarization. In the Korean church where the Traditional Preaching method still dominates, inductive and narrative preaching ways may bring fresh air to the Korean congregation. Besides, inductive preaching and narrative preaching have been effective in creating the effect of defamiliarization. Therefore, acceptance of inductive and narrative preaching should be an urgent task in the Korean church context from a methodological point of view.

5.3 APPLICABLE METHODS FOR DEFAMILIARIZING PREACHING

Defamiliarization can be explained in various ways. First of all, it can be explained with the distinction between ordinary language and poetic language. It can also be considered as getting rid of automatism or habitualization. In addition, it can be presented as the core element of distinction between literature and non-literature. It can be explained, moreover, as a technique for impeding perception of the reader or hearer. Among these, the writer chooses impeding of perception as the applicable notion and method for defamiliarizing preaching.

While there may be various cases that require impeding the perception of hearers in preaching, it is not true that all impeding of perception can result in the effect of defamiliarization. The writer therefore suggests some practical applications as examples of using the impeding of perception in this section.

³⁶ In fact, in this survey, the New Homiletics is expressed as “narrative preaching”.

5.3.1 The title of the sermon

In many cases, the title of the sermon is considered important because it can grab people's attention (Cox 1985:165,175; Buttrick 1987:405; Taylor 1995:491; Richard 2001:102). On the other hand, the importance and necessity of the title of a sermon is ignored by some scholars (Cox 1985:175-176) because of the possibility of distorting the direction and content of preaching (1985:176). Long (1989:191) indicates the possibility of distortion coming from the title as follows:

Indeed, a great deal of distorted preaching has been generated by preachers assigning titles to sermons before the work on them is done (for the sake of the newspaper, church newsletter, or printed church bulletin), only to find that careful exegesis of the biblical text demands that the sermon move in another direction. In a tug-of-war between a text and a previously announced title, the title almost always wins, and the sermon is the poorer for it.

It cannot be denied that the title of sermon functions as an advance introduction to the sermon (Long 1989:191). This can be meaningful in preaching. However, thinking of impeding perception as the core concept of defamiliarization, giving too much information about the preaching at the beginning is inappropriate. Regarding this point, the title should conceal information regarding the content of the preaching. Of course, it can be said that a good title for a sermon can capture the attention and curiosity of hearers (Cox 1985:176,178). Nevertheless, the possibility, not only of distortion, but also of losing the congregation's interest in the content of the preaching remains when hearers know something about the content of preaching and direction, even the conclusion. A title that anticipates the process towards the intention and the conclusion of the preacher therefore is unsuitable and not recommended. Lowry (1971:30) indicates that a title should upset the equilibrium and should be ambiguous. However, "most titles tend to do the reverse. They appear to be drawn from the sermon's conclusion (the scratch rather than the itch)" (1971:30). In this sense, Long's (1989:192) suggestion about the title is quite right: "The best sermon titles, then, are probably those that orient people to the sermon and prepare them to be active listeners, without either promising too much or revealing too much of the sermon's content". From this perspective, the ambiguity that Lowry's insists on in the content of preaching is also needed for the title of a sermon. To create the effect of defamiliarization, it is good that the title of a sermon does

not contain much information about the sermon. When a preacher preaches a series of sermons on a theme or a book of the Bible, the order of the series can be titles such as “the Gospels of Mark 1, 2, 3 ...” In addition, abstract titles can be good. The title does not have to be attractive for the congregation; rather, it is better to have ambiguity and reversal in the title.

Let’s go further to a basic question: Is it necessary for a sermon to have a title? Should a sermon have a title? Or is there a need to announce and print the title? If the information about preaching is not provided, what will happen? Is it true that the congregation will lose interest in the sermon when there is no title? Is it true that the interest of the congregation depends on the title of sermon? It can also be suggested that having no information on the sermon is more likely to grab the interest of the congregation. Could not having enough information about the sermon not be a better way, not only for capturing the congregation’s interest but also for making them concentrate? Or, rather, could it not have a better effect if there is no information about the sermon? A preacher may use the time it takes to decide on an attractive title for the sermon for other things such as studying the text and focusing on the interpretation.

There may be similar discussions regarding the church bulletin. In some cases, sermon content can be published in a church bulletin. In the Korean church, 27.3% participants in the survey responded that their church bulletin was published with sermon content (Ministry&Theology 2009:121). Of this 27.3%, 57.5% responded that the sermon published in the church bulletin is for the current Sunday, not the preceding sermon script (Ministry&Theology 2009:121). Of course, the sermon script is a summary of the sermon and in the majority of cases not the full script (Ministry&Theology 2009:122). Nevertheless, it is true that not a small proportion of churches present the sermon’s content to the congregation before preaching. This does not help towards impeding perception for defamiliarization. It may be helpful when the preaching is propositional. It would mean that the content that is provided in advance can help the listeners to understand and follow the logical stream of the sermon. However, it has great danger of making the congregation lose interest because they know the content of the sermon in advance. Hence, presenting a summary of the sermon in the church bulletin is not good way to follow if the aim is to impede perception and effect defamiliarization.

In conclusion, the title of preaching should not contain much information about the sermon. The title should rather have the features of ambiguity and reversal. Furthermore, there can be no need to present the title and summary of the sermon in the church bulletin in any case.

5.3.2 Changing the order of the reading the Bible text

Preaching comes from the Bible. Therefore, most sermons are based on a Bible text. Almost all sermons occur in worship services. From this perspective, the text of the sermon is generally read by the preacher or a reader before preaching. Of course there can be exceptions,³⁷ although the order of reading the Bible text and then delivering the sermon generally does not change. In the Korean church, the order has remained virtually unchanged. The General Assembly of the Presbyterian Church in Korea is one of the major denominations. When the researcher examined the Constitution of some denominations in the General Assembly of the Presbyterian Church such as Hapdong, Tonghap and Daesin,³⁸ the order is easily identified. The order is the same in other denominations in Korea.

However, this order does not allow impeding of perception. The reason is that the congregation can recognise and anticipate the content of the sermon by reading the scripture before hearing the preaching. For a propositional preaching style, the order of reading the Scripture before preaching can definitely be better. Richard (2001:102) insists that reading the Bible text in advance has advantages. He (Richard 2001:102) explains the advantages regarding when to preach and read the Bible text as follows:

- You may declare the text in your weekly bulletin. If you announce the text for the following week, people can read it before coming to church. Or you can cultivate the reading of the text among those who habitually come early to your services.
- Somebody can read the Scripture in the early part of the service before you get up to preach. On occasion, the text can be read responsively.

³⁷ Non-scriptural texts are sometimes used in worship service, such as the Acts of the Martyrs, or a preacher's sermon (Jones, Wainwright & Yarnold 1978:185).

³⁸ The Daesin denomination and Baekseok denomination recently united. Yet, it is not complete and several arguments remain. Hence, in this part, the writer deals with the Daesin denomination before unity.

However, because of the limitations of the traditional preaching theory under discussion here, reading the Scripture before the sermon is not a good route to follow if the aim is defamiliarization. The writer therefore suggests changing the order of reading the Scripture as a way to facilitate impending perception.

Lowry also insists on a similar concept in his book, *How to preach a parable: designs for narrative sermons*. He referred to it as “delaying the story”. He (Lowry 1989:79) suggests delaying the reading of the Bible text on which the sermon is based until the complicated issue and problem have been presented adequately, saying: “Sometimes running the story is not the best way to handle a text within a narrative sermon shape. As I suggested earlier, it may be wise to *delay* the story, beginning the sermon somewhere else” (1989:79).

For this, there is a need to discuss the order of the worship service. In other words, there is a need to answer the question; “Is it possible and right to change the order for effective delivery in preaching?” If the order, i.e. reading the Bible text and then preaching, is fixed and the liturgical order should not be changed, the order must remain.

Generally, reading the Bible text should be considered one of the orders of the worship service. Liturgically, the reading of the Lessons is very important in worship service (Reed 1959:89). The reason is that the reading of the Scriptures with the sermon aims to reveal God and the will of God in worship service as meeting God. In addition, it has taken an important place, especially for Protestants, because Protestants think that the Word of God is the most significant element in worship. Moreover, it used to be difficult to have a personal Bible before, which meant that public reading was more important in the past.

The tradition of the reading Scripture comes from the synagogue (Jones, Wainwright & Yarnold 1978:185; Comfort 1993:294, 296; Hurtado 2000:33). The reading of scriptures such as the Pentateuch or the Prophets in the synagogue had the function of promoting knowledge of their religion and religious tradition (Hurtado 2000:33-34). The people were helped to remember God and the works of God for them through the reading of Scripture. This function is still needed for Christians and their worship service.

As it is said that the reading of Scripture came from the Jewish tradition (Jones, Wainwright & Yarnold 1978:184), it cannot be denied that the form and elements of early church worship was affected by the synagogue (Reed 1959:118; Killinger 1993:433; Senn 1997:68). This

means that the reading of Scripture is very an old tradition in church history. The influence of the tradition of the synagogue has been part of church history through the Early Church and the church in the Middle Ages, and even today the tradition of reading Scripture is one of the liturgical orders. The lectionary has come to the fore especially since the second Vatican Council in the twentieth century, not only in the Roman Catholic Church, but also in the Protestant Church.

However, there have been changes in the reading of the lesson. Generally, the lesson involved reading several scriptures, such as some from the Old Testament and some from the New Testament. Then the preacher preached a sermon on the texts that were read. The quantity of what is read is dwindling. One of the reasons is that the believer can access the Bible text very easily, so there is no difficulty regarding reading the Scripture personally. Hence, it is natural that the quantity and importance of the lesson is dwindling in worship service. In many of the worship services of the Protestant Church, the lesson is limited to the text of the sermon. Willimon (1984:20) affirms that reading Scripture should take place immediately preceding the sermon in the order of worship. His point is that “when linked close together, the preaching and reading the Bible are seen as reciprocal activities that nourish the church” (Willimon 1984:20). In the present era, the lesson belongs to a sermon and is not an independent order in worship service; therefore Willimon’s opinion should be reconsidered because of the reduction in quantity and importance of the lesson. Upon proper consideration of this point the differences between the past and the present regarding the reading of Scripture as an element of worship service are clear. The reading of the Bible text in the worship service does not have the same function as in the past any more. In the light of this, it can be said that the old order of reading Scripture can be changed for a particular purpose. One of these purposes can be defamiliarization.

Presenting the congregation with too much information before delivering of a sermon can be problematic in that the congregation may lose interest in the preaching. The order of the worship does not make preaching boring, however, so it cannot be said that changing the order of reading Scripture is a central means for achieving the effect of defamiliarization, but it can be used as a good approach for defamiliarizing preaching.

It is accepted practice that the Bible text of the sermon is read immediately preceding the preaching. However, the writer suggests that the reading could take place during preaching.

There is no need to announce the content of preaching and the conclusion of the sermon through the lesson before the preaching begins. The reading should at least follow after the introduction of the preaching. If possible, the reading can be in the body of sermon.

There is an example of Lowry's loop. Imagine it. The congregation does not know the text. It means that they do not have any information about the sermon. They cannot obtain any information from the title of the sermon. In an introduction, the preacher presents a problem of ambiguity (Lowry 1971:30) and upsets the equilibrium (Lowry 1971:28-35). In this way, the congregation begins to become interested in the sermon. In this process, the congregation can become very curious about the solution and the answer from God. Then, in the second step or even in the third step, the text can be announced and read together with "analyzing the discrepancy" or "disclosing the clue to resolution". Of course, such a composition can be changed depending on the content of the sermon and the intention of the preacher. Changing the reading order is also possible; it does not need to be during preaching. Sometimes, the reading can come before preaching. Nevertheless, it can be said that changing the order regarding when the reading of scripture takes place can bring about the effect of defamiliarization.

5.3.3 Using a new and different perspective

A new perspective can be a good way to achieve defamiliarization. As indicated in the previous chapter, the viewpoint of a little girl watching the council in Tolstoy's *War and Peace* is a good example (Tomashevsky 1965:85-86). The views of the little girl, who cannot understand the council, can present a fresh and new perspective to readers. Like this, a new and fresh viewpoint is needed for defamiliarization. Eslinger (2002:85-86) also affirms the necessity of other points of view in the following manner:

Biblical narrative most frequently employs a third-person perspective with an implied author telling the story to us. Within the story as told, however, other points of view come into play. Most every character offers a vantage point for experiencing the story in a similar but different rendition.

Regarding this point, a suggestion by Craddock (2001:111) is very helpful for preachers who are looking for fresh approaches:

If the minister discovers that he has in his sermons assumed all the favored roles, always the speaker and not the listener, it would be healthy to stand elsewhere now and then. Stand as a Pharisee and listen to Jesus' defense of his disciples plucking grain on the Sabbath (Mark 2:23ff.) or of his association with publicans and sinners (Mark 2:15ff.). It does not take long to sense the threat and offense the Pharisees experienced. As a result, not only will they be represented more fairly and sympathetically but Jesus will be heard with a new appreciation of the risk and courage it takes to follow him. Be the older brother in the story of the prodigal and listen with his ears to the music and dancing. Are you *really* in favor of parties for prodigals? Stand between the disciples and the woman who 'wasted' the jar of perfume worth sixty dollars (Mark 14:3ff.) and listen to both sides of the argument between aesthetics and practicality. Sit in the boat as Zebedee with a lapful of fishing nets and watch your two sons leave you with the work while they walk off after an itinerant preacher (Mark 1:19-20). Are you happy and proud?

Those that apply new perspectives can in this way make use of "a device for some new sermons on old texts" (Craddock 2001:111).

In fact, Jesus is a representative of using a new perspective and viewpoint. Campbell and Cilliers (2012:104) point it out, as follows:

In his words, he often speaks as a kind of jester, using the indirect and intentionally ambiguous rhetoric of paradox and riddle and parable to subvert conventions, violate social and religious norms, and call people to new perspectives and new life in the new age.

In a discussion about tax, Jesus responded with "Then render to Caesar the things that are Caesar's; and to God the things that are God's." (Matt. 22:21 NASB) to the question: "Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" (Matt. 22:17 NASB). In addition, Jesus, when asked to judge a woman who was caught in adultery, answered: "Let him who is without sin among you be the first to throw a stone at her" (John 8:7 RSV). In these instances, it seems as if Jesus refused to pay attention to the hearers. Nevertheless, the answers Jesus gave are enough to present a new angle on the problems. He presented and showed hearers a third way beyond general ideas and solutions. In fact, Jesus

was not restricted to the two options that the opponents suggested.

Jesus, that is, refuses the either-or question. 'None of the above', he answers, with intentional ambiguity. His response combines both options. Jesus leaves his hearers—and Matthew, his readers—with the responsibility of discerning and living the meaning of the riddle.

(Campbell & Cilliers 2012:111)

Jesus not only showed disciples and listeners, but also his opponents, a new perspective and a fresh viewpoint. The perspective broke through old concepts and conventional expectations. These examples show a new perspective and viewpoint for some problem or event.

There is another way in which to consider a new perspective and viewpoint. It is to use the perspective and viewpoint of other characters in a story. In general, it can be said that preachers use the viewpoint of the omniscient third person in a sermon, especially when they preach the Bible story. The viewpoint has advantages such as a balanced viewpoint or sufficient information. Moreover, it is the point of view of the Bible. In this perspective, it can be said that everyone is used to this point of view. It can mean that the point of view is too familiar to be fresh. Therefore, there is a need to change the viewpoint that the preacher uses to overcome this familiarity. The viewpoint of each character can be made available in story form. The viewpoint of extra characters, especially, can be better than that of one of the main or ordinary characters with which people are acquainted. This can also be applied to other forms of writing in the Bible. It does not have to be restricted to a story.

As an example, in preaching on the miracle of the five loaves and two fishes (Matthew 14, Mark 6, Luke 9, John 6), a preacher can generally explain the story and lesson from the point of view of the omniscient the third person. However, the point of view of Jesus and the disciples can also be used to describe the story. A preacher could furthermore take the perspective and view of Jesus and the disciples as main characters, but also of the young boy as an extra character (John 6:9). Even the viewpoint of an anonymous one in the audience of five thousand can be a good alternative. Of course, there is no mention of this perspective in the Bible. However, it is possible to imagine it and develop a new perspective. When the preacher uses the new perspective, hearers can experience the story they know as a fresher story than at the other times. This is what happens when perception is impeded.

When a preacher uses the viewpoints of these characters, a hidden story can be illustrated. For example, the story of Simon Peter's violent reaction in John 18:1-11 can be reconsidered afresh. Many hearers already know the story and can anticipate the conclusion of the sermon: Peter failed. The failing is that he could not fully understand the meaning of the crucifixion. The failing of Peter is connected with our failing. Through Jesus' response in verse 11,³⁹ a conclusion is easily presented. Peter obviously failed and it cannot be denied. However, when Peter's perspective is considered, the congregation can profoundly understand the failing. It means that Peter's viewpoint can delay the perception of the congregation. In fact, Peter tried to protect and save Jesus. In the story, Peter protected Jesus Christ without caring about his own life when Jesus was arrested by the Roman soldiers and officers that came from the chief priests and the Pharisees. "Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear" (John 18:10 NASB). Peter's action can be considered as protecting his teacher, Jesus. Peter may have wanted to gain time so that Jesus could escape. Or he may have tried to rescue Jesus at the hazard of his own life. Peter was the only person who resisted the soldiers and officers. However, Jesus' response flummoxed Peter. Jesus did not support Peter's action. Practically, Peter did his best for Jesus according to his own understanding. Who is right when it comes to judging between a person who did nothing for Jesus and a person who tried to rescue his Lord? In a sense, Peter obeyed Jesus' teaching, "Greater love has no one than this, that one lay down his life for his" (John 15:13 NASB). In addition, his action reflected his confession, "Even though all may fall away because of You, I will never fall away" (Matthew 26:33 NASB). From this perspective, Peter was judged the most faithful disciple. However, only considering the viewpoint of Jesus or the viewpoint of the third person narrator, Peter's endeavour can be ignored. In fact, Peter followed Jesus to the court of the high priest in contrast to the other disciples who left Jesus and fled. Peter, who loved Jesus, did his best to follow and save Jesus. He was ready to fight for Jesus when Jesus was arrested. He followed Jesus into danger. If a preacher can describe these events from the viewpoint of Simon Peter, the congregation's perception of this story and the reputation of Simon Peter can be newly worked.

Lowry (1971:86) similarly indicates that having a new perspective can overcome banality, as follows:

³⁹ So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?" (John 18:11 NASB)

Breaking out of conventionality can occur readily if one chooses another perspective. New insights can occur, for instance, when one asks how the ‘woman taken in adultery’ scene would feel if you were one of the men gathered in the circle – rather than from the perspective of Jesus or the woman. This technique was the one I utilized in preparing the sermon on the Prodigal Son narrative referred to earlier in this writing. I asked simply: How would it feel to be the elder brother coming in from the field?

Lowry (1971:89-90) practically suggests focusing on every insignificant fact in a story to find a fresh angle.

With regard to this issue, Resseguie, in studying the Gospel of John, identifies a defamiliarized viewpoint and a material viewpoint and arranges each feature as presented in Table 5.2.

Table 5.2: A defamiliarized point of view compared to a material point of view

(Resseguie 2001:28)

Defamiliarized	Material
"From above" (8:23)	"From below" (8:23)
"Not of this world" (8:23; cf. 15:19)	"Of this world," earthly (8:23)
Judges with "light judgment" (7:24)	Judges by "appearances" (7:24)
Not "according to flesh" (8:15)	Judges "according to flesh" (8:15)
Seeks glory from God (5:41, 44)	Seeks human glory (5:44; 7:18; 12:43)
Interpretation spiritual	Interpretation superficial

He continually explains a feature from a material point of view and a defamiliarized point of view. A material point of view is worldly. “It is self-serving, seeking public approval rather than glory from God” (Resseguie 2001:28). On the contrary, “a defamiliarized point of view

is counter-cultural, rubbing against the grain of the dominant culture” (Resseguie 2001:28). This indication of Resseguie can be helpful in creating a different and fresh perspective. This content is dealt with in depth in the next chapter.

5.3.4 Detailed explanation or description

A detailed explanation for impeding perception and a description was suggested in Russian Formalism. Lowry (1971:92) suggests using all the senses to explain and describe as follows: “Utilization of the senses in story telling is not a cheap device for ‘effect’; it is the entree to participation for the listener”. By utilising senses, a preacher can obtain a detailed description of an event and concept. The detailed description, by re-focusing, can render an object that may be missed recognised. It involves the impeding of perception and also defamiliarization.

The story of Hezekiah’s illness and recovery is recorded in 2 Kings 20 and Isaiah 38. Hezekiah, who was sick unto death, prayed to the Lord for recovery and the Lord gave the promise of healing to Hezekiah through Isaiah. However, Hezekiah asked for a sign of recovery. As a result, God made the shadow move ten degrees backward on the sundial of Ahaz. When this story is told, sufficient explanation of God’s greatness may be lacking. How can a shadow move backward? Movement of shadows depends on the movement of the sun. To be more accurate, it should be said that the movement of shadows depends on the rotation of the Earth. The speed of the Earth's rotation is around 1,674.4 kilometres per hour. For a shadow to move backwards, the earth that has this tremendous speed should stop and then rotate in the opposite direction. This is not easy. To stop the tremendous velocity, there is a need for incredible power. In addition, tremendous energy and power is needed to move the stopped object forwards again. Moreover, for the recovery of the Earth's normal rotation, the velocity immediately speeds up from 0 km/h to 1,674.4 km/h. For this to be possible, very extraordinary power is needed. In fact, these conditions are impossible. There may be another possibility to explain this miracle; God may only move the shadow of the sundial of Ahaz.⁴⁰ Anyway, an explanation of the process undoubtedly is beyond human imagination. Yet, God did this. When these extraordinary elements of moving the shadow are checked in detail, the preacher and the congregation can recognise the great work of God afresh. The detailed

⁴⁰ This is not attempting scientific proof and explanation. Sermons should not focus on scientific proof and explanations. The point is checking a text through various considerations about a fact or an event.

description can be better than a simple comment about something, such as “It is an incredible miracle!” Through such detailed description, hearers will experience a delay in perception.

Detailed descriptions and explanations can be applied to story forms, but also to concepts and notions of Christianity. Congregations have concepts concerning the themes of Christianity such as salvation, sin, death, heaven, crucifixion, incarnation and so on. These concepts are contained in words like incarnation and redemption. For example, when the congregation hears the word ‘redemption’, an idea or image of the concept comes to mind. The congregation is a community with common images of notions of Christianity. The congregation has knowledge of these concepts through what they have learned and heard in the church community. However, doctrine is very complicated to understand. Sometimes these concepts can also be distorted by individual experience or social context. For example, someone who has experienced the death of someone he or she loved can distort the concept of the grace of God. Someone who has experienced social irregularities can misunderstand the righteousness of God. In some cases lack of teaching of the Bible can result in misunderstandings in congregations.

In these cases, detailed descriptions and explanations of certain concepts not only help in adjusting the wrong idea concerning such concepts, but also aid in impeding the perception of the congregation. Someone who understands the crucifixion of Jesus Christ only as physical pain needs an explanation of the true meaning of the crucifixion. Dealing with the story of the Passion of Christ, a preacher can provide a detailed explanation for the congregation so that the congregation may experience defamiliarization through impeded perception to realise the full meaning of the crucifixion.

5.3.5 Emphasis on complexity of the Bible story

Difficulty is suggested as a means to create the effect of defamiliarization, but difficulty and complexity of language are not suggested for successful communication. The reason is that these can harm clarity in communication. Russian Formalism distinguished between practical language and poetic language. Practical language focuses on clarity in the delivery of information. Poetic language, on the other hand, impedes perception through the difficulty of or indirectness of expression. What kind of language is suitable for preaching? If someone

considers the aspect of communication, it can be said that preaching language should have the characteristic of practical language. However, if someone considers the effect of defamiliarization, preaching should have the nature of poetic language. In other words, while there is a need for the characteristics of poetic language for defamiliarization, there is a need to use practical language for clarity of communication in preaching. What should preachers do in defamiliarizing preaching?

Difficulty and complexity of content rather than difficulty of expression and description is needed in preaching. In fact, there is complexity in the Bible story. When complexity is considered, the effect of defamiliarization can occur. First of all, considering the flow of time can bring about complexity and difficulty. The Bible contains a history ranging over thousands of years. However, in many cases, there is no consideration of the flow of time. A reader can glance at a whole story without taking in time. Because the reader does not profoundly consider the element of time, some stories of events that occur over many years may be understood in a moment.

When one focuses on a person presented in the Bible, the flow of time in the life of the person should be taken into account. For example, Joseph suffered greatly for a long time. Joseph's brothers sold him as a slave. He was wrongfully accused and was imprisoned. He faced around 13 years of hardship. As people know, Joseph dramatically became lord of all of Pharaoh's House and ruler over all the land of Egypt (Genesis 45:8). In many instances people want to focus on the dramatic conclusion, forgetting that the story of Joseph, although he became the ruler of Egypt, is not only about the conclusion of the story, but that there was 13 years of hardship before this dramatic reversal. Considering a period of 13 years can make it possible to say many things in a sermon.

The case of Abraham is another example. God called Abraham and promised to make him a great nation (Gen 12:1-3). Abraham, however, had no child of his own and, being childless, planned Eliezer of Damascus to be the heir of his house (Gen 15:2) until God intervened: "Then behold, the word of the LORD came to him, saying, 'This man will not be your heir; but one who will come forth from your own body, he shall be your heir'" (Gen 15:5). Abraham believed in God and God's plan (Gen 15:6). The next chapter, however, tells how Abraham took Hagar, who was Sarah's Egyptian maidservant, in order to father a child. Abraham, through Hagar (Gen 16), got a son, Ishmael. Abraham, who was faithful, turned

from his belief to unbelief. Of course, having a child by Hagar was not God's will. It represented failure on the part of Abraham and Sarah. Now, although this is true, it is not good that a reader or a preacher too easily reaches the conclusion that Abraham failed. Simply judging Abraham cannot be acceptable. In fact, God did not explain his plan in detail. In Chapter 15, God told Abraham that one who would come forth from his own body would be his heir (Gen 15:5). With this in mind, Ishmael was enough to be Abraham's heir. He was Abraham's son and came from Abraham's body. In fact, the promise concerning Isaac, a son by Sarah, is only reported in Chapter 17. That promise was given to Abraham after the birth of Ishmael. This took 14 to 15 years. Abraham did not wait for God's working. His impatience was a problem. But it took 25 years for Abraham to get Isaac, the son of the covenant. Who can endure 25 years without a detailed promise? Abraham waited for the fulfilment of God's promise for around 10 years (Gen 16:3). Nothing happened. In a sense, Abraham tried to fulfil the promise of God. In this case it can be said that no one can blame Abraham. By considering the time and the complexity of life, readers and listeners can refrain from or slow down judgment and reconsider the story. The progress of time is mentioned several times in references to the age of characters or period of residence. Readers should therefore focus on clues concerning time. In addition, God's silence should be mentioned. God did not say anything about Abraham taking Hagar to father a child. God was silent. Abraham was eighty-six years old when Hagar bore Ishmael (Gen 16:16). Abraham met God again when he was ninety-nine years old. Only then did God mention the child of the covenant, Isaac. There was a huge time gap between Ishmael and Isaac. God did not tell him exactly and Abraham probably did not know for ten years that the manner in which he fathered Ishmael was wrong.

Secondly, there is complexity in considering the reputation of a person mentioned in the Bible. There is no person who is absolutely good or evil. Hence, to premise that a person is good or evil is not appropriate. Besides, judging a person in the Bible should depend on the entire biblical text. For example, people know the story of Job and his friends. Almost all hearers know that the advice Job received from his friends was wrong. In this sense, hearers may judge the advice of Job's friends. However, it is not the full picture. Their argument is not a simple black and white issue in the book of Job. What is wrong with Eliphaz's advice when he says: "But as for me, I would seek God, And I would place my cause before God; Who does great and unsearchable things, Wonders without number" (Job 5:8 NASB)? In this

sense, the complexity of judgment for a person should be considered when a preacher preaches the book of Job. Similarly, it cannot be said that all of Job's statements were right just because of his reputation as a blameless and upright man who feared God and turned away from evil (Job 1:8). He had misunderstood God. "Who is this that hides counsel without knowledge? Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know" (Job 42:3 NASB). The preacher should consider each person in the light of the whole Bible. If he does, perception can be impeded in preaching.

Thirdly, there is complexity of situation in reality. Lowry (1971:24) indicates complexity when he argues the nature of plot.

People are not caught between a generalized good and a generalized bad. They are caught in the bind of two quite specific goods or two quite specific bads – or (perhaps more likely) among several options none of which is good or bad.

In addition, in preaching dealing with issues of society, the complexity deserves to be considered.⁴¹ Campbell (2002:92-93) criticizes simple assumptions and approaches to issues of society in preaching in the following manner: "[S]ocial-issue sermons all too often function naively within the world of liberal idealism, which assumes that if we can just get people of goodwill to work together, we can solve all our social problems." Campbell (2002:93) continually points out that the simple approach in preaching can mislead the congregation to wrongly think that Christians can control the powers of the world and transform the world with ease. However, it is true that reality not only is not simple but that the method of God also is not simple. The representing example is Jesus. Although Jesus could cause an upset by violent methods, he accepted the cross (John 18:11, Matthew 26:53).

As indicated by Campbell, reality in the world is very complex. Preachers should therefore not only approach the Bible story and the issue of preaching very carefully, but also discard false assumptions. Regarding practical suggestions, Lowry (1971:90-91) indicates that the process and movement of the Bible story is fast. This can lead to missing opportunities to use the imagination in interpreting and expanding the story. So he suggests one should "catch every encounter" (Lowry 1971:90).

⁴¹ In a sense, it is not part of the methodological approach. In fact, it is difficult to clearly divide it. The aspect of achieving defamiliarization through the content of preaching is dealt with in next chapter.

Lastly, “double consciousness”⁴² can also introduce complexity (Buttrick 1987:277-278). According to Buttrick (1987:41-42,277), double consciousness means that the Bible text teaches that the believer should have consciousness of being saved and a consciousness of being in the world. It is similar to the tension between the “Already” and the “Not Yet”. A Christian is a person who lives in the world with the consciousness of being saved. Buttrick (1987:274) expresses it “a consciousness of being-saved-in-the-world”. In this sense, an interpreter who has the double consciousness should not use the secular hermeneutic only, but also holy hermeneutic (1987:277). This means that the preacher should deliver a balanced sermon through awareness of the double consciousness.

The Book of Proverbs is a good example. The Proverbs deal with wisdom in the world, but not only wisdom in the world, but also in the kingdom of God. The wisdom in The Book of Proverbs does not only reveal knowledge, but the law of God as well, and, rather, God Himself. Therefore, the preacher should consider double consciousness for the proper interpretation of the Book of Proverbs.

From this perspective, the preacher should be aware of possibility of the double consciousness in order to recognise complexity for defamiliarization. Sometimes, the double consciousness can lead to ambiguity or irony, or even misunderstanding.

5.3.6 Re-naming

“A name is an embryonic text: it tames the object of our perception and gives us some control over it” (Gunn 1984:30). Therefore, writers or preachers need to violate the conventional way and thought of the reader and the listener by re-naming. Re-naming is not only giving a new name. It is also to re-define a concept. Through re-naming, a new perspective can be created. The new perspective can have the effect of impeding the perception of the congregation.

First of all, some theological terms have the possibility of re-naming, especially in terms of basic notions, due to having synonyms. The Lord’s Supper can be spoken of, for example, as the Sacrament, the Eucharist and Holy Communion or Communion. Salvation also has

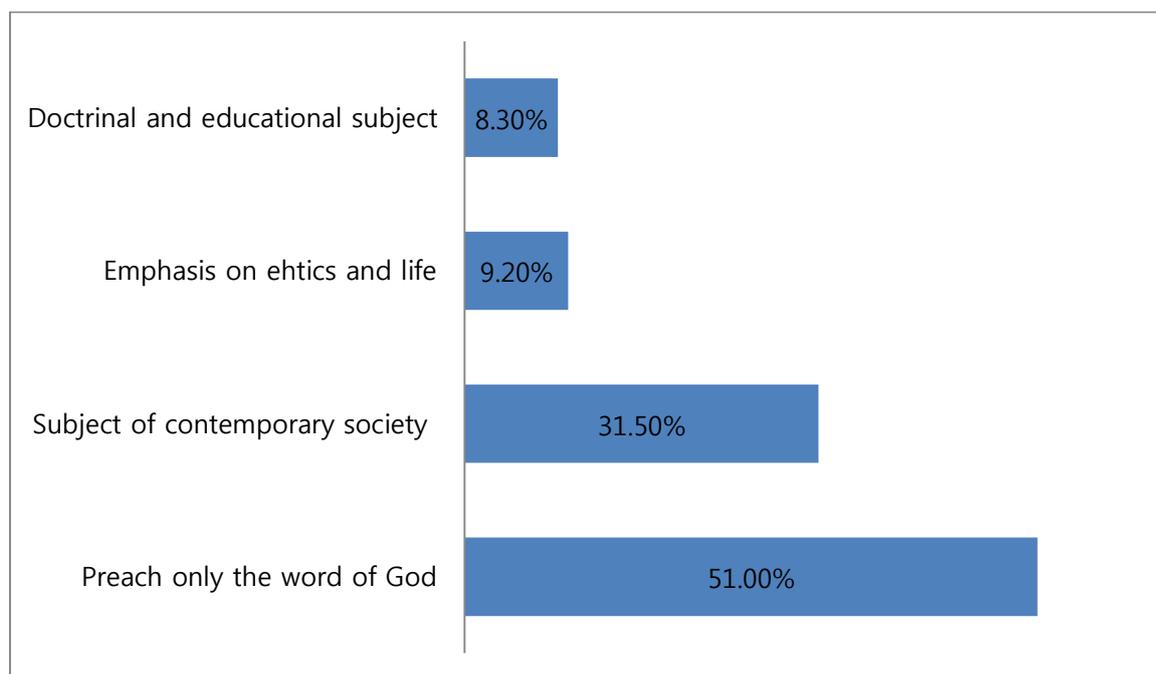
⁴² In fact, the notion of double consciousness is suggested by Du Bois. “Double consciousness was initially used to convey the special difficulties arising from black internalization of an American identity: ‘One ever feels his twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body whose dogged strength alone keeps it from being torn asunder.’”(Gilroy 1993:126)

several synonyms. Although there are slight differences in the concepts, salvation can be replaced with words such as forgiving sin, redemption, sanctification, justification, union with Christ, adoption, recovery and regeneration, turning to God, reconciling with God and born-again. The reason why several words exist to express the notion of salvation is that theologians want to describe various aspects of salvation. In other words, the concept of salvation can be shown and explained in various ways. In this sense, utilising different expressions for a theological notion can be the first step in re-naming. For example, when a preacher describes the concept of salvation, using a term that is unfamiliar may provide the congregation with a fresh perception of the notion.

In fact, theological terms or doctrine have been ignored far too often. Erickson and Heflin (1997:9) in their book, *Old Wine in New Wineskins: Doctrinal Preaching in a Changing World*, affirm that “there have been few times in the history of the church when solid doctrinal preaching and teaching have been more needed”. Their point can also be applied in the Korean church. Practically, the question, “What should the subject of preaching be?” had a response rate of 8.3% for “Doctrinal and educational subject”. It may indicate that doctrinal issues are not taken seriously.

Figure 5.1: What should the subject of preaching be?

(Ministry&Theology 2009:30)



C.H. Kim (2013b:94,98) insists that doctrinal preaching should be practised for the restoration of the pulpit in the Korean church. The writer does not assert that doctrinal preaching should be practised or that doctrinal subjects should provide the sermon in full. This is not the argument of this thesis. The writer just indicates that there is a lack of doctrinal and theological notions and that these are not familiar to congregations in the Korean church. Therefore, using various theological terms can be a good way to create the impeding of perception for the congregation.

Furthermore, explaining theological notions in everyday terms is more effective than using the various theological terms themselves. Everyday terms can cause the audience to slow down and reconsider what is being said. Phrases such as the “remembering table”, “remembering feast” or “victory table” may for instance be used when referring to the Eucharist. In fact, there is a tendency in the Eucharist to focus on the suffering Christ, especially regarding the physical aspect thereof in the Korean church. Hence, the atmosphere of the Eucharist can be solemn and gloomy, while the Eucharist has the meaning of thanksgiving for the victory of Christ (Webber 1994:236). In addition, the Eucharist has the meaning of remembering what Jesus Christ did for God and God’s people and should therefore be a pleasant event. In this sense, these terms, “remembering table” or “victory table”, can help hearers to reconsider the hidden or lost meaning of the Eucharist, and also delay their perception because these terms are unfamiliar. As a result, it may be said that re-naming can create a fresh concept of a familiar concept and word.

There is another example. When one thinks about salvation, salvation is usually discussed on a personal level. Yet, salvation is not limited to the personal level, but also connects the individual to the community level. God did not only call Abraham as an individual, but also Israel as a people. God not only calls the believer as an individual, but also the church as a community. Regarding this point, salvation can be expressed as “Being the People of God” or “Invitation to the family of God”.

In addition, using people’s names or nicknames can provide a way. Peter, the disciple of Jesus Christ, is referred to by several names—Simon, Cephas and the son of John (John 1:42). The meaning of ‘Peter’ is ‘rock’. In Korean, Peter is pronounced as “Bedro”. When a preacher preaches on the story of Peter, he or she can use Rock as Peter’s name. When the

congregation hears Peter being referred to as Rock, their perception about him can be slowed down. In Korea, the English name, Peter, may be rather unfamiliar to the congregation.

Re-naming cannot be used for a term only, but also for an event; there can be re-naming in the story of the five loaves and two fishes. The congregation know the story, therefore they anticipate the sermon's flow and conclusion. How about "tasting of supper from heaven" as another title of the story?

5.3.7 Various rhetorical devices to achieve defamiliarization

Resseguie (2005:36) indicates that defamiliarization is not only achieved through contexts and plots, but also through using rhetorical devices.⁴³ There are many rhetorical devices, but, all of them do not make the familiar seem strange. Rhetoric usually focuses on persuasion and effective delivering of the message. Hence, the writer discusses some examples of rhetorical devices connected with defamiliarization in the following subsections.

5.3.7.1 Irony

Irony can be a very good tool for defamiliarization. Irony involves incongruity or a gap between reality and expectation. When the expectation of the hearer or reader is broken, perception may be delayed.

Irony plays upon an incongruity, contradiction, or incompatibility between the literal and the intended meaning; between appearance and reality; between vehicle and tenor; or between two points of view—an upper, superior level and a lower, victimized level.

(Resseguie 2001:30)

There are many examples of irony in the Bible; the gospel itself can be seen as nonsense and ironical. Eslinger (Eslinger 2002:69) writes that the Bible is filled with irony. The crucifixion

⁴³ Resseguie (2001:28-58) shows double entendres, misunderstandings, ambiguous terms, and irony as rhetorical devices for defamiliarization in his book, *The Strange Gospel: Narrative Design and Point of View in John*. Each item is dealt with in detail. Hence, some who want to know these devices can receive help from this book. In this thesis, the writer focuses on the items that he indicates.

is one of the examples. Campbell and Cilliers (2012:23-28) explain this well in their book, *Preaching Fools: The Gospel as a Rhetoric of Folly*. Crucifixion involves scoffing at a convict in death row. “In this gruesome form of punishment, the crucified person is ‘lifted up’ on the cross in a form of mocking exaltation” (Campbell & Cilliers 2012:24). There is irony in this lifting up on the cross. The reason is that, although the crucified person is lifted up practically, the person is mocked. Jesus, who is God, was crucified with mockery and derision, but God ironically turned around the meaning of the crucifixion from defeat to victory. In addition, irony abounds in human life. Paul pointed out the irony of the grace of God in Romans 5:20, with “but where sin increased, grace abounded all the more”. Eslinger (2002:69) points out other examples of irony as follows:

We hear the sons of Zebedee ask Jesus to reign at his right and left hand (Mark 10:35-40), but discover that those places will be occupied by two thieves. We listen to Caiaphas argue that ‘it is better for you to have one man die for the people than to have the whole nation destroyed’ (John 11:50), not knowing the truth of his words—that one man will die for the people, yet the nation will, in fact, be destroyed.

As in these examples, it is true that there are several ironies in the Bible, but also that the gospel itself is ironic. The preacher should reveal and highlight these ironies for the congregation to experience reconsidering the gospel.

5.3.7.2 Ambiguity

“Ambiguity forces the hearer/reader to slow down and puzzle over what is being said, thereby stumbling over the new and *really seeing* the unfamiliar” (Resseguie 2001:41). In order to create ambiguity, a preacher may refrain from exposing an opinion about certain agendas or interpretations of the Bible text. The preacher drags out the argument until the end of the sermon. Dragging out revealing God’s will or intent in the biblical text to the end of sermon can be also good way to lead the congregation in deferring judgment and continually considering the theme. In addition, as already indicated, double consciousness can bring about ambiguity. Of course, the ambiguity should be resolved at the end of preaching.⁴⁴

⁴⁴ Campbell and Cilliers (2012:210-215) question the proposition that the ambiguity should be solved at the end

Excessive ambiguity should be avoided, however, because it may result in losing the attention and interest of the congregation. The point is that ambiguity itself is not the aim. The aim is impeding perception through ambiguity in preaching.

The good biblical example is the argument between Job and his friends. Their argument continues for several chapters. Reading the book of Job for the first time, the reader cannot judge who is right until the end of the book. Therefore ambiguity leads the congregation to reconsider and slows down their perception.

5.3.7.3 Misunderstanding

Ambiguity and double entendre may cause hearers to misunderstand. Eslinger (2002:68) points out that misunderstanding not only is a literary device, but also a reflection of the Gospel's ideology of light and darkness, the earthly and heavenly, flesh and spirit, especially in John's Gospel. Eslinger (2002:69) presents an example of misunderstanding, as follows:

An example of misunderstanding born of ambiguity occurs at the outset of the story of the raising of Lazarus as Jesus declares that 'Our friend Lazarus has fallen asleep' (John 11:11). The disciples once again grab onto the earthly meaning, believing that Lazarus has fallen asleep and will recover from his illness. Jesus must clarify the misunderstanding plainly: 'Lazarus is dead' (11:14).

In a sense, the misunderstanding of the disciples is appropriate because it makes the permanence of death strange (Resseguie 2001:59). In other words, impeding perception is created by the misunderstanding. As in this example, ambiguity and double entendre result in misunderstanding by hearers, which may bring about reconsideration.

5.3.7.4 Exaggeration

Exaggeration may also result in impeding the perception of the congregation. The reason is that exaggeration is not part of normal expression like practical language that has the purpose

of preaching while arguing about the rhetoric of folly. In many cases, Jesus maintains ambiguity until at the end of his teaching without a clear resolution (Matt 22:21, 22:45) (2012:212). Through this, Jesus requires discernment about the word of God.

of delivering information or communicating clearly with others. Exaggeration may therefore make an object strange. In the Bible, there is much use of hyperbole. Jesus, especially, used exaggeration in his teaching. “Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?” (Matt 7:3 NASB) or “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell” (Matt 5:29-30 NASB). These are suitable examples. How strange is the idea of a log in a human being's eye! Is it possible to tear an eye out and throw it away? In this manner, when exaggeration is properly recognised, a reader can sense oddness. In a way, exaggeration in the Bible becomes familiar to congregation, however. Hence, a preacher should expose the exaggeration of the Bible text to the re-recognition of the congregation. In a sense, it connects with the detailed explanation suggested previously.

5.3.8 Using a variety of forms for preaching

A good form for a sermon is very helpful to gain the attention and interest of the congregation. New Homiletics scholars have introduced various and efficient preaching forms such as inductive preaching and narrative preaching for overcoming the limitations of the Traditional preaching form. These forms obviously present preachers favourably. However, even a very good and effective form of preaching can become familiar to a congregation. “If the unusual becomes habitual, it is no longer unusual” (Cox 1985:183). In this sense, Allen (1998:94) also indicates that, while he admires it, Lowry's method of preaching can become familiar.

In the light of this, various forms should be used in preaching. It can also be said that using various forms of preaching can be efficient with regard to defamiliarization. In addition, this point can be applied in various ways. It means that the context and situation of the congregation should be considered. For a preacher who mainly uses the deductive preaching style, the inductive preaching form could be sufficiently effective. On the contrary, if a congregation is familiar with inductive preaching, the preacher should sometimes try other preaching forms such as the three-point preaching style. In this case, the Korean church may need to accept the New Homiletics methodology because the Korean church is used to the

Traditional preaching forms. The point is that preachers should be trained to use various preaching forms. Furthermore, the preacher should also know the situation of the congregation. Through understanding the situation of the congregation, the preacher should be able to use the proper preaching form.

5.3.9 Baring the device

Bertolt Brecht's "alienation effect" comes from defamiliarization. 'Baring the device' or 'laying bare one's technique' is introduced as one of the important concepts of defamiliarization. By this method, Brecht ensures that the audience feels the theatre to be strange. In other words, the bared device in the play leads to distancing the audience from emotional involvement in the production. The interruption of the emotional involvement of the audience leads to the awaking of their perception. The audience's awakened perception is very important because they should maintain their critical recognition and objective awareness to judge the performance. In this manner, the audience can learn something from the theatre. If the audience is emotionally involved, the audience is in the passive position and cannot learn a lesson from the performance. While, if the perception of the audience is awaked, they not only are in the active position, but they can also learn a lesson from the theatre through their awakened awareness. The awakened perception can connect with a process of critical assessment. In the theatre, the audience should continually be required to awake their recognition.

Of course, it does not mean to deny all emotion. In this sense, Mumford (2009:62-63) explains that "it is a popular misconception that *Verfremdung* leads to non-emotional, even tedious theatre, despite the fact that, as Brecht himself explained, scientists experience great emotional excitement, shock and wonder while observing and discovering something about phenomena." In fact, emotion can be important in preaching. Buttrick (1987:77) points out the problem of the death of emotion in preaching. He (Buttrick 1987:77-78) also points out that the nature of the gospel is unnatural and amazing and the gospel therefore cannot be told without emotion. Nevertheless, excessive empathy should be avoided in order to retain the distance between the audience and the theatre, or the audience and actor, or the congregation or hearers and the preacher.

Brecht's barring of the device can and should be applied to preaching. Preachers generally want the congregation to empathise with preaching, as in "Aristotelian theatre". In other words, the congregation is requested to become emotionally involved in preaching. However, from the viewpoint of the "epic theatre" of Brecht, it may be said that emotional involvement can be dangerous rather than effective in the case of a sermon. If emotional involvement results in the congregation's diminished perception, a passive position and misunderstanding may allow them to miss God's will in preaching. It is true, in a sense, that the congregation needs empathy, as indicated earlier, but they also need an awakened perception. In the Korean church, especially, it can be said that the congregation is passive rather than active. In a sense, the Korean congregation is being forced into unconditional obedience and automatically saying "Amen" after preaching. Therefore, it is necessary for the Korean congregation to recover their critical recognition and objective awareness in preaching.

How can a preacher ensure the awakened perception of the congregation? One of the ways is to remind them through questions. A preacher should keep prominent questions in the congregation's mind when they hear the Word of God in preaching. The congregation should try to find the way of God in their own life through these questions. For example, the preacher could ask questions such as: "How can you apply it in your life?" or "What does this mean in your life?" The point is that these questions do not become rhetorical questions. The preacher should present questions to the hearers and request that the congregation think about them. Through these questions, the congregation is reminded and given the opportunity to apply the lesson of the sermon. The congregation's perception and rationality could be awakened in this way.

5.3 CONCLUSION

In this chapter, the writer suggested the practical applications of defamiliarization, especially regarding the context of the Korean church. Firstly, inductive and narrative preaching as methodologies of the New Homiletics were suggested. The inductive and narrative preaching styles can be effective because these methods contain the feature of impeding perception. These forms as the method of the New Homiletics can provide freshness to congregations in the Korean church context in which the traditional preaching form dominates the preaching style. Secondly, the writer suggested several other ways, such as avoiding a title for a sermon

that provides much information, changing the order of the reading of the Bible text, using new perspectives, providing detailed descriptions, considering complexity, re-naming, using various rhetorical methods and baring the device. These exercises can help to slow down a congregation's recognition and can bring about the effect of defamiliarization.

Defamiliarization may, of course, be achieved by other means; hence the preacher should try to find various other methods. In addition, these methods may not be perfect. In other words, they will not continually produce the effect of defamiliarization. The reason is that the device itself will also become familiar. With regard to this aspect, the device should not become permanent. Hence, the preacher should also try to continually vary methods. If one understands the concept of impeding perception to create defamiliarization, finding other ways is not difficult. Furthermore, there is a need for a methodological approach, but also for other ways. Another manner of going about this is examined in the next chapter.

CHAPTER 6: THE PRACTICAL APPLICATION OF DEFAMILIARIZATION IN CONTENT

6.1 INTRODUCTION

In the previous chapter the writer dealt with the practical applications of defamiliarization, focusing on the concept of impeding perception in preaching, with the focus especially directed to the methodological aspect. The aspect of content is dealt with in this chapter. Of course, it can be difficult to distinguish between aspects of technique or device and other aspects such as content or context for defamiliarization. Nevertheless, this distinction can be helpful for discussing the practical applications of defamiliarization.

As already indicated, Russian Formalism was attacked by opponents adhering to Marxism because it was not concerned with the content or context of literature. Russian Formalism only focused on literary techniques for figuring out literariness. In this sense, the Russian Formalists could not avoid the claim that they were only concerned with literary skill and devices. The New Homiletics had to deal with similar criticism. While the New Homiletics has been concerned with overcoming boring preaching, the theory is criticised for only focusing on the form and technique of preaching (Campbell 1997:117,144,243; Thompson 2001:11). Campbell (1997:247) points out that, for a congregation to hear anew, it is not enough to only use homiletical techniques like the homiletical method or sermon form.⁴⁵ In this sense, the weak point of Russian Formalism that is the theoretical basis for defamiliarization and the New Homiletics should be complemented by defamiliarization, which shares this common aim. Hence, defamiliarization should be dealt with not only regarding the aspect of technique, but also regarding other aspects to avoid these criticisms. Practically, it is not true that defamiliarization can be achieved through techniques of literature only. Several approaches can be used for defamiliarization. In this section, the writer suggests content as another important aspect in achieving defamiliarization.

⁴⁵ In fact, Campbell (1997:247) points out that there is a need for more than content: If the concern of homiletics is to enable a "new hearing," then far more than method and form (and even content) will need to be considered. He suggests a disciplined community of hearers as the answer for new hearing.

6.2 CONTENT CAN FACILITATE THE EFFECT OF DEFAMILIARIZATION

The crowds responded in various ways to Jesus' teaching in the Bible. Some were negative and hostile, such as in Luke 4:28-29.⁴⁶ On the other hand, some responses were positive and friendly. One such example is in Matthew 7:28-29.⁴⁷ The teaching⁴⁸ is the so-called Sermon on the Mount. In fact, Jesus did not teach the crowds, but rather his disciples on the Mount (Matthew 5:1). Nevertheless, when the crowds heard the Sermon on the Mount, they were astonished at the teaching of Jesus. This means that Jesus' teaching was very effective. In addition, it is reported, in Matthew 13:54, 22:33, 19:25 and Mark 1:22, 6:2, that the crowds and the disciples were amazed by his teaching. This suggests that Jesus' teaching was very effective and imbued with freshness and novelty. "Jesus evoked a sense of immediacy, of amazement, of astonishment, but never of boredom" (Harms 1995:109). How was this possible?

There can be several answers. In Matthew 7:29, the reason is linked to authority. "He taught as one who had real authority". An additional aspect concerned its difference, compared to teachers such as scribes, as an important reason. Jesus taught people with inherent authority. Jesus reinterpreted the law from His own perspective, using the words "But I say". Of course, it was the authority of Jesus as the Word itself. It was not against the law of God but against faulty understanding of the law of God. What kind of difference was apparent in the teaching of Jesus? His manner of teaching may have been different. Morris (1992:184) argues that Jesus approached teaching in a new way, compared to other Jewish teachers. Jesus obviously used effective means to deliver his message. He used various images and metaphors. Yet, these methods were not characteristic of Jesus only. Rhetoric was used by many other

⁴⁶ "And all the people in the synagogue were filled with rage as they heard these things; and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff" (Luke 4:28-29 NASB).

⁴⁷ "After Jesus finished speaking, the crowds were amazed at his teaching, for he taught as one who had real authority — quite unlike the teachers of religious law" (Matthew 7:28-29 NLT).

⁴⁸ In fact, the Sermon on the Mount is not a sermon in the usual sense (Barton 2006:127). It can also be said that Jesus' teaching was not presented in the form of a sermon (Brosend & Borg 2010:ix). Nevertheless, the Sermon on the Mount as a sort of teaching and discourse can be compared with preaching and applied to preaching. The reason is that it cannot be denied that preaching has the character of teaching. Therefore, in this thesis, the writer will use the teaching of Jesus as similar to the concept of a sermon.

teachers. Although it is sure that Jesus used effective rhetoric, it is also obviously true that his use of rhetoric was not the main and only reason the audience was astonished. Therefore it cannot be said that the effective teaching of Jesus depended only on a literary technique.

Another answer is associated with the content of His teaching. The difference was in the content of the teaching. Jesus reinterpreted the law from His own perspective. It was very fresh reinterpretation that seemed to be a totally different interpretation, in a sense. This, of course, involved revealing the original meaning of the law, not only making it strange and odd. In other words, it was not only a new interpretation; it was the right interpretation of the law. Jewish teachers such as the Scribes and Pharisees taught on the basis of legalism. For this reason, their interpretation of the law fell short, in spite of professional training and education. The result was that they were called hypocrites by Jesus. Jesus criticised them, saying: “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves” (Matthew 23:15). Jesus, the Word itself, revealed the true meaning of the law in revealing the grace of God in the law. Jesus Christ revealed the true intention of God and the audience of the time was astonished at the teaching of Jesus Christ. Generally, the astonishment of people is related to an effective delivering of the message. It shows that when the Gospel is revealed rightly and the Word of God proclaimed clearly, people will respond even though it is negative. Therefore, it can be said that effective delivering of the message not only requires using effective literary tools, but is also achieved by the freshness of the content of the message itself.

At the time of Jesus, Jews were steeped in legalism. Jewish leaders such as the Scribes and Pharisees were trying to obey the law literally. Accordingly, to obey the law became righteousness to them. Eventually they became hypocrites because they lost the true meaning of the commands of God. As a result, their teaching could leave an impression on people. For this reason, when people heard the teaching of Jesus, they were astonished. The content of this teaching was new. People could feel new and fresh, even though it was not a new story. It simply revealed the true meaning of the law. Jesus did not depend on techniques to make the story fresh. The effect was based on the freshness of the content.⁴⁹ From this perspective, it

⁴⁹ To be more accurate, Jesus Christ merely showed the right meaning of the Word and then it sounded fresh to the audience. In other words, the situation of the audience can make the message sound fresh. Therefore, it is true that preaching does not need fresh or new content. What is needed is to show the right way. In this light, the

can be said that the content itself can contain freshness and newness. Furthermore, regarding this point, the content can achieve the effect of defamiliarization.

6.3 THE STRANGE AND MYSTERIOUS GOSPEL

Like Jesus, the preacher should find freshness in the content of preaching. Regarding this point, the content of preaching itself can be a way to effect defamiliarization. The reason is the very good model of Jesus' fresh presentation of the Gospel to His audience. What kind of content is suitable, then? How can we refresh the content in preaching? The answer is the Gospel itself. The Gospel is mysterious; mystery cannot be familiar to human beings. Mystery is always strange. In fact, mystery can connect to the impeding of perception as the core concept of defamiliarization. When one encounters a mysterious event, rational perception is impeded. Therefore, when a preacher upholds the feature of the mystery of the Gospel, preaching should have the feature of defamiliarization.

The biblical text is indispensable: it offers the source that cannot be diminished, smothered, eradicated or dimmed by our stereotypes. To the contrary, those who remain 'hard at the text' will discover: I am liberated from my stereotypes, my boredom and, therefore, my lack of humility and awe.

(Cilliers 2004:89)

The Bible is different from other books. Although there may be some common aspects, it is also true that the Bible is beyond other books. The Bible is special and unique. The story of the Bible is also special and unique. The reason is that the Bible is the Word of God. In this sense, the story is beyond the perception of human beings. The story not only tells of humanity, but also of God. In fact, the Bible is the story of God. God is the protagonist of the story and the story of God overwhelms the human story. Rational and worldly perspectives cannot fully understand the story. The gospel overturns human expectations and human experiences are upset by the power of the gospel (Eslinger 2002:38).

The gospel is not only mysterious, but also foolish. Therefore, the gospel is always strange. When one views the gospel from a worldly perspective, it seems foolish (1 Cor. 1:18). In this

writer will be concerned not only with fresh content, but also the context and situation of the hearers.

sense, the assertion by Campbell and Cilliers (2012:102) deserve the writer's attention, as follows:

Fools of all stripes directly or indirectly remind preachers that we can never categorize or master the gospel we proclaim. For that gospel is foolish and unruly; it never lets us 'settle' or 'conclude', but repeatedly confounds us and claims us at the same time.

The death of the son of God on the cross may be the greatest foolishness. The cross therefore becomes the symbol of incapacity and weakness. Furthermore, "the cross itself becomes a subversion of the world's understandings of power and dominion" (Campbell 2002:61). The death of Jesus on the cross exposes the lies and pretensions of the worldly powers (Campbell 2002:62). Eventually, the cross is not only foolishness, but also the wisdom and the power of God (1 Cor. 1:18-25). The Christ who was crucified is the way of salvation. His resurrection is the proclamation of the victory. Through the resurrection, the wisdom of the world collapses and the wisdom of God is revealed to the world. Hence, it can be said that "the gospel is at its heart scandalously ironic and paradoxical" (Campbell & Cilliers 2012:37).

The Gospel that presents both foolishness and wisdom is ironical. The cross, which is the core of the Gospel, reveals weakness and power at the same time. Christ is not only human, but also God. God is not only the saviour of the world, but also the judge of the world. God has two faces; there not only is the love of God, but also the wrath of God. As these examples show, the Bible is filled with irony. This irony can confuse people who read and listen to the Bible. This irony is enough to cause the delay of perception.

In addition, the Gospel refuses the notion of common knowledge and the values of the world. There are so many miracles in the Bible. Creation is the fundamental one. When someone faces the story of the miracle, rational thought may cease for a while. Not miracles only, but also the lessons of the gospel embarrass the reader. For example, Jesus taught "the greatest among you must be a servant" (Matt 23:11). This is the opposite of human nature. Not only loving your enemies, but also doing good to those who hate you (Luke 6:27) is also very hard to obey. Furthermore, some lessons that are difficult to understand also embarrass readers. The prohibition to eat pork can be an example. God commanded: "You may not eat or even touch the dead bodies of such animals" in Deuteronomy 14:8. As in this case, some commands that are inappropriate for present-day life can confuse readers. In addition, the

Gospel rejects a worldly order and common idea of the world. The capitalist system is challenged by Jesus, who proclaims the jubilee year, placing persons before capital (Campbell 2002:50). Jesus also rejects ethnic and religious superiority, as in the story of the widow at Zarephath and Naaman the Syrian (Campbell 2002:50). Campbell (2002:51) also points out “the radical character of Jesus’ table fellowship”. Jesus broke bread not only with so-called righteous people in His day, but also with those regarded as sinners, such as tax collectors and prostitutes, and even ate with Samaritans. The radical character continues until the story of Peter and Cornelius in Acts 10:1-48 (2002:52).

The Gospel furthermore offers hope to people in hopeless situations. A typical example comes from the Book of Revelation. In the Book of Revelation, John sees the collapse of the great power of the Roman Empire. The hope offered was not for people who dreamed of worldly and secular success, but rather for people who were persecuted as social minorities. For them, the gospel can be understood as a radical and unrealistic story. However, the gospel not only proclaims the hope, but also eventually fulfils the hope as reality in the world. At the end, there will be eschatological perfection. Therefore, preaching can be an action of hope (Cilliers 2004:19-21).

Resseguie (1991:138-139) examines Luke 7:36-50 as an example of a strange feature of the Gospel. Luke 7:36-50 is marked by strange behaviour, indecorous actions, and 'startling' language, as follows:

The narrative begins with familiar elements that evoke stock responses from the implied reader. Jesus is invited to dine with a Pharisee—not an unusual setting for the Third Gospel (cf. Lk. 11:37; 14:1)—but the familiar context is creatively deformed when an intruder arrives. 'A certain woman who was in the city, a sinner,' unexpectedly enters the Pharisee's house. The culturally and socially significant term, 'sinner,' contributes to automatization of the setting. Not only does it designate the woman as someone in a dishonourable occupation or the wife of someone in a disreputable calling, but it places her at the bottom of the status hierarchy. Within Israel the hierarchal order was well-defined: priests, Levites, and full Israelites were at the top of the scale, temple slaves and eunuchs at the bottom. Women and children, since they 'were counted as things of little value', were also at the bottom of the hierarchy, while Pharisees, as ones who

maintained ritual purity, were at the top. Thus familiar institutional labels encourage stock responses from the reader on the one hand, and the narrative imaginatively deforms this repertoire by placing it in an unusual context, on the other. The narrative context is turned on its head in Luke. In the Marcan and Matthean accounts of the anointing, the woman is not a sinner (Mark 14:3; Matt. 26:7) and Simon is not a Pharisee (Mark 14:3; Matt. 26:6). In both accounts, Simon is a leper and the one who anoints Jesus is simply called a woman. The Lucan narrative, however, places the woman and Simon at opposite ends of the hierarchic scale so that Simon is a Pharisee and the woman is a 'sinner.' This significant and purposeful deformation allows automatized aspects of the narrative to be voiced by someone at the upper end of the status hierarchy (Simon's views) and defamiliarized perspectives by someone at the bottom (the woman's).

In the light of these features, it is enough to say that the Gospel has strange and abnormal aspects. The cross and the gospel present ways that are very different from that of the world. The cross is an interruption of and a challenge to the worldly principle of power (Campbell & Cilliers 2012:19). The Gospel goes beyond common sense. The Gospel's way is different. Lowry (1971:60) affirms this difference, as follows:

There is a *radical discontinuity* between the gospel and worldly wisdom which itself constitutes the underlying reversal. It seems to be almost axiomatic that the Lord of history has a long record of pronouncing a firm NO to the world's *yes* and a resounding YES to the world's *no*.

Of course, it is not true that the Bible only contains unfamiliar and strange stories. The Bible is also filled with familiar stories. The stories deal with diverse aspects of human life, from personal suffering and joy to the rise and fall of nations and people. Nevertheless, these stories still have unique qualities. The reason is that the human story connects with God's story. Therefore, it can basically be said that it is God's story that is unfamiliar and strange in the Bible, although there are many familiar human stories.

Because the gospel is strange, it cannot become familiar to readers and hearers. It opposes human nature. When someone hears the story, it is natural to feel strange and uncomfortable. Preaching that delivers the gospel can therefore make hearers feel strange and fresh.

Regarding this point, Buttrick (1987:77) is quite right: “The speaking of the gospel is an *unnatural* activity. Though preaching will use ordinary language, preaching the gospel in the presence of God is a fairly strange vocation.”

6.4 THE FAMILIAR GOSPEL⁵⁰

Why does the congregation then become bored with preaching that deals with these unique stories? Analyses could include the problem of delivering and of an unfaithful congregation. One of the reasons is that the quality of the mystery of the gospel cannot be adequately presented in preaching. In other words, the strange and unique story that forms the core and centre in the Bible disappears and preaching may rather be filled with a story familiar to people. The Gospel is mysterious and preaching that delivers the Gospel is also mysterious. Familiarity and boredom cannot exist in the presence of God because the presence of God is mysterious and fearful (Cilliers 2004:41). Yet, the mystery of the gospel disappears during preaching. When the mystery in the Gospel disappears, the freshness of the Word of God also vanishes. How can that be possible? One of the reasons may be that preachers interpret the Bible from a worldly perspective. In addition, when the purity of the Gospel is damaged, the word of God can become familiar to hearers. At such a time, the mystery of the Bible story disappears and only the familiar and common sense story remains. The unique features in the Bible are buried and hidden by the worldly perspective.

6.4.1 The Gospel to which humans are accustomed

What does it mean that preaching is familiar to people? What kind of story is familiar to people? How can the mystery of the Gospel be concealed? The worldly story is familiar to people. The worldly perspective can conceal the mystery of the Gospel. What kind of story does people like or favour? The answer is the story of prosperity and success in the world.

⁵⁰ In this section, the familiar gospel does not refer to a story intimate to the congregation or the story that the congregation already knows. The writer uses it as opposite in meaning to the strange gospel that does not signify weird and odd gospel, but being different from the worldly perspective. The worldly perspective connects with the desires of the corrupted human being, which focuses on success and property in the world. This perspective does not suit the Bible lesson. Therefore, although the worldly perspective is familiar to human beings, the lesson of the Bible cannot be familiar to human nature.

Almost all human beings want to achieve prosperity and success in the world, even those who are Christians. The reason is that this is human nature. Eventually, the desires of human beings bring secularism and materialism. Furthermore, these permeate to the church where the Gospel, not worldly values, should be present. The secularism and materialism connects with a human-centred gospel. The human-centred gospel and grace-disappeared gospel can be the reason for the familiar story, because these are close to human nature. These affect the gospel and bring in the secularised gospel. The secularised and prosperity gospel can also be called the worldly gospel. In addition, the simulated Gospel cannot reveal the beauty, truth and goodness of God. Cilliers (2010:2-4) calls the simulated Gospel “religious kitsch”.⁵¹ He (Cilliers 2010:3) asserts “religious kitsch changes God’s beauty into sentimentality”. The simulated Gospel fails to emphasise the lament of the cross and only emphasises the sensationalism and the entertainment of the gospel (2010:4). These cannot be presented as the mystery of God and cannot reveal the unique and strange features of the gospel. People want to hear a gospel that is contented with the worldly perspective. People want to satisfy their desires in the gospel. Therefore, people demand a sermon that serves the familiar gospel. Furthermore, preachers who are influenced by such people not only try to diminish God, but also present Him as controllable and manageable in their preaching. It practically is also the inherent wish of the preachers (Cilliers 2004:48). In the light of this, Wright (2007:17) assessed this situation like this: “Each sermon must fulfill the expectations of the congregation—expectations usually formed by the consumerist, entertainment-oriented society we live in.” Let us then examine these reasons why preaching strives for familiarity and banality in detail.

6.4.2 The influence of liberal theology and the New Homiletics

Many preachers may try to deliver a sermon with content that is familiar and favourable to the congregation. This attempt may be an attempt to connect with the concerns and the interests of the congregation. This may also be linked to focusing on communication with the congregation. It is not an irrelevance with the development of the New Homiletics that places the focus on the congregation. Regarding to this issue, the writer relies on Campbell’s

⁵¹ Cilliers (2010:1) investigates the concept of kitsch in the light of contributions by Milan Kundera, Umberto Eco and Jean Baudrillard.

assertion in the book, *Preaching Jesus: The New Directions for Homiletics in Hans Frei's Postliberal Theology*.

The New Homiletics focuses on communication with the congregation and is concerned with the situation and problems of the congregation. This concern itself cannot be blamed. The concern for the congregation may be highly advisable.⁵² Nevertheless, it cannot be denied that this concern results in the loss of the main focus of the sermon, which is to reveal God and God's will because the New Homiletics that is based on liberal theology has overemphasised the role of the congregation excessively (Campbell 1997:122-123,156,165). As a result, the influence of liberal theology and the New Homiletics leads to the sermon focusing on the feature of preaching as an experiential event of the congregation and then it leads preaching to an extremely individualistic orientation (Campbell 1997:125). Hence, Campbell (1997:133) affirms that the ultimate concern of preaching based on the New Homiletics is the individual hearer. The emphasis on the individual experience in preaching brings the focus on the individual experience in the sermon rather than on God and the Gospel itself (Campbell 1997:141). Craddock (2001:47) asserts that the beginning of a sermon should be a story familiar to hearers that they have experienced or may experience. This assertion is commonly found in other New Homiletic scholars, such as Eugene Lowry. In this sense, Campbell (1997:141-142) indicates the problem that can develop from the focus of the New Homiletics like this: "God of Christianity is not identified by the role God plays in the biblical stories, but only by reference to the experiences with which God is associated". Furthermore, Campbell (1997:167, 169-170) criticises the New Homiletics for not being concerned with particular and specific biblical narratives, although it is concerned with narrative form. In addition, the New Homiletics focuses on the problem that hearers have and is concerned with the solution for the problem (Campbell 1997:154). Because of this focus, the Gospel may be a function of the preacher's insightful solution to a problem for the congregation (Campbell 1997:164).

From Campbell's assertion, it can be concluded that the New Homiletics has introduced human-centred preaching. Of course, the voice of congregation should be revealed in

⁵² The importance connects not only with consideration for the congregation, but also balances the elements of preaching. There are many scholars who are concerned with the balance (Cilliers 2004:26). The balance does not mean an even distribution. It means that "a meaningful and theologically justified coherence among the four components must be found" (Cilliers 2004:27). Anyway, in this sense, the focus on the congregation as one of four elements of preaching such as God, text, congregation and preacher is very important for balance among the elements in preaching.

preaching, not the voice of preacher and text only (Cilliers 2004:22-32). And it cannot be denied that there is a need to have esteem for the congregation in preaching. Yet, correctly speaking, the concern of the New Homiletics is not for the congregation or the church. The focus is on individual hearers. In this sense, the focus is out of balance. The voice of preaching that should eventually be revealed is the voice of God (Cilliers 2004:35). Hence, the criticism that the New Homiletics has the feature of human-centred preaching cannot be avoided.

In the Korean Church, the influence of the New Homiletics for preaching is not enough, as indicated in the previous chapter. The conservative nature of the Korean Church has not allowed enough space for liberal theology. Yet, other elements have worked to conceal the mystery of the Gospel.

6.4.3 Secularization of the church

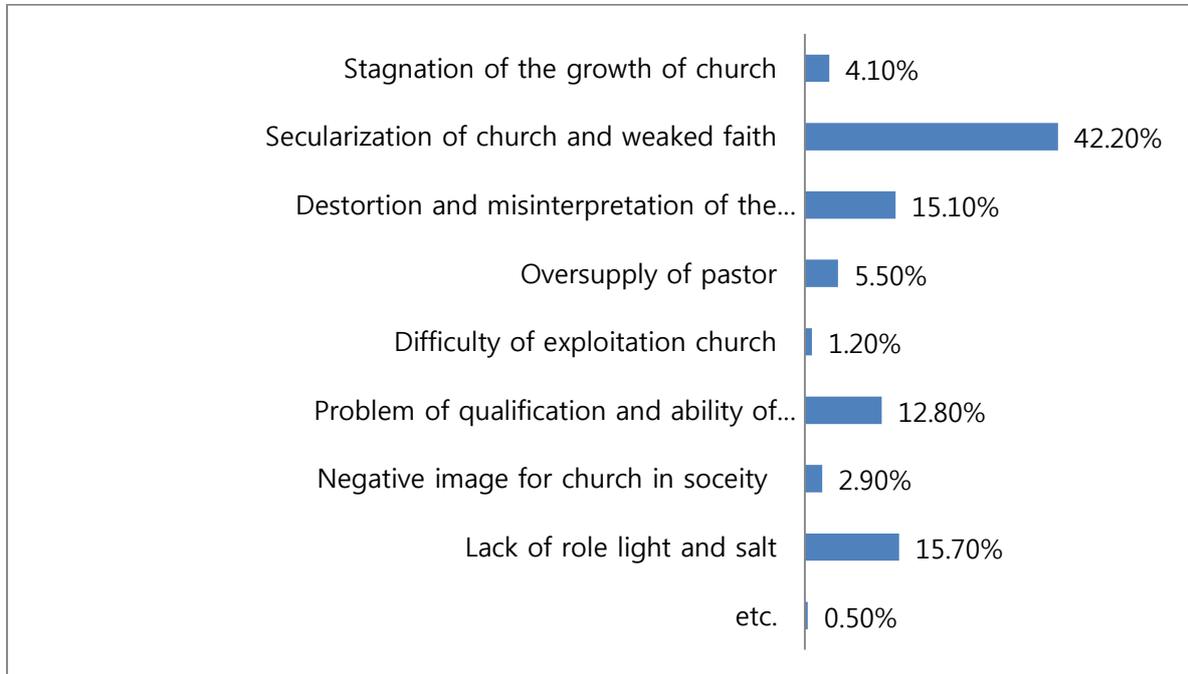
When the features of individualism and human-centeredness of the New Homiletics become part of the deconsecrated church, the content of a sermon has the tendency to focus on the concerns of the hearers. While there may be various definitions of secularisation, secularisation of the church, in this thesis, is defined as the falling off of faith of Christianity. It represents “an antagonism to or rejection of the religious faith and the notion of transcendence as related to the human condition” (Trakatellis 1993:49). Secularisation of the church naturally connects with consumerism, materialism, pragmatism, mammonism and prosperity theology. In history, the people of God and the church have known repeated corruption and revival or failures and triumphs in faith. Today, the fact of the decline of a church that has enjoyed growth in the past cannot be denied. Not only the Western church, but also the Korean church is in crisis. The crisis can be explained as the result of the secularisation of the church, a church that today profoundly reflects the values of the world. The church has recently become excessively concerned with being practical, relevant, helpful and successful for human beings (Horton 2008:16). The church should retain the identity as the community of God’s people of the Gospel, but, in a sense, the church has lost this identity. In other words, It has become difficult to distinguish between the church and a general meeting or community in the world. Although it seems that the Church is filled with the word of God and religious forms, the word of God is just religious language and worship looks just

like a religious ritual. Worship is filled with features of entertainment and preaching focuses on being interesting to the audience. Sermons have the lost basic content of a gospel of salvation (Cilliers 2004:74). In fact, the worship service that is the centre of the church cannot be harmonised with the consumer mentality that focuses on “for me” (Cilliers 2004:43). Likewise, preaching as one of elements of worship should not link up with or become subject to consumerism. Nevertheless, consumerism and materialism have come into the church. The meeting between the New Homiletics’ concern for the individual hearer and the secularised church are leading to consumerism and materialism. Moreover, the secularisation of the church connects with prosperity theology, is a representative phenomenon that follows on worldly and material values in the church.

Has the problem of the secularised gospel occurred in the Korean church? C.H. Kim (2013b:81) points out that the main problem among several problems of the Korean church is secularisation. This is confirmed in a survey. According to this survey, the most important challenge is for the Korean church to fight the problem of secularisation and materialisation. In this survey, 44.2% of respondents chose secularisation and materialisation as the answer to the question: “What is a serious crisis phenomenon in the Korean church?” (Ministry&Theology 2011:88-89). Distortion and misinterpretation of the gospel had a response of 15.1%.

Figure 6.1: What is a serious crisis phenomenon facing the Korean church?

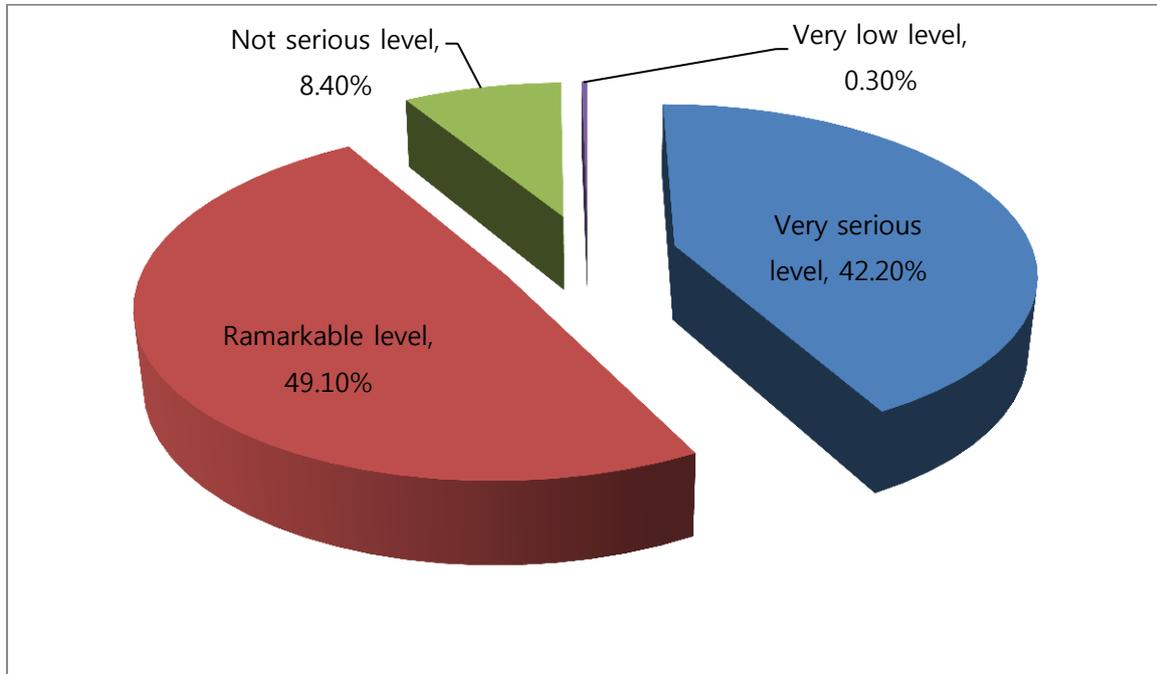
(Ministry&Theology 2011:88)



In addition, as answer to the question, “In the current Korean church, is secularisation occurring?” 91.3% of respondents said “yes”. Of those 91.3%, 49.1% responded that it is on a remarkable level and 42.2% indicated that it is on a very serious level (Ministry&Theology 2011:92).

Figure 6.2: In the current Korean church, is secularization occurring?

(Ministry&Theology 2011:92)



These surveys clearly show that the main problem that the Korean church should fight is secularisation and materialisation (Ministry&Theology 2011:89). SW Shin (2012:59) points out the prosperity Gospel or the prosperity theology as the main reason for the decline of the Korean Church. The prosperity gospel, which is largely influenced by secular pragmatism, brings human-centred preaching, secular material-centred preaching and conditional preaching (Shin 2012:69-83).

In conclusion, it can be said that the Korean Church faces problems of secularisation and materialisation in the church. Several research studies also show secularisation of the church as the main problem in the Korean church. The writer therefore examined several phenomena of the secularisation of the church in detail.

6.4.4 Materialism and pragmatism

Because of the influence of materialism, consumerism and pragmatism as worldly values, the

church has become more and more secularised. While the secularisation of the church links up with prosperity theology, it is getting worse.

The church is affected by materialism, consumerism and mammonism. The growth of capitalism brings with it the tendency to materialism and mammonism. This tendency affects Christianity. In this sense, Wuthnow (1994:2) quite rightly indicates that believers commit to money even though they are very religious:

Most of us are caught up in a spiral of materialism and consumer spending. We want more money so we can buy more things. We may deny that our happiness depends on these purchases, but the more we have, the more we seem to want.

(1994:1)

Especially in the situation of Korea with achieved high-speed economic growth, indication of Wuthnow's comment is more certainly true. It is difficult to figure out practically how in reality the believer can live in between the rule and principles of the Bible and the economic pursuits of human desire (Wuthnow 1994:4). Nevertheless, it is clear that Jesus warned that believers cannot serve two masters, God and Mammon (Mat 6:24). People of God should seek things in heaven, not things on earth (Col 3:2).

Pointing out that pragmatism is also a major reason for a deconsecrated church and preaching cannot be avoided. Pragmatism can be explained through meaning or worth being determined by practical consequences. In other words, it means that if something is useful and can lead to a good outcome, it is considered worthy and meaningful. If something cannot have practical consequences, it can be regarded as a bad thing. However, this is not the rule of the Bible. Pragmatism is similar to Adam's offensive stance before God, of 'I can decide the knowledge of good and evil by myself'. Good and bad or worthy and worthless should be decided by God, not by human beings and practical consequences. The new methods are welcome only because of effectiveness. The church tries to focus on a method by which to make people content. Preaching naturally is concerned with effective delivering and the interest of hearers, but its importance is not in how biblical it is, but in how satisfied the congregation is with the preaching. Like this, the church is greatly influenced by worldly values.

These worldly values around materialism, mammonism and pragmatism are popular, even in the church which should be presenting God's point of view. Thoughts around worldly values

take a seat far back in the corner, although it would seem that the church superficially denies this. Eventually, worldly views disrupt revealing the mystery of the gospel in preaching.

6.4.5 Prosperity theology

Prosperity theology focuses on the success of people shown in wealth and health in the world.

Rather than glorifying the grace of God in salvation, this newly conceived gospel focuses on human potential for successful living, emphasizing health and wealth. ... Advocates of the prosperity gospel claim that it is God's will for every believer to be prosperous.

(Sarles 1986:329)

Truly, God wants and is glad for the prosperity of God's people. Nevertheless, prosperity does not only mean material prosperity in the world. When one distorts the idea of God, the gospel and will of God are limited and reduced to human agendas (Campbell & Cilliers 2012:56). There is a need for an integrated approach to understanding the Bible. Material prosperity has failed to gain an integrated understanding of the Bible. The devil used the Bible for the temptation of Jesus. However, it is not a desirable quotation: "'Come on, Jesus," the devil taunts, "God will protect you; the Scriptures say so. Use God just this once as a means to your personal goals"' (Campbell 2002:47). The Bible does not only tell of people who enjoyed material affluence such as Abraham and Isaac, but also of lots of people who experienced suffering, including Paul and the believers in Hebrews 11. Nevertheless, the attention in prosperity theology is weighted towards material wealth and health. Faith fails as the means to reach prosperity. Hence, prosperity theology is criticised for utilising God and the Gospel for material success through so-called faith.

According to prosperity theology, wealth can be obtained by knowing about the promises of God, obeying God's commands and believing God's promises and his will (Sarles 1986:334-335). It can be interpreted as that someone who meets these conditions can automatically achieve prosperity. In prosperity theology, God's willing is bound to the conditions. Furthermore, the life of complex believers is oversimplified. In other words, people who gain prosperity are regarded as good believers. Suffering and poverty are relegated to the problem

of lacking faith. This cannot explain the suffering of Job.

In addition, prosperity theology emphasises positive thinking and words of faith. If someone practises positive thinking and talking, he or she can achieve the success that he or she wants to have. Yet this is not promised by God. It is just the effect of autohypnosis and psychological faith, not biblical faith.

These focuses are obviously familiar with the nature of fallen humanity. In this sense, prosperity theology can easily be accepted and welcomed in a congregation. Pastors who follow the prosperity theology such as Joel Osteen and David Cho (Yonggi-Cho) are very popular with Christians and Joel Osteen's book, *Your Best Life Now*, became the best seller in Korea.⁵³

The duty of a preacher is to awaken the fallen human nature of congregants and lead them to see and realise the mystery of the gospel. Prosperity theology cannot awaken a human to the realisation of being as a sinner, but will rather lead humanity to a worse condition. The seeking of wealth and health cannot lead to a profound revelation of the mystery of the gospel.

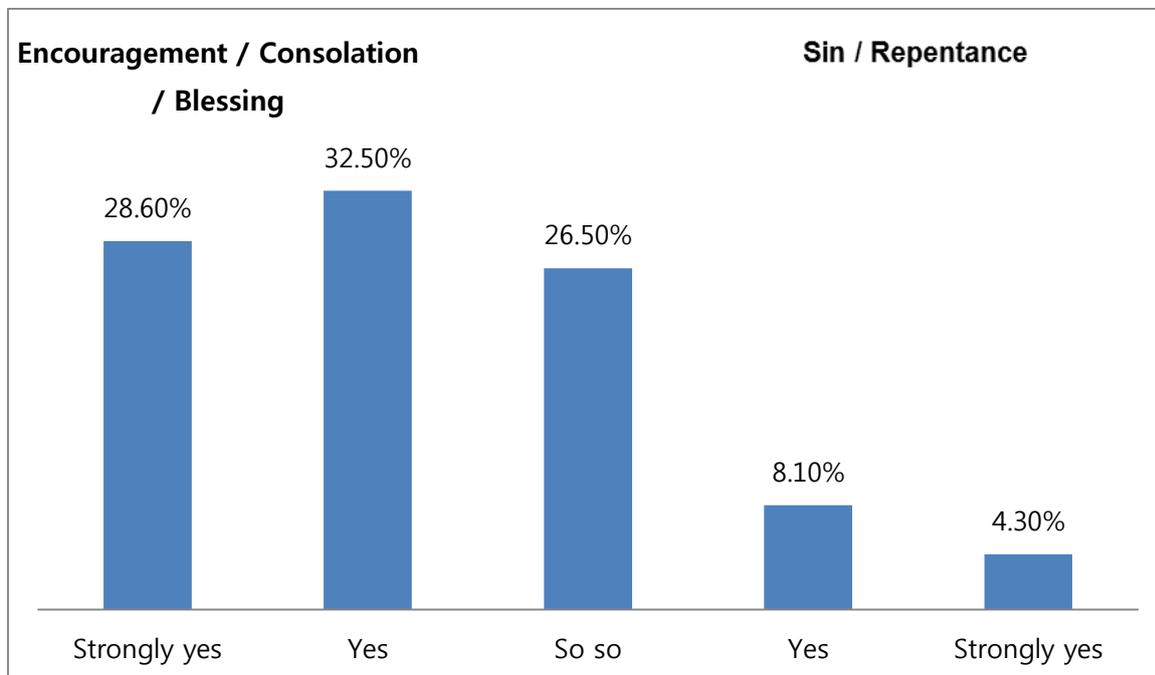
The Korean Church is in the same situation about prosperity theology. E H Kim (1998:11) points out that the prosperity theology in the Korean Church is the main reason for the decline of the Korean Church. Shin (2012:58-59) indicates the growth-first ideology as the main reason for the crisis of the Korean Church. The growth-first ideology in the church connects profoundly with the prosperity theology.

Responding to the question "Which side is your sermon closer between these two side words, encouragement, consolation, or blessing and sin or repentance?" in the Ministry&Theology survey, 61.1% of preachers indicated encouragement, consolation, or blessing (Ministry&Theology 2009:31). This survey shows that sin and repentance are unpopular among preachers as the theme of sermons, as shown in the graph in Figure 6.3:

⁵³ In Korea, the title of the book, "Your Best Life Now" was translated as "긍정의 힘" (Power of Positive thinking). It can be deduced that positive thinking is very popular in Korean society.

Figure 6.3: To which side is your sermon inclined to be directed: encouragement consolation, and blessing or sin and repentance?

(Ministry&Theology 2009:31)



While it cannot be said that the words ‘encouragement’, ‘blessing’ and ‘consolation’ are directly linked with prosperity theology, it nevertheless cannot be denied that it is a feature of prosperity theology to focus preaching on encouragement, blessing and consolation of the congregation. Hence, it can be said that preaching in the Korean church has a tendency towards prosperity theology, although preachers point to prosperity theology as the main problem in the Korean church.

In conclusion, Campbell and Cilliers’s (2012:55) observation that relying on power is similar to proclaiming a different gospel is very meaningful:

Theologies of power tend to create a Jesus image that is comfortable to work with; they tend to put a handle on the cross. But, in fact, there is not “one” Jesus who fits into our patterns. The gospels proclaim a different Jesus.

Prosperity theology causes a disruption, not only in the health of the church, but also in that of the preaching. Nevertheless, the fact that prosperity theology is popular in churches means

that people enjoy and welcome the gospel. In other words, the prosperity gospel is familiar to people.

6.4.6 Anthropocentric perspective rather than theocentric perspective in preaching

Under the influence of the New Homiletics, the secularisation of the church and prosperity theology, anthropocentric theology can affect the Gospel. The human-centred tendency overwhelms the theocentric perspective today. As considered earlier, almost all tendencies such as the secularisation of the church, materialism, pragmatism and prosperity theology are linked to an anthropocentric perspective. Wells (1994:44) points out that “the biblical authors see everything from a theocentric viewpoint, and secular writers see everything from an anthropocentric viewpoint” while asking ‘what is the difference between the bible and newsmagazines concerning the world?’

The anthropocentric theology can be experienced as an abstract and indefinite concept. Hence, it needs a concrete explanation. Humanity has a tendency to naturally focus on their own righteousness, diminishing God’s grace (Cilliers 2004:56-57). Anthropocentric theology, including moralism and legalism in preaching, avoids what is abstract and indefinite, and thereby appeals to human nature.

Furthermore, moralism and legalism result in a distortion of God’s image. The distortion of God’s image can lead to misunderstanding the message of the Bible (2004:80). In a sense, a distorted image of God may make God seem familiar to a human being. When the effort and ability of the person is emphasised in a sermon, the image of God is distorted. Cilliers (2004:80) presents a good example to show a wrong image of God by citing a sermon on Isaiah 1:16-18, :

In all the anger and hatred did you perhaps miss the beauty of the world this morning? This reminds me of the story of the two donkeys that were tied to the two ends of a rope. Now, just beyond their reach were two heaps of carrots. Peculiar to donkeys, they pulled against each other to reach the carrots. This merely resulted in their fatigue. When both were very tired, they sat together and decided to go first to the one heap and then to the other. We are just like the donkeys. We are at the one end and God is at the other end. I pull to the best of

my ability in my own direction. I keep on pulling and, eventually, I am so tired that I fall to my knees with fatigue. This is when God who is at the other end of the rope, comes and helps you. Then we first go to the one problem and then to the other.

In this sermon, God is presented as if He is equal in power to a human being. Cilliers (2004:80) responds: “God and a human being in a rope-pulling equilibrium? God, like a tired donkey?” It does not make sense.

The anthropocentric perspective not only introduces “God is pushed aside” but also “God’s acts are subordinated to the general morality of human acts” (2004:81). Furthermore, this phenomenon can be found in many sermons (2004:81). Cilliers (2004:81) explains legalistic sermons, that is the sermon to have anthropocentric perspective, as follows:

Legalistic sermons proclaim an unreal God, speak about the salvation of the world as though God does not exist, as though God, silent and idle, hesitates on the edge of our life’s world. It crosses out the crucifixion and resurrection, the glorification of Christ and the pouring out of his Spirit. Legalistic sermons have a negative escalating effect: they not only render the biblical text speechless, but the congregation lives in the delusion of ennoblement, the preacher becoming lonely, and, especially, God is eliminated on the pulpit.

In addition, a legalistic sermon focuses on the action of a human being. Jesus fought against the legalism of the leaders of religion. As already indicated in the previous chapter, in the time of Jesus, the Jewish people had adhered to the Word on legalism. To them, the grace of God was not familiar. Moreover, a gospel that ranged beyond the legal boundary of the Jewish people could not be accepted by them. In such a context, the word of God may not just be distorted; it cannot be revealed fully to people. In a sense, because of this context, the teaching of Jesus demonstrated wider influence. The words and deeds of Jesus cannot be equated with the conventions and rationalities of his day (Campbell & Cilliers 2012:103).

An overemphasized anthropocentric perspective cannot exist together with the God-centred Gospel. It conceals the mystery of the Gospel and distorts God and God’s will. It is popular in preaching, however, because it reflects human nature. Therefore, when preaching overcomes the anthropocentric perspective, the mystery of the gospel will recover.

6.4.7 Between ‘already’ and ‘not yet’

Considering the points mentioned until now, one may get the impression that the foregoing assertions seem to imply that the position and quality of congregations are estimated too low in comparison to other elements of preaching. It seems that the capability of hearers is ignored in Traditional preaching theory, and they are regarded as passive listeners to preaching. The preceding assertions may also suggest that all hearers only like a worldly gospel. Yet, it is not true that all the members of a congregation succumb to secularised and wrong thought. Nevertheless, it is also true that hearers are not perfect believers.

Craddock (2001:51) insists that “even in missionary preaching, the listener not be viewed as totally alien to God and devoid of Godwardness” as the basic premise in inductive preaching. In inductive preaching, the hearer is thought of positively. However, Craddock (2001:51) also recognises that hearers, as sinners, have limitations, as follows:

Humans are sinners contradicting and resisting the Word of God nor to approach them as though each had a religious faculty to be developed. But neither are we to forget ‘the light enlightening every person’, ‘the law written on the heart’ or the *imago dei*, however distorted it may be.

Hence, the weakness of hearers should always be considered. The identity of hearers as sinners should also apply to the preacher; preachers are also weak and need the grace of God and help of the Holy Spirit for the ministry of preaching. Therefore, there is no space for a hierarchical perspective when dealing with the weakness of hearers. A rather excessively positive perspective of hearers, can lead to a distorted analysis for preaching.

The recovery of fallen humanity is positioned between “already” and “not yet”. Human beings by nature are hostile toward God. Therefore, it can, in a sense, be said that hearers still have a tendency to oppose God’s will. The core of the Gospel, such as the amazing grace of God, the crucifixion and the kingdom of God, cannot be explained according to human rationality and these doctrines rather have the effect of making hearers feel uncomfortable. To be more accurate, people who are in the congregation of believers at least do not deny the basic doctrines of Christianity. However, in many cases, they still seek material wealth and health in the world. Being practical, a preacher will tend to try to deliver the message that

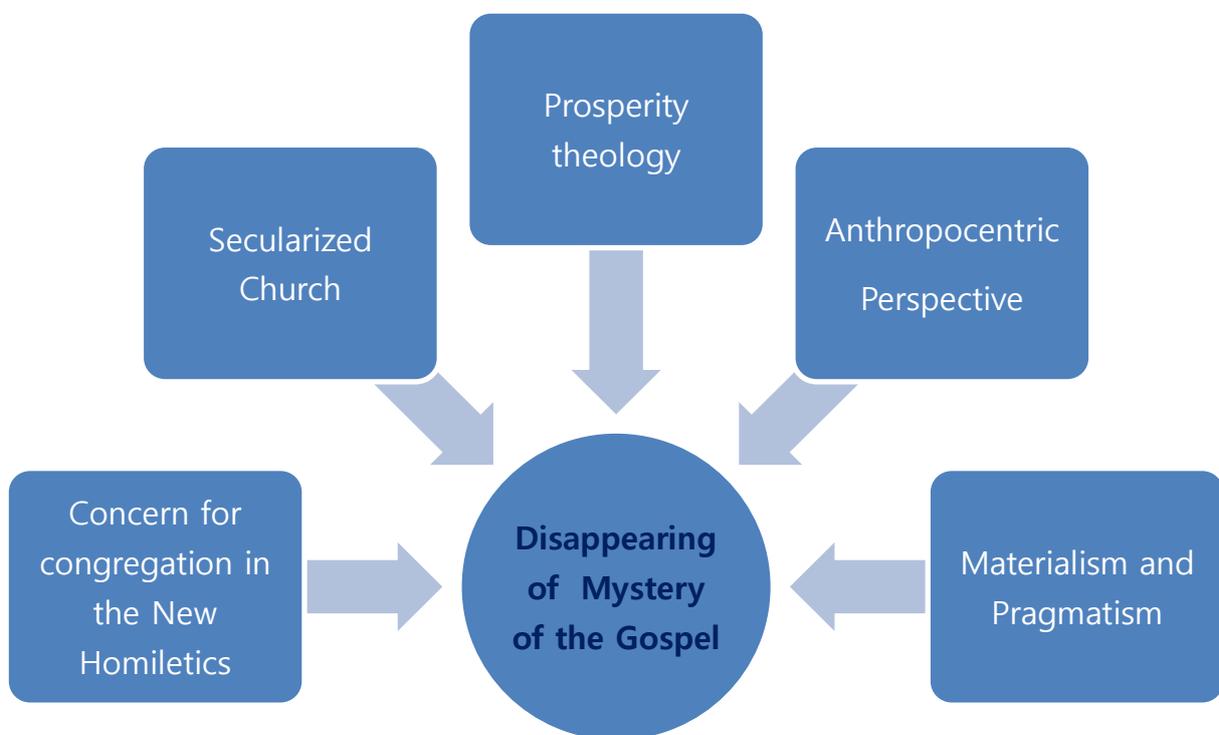
people want to hear. Both the congregation and the preacher are to blame for such a situation.

Nevertheless, the point is that the believer also has the possibility of following the true Gospel, which reveals the true God in preaching. This is the difference between the congregation in the church and other people outside the church. Preachers should proclaim the Gospel because of the possibility.

Hence, it can be said that hearers are naturally drawn toward the story that is familiar to the nature of fallen humanity. The story may connect with materialism, pragmatism, prosperity theology and anthropocentric perspective.

In conclusion, it can be said that the effects of factors like the secularisation of the church, materialism, pragmatism and prosperity theology, what is a strange and mysterious gospel has become the familiar gospel for hearers. This can be illustrated as follows:

Figure 6.4: The reason for the disappearance of the mystery of the Gospel



Now, there is a need for defamiliarization of the aspect of the familiar content of preaching. If a preacher recovers the mystery of Gospel, the congregation can hear the sermon afresh.

6.5 RECOVERING THE STRANGE GOSPEL

Finally, to create the effect of defamiliarization in preaching, there is a need to recover the strangeness and mystery that is the feature of the gospel itself. Although hearers *want* to hear a well-performed preaching, what they desperately *need* is preaching that reveals the mystery of the gospel (Long 1989:20). Regarding this point, Long (2002:19) asserts: “First and foremost, we need mystery, that is, we need God. Specifically, we need to be in communion with God, to belong to God, to be in right and loving relationship with God.” Preachers should therefore try to reveal God and the will of God in preaching. Of course, it cannot be denied that preachers should go to the text with the concerns of the congregation (Long 1989:57). It means that the preacher should consider the congregation’s situation and context. However, it does not mean that preachers should firstly be concerned with what the congregation *wants* to hear. Rather, the preacher should deliver a sermon that the congregation *needs* to hear, not simply what they want to hear, although the hearers’ situation and context is borne in mind. Wright (2007:18) therefore insists that “preaching must become need-centered and biblically based”. Long (1989:57) similarly affirms that preachers should preach the word of God itself, as follows:

The word heard there may be one of comfort, but it may also be one that judges. It may answer our questions, but it may call our questions into question. It may be a word that brings us joyfully home, or it may call us deeper into the wilderness. Whatever that word may be, the preacher must tell the truth about it.

The Christian community cannot stand without God’s story. The story cannot and should not be replaced with any other story (Campbell 1997:92). The Bible is a profound alternative to dominant worldly thought (Brueggemann 1997:30). Furthermore, the church “must repeatedly return to them to be formed and reformed as the church” (Campbell 1997:92). Preachers should come to recognise the mysteries of the kingdom of God and can begin to preach when they do so (Cilliers 2004:72). For maintaining the mystery of gospel, God should be in the centre in the preaching.

Beginning from the aspect of four basic elements of preaching, one can think about the mystery. The four basic elements of preaching are God, text, preacher and congregation. The writer borrows this concept from Cilliers' book, *The living voice of the gospel: Revisiting the basic principles of preaching*. Cilliers (2004:26) asserts that the mystery of preaching is revealed when the voices on the pulpit blend well. "[T]he mystery of preaching lies in the working of the Spirit" (2004:28). Cilliers emphasises the link between and theological integration among these four voices for the mystery of preaching. Then, in the four basic elements, the mystery connects with the text and God rather than the congregation and the preacher. Eventually, the mystery can take place in the Gospel itself with God as the main character of the Gospel. The preacher and congregation as part of the human side in the sermon cannot occupy the main role for the mystery in preaching to occur. Therefore, the writer focuses on the two elements of Text and God for recovering the mystery in preaching.

6.5.1 Legitimate and faithful interpreting of the Bible and preaching that fully reveals the meaning of the text

How can the mysterious feature in preaching be recovered? As indicated previously, the Gospel and the Bible itself are mysterious because these deal with something not of the earth but of the kingdom of heaven. Therefore, the answer can be very simple. When the content and meaning of the Text itself is fully revealed, the effect of defamiliarization will naturally occur in preaching. When the Gospel that is beyond nature and human instinct is shown in a sermon, the perception of congregation will be delayed. However, if a preacher fails to clearly reveal the meaning of the Bible itself, in other words, a preacher conveys a familiar gospel, the mystery of the gospel will disappear from preaching and the preaching will become a banal sermon. This means that the congregation will just encounter a moral lesson or prosperity gospel.

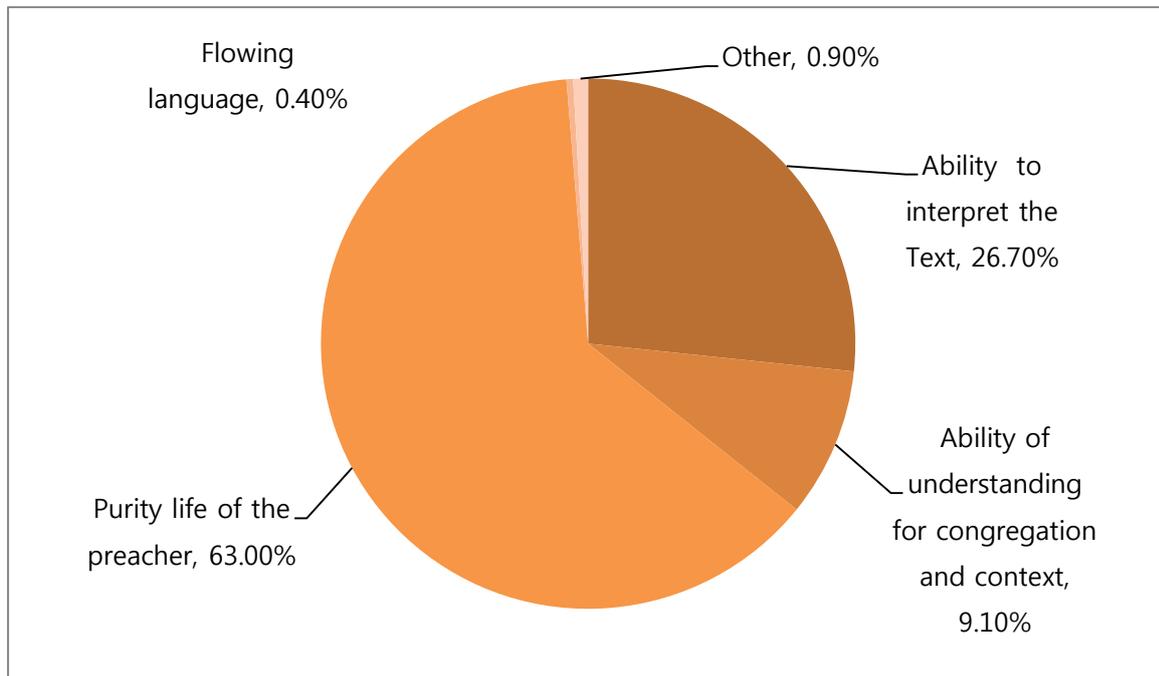
How can a preacher then fully reveal the meaning of the Bible itself? In this step, the interpretation of the Bible becomes important. Preachers thus focus not only on delivering a sermon but also on interpretation. In other words, preachers should try to be good interpreters of the Bible.

In the Korean Church, it seems that making great play of the interpretation of the Bible is

lacking in reality. To the question, “What is the most important quality of the preacher?”, 63% of the respondents answered: “Purity and spiritual life of the preacher” (Ministry&Theology 2009:33). The ability to interpret the text was indicated by 26.7% of respondents.

Figure 6.5: What is the most important quality of the preacher?

(Ministry&Theology 2009:33)



From this survey, it can be concluded that the focus on interpretation is needed more for preachers, especially in the Korean church. How can preachers focus on interpretation? How can a preacher be a good interpreter?

6.5.1.1 Need of enough time for interpretation of the text

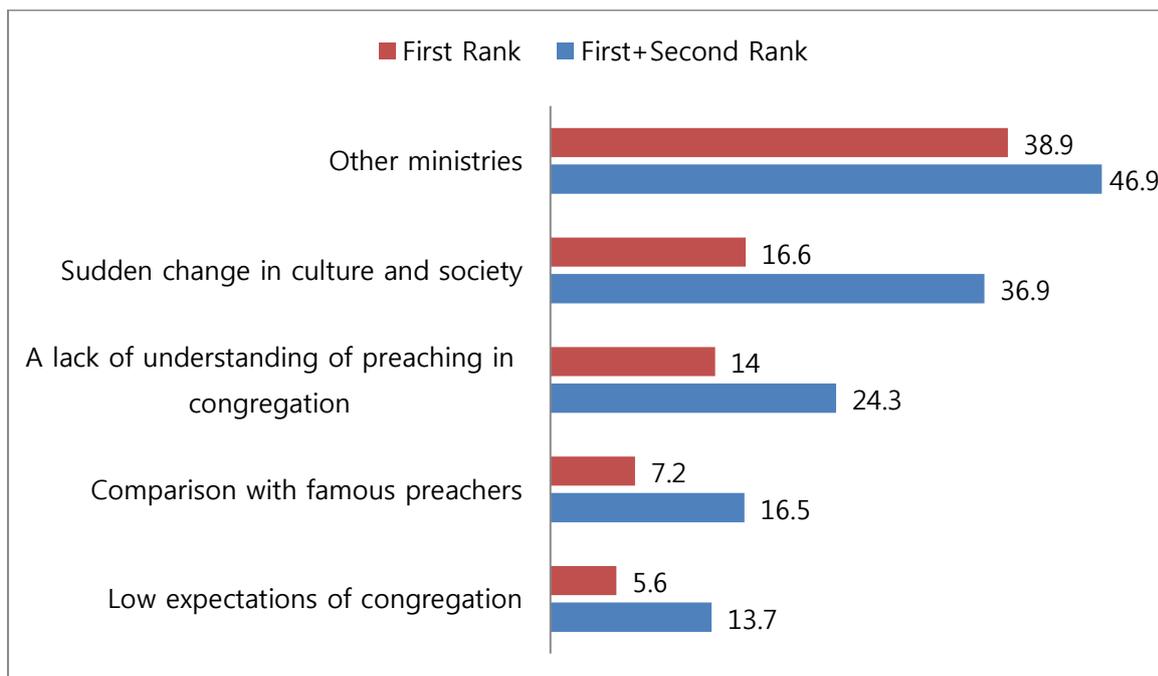
First of all, preachers should engage with the text for enough time. Preachers should study in depth in order to understand the text. In fact, almost all preachers are trained professionally for a long time. However, if they do not take enough time, no one will be able to reach a good interpretation. Someone who does not struggle with the text tries to get something too easily

from the text for preaching (Cilliers 2004:101).

The Korean preacher is very busy. In the Korean church, it is very difficult to find enough time to struggle with the text. In fact, it is close to impossible. As mentioned in Chapter 3, the Korean preacher has a heavy workload in the preaching ministry, preaching around 13 times per week, including in informal meetings of the congregation (Ministry&Theology 2009:118). Practically, a survey on what the main obstacles in the preaching ministry are, indicates other ministries as ranking first, as shown in the following figure (Ministry&Theology 2009:34).

Figure 6.6: What causes the most distress in the preacher's ministry?

(Ministry&Theology 2009:34)



It is impossible to expect the preacher to be a good interpreter in such a situation. Therefore, one can reach the conclusion that Korean preachers should reduce the number of ministries they undertake. However, preachers themselves cannot reduce the number of ministries. What is needed is for the whole congregation, even including the denomination of the church, to agree on this. The mystery can happen in preaching through obtaining material time for interpretation.

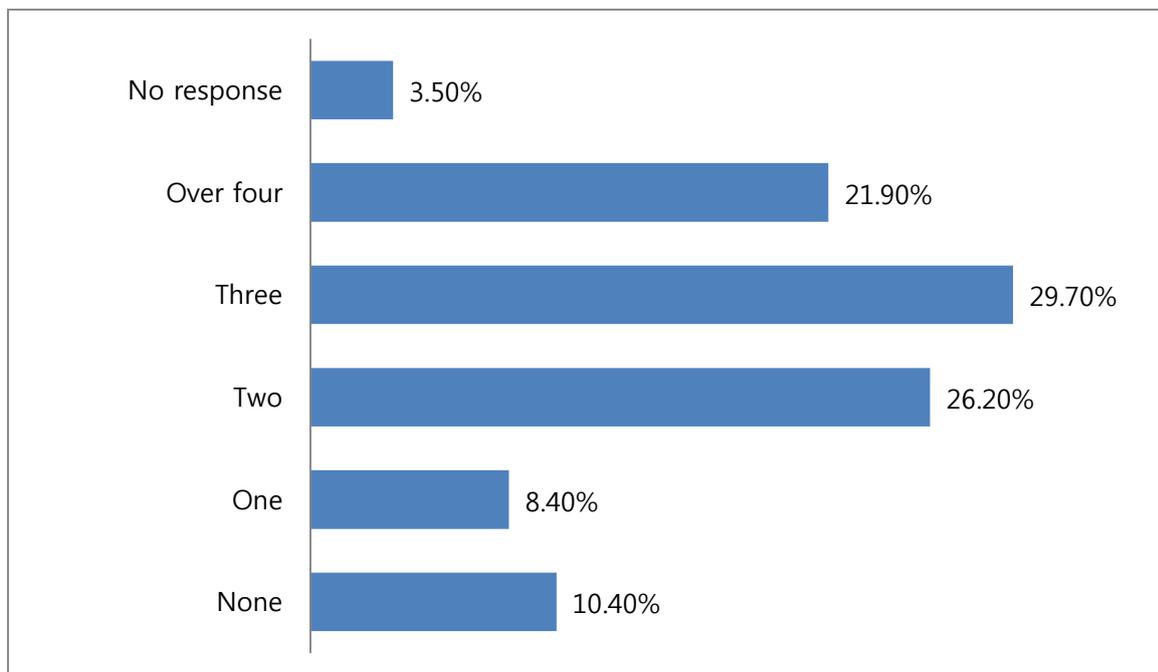
6.5.1.2 Listening to other interpretations

Secondly, there is a need to get to know other interpretations. In many cases, each preacher thinks that his own interpretation is quite right. No one thinks that his or her own exegesis may be wrong when the sermon is preached. Nevertheless, the exegesis is not always correct. In this light, consulting commentaries provides a good way for preachers to check their interpretation. It provides preachers with a good opportunity to check their own interpretation through investigating the opinions of scholars and the tradition of interpretation. Preachers should listen.

The situation in the Korean church was examined through the question, “How many commentaries are used for a sermon?” Respondents indicated an average of 3.4 commentaries (Ministry&Theology 2009:60). This rate does not seem to be quite low.

Figure 6.7: How many commentaries are used for a sermon?

(Ministry&Theology 2009:60)



However, analysis found that the commentaries that the respondents use are not professional and academic, but commentaries usually focusing on the application of preaching (Ministry&Theology 2009:69). S. J. Lee criticises this phenomenon, noting that, although the respondents realise that the study of the text is very important, professional study of the Bible is lacking in reality (2009:70). Therefore, preachers should try to use and refer to many commentaries, especially professional and academic ones.

Through this process, a preacher as interpreter not only gains a good guide to the text but also develops an attitude open to the thinking of others. Opened up interpretation can lead an interpreter to various perspectives on a text. Furthermore, when a preacher also listens to others it can help to avoid eisegesis that merely reflects the desires of the interpreter (Burridge 2007:396). Eventually, this also connects with revealing the mystery of preaching and the Bible.

6.5.1.3 Balanced blending of four voices

The blending of four voices is important for the mystery of preaching, as mentioned previously. According to Cilliers (2004:28), examples of disintegrations of the voices occur as follows:

- When the preacher loves his/her own voice (or selected theological themes) above all else. Then the minister's voice silences the other voices in the sermon, and it becomes a monologue.
- When the sermon exists merely of the "correct exegesis" of the biblical text. Then it becomes inhuman; without the preacher's flesh-and-blood testimony and the congregational context, the illusion usually exists that it is 'just the Bible' being proclaimed,
- If the congregation's voice or context drowns out all other voices. Such sermons could seemingly sound relevant, but would result in the *Gospel*-for-the-times being *lost*.
- When the preacher proffers 'the voice of God' as though it came straight from heaven without any human or contextual content. The danger often exists that

such preachers do not tolerate any contradiction or counter-vote, that they are not teachable and, in fact, often want to hide their own incapacity for the ministry under a pretext of godliness.

This example is quite right. However, one should also consider the opposite situation. In other words, the voice of the congregation should not overwhelm other voices. The preacher should be careful that exegesis is not distorted by considering the interest of the hearers. In this regard, Cilliers (2004:148) points out the balance between the text and the congregation or the context and text: “Preachers who are not hermeneutically mature and sensitive, could regard texts and truths as of greater importance than people, or could allow people to reign over texts and truths”.

It seems then that, in the Korean church, the balance has been broken. As previously mentioned, the Korean church is exposed to the danger of materialism, pragmatism and prosperity theology. It can mean that the overpowering voices of hearer and preacher can distort the content and theme of preaching. Kwon (2001:124) points out that “Korean preachers changed the themes of their sermons from sin, repentance, redemption, the cross, obedience, love of God to hope, future, success, blessing with unrelated biblical interpretations”. Preachers should not focus on providing entertainment for the congregation. The thing that the preacher should be concerned with is the essential and foundational themes such as life and death (Cilliers 2004:58). Considering the danger, the balanced blending of four voices becomes more and more important.

6.5.2 Creation of liminal space in preaching⁵⁴

In the previous chapter, the writer suggested a new perspective as a means to defamiliarization. This new perspective can also be applied in the aspect of content. Campbell and Cilliers (2012:105) present Jesus as a liminal figure. The liminal figure brings a new perspective to the view of the world.

Jesus’ words and deeds interrupt the conventions and myths and rationalities of

⁵⁴ This section mainly reflects the book, *Preaching Fools: The Gospel as a Rhetoric of Folly*, by Campbell and Cilliers.

his day—and ours; they melt the solidity of the world and create a liminal space in which new perspective is possible, but discernment is both invited and required. Jesus might actually be considered the ultimate liminal figure, embodying in his own person the threshold between the human and the divine, between the old age and the new.

(Campbell & Cilliers 2012:103)

The life of Jesus presents a new lifestyle, not a traditional one. Jesus, for example, did not remain in the same place for a long time. He always moved and travelled here and there. This is clear from Him saying: “Let us go somewhere else to the towns nearby” (Mark 1:38). He was often on the road. In this sense, He was a traveller. He worked for around three years in the wider world and therefore was also a traveller in the world before He returned to his place. This lifestyle was very different from the conventional masculine roles and the customs of the day (2012:105). In addition, He visited outsiders such as sinners and weak people and made friends with them. He ate with sinners.

But Jesus transgresses more formidable boundaries than these. He crosses the boundaries and breaks the taboos surrounding clean and unclean, and finally life and death. He touches a leper, and then can no longer enter a city openly—possibly because he himself is then viewed as unclean (Mark 1:40-45). He is touched by a ritually unclean woman, who had been bleeding for twelve years, a “low and despised” person who suffers a kind of social death. Then he stops, has a public conversation with her before a large crowd, and praises her faith. After that, he heads off to the house of Jairus, the synagogue leader, and he takes Jairus’ dead (unclean) daughter by the hand, and she gets up (Mark 5:21-43). Elsewhere, in the Gospel of John, Jesus raises Lazarus from the dead (John 11:1-44), which seems to be the final, boundary-crossing straw. Immediately after that event, the religious authorities have their first formal meeting to plot Jesus’ death—and Lazarus’ too (John 11:45-53; 12:10).

(Campbell & Cilliers 2012:108-109)

In the sense that liminality can create a new perspective, Jesus is a liminal person. Not Jesus

only, but Paul who followed Him also, can be seen as a liminal person. Paul emphasises the paradox and foolishness of the gospel.

But through his shocking paradoxes, he subverts the endoxa, drawing on conventional language and assumptions only to interrupt them and call them into question. He uses ‘conventional language unconventionally’. Like the foolishness of the cross, Paul’s paradoxes create not a ‘point of contact’ with the audience, but a kind of liminal space, like that carnival house of mirrors, in which the hearers must discern what is true and what is not.

(2012:31-32)

Fools like Jesus and Paul not only interrupt conventional perceptions of the world, but also create a space where new perspectives may be born (2012:81).

What does liminality mean? Liminality can be defined as an ambiguous phase between two situations or statuses and “often this in-between space is filled with potential and/or actual danger” (2012:41). Related to this definition, Victor Turner (1969:95) points out that “liminality is frequently likened to death, to being in the womb, to invisibility, to darkness, to bisexuality, to the wilderness, and to an eclipse of the sun or moon”. The liminal space is a safe place that does not deny ambiguity and tension (Brueggemann 1997:29). In addition, the liminal space can be a dangerous place, but also a highly creative one (Campbell & Cilliers 2012:42). The creative feature “stands over against intolerant, dogmatic, and closed seriousness” (2012:42). The preacher stands in the liminal space. Liminality is for preachers because preachers are fools and the gospel is also for fools. If preaching sympathises with the mentality of the world, it is not following Jesus’ life. Preachers should stand in the liminal space and proclaim the truth. The preacher should not only expose and name the powers of death in the world, but also unveil their reality (Campbell 2002:106).

According to Campbell and Cilliers (2012:43), Christians who follow Jesus are people who live in the liminal space:

As we have suggested, in this kind of liminal space the preaching fool lives and moves and has her being. For the folly of the cross creates precisely this kind of space and time as it interrupts the old age and inaugurates the new. And in this

liminal space and time, the Spirit blows freely, forming and re-forming Christian identity and community. At the deepest level, liminality, for Christians, is theological, it lies at the heart of the gospel, the heart of theology. Christians are a liminal people who live, not fearfully, but faithfully 'on the Way' at the juncture of the ages. So we turn now to liminal theological understandings of the Spirit, identity, and community, which will lead to further reflection on God-images and ecclesiology, all of which take us more deeply into the foolishness of preaching.

Christians live between two situations or statuses. They are always in-between figures, between the kingdom of heaven and the world (2012:73). Preachers should lead them to the liminal space, as in-between figures and remind them who they should be and where they should be. In addition, in the understanding of liminality, God is understood not as powerful and dominating, but as weakness (2012:53). In this sense, there is no space for the prosperity theology that seeks success and wealth in the world.

Then we have to ask how a preacher can create liminality in preaching? Above all, preachers should be aware of their identity. They are not wise persons in a worldly perspective, but fools in a sense. It naturally means that preachers should not deal with worldly wisdom, but with the gospel itself, which is like foolishness. Furthermore, preachers in a liminal space should lead the congregation to the space of the gospel, a liminal space. Like Jesus, preachers should point out the sin and corruption of hearers that may make them feel uncomfortable. Preachers should proclaim the coming of heaven to hearers who live in peace and in satisfaction in the world. Lastly, it is always noted that preaching is a place for the practice of liminality (Brueggemann 1997:29-30)

6.5.3 Revealing God in preaching

Although correcting exegesis is important in preaching, it is not the final aim of preaching. Rather the final aim is proclaiming the living God in preaching (Cilliers 2004:123). In this sense, the following comment by Cilliers (2004:46) is very meaningful:

Thus, the most fundamental question that we can ask of preaching is: In this, is God Himself at issue? Does He Himself speak the Word? Here, precisely, lies the

crux of preaching: *to speak so about God, that He Himself speaks.*

As stated previously, concerning the four basic elements of preaching, the voice of God and the text can connect to an area of mystery. Furthermore, the mystery of God's voice actually makes preaching unique (2004:31). The mystery depends on the presence of God in preaching (2004:51), hence, preaching needs to fully reveal God's voice for the sake of the mystery of the Gospel and refreshing of preaching.

God's voice initiates the dialogue. As the living God, He takes the initiative and speaks through the text. But, His voice does not become audible without the dialogue between the preacher, text and congregation and, ultimately, the dialogue with Him.

(2004:32)

How can one then reveal God in preaching? What does it mean to reveal God? This can be explained as that God at the centre of the text is properly revealed in preaching through the working of the Holy Spirit. The revelation can be through focusing on the greatness and action of God in the text.

6.5.3.1 God-centred preaching

Anthropocentric preaching should be changed to theocentric preaching. Long (2002:19) asserts that the deepest need of the congregation is for mystery. The mystery connects with God. When the congregation can communicate with God, they experience mystery. In this sense, the communication can be realised through preaching in worship. Preaching should therefore reveal God. Preaching should be God-centred and reveal the glory and greatness of God. Preaching centred on the human focuses on the problems and situation of the congregation. Those who use anthropocentric preaching try to provide answers for the problems and explanations for the situation. There is no need for preaching to give answers, however. In many cases, the gospel does not give answers for the problems that a congregation experiences, but rather gives an ambiguous answer. "Sometimes the gospel does come to us as an unexpected word, surprising us or turning our world upside down" (Long 1989:101). Therefore, preaching should not focus on the problem and situation of the

congregation, but on God as the main character of the text. In addition, the preacher should help the congregation to understand the revealed God-sense in the text (Cilliers 2004:47).

In fact, in every story in the Bible, the centre ultimately is God (Buttrick 1994:18). A preacher does “not proclaim texts as an objective but the living Person of God” (Cilliers 2004:123). Hence, it is natural that, in preaching, the preacher should try to disclose who God is and what God has done for Himself and His people. Regarding what God did, God’s action is not only what God did in the past. The declaration of the past actions of God in the preaching rather proclaims and discloses God’s action in the present, even God’s action in the future (2004:123).

6.5.3.2 Prayer for the working of the Holy Spirit in preaching

To create a new perception within the congregation is not in the power of the preacher, but rather, ultimately, belongs to the work of the Spirit (Campbell & Cilliers 2012:33). In addition, the mystery of preaching, which is fundamental for defamiliarization, depends on the working of the Holy Spirit in preaching:

Without doubt, the mystery of preaching lies in the working of the Spirit. The secret of preaching – the theological integration of the voices – is profoundly a *pneumatological mystery*. The Spirit links the voices of the preacher, the text and of the congregation to become God’s voice.

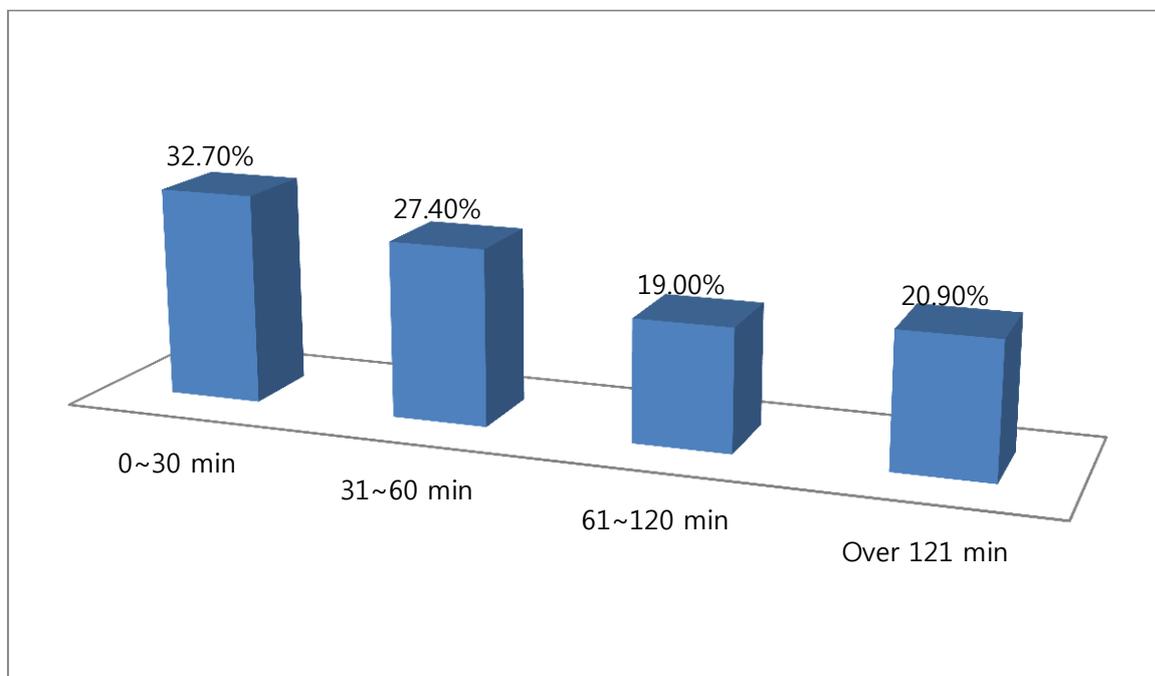
(Cilliers 2004:28)

Prayer is an expression of will that is completely dependent on God. In this sense, prayer is essential for the working of the Holy Spirit. However, prayer absolutely does not infer the use of the power of the Holy Spirit. Prayer also does not guarantee the working of the Holy Spirit. Nevertheless, prayer can be the first step in the expectance of the grace and work of the Holy Spirit. Preachers should pray, not only before preaching, but also in preaching.

Korean preachers who responded to the question on how much prayer was offered for preaching indicated spending an average of 99.6 minutes in prayer (Ministry&Theology 2009:60). Around 100 minutes can be regarded as no small amount. However, many respondents (32.7%) indicated spending under 30 minutes of prayer time for preaching.

Figure 6.8: How much time do you spend in prayer for preaching?

(Ministry&Theology 2009:60)



The amount of time spent in prayer definitely does not ensure connecting with the working of the Holy Spirit. Furthermore, much prayer does not guarantee the working of the Holy Spirit. Nevertheless, it is true that spending enough time in prayer is needed for preaching. Hence, not only the Korean preachers, but all preachers continually need reliance on God through prayer. Preachers should know especially that prayer for preaching should not focus on the congregation who hears the preaching only, but also seek the right interpretation and work of the Holy Spirit in the preaching ministry.

6.6 PREACHING AS A STRANGE ACTION

It is not the gospel as the content of preaching only, but also preaching itself that has strange and mysterious features:

Preaching is an odd activity in a world in which people seek to get their way and impose their truths through violent means. Preaching is a strange, risky, even foolish means for the church to engage the powers and further our convictions; it is a countercultural practice in a world where attempts to control and manipulate the future through violence usually rule the day. But preaching is odd because it reenacts the odd way of Jesus in the midst of a violent world.

(Campbell 2002:81-82)

In addition, Meyers (1993:2) also affirms that “no one argues that preaching is not an art, as complex and mysterious as any art form can be”. The reason that preaching is mysterious and unique basically is that preaching deals with the mystery of the Gospel. In fact, it is the natural conclusion. In addition, preaching is more than the word of human beings, although it consists of the word of human beings:

The Word in our words! Herein lies the essence of preaching. Preaching exists of human words, yet, it is also much more than that, much more than a mere excerpt from a dictionary and combined into an approximate successful way in a speech.

(Cilliers 2004:51)

Paul insists that preaching is an action of fools (1 Corinthians 1:21). To Paul, preaching does not depend on rhetoric. Rather, he relies on the paradox of the gospel (Campbell & Cilliers 2012:31). In this sense, it is theoretical nonsense that preaching becomes boring. If some obstacles are removed, preaching can be naturally defamiliarized. The way to remove these obstacles is to put more of the focus on the essence of the gospel. When this is done, the mystery of preaching will be revived.

6.7 CONCLUSION

Effort is needed for making preaching fresh. Such effort should involve the aspect of method, but also the aspect of the content of preaching. Concerning the aspect of the content of preaching, defamiliarization can have the effect of making preaching richer and more profound. Practically, the aspect of methodology still has limitations with regard to

defamiliarization, because repeating the same methods can also result in banality and familiarity. In a sense, defamiliarization in preaching can only be complete and fully effective when method and content are considered in achieving it.

Preaching can be heard anew, even though the word of God is an old message, because the Gospel brings new joy and hope to the people of God (Cilliers 2004:55). Yet, the joy and hope of the gospel does not suggest the joy and hope derived from the world. Materialism, consumerism and pragmatism, even prosperity theology, have affected the church. These tendencies are deeply connected with worldly values. Worldly value furthermore causes the uniqueness and mystery of the content of preaching to disappear. But it can be said that being bored with preaching does not result from techniques of preaching, but rather from the content of preaching when the mystery is neglected.

Preachers should recover the mystery of the gospel. The Bible and the Gospel itself is mysterious. When the mystery of the gospel is recovered in preaching, the mystery of preaching will be recovered. The mystery can bring newness to a congregation. Whenever the mystery is properly revealed in preaching, preaching is defamiliarized. The preaching will be made strange, through the effect of defamiliarization. The mystery will not bring boredom and banality, but rather freshness and newness.

In a sense, recovering the mystery of the Gospel in preaching should be the basic agenda of preaching, not only the agenda for defamiliarization. When preachers focus on the basic problem, many problems of preaching, including boredom in preaching, will practically be solved.

The writer also suggests ways for recovering the mystery of preaching, especially in the Korean church. Correct interpretation, creation of liminal space and revealing God in preaching are the ways, but of course there may also be other ways to achieve this. There is therefore need for continual study on this topic.

God, the Gospel and preaching are all mysterious. Sometimes, the mystery overwhelms human perception. When the congregation hears preaching filled with stories of mystery, they will be surprised and astonished, as those were who heard when Jesus preached the Gospel.

CHAPTER 7: GENERAL SUMMARY AND CONCLUSION

The preaching ministry has faced the crisis of boredom and banality in sermons. Boredom arising from preaching that prevents hearing preaching as the word of God is a very serious problem. Awareness of the problem was the motivation for this research. Although many homiletics scholars have tried to overcome the problem, especially scholars who follow the New Homiletics theory, the problem of boring preaching seems to remain prevalent in sermons. With this in mind, methods for renewal and refreshing of preaching have been researched for this dissertation and the writer has presented and suggests defamiliarization, a theory from Russian Formalism, as a central method to resolve the problem of boring preaching in this research.

7.1 GENERAL SUMMARY

The main aim of this study was to find a way to overcome the problem of boredom in preaching, especially in the context of the Korean Protestant Church. For this, the research design relied on the method proposed by Osmer.

As discussed in Chapter 2, the writer checked and estimated the efforts of each homiletical theory for refreshing preaching as the descriptive empirical task. As a result of this task, he drew the conclusion that, although there have been attempts to renew preaching, especially in the New Homiletics theory, these seem to be lacking and suffer limitations preventing the refreshing of preaching. Traditional preaching theory does not focus on refreshing preaching and the weak point of New Homiletics theory is that it still only focuses on technical aspects. Although there have been several attempts towards the renewal of preaching, the efforts do not achieve the desired effect in reality; other ways are needed in order to resolve the problem of boredom in preaching. In other words, there is a need for the methodology of the new homiletical theory to be improved, and consideration should be given to the content and theological concerns of preaching. In addition, the writer also considered the way in which preaching in the South Korean Protestant church is dominated by the form of traditional

preaching theory.

In Chapter 3, the writer dealt with the reason why boredom in preaching occurs. This was the interpretive task, the answer to “Why is this going on?” One of the identified reasons why boredom occurs in preaching involved familiarity, although there may also be other reasons. The writer pointed out that familiarity comes from repetition. Regarding this point, this research was focused on familiarity and repetition in investigating the problem of boring preaching. In preaching as a long-term ministry, one can face the situation of listening to the same preacher, hearing the same text and being in the same congregation for a long time. In other words, the situation presents a preacher delivering a sermon to the congregation from the text of the Bible – just using the one textbook over a long time. This situation means that repetition occurs and familiarity develops. Analysis revealed that repetition and familiarity is prevalent in the South Korean Protestant Church. To counter this, the defamiliarization theory of Russian Formalism is suggested in this dissertation as one possible solution to overcome familiarity and repetition as reasons for boring preaching,.

In Chapter 4, the writer explains Russian Formalism and the notion of defamiliarization. This step represented the normative task of Osmer’s method. The notion of defamiliarization developed from the concern of the Russian Formalists with what literateness is. According to the Russian formalists, literature has to overcome automatism and habitualization. The Russian Formalists, especially Victor Shklovsky, indicated defamiliarization as a solution to automatism and habitualization. The researcher selected “impeding perception” as a main concept of defamiliarization. The effect of defamiliarization can be achieved when perception is impeded. In addition, the researcher pointed out the limitation of Russian Formalism. As with the New Homiletics theory, Russian Formalism was criticised by opponents for only focusing on technique and method.

In Chapters 5 and 6, the writer discusses practical applications of defamiliarization for preaching as Osmer’s pragmatic task. The practical applications of defamiliarization by means of literary devices were introduced in Chapter 5. First, the inductive and narrative preaching styles as methodologies of the New Homiletics were suggested for achieving the effect of defamiliarization. Then several methods were presented, for instance using a title for the sermon that implies the features of ambiguity and reversal; changing the regular order in the reading the Bible text; using a new and different perspective; providing detailed

explanation or description; emphasising the complexity of the Bible story; and re-naming. Moreover, various rhetorical devices were also suggested. These methods are based on the concept of impeding perception.

In Chapter 6, the practical application of defamiliarization of the content of the sermon was investigated. To overcome the limitations and weak points of Russian Formalism that only focused on technique, the researcher dealt with the method and technique as well as content of preaching. When Jesus taught people, they were astonished and amazed at His teaching. In fact, the reason was not that Jesus used a special method, but that He revealed the true meaning of the Word of God, the Gospel, which the Jewish teachers failed to teach. The Gospel works against what is inherent in human nature as the sinner. In this sense, the Gospel and the Bible as the source of preaching already have the feature of being strange and mysterious. Yet, the feature of the mystery incorporated in the Gospel can become weakened because of the worldly thinking that focuses on materialism, consumerism, mammonism and pragmatism, which cannot fully recognise and rather distorts the meaning of the Gospel. Prosperity theology, an anthropocentric perspective and secularisation of the church also contribute to weakening the mystery of the Gospel. In such a situation, preaching that truly reveals the mystery of the Gospel can always be new and fresh to people who hear the sermon. Regarding this point, sound interpretation of the Bible text becomes very important to recover the mystery of the Gospel. The reason is that the content of a sermon depends on interpretation of the Bible text. Thus, the writer asserts that effort is needed to become a good interpreter and for creating liminal space and God-centred preaching to recover the mysterious nature of the Gospel. When the mystery of the Gospel is revealed in preaching, the hearers in the congregation will perceive the ‘strangeness’ in the sermon and be made to feel the mystery of the Gospel.

7.2 REVISITING THE HYPOTHESES

This dissertation developed from five hypotheses. Three of these also presented the scope of the research in analysing the context of boredom occurring in preaching: “almost all preaching occurs in a church, through a preacher to a congregation”, “almost all members of a congregation have heard the story of the Bible for a long time and then they are familiar

with the story” and “familiar stories and forms in preaching derogate the expectation and loses the interest of the hearers of the story”. These hypotheses were dealt with in Chapter 3. Following from these hypotheses, the writer could reach a conclusion about the context of preaching: the same preacher delivers a sermon to the same congregation with the Bible as the same textbook. And it can be said that the sameness in this context is connected to the familiarity and repetition occurring in preaching.

Another hypothesis for this dissertation was that one can find a model of defamiliarization in the Bible in Jesus’ teaching. This was dealt with Chapters 5 and 6. In these chapters, the writer discussed applicable methods for defamiliarization in preaching. And it was noted that examples of these methods can be found in the Bible in many cases. In addition, the writer confirmed that Jesus is a good model for defamiliarization, especially regarding the application of defamiliarization to content.

The last hypothesis, namely that the idea of defamiliarization in preaching may resolve the problem of boredom arising from familiarity and repetition was investigated throughout this dissertation, but especially in Chapter 4, 5 and 6. The writer has shown familiarity and repetition to be a significant reason for boring preaching and has suggested a solution based on defamiliarization derived from Russian Formalism. Through the notion of impeding perception as the main idea in defamiliarization, applicable methods for defamiliarization were presented from two angles: the device that is utilised and the content.

7.3 CONCLUSION

For this dissertation, the researcher investigated boredom during preaching that can create an obstacle for those listening to a sermon on the Word of God as a serious problem for homiletics. He attempted to find a solution for boring preaching to improve on other attempts to overcome boring preaching. The New Homiletics theory identified the problem of communication between preacher and congregation or sermon and congregation as the reason for boredom in preaching and suggested narrative preaching or inductive preaching as the methods to overcome the problem. These methods seemed to have some effect on preaching. Nevertheless, the problem of communication between preacher and congregation remained and the effect was questionable because of the theological aspect of the methods. In addition,

the New Homiletics theory faced criticism for only focusing on technique and method. For these reasons, a need to complement the attempt of the New Homiletics theory and to find a new way to overcome the problem of boring preaching was identified. For this, the writer suggested defamiliarization, the main notion of Russian Formalism, as an alternative solution.

The researcher tried to find various ways to apply defamiliarization to preaching by examining two aspects of preaching, namely the device or method utilised and the content of preaching. The reason was to overcome and complement limitations and weak points, not only of the New Homiletics theory, but also of Russian Formalism. The suggestion derived from this investigation is that a preacher who wants to refresh preaching to avoid the problem of boring preaching should not focus on the aspect of techniques for defamiliarization only, but also on aspects of the content of preaching. In addition, the preacher should alternately use various ways to achieve the effect of impeding perception because these methods will also become familiar to the congregation when the same methods are used repeatedly. The essential aim of preachers who desire to refresh preaching should be to focus on the story of the Bible which itself is strange and mysterious while using the methods of defamiliarization.

Defamiliarization naturally cannot be the only answer for refreshing boring preaching. Moreover, it may not be the most effective way for making preaching new. As mentioned earlier, it is true that when the methods of defamiliarization are continually used, these can become the conventional ways and can also bring boredom to preaching because these devices will be familiar, not only to the preacher but also to the congregation. Nevertheless, it is also true that the notion of defamiliarization has enough worth for the situation in preaching which faces a crisis of boredom. Russian Formalists and homiletical scholars had similar concerns with regard to refreshing accustomed perceptions. In other words, there is a common concern with overcoming automatism and habitualization in Russian Formalism and homiletics. In fact, it is very natural that the perception of human beings reflects automatism and habitualization. Automatism and habitualization in preaching therefore also cannot be avoided. It means that the occurrence of boredom in preaching is structural. Russian Formalism tried to solve the structural problem using the notion of defamiliarization. In addition, defamiliarization is a literary theory; its effect is proven and admitted in literary theory and applications of the concept have extended to various other fields such as advertising and architecture. In this sense, defamiliarization as a literature theory offers a very good method for dealing with boring preaching.

Boring preaching can disturb the communication between God and the congregation in preaching. In addition, it can lead to the congregation losing interest in the Word of God. Regarding this point, it can be said that boring preaching is like a criminal act, not only to the congregation but also to God. The writer hopes that profound efforts by preachers will improve preaching to deal with the problem of boredom, and he suggests that one of the efforts should be through defamiliarized preaching. The writer moreover hopes that this research can contribute to a recovery in the preaching ministry that faces the boredom problem.

7.4 THE CONTRIBUTION OF THE RESEARCH

First of all, the writer believes that this research makes a contribution through introducing the concept of defamiliarization and Russian Formalism as a literary theory in the homiletics field. It may prove to be a contribution, not only to interdisciplinary research but also for expanding the horizons of homiletics. In fact, several influences coming to preaching theory from the literary field, such as narrative theory, have given homiletical theory richness. The introduction of Russian Formalism and the concept of defamiliarization could similarly provide a fruitful opportunity to develop homiletics in various aspects. The writer believes that this research shows one of these aspects. Furthermore, the writer expects that further study involving other literary theories may be undertaken for preaching.

Secondly, this research opens the possibility of checking boredom in preaching against an objective standard. While several homiletical scholars have considered the problem of boring preaching, their indication what they suggested was abstract in many instances. One of the reasons is that evaluating boredom is subjective because different assessments of the same sermon regarding whether it is boring or not are possible. In this situation, analysis of the problem of boredom can be also abstract. Thus, the writer defined boredom as coming from familiarity and familiarity coming from repetition. And the writer focused on familiarity and repetition, especially repetition as the reason for boring preaching to objectively investigate boring preaching. Unlike boredom and familiarity, repetition can be calculated and counted. Using the concept of repetition, this research could reveal and analyse the context in which boring preaching occurs, especially in the South Korean church context. The writer therefore believes that this research can contribute as an objective analysis of boredom.

Thirdly, the research did not only focus on a methodological approach for achieving the effect of defamiliarization, although it was an investigation to find a way to overcome boredom in preaching, but rather tried to find the balance between the methodological aspect and the theological aspect concerning the content of preaching. This attempt can be evaluated as overcoming the indicated problem of the limitations of the New Homiletics theory and Russian Formalism. In addition, there has been a trend to focus on the methodology of preaching in research on preaching because of the influence of the New Homiletics theory. Yet, the researcher believes that theological concern and recognition of the importance of the Bible as the text of preaching in homiletics is also very necessary. In this sense, he tried to also focus on the original source of the sermon, the Bible itself. And this attempt can be evaluated as reminding of and refocusing on the mysterious nature of the Gospel.

In addition, this research focused on analysing the context of the South Korean church from the perspective of boredom. This process gives a good perspective of analysis for the preaching field. The writer in particular considered preaching as a long-term ministry. When preaching is recognised as a long-term ministry, the context of preaching can be analysed more profoundly. In this regard, the researcher analysed the context in which boring preaching can happen as “a preacher preaches the Bible as one text to the same hearers over a long period of time again and again”. From this perspective, this research not only contributes to the analysis of the context of the South Korean church but also to homiletical analysis.

7.5 SUGGESTIONS FOR FUTURE RESEARCH

First of all, the researcher hopes that various other methods for refreshing preaching will be found. One could find more methods for renewing preaching by considering the notion of impeding perception. Using a variety of ways for defamiliarization can prevent methods from becoming familiar to the congregation. When many methods of defamiliarization are found and studied, the effect of defamiliarization can be extended. Studying various methods of defamiliarization thus is needed.

In addition, other reasons for boredom in the preaching ministry should be analysed for overcoming boring preaching. In this dissertation, the writer limited the reason to repetition of the Bible story as a source of preaching. However, other reasons such as the banal subject

of a sermon and repeated expressions in a sermon may be investigated, therefore more research involving the reasons is needed to overcome the problem of boredom in preaching.

Another suggestion is that further study of literature theories is necessary. The writer indicated that homiletics has been assisted from other fields of study, especially through literature theories. As in this research, it may be helpful to study other literary theories for the development of preaching theory. The reason why literary theories can apply to homiletic theory is that the sermon has the nature of literature. It may be said that the sermon is literary in character. In this light, literary devices can be applied to develop a good sermon. The “alienation effect” of Bertolt Brecht, for example, which has been shown as similar to defamiliarization, can provide positive ideas for the development of preaching theory in a different way. Furthermore, the researcher suggests concepts and approaches of Structuralism as another good way to develop homiletical theory. Finding a fundamental sermon structure with the concept of Structuralism, may help with the preparation of the sermon.

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