

Preaching with the Congregation

Appropriating John McClure's Homiletical theory for a Korean Context

by

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DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

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ABSTRACT

This dissertation deals with the appropriation of John S. McClure's homiletics in view of the Korean context today. This study is to rediscover the role of the congregation, inclusive of the Presbyters, in preaching. John S. McClure's homiletics is however far removed from the traditional Korean style of preaching. One of the aims of the study was to elaborate on this tension between the two types of homiletics.

Traditionally, congregations in the Korean context listen to the sermon from the pulpit in a manner that could be described as mostly passive. Today's ministers, in the Korean Confucian culture, have misunderstood the congregation as a preacher-centered system. The Preacher's cognition of the audience is that the laity should obey the authority of the preacher, who is an authoritative conveyor of the Word of God. The contention of this thesis is that, if preachers want to have a more direct approach to their audiences, they should have to do research on their congregations as participants in homiletics. This is the reason for the need to have a "conversational homiletics".

Therefore, the preacher needs to know the congregation's life and their situation. From this perspective, John S. McClure's homiletics means that the preacher, together with the listeners, should work in collaboration with each other. McClure aims to include the congregation in the sermon; the preacher as well as the hearers participates in the quest for Scripture interpretation. McClure asserted that sermon preparation as a conversation between preacher and congregation should be practiced specifically in the church community. Preachers of the local churches must be hosts and partners of the congregation.

In this study, the question is posed: how can McClure's homiletics be practiced in the Korean Church? In an effort to answer this question, McClure's theory of preaching is compared with the Reformed/Presbyterian ecclesiology. The point of departure is that historical traditions need to enter into conversation with new theological trends, born from contextual needs. In this light, the study researched the differences between John McClure's homiletics and the Ecclesiology of the traditional Reformed/Presbyterian Church, by means of a comparative study. On the one hand, it is accepted that the congregation is formed by their cultural traditions, memories, emotions and unique

circumstances, while the congregational narrative is furthermore based on the general understanding of sermons by the sermon audiences. On the other hand it is also accepted that the Reformed/Presbyterian tradition has an inherent dialogical nature, also reflected in its historical creeds and catechisms that needs to be re-appropriated. Finally, some guidelines, fences, and boundaries of the collaborative style of preaching are pointed out, with the knowledge that a collaborative sermon will also only be possible through the work of the Holy Spirit.

It is the contention of the researcher that the Reformed Church in Korea should respond to the issues raised by McClure's homiletics. Rapid changes in the Korean society, together with the still prevailing authoritarian and hierarchical structure of the church, and non-communicative preaching might result in a growing distance between the preacher and the contemporary congregation.

OPSOMMING

Hierdie proefskrif handel oor die aanwending van John S. McClure se homiletiek in die lig van die Koreaanse konteks van vandag. Die mikpunt was om die rol van die gemeente, insluitende die ouderlinge, in die prediking te herontdek. John S. McClure se homiletiek is egter baie ver verwyderd van die tradisionele Koreaanse styl van prediking. Een van die doelwitte van die studie was om uit te brei op hierdie spanning tussen die twee tipes Homiletiek.

Die prediker moet die gemeente se lewe en situasies leer ken. Vanuit hierdie perspektief gesien, beteken McClure se homiletiek dat die prediker, tesame met die luisteraars, in kollorasie moet saamwerk. McClure het ten doel om die gemeente in die preek in te sluit; die prediker sowel as die hoorders neem deel in die soeke na die interpretasie van die Skrif. McClure is oortuig daarvan dat preek-voorbereiding as 'n gesprek tussen prediker en gemeente spesifiek in die gemeenskap van die kerk beoefen moet word. Predikers van die plaaslike kerke moet daarom gashere en vennote van die gemeente wees.

Die basiese vraag in hierdie studie was: hoe kan McClure se homiletiek in die Koreaanse Kerk aangewend en beoefen word? In 'n poging om hierdie vraag te beantwoord, is McClure se teorie van die prediking in vergelyking met die Gereformeerde/Presbiteriaanse ekklesiologie beskou. Die uitgangspunt was dat die historiese tradisies in gesprek moet tree met nuwe teologiese tendense, gebore uit kontekstuele behoeftes. In die lig hiervan het die studie die verskille tussen John McClure se homiletiek en die Ekklesiologie van die tradisionele Gereformeerde/Presbiteriaanse Kerk deur middel van 'n vergelykende studie nagevors. Aan die een kant word aanvaar dat die gemeente gevorm word deur hul kulturele tradisies, herinneringe, emosies en unieke omstandighede, terwyl die gemeentelike verhaal verder gebaseer word op die algemene begrip van preke wat deur gemeentes gehoor word. Aan die ander kant is dit ook aanvaar dat die Gereformeerde/Presbiteriaanse tradisie 'n inherente dialogiese aard het, soos ook weerspieël in sy historiese belydenisskrifte en kategismusse – 'n dialogiese aard wat herbesoek behoort te word. Ten slotte is 'n paar riglyne en grense van die kollaboratiewe styl van prediking uitgewys, met die wete dat sodanige prediking ook slegs moontlik is deur die werk van die Heilige Gees.

Dit is die oortuiging van die navorser dat die Gereformeerde Kerk in Suid-Korea op die kwessies wat deur McClure se homiletiek na vore geroep word, moet reageer. Vinnige veranderinge in die Koreaanse samelewing, saam met die steeds heersende outoritêre en hiërargiese struktuur van die kerk, asook nie-kommunikatiewe prediking kan lei tot 'n groeiende afstand tussen die prediker en die kontemporêre gemeente.

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CHAPTER 1: INTRODUCTION

1. BACKGROUND OF THE STUDY

Preachers are called from within the Christian congregation, as being part of “God's people.” (Long 2005:4; cf. also Dingemans 1996:42)¹. The role of the preacher is to proclaim the Gospel - a role which is given by the church. More specifically, preaching is not a personal work, but a public work in and for the church. Preaching must be communal and aimed at building up the church as a community. The ultimate purpose of a sermon is to build up the church (Campbell1997:221). The preacher does not exist alone but coexists and co-works with the Holy Spirit within the congregation. One of the marks distinguishing Christian preaching from other speech forms 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 (Brooks1995:87). Cilliers (2004:135) also strongly claims that preaching is truly a congregational and a contextual issue. Thus, also in this sense, a preacher must be humble and should not act as a dictator – rather as a representative of the congregation.

¹ Long (2005:4) states, “preachers come from God's people. Those who preach are baptized Christians. Because preachers are people who have been baptized into Christ, they are members of Christ's body, the church, before they are its leaders.” Dingemans (1996:42) argues, “All people in the congregation live in a circle of communication and have the vocation to assist and help their fellow members. Also the pastor, as one of the members of the congregation, is called to the special task of helping his or her fellow members to deepen their communication with God. The pastor in this scheme, therefore, is not put between God and the congregation, but she or he is a member of the congregation and - at the same time - is called to stand next to the people as a helpful assistant. Since everybody - not only the preacher - can become a representative of Christ for his or her fellow members, in my opinion professional pastors have the task to use their knowledge, ability, and tools to help the congregation in a particular way of pastoral communication to understand the gospel, to find their way in the Christian tradition, and to discover a personal and congregational style of life. The congregation as a whole and the; individual members finally are characterized in this scheme as instruments or mediators between God and society.”

One of the Korean Christian Research Institutes, *Christian Ethics Movement*, has been doing surveys about “Social integrity of the Korean church (CEM2010)”. Among the questions was, “What do you think of preaching and the life of Christian ministers?”² According to the results of the survey, 40.8% of people answered that they could not rely on a Christian minister’s life and preaching. Respondents of this survey were not limited to Christians and included non-Christians. It is a revealing result in the Korean context today.

What is the meaning of the result of this survey? We often hear that Korean Christianity is losing social integrity more and more. This seems to indicate a serious crisis, also of and in the Korean pulpit. In my opinion, many Korean preachers make no effort to determine the needs of their respective congregations. Therefore, preachers and listener are disconnected. Preachers must understand the needs of the congregations to whom they are preaching. The connection between preacher and hearer is a crucial part of pastoral ministry. Conversation between both is to be the foundation for every week of preaching (Thielicke1965:22)³. It is crucial to understand the circumstances of hearers. Cilliers (2004:132) also emphasizes the importance of the congregation. He says, “The preacher needs the congregation’s many eyes, his/her privileges as exegetist and proclaimer must be expanded to include the congregation”. Preachers should consider the congregation’s view in order to be able to preach. The great majority of those of the Christian faith think that a preacher leads and the hearer follows. It is generally thought that a congregation should only act as the “audience” or “listeners” to preachers and

² Answer was as follows: 40.8% - not reliable; 36.6% - general; 22.2% - reliable.

³ “As a preacher, I am involved in an unending dialogue with those to whom I must deliver my message. Every conversation I engage in becomes at bottom a meditation, a preparation, a gathering of material for my preaching.”

ministers. As a result, the process of preaching has been allocated exclusively to the preacher's work, turning hearers and listeners into passive passengers.

How should we then examine this relationship between the preacher and the listener?

Rose (1997:22) states that traditional homiletical theory presupposes a gap that separates the preacher and the worshippers; furthermore, it is incapable of taking seriously alternative experiences that are rooted in connectedness.

Since the beginning of the twentieth century, "Homiletics" began to point out the importance of the audience (Wintzer1969:154)⁴. The congregation had been disregarded for a long time in the history of the Church. Pieterse (1987b:23) also confirms that, "The listener was not given a fair share of attention in the study of preaching. That is why in homiletics, theories for practice were designed in the past for the preachers, but not for the listeners". More specifically, Van Der Westhuyzen (2008:1) points out that:

The pastor centered homiletical situation exclusively holds the dominee responsible for *inter alia* the whole sermon making process, the exegesis of the Biblical text, the understanding of the message of the Scriptures, to even discerning the will of God for the congregation!

Korean congregations - as "listeners" – still believe that preaching is the most important function of the Church. One of the Korean surveys (M&T2011:160) proves that preaching is still a most essential element for selecting the successor in churches. However, at the same time, one-way communication from preacher to hearer still exists

⁴ „Mit großer Entschlossenheit stellte die Homiletik um 1900 die Frage nach dem Hörer: ‘Wem wird gepredigt?’ Die vermeidbaren Hemmnisse und Hindernisse der Kommunikation zwischen dem Prediger und den Hören wollte man beseitigen.“

in many churches. Korean preachers over the age of sixty years evade hearer-based preaching. Generally, they just concentrate on interpreting the Bible during sermon preparation – without taking the congregation into methodological consideration. The senior generation of preachers, particularly in the Presbyterian Church, hold on firmly to a “herald image of the minister” (Kim2010:56). They have not considered the situation of a congregation’s life and have little communication with laity (Kim2007:46). On the other hand, preachers between ages of 30 and 40 years have made an effort to understand the life of the congregation. The reason for this is the current decrease in the number of young people in the Korean Church (Jang2011:15). As time goes on, the gap between the preacher and the congregation is widening. Thus, the real problem is the absence of communication between the preacher and the congregation.

Homiletically speaking, a preacher’s image could be described as varied (Lee2002:202)⁵. However, what kind of image would be most appropriate in the Korean context? Or, more specifically in terms of the problem described so far: How can we improve the relation between the preacher and the congregation? How can we support the role of the congregation? Suffice it to note that there are no easy answers to these questions. Therefore, we need to draw upon on the work of John McClure, a well-known expert on these matters and a proponent of the theory of *collaborative preaching*. This research will give an account of John McClure’s theory of preaching and endeavor to appropriate it for the Korean context.

⁵ Seung-Jin Lee (2002:202) argues that the preacher’s role in preaching can enhance the homiletical understanding of his appropriate place. We can mention many roles of the preacher: pastor, manager, educator, teacher, theologian, interpreter, messenger, herald, minister of the Word, mediator, spokesman, communicator, rhetorician, dialogue partner, storyteller, foreseer, prophet, poet, curator of the inner gallery, etc.

2. PROBLEM STATEMENT

Since John McClure's theory of preaching is not in general usage in the Korean context today, it may be asked, why should we then focus on his work? He was invited by *Yonsei University* in 2006 and gave a lecture about "Roundtable preaching" in Seoul, Korea. At that time, Korean preachers and congregations knew little about McClure's homiletics. In addition, the Korean situation and John McClure's theory were considered to be quite far apart. From a Korean view of homiletics, John McClure is a very progressive homilician. His most popular book "*Roundtable pulpit*" did not seem to have any impact in Korea. Recently, I found only one Master's thesis on the website of the Korean database that concerned research done on McClure's theory of preaching (Kim2011).

As noted above, McClure's aim is collaborative preaching (1994:7), where there is no hierarchical relationship between the preacher and the listener. The preacher is not seen as superior to the listener; instead, they work together as partners. McClure proposes that the preacher and the listener should discuss the Word of God together, and both should participate in that dialogue. McClure emphasizes the role of the congregation as a partner in the dialogue. Moreover, he argues that parishioners are not just listeners, but partners of the preacher. Accordingly, he firmly asserts that listening to the congregation is the beginning of homiletics (2012:280). Ultimately, he aims to foster leadership that empowers the congregation – and for this, the preacher's role is that of a "host of the Round-table".

However, is it possible to apply this theory of preaching to the Korean context? How would Korean preachers respond to McClure's theory? In traditional Korean Presbyterian preaching, a congregation has just been a receiver, without any feedback, connection or communication between the preacher and the congregation. Most Korean preachers are afraid of feedback on their weekly preaching. One of the popular theological journals in Korea, *Theology & Ministry*, has done research on exactly this: "feedback from the congregation on weekly preaching". Only 33.3% of the respondents (in this case ministers) even remotely considered the possibility of the congregation's feedback on their preaching (Kim2007:46). It is clear: Homiletics in a Korean context needs new research in view of the relationship between the preacher and the hearer. If this does not happen the chasm between the two groups may deepen and the preacher may become even more isolated from the congregation.

Therefore, the problem statement could be summarized as follows: preachers and their congregations need a fundamental transformation of their relationship with each other. If we re-visit the role of the church in terms of preaching, and the role of the preacher in terms of the congregation, a collaborative homiletics could be regenerated.

3. AIM OF THE STUDY

The aim of this study is to rediscover the role of the congregation in preaching. I intend to analyze John McClure's homiletics, and to appropriate it in view of the Korean context.

The title of this research is "Preaching **with** the congregation". In Korea, people would expect the title "Preaching **to** the congregation". However, preaching *to* the

congregation means – at least in the Korean context - that the congregation is simply a receiver or follower. In contrast to this, preaching *with* the congregation means parishioners are partners in the collaborative preparation of the sermon.

What is the essence of John McClure's Homiletics? McClure's homiletics is very far removed from the Korean traditional style of preaching. One of my aims will be to elaborate on this tension between two types of homiletics.

Nowadays, McClure is *Charles G. Finney*, Professor of preaching and worship at the Vanderbilt Divinity School. His academic achievement is massive and unique (Homiletics, Leadership and Music ministry). His academic spectrum is very remarkable and he is a very challenging scholar. One of his most popular books is *Round table pulpit*, which had great impact (only, significantly, not in Korea), especially in terms of the development of collaborative preaching. In addition, another noticeable publication, *Other-wise preaching (2001)*, represents a type of commentary on the *Round table pulpit*. In *Other-wise preaching*, John McClure, while attracted to deconstructionism, understands it to be deficient for preaching because it is not grounded in the Judeo-Christian tradition. However, he finds in the work of the phenomenological philosopher Emmanuel Levinas ⁶ an ethical approach to deconstructionism that has the potential to enable a deconstructional postmodern preaching. Building on Levinas's concept of "otherness," McClure's project in this book is to develop an "other-wise homiletics."

⁶ Emmanuel Levinas (1906–1995) was a French philosopher and Talmudic commentator of Lithuanian Jewish origin.

When all is said and done, I intend to *critically use* McClure's methodology in a Korean context. I believe a contribution can be made to the Korean context using the theory of McClure's homiletics. A critical analysis and evaluation of McClure's theory in the Korean context calls for a contextualized homiletical debate. Therefore, I will make use of the concept of "*appropriation*", as advocated by Paul Ricoeur. According to Ricoeur (Na2008:121):

The text is like a musical score and the reader like the orchestra conductor who obeys the instructions of the notation. Reading is like the execution of musical score; it marks the realization, the enactment, of the semantic possibilities of the text. Appropriation is actualization of the meaning of text (semantic possibilities of the world of the text) for the present reader. It is a re-reading, realization of new event, or re-saying which reactivates what is said by the text. The result of appropriation is the event of self-understanding revealed in front of the text.

And furthermore:

Appropriation is the concept which is suitable for the actualisation of meaning as addressed to someone. It takes the place of the answer in the dialogical situation, in the same way that 'revelation' or 'disclosure' takes the place of ostensive reference in the dialogical situation. (Ricoeur 1982:185)

Finally, the purpose of this study is to help *develop an ecclesiology* which is better aligned to the notion of collaborative preaching. Homiletics should build up the church and preachers have the task of preaching in the Churches. According to Campbell (1997:244), “Preaching requires a people capable of hearing the Word rightly, and the communal practices of the church contribute to the up-building of that people.” Parishioners have to grow in the church if they are to become good companions to pastoral ministry.

In the final analysis, McClure’s main point is to foster, methodologically, conversation between preachers and hearers – going against the grain of hierarchical relationships (McClure1994:33). This could also be called the main aim of this research.

4. METHOD OF THE STUDY

The framework for this dissertation will be linked to Richard Osmer’s practical theological methodology. Osmer (2008b:4) provides a valuable research methodology for practical theology that consists of four tasks namely *the descriptive-empirical, interpretive, normative* and *pragmatic*.⁷ With this practical theological methodology

⁷ • *The descriptive-empirical task* deals with gathering information that helps one to discern patterns and dynamics in particular episodes, situations or contexts.
• *The interpretive task* draws on theories of the arts and sciences to understand better and explain why the patterns and dynamics occur.
• *The normative task* involves using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from "good practice".
• *The pragmatic task* determines strategies of action that will influence situations in ways that are desirable and open the door to reflective conversation that would elicit a "talk back" when the strategies are enacted.

in mind, the research will focus on the role of the congregation in preaching as a partner of the preacher in a way that will interact with the four tasks mentioned above.

To achieve the objective of the study, firstly, a *literature study* on the homiletical understanding of the relationship between congregations and preachers will be conducted. This investigation will be done in Chapter 2: *A research of traditional homiletics in view of the relation between preacher and congregation*, and in Chapter 3: *The essence of John McClure's Homiletics and key points of his theory*. This phase constitutes the descriptive-empirical task.

Secondly, I will attempt to use analogies from traditional Presbyterian Ecclesiology and John McClure's theory. The "good practice" of "preaching for the church as a community" will be investigated in order to construct a contemporary model of the conversation between the preacher and the hearer. This phase will be reflected in Chapter 4: *Comparative study between the homiletics of John McClure and traditional Presbyterian Ecclesiology in the context of the Korean Presbyterian Church*. A comparative research seeks to compare and contrast systematically two or more societies, cultures, or nations (Sasaki 2004:153~154). For researchers adopting a normative perspective, comparisons would serve as a tool for developing classifications of social phenomena and for establishing whether shared phenomena can be explained by the actual needs of today (Hantrais 1995:1). This is the *interpretive and normative task*.

Thirdly, I will try to "appropriate" John McClure's Homiletical theory for the Korean context. This phase will form Chapter 5: *A critical appropriation of McClure's Homiletics for the Korean Presbyterian Church*. This is the *pragmatic task*.

Lastly, I would like to propose that Reformed preaching can build up the congregation in a way Reformed/Presbyterian churches can relate to. This study hopes to contribute to a *Korean style of collaborative preaching suited (appropriate) for the Korean Presbyterian Church*.

5. HYPOTHESES

1) The preacher's theology shapes his preaching (Allen2008:4) and his views in turn influence the direction of the church today. So, the preacher's understanding of ecclesiology is of utmost importance for preaching, underlining the *reciprocity* between homiletics and ecclesiology.

2) *Together*, the preacher and the hearer will make for ideal preaching in the Christian community. McClure (1994:48) asserted that collaboration means "working together". With this purpose in mind, the goal of collaborative preaching is to *engage in* and influence the ways that a congregation is "talking itself into" becoming a Christian community.

6. CORE CONCEPTS

The following are core concepts used in the dissertation: *Collaboration, ecclesiology, preaching, congregation* and *appropriation*. These concepts will be the starting point of the thesis, but will also be described and discussed as the study unfolds.

7. DELIMITATION

1) The current research will be conducted from the *perspective of the traditional Presbyterian/Reformed Church*. This dissertation will review books and academic material that relate to this theme.

2) This study will focus *critically* on a possible “appropriation of McClure’s theory” in the Korean context. Especially, it will try to deal with traditional Presbyterian *ecclesiology*.

8. OUTLINES OF THE CHAPTERS

Six chapters are proposed for the present study, which will aim to evaluate the role of the congregation in preaching as the preacher’s partner in the church as a community.

The first chapter will serve as an introduction to the whole dissertation, and the last chapter as its conclusion. In the introduction, the discussion will consist of the motivation for the study, the background of the topic, the problem statement, (hypotheses), the methodology and the aim of the study.

In Chapter Two, a description of the relationship between the preacher and the hearer in the homiletics of Korean context will be offered, which will eventually serve as the foundation for the review of previous works. How was the interaction with a preacher and hearer studied in the last decade?

Chapter Three will probe the theory of John McClure's homiletics from a homiletical viewpoint. I will summarize John McClure's key points.

Chapter Four will do a comparative study of McClure's homiletics and traditional Presbyterian Ecclesiology in the context of the Korean Presbyterian Church. What are the strong and weak points of both? In this chapter we will examine McClure's homiletics approach from the viewpoint of Presbyterian ecclesiology.

In Chapter Five, the focus will be on the critical "*appropriation*" of McClure's homiletics in the Korean context.

The final and concluding chapter will incorporate a summary of the dissertation, in which the proof of the hypothesis will be stated and the conclusion of the research formulated.

CHAPTER 2: A research of traditional homiletics in view of the relationship between preacher and congregation

In this Chapter, we will examine the relationship between preacher and congregation in traditional homiletics. This relationship is the starting point and is an integral part of the study and survey from the past to the present. The researcher would also like to deal with the influences of traditional religions on Korean Christianity through the perspective of the congregation as the sermon recipient. This study will be focusing on the characteristics of the congregation as the sermon audience more than the origin and history of religions, i.e. *Shamanism*, *Buddhism* and *Confucianism*, in the Korean context. This step is to be the basic foundation for the whole structure of the dissertation.

To examine this topic from the early churches to the Reformation is not easy. Moreover, we do not have sufficient research that was done for this point of view. Much of the traditional homiletics research done was preacher-centered. The listener or audience has always been in a passive position during the sermon. Parker (1992:48) stated that,

It is a strange fact that, although there are hundreds, perhaps thousands, of books written about the preacher, the hearers have been largely neglected. The assumption seems to be that, whereas the preacher is really doing something, the people have a passive role, like so many jugs waiting to be filled.

Why were listeners ignored from the central theme of homiletics? Great attention has been given to the question of the preacher's characteristics and exegesis in this field. Preaching exists for congregation. Bohren (1980:443) mentioned, preaching needs

hearers, which is the reason for the existence to preaching.⁸ Brooks (1995:87) also emphasized the importance of the communal characteristics in preaching.⁹

After the introduction of the new homiletics, the sermon hearer's position dramatically changed. Lowry (1997:11; Craddock 1974:62) quoted Craddock's statement which asserts that the congregation should participate in preacher's sermon process.¹⁰ Subsequent to that time, most people reconsidered the relationship of the preacher and the hearer. It was a big change to the preacher's authority.

Then, questions for serious consideration are: "Who is the listener? Why do they need to be studied? Are they simply an audience? Are they mere passive receivers of the sermon during the worship service?" These questions have often appeared in the history of traditional homiletics. The contemporary congregation cannot be simply defined because their individual lives, thoughts and situations are different from each other. They are, in essence, a complicated gathering of people. The ecclesiological definition and homiletical definition may reveal little difference about the audience as congregation. From the traditional homiletical perspective there have been few studies focusing specifically on sermon audiences. A survey, focusing on the historical

⁸ *Wer predigt, predigt jemandem. Niemandem kann keiner predigen. Auch wer keinen Hörer hat, predigt nicht niemandem, weil er zumindest sich selbst hört. Predigen heißt, einen Hörer haben, mehr noch, wer predigt, predigt an.*

⁹ 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. Preaching, then, is a highly particular and incarnational word event. A Sermon is not a talk addressed "to whom it may concern" but a proclamation addressed to a distinctive and local body of believers. A sermon is not a pithy and inspiring message crafted by the pastor in isolation but an address that arises out of the common life shared with a people of faith - an address that forms and reforms that community according to the scriptures.

¹⁰ Of particular concern to Craddock was the issue of the relationship of preacher and congregation. He insisted that the congregation was "deserving [of] the right to participate"

perspective aimed at rediscovering the position of sermon audiences, will be a meaningful work.

We should have a conversation with our history and not be disconnected from the past (Williams2005:2). At this point, the researcher would like to summarize the sermon listener's characteristics in Church history. However, this chapter will not simply depict the chronological arrangement of the characteristics of the congregation in traditional homiletics. Furthermore, the researcher will observe the relationship between the preacher and the audience in the Korean context. The research will deal with the present situation in homiletics in Korean Presbyterian Churches. Therefore, this chapter will examine the relationship between the preacher and the congregation in church history through the perspective of traditional homiletics. This topic can be widely studied chronologically. However, the researcher would sum up only three of the largest features that would allow viewers to know the preacher.

2.1. EXAMINATION OF THE CHARACTERISTICS OF THE CONGREGATION AS AUDIENCE IN TRADITIONAL HOMILETICS

To study the relationship between the preacher and audience from the early Church to the present is not easy work. Although there is not an abundance of data and resources for this research, there needs to be a survey done as to the basic concept of the congregation, or listeners, in homiletics. At the present, who is the congregation? Where do they come from? How have they gathered in their place of worship? There

are many questions concerning this argument. If so, is there a different definition of the congregation in the dogmatic view and the homiletic view? What are the common features and how do they differ from each other? What is function of the congregation according to the ecclesiological perspective and the homiletical perspective? Special attention has been given to examine the relationship between the preacher and the audience according to the perspective of traditional Presbyterian ecclesiology in the Reformed Church's historical view. Thus, this research may be limited due to it being the perspective of the Reformed/Presbyterian theological discussion.

2.1.1. Congregation as audience is the “people of God”

Generally, the congregation is called the “Church”. For the great majority of theologians the Church was called the “people of God”. Heppe (1978:657) stated that,

In His gracious counsel God calls all elect people to the enjoyment of one grace, and in virtue of His eternal gracious counsel He does not isolate them but assumes them as a community into the covenant of grace and implants them in Christ. Hence all who belong to the covenant of grace as members of the one mystical body of Christ constitute one Church which, because it is "called out" of the world to enjoy the salvation in Christ, is termed *ekklesia*, the Church.

The Covenant of grace, as members of the one mystical body of Christ, is an important concept to the Reformed/Presbyterian Churches. So, continuing the true Church needs

constitutional rule. That meaning is a central part of having Church in this human world. There are three rules to identify the true church, which are the pure preaching of God's Word, the use of the sacraments in accordance with their institution and the serious and zealous practice of a disciplined Christian Life (Heppel1978:669)¹¹.

Calvin (Inst 4:1:9) argues that, "Wherever we see the word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ, there we cannot have any doubt that the Church of God has some existence."

Luther (2004:132) also maintained, "Where God's word is purely taught, there is also the upright and true church; for the true church is supported by the Holy Ghost, not by succession of inheritance." Barth (1964:73) asserted that "Preaching has its place within the context of what is called the Church; it is bound up with the Church's existence and its mission."

Therefore, preaching is a very foundational ministry of the true Church, and activates the relationship of the preacher and congregation, which is the most important function of the congregation. In the field of homiletics and ecclesiology, it is difficult to define the relationship between the preacher and the sermon audience separately. They are deeply related to each other. Thus, preaching is a very fundamental reason of being the church in the world.

¹¹ In this phase, *Heinrich Heppel's (1820–1879)* presentation of Reformed theology became particularly important for two reasons. First, his idiosyncratic source book of quotations from a host of Reformed writers from the classical period was likely the way the most influential twentieth-century Reformed theologian, Karl Barth (1886–1968), became aware of Reformed orthodoxy. Second, the English translation of Heppel's Reformed Dogmatics has been and continues to be used widely by teachers and students of Protestant orthodoxy.

(<http://www.rester.us/HistoricalTheoBlog/wp-content/CRTpamphlet.pdf>)

What was the critical incident that improved the treatment of the congregation in Church history? From the period of the early church to the Reformation leading to the 19th century, sermon audiences were not the main issue in the field of homiletics. However, after the Reformation, the Bible was translated into the language of the common people, and it became possible for them to read and study the Scriptures for themselves. Moreover, after the French Revolution, ordinary people began to participate in politics and society. These events influenced change in the Church's system. So, the Church and the secular world dramatically changed. Understanding of the sermon audience also changed drastically during this century and before. But, if we go back to the beginnings, in Homiletics, the perception of the sermon audience should begin from the concept of them being "God's people".

2.1.2. Sermon audience as congregation is the target of persuasion for education.

For a long time, undoubtedly, preaching has been emphasized to the people of God for their enlightenment and discipline. The congregation always has been the subject of persuasion by the preacher (Rose1997:15). Since Luther's German Bible was widely read by the laity, a huge change was brought about in Christianity. Ordinary people could not read the Bible before. After the Reformation, it was possible for them to read, learn and know the Scriptures. However, the Word of God needs to be explained by someone for the people of God (Act 8:31). Scripture must be preached and taught to

the congregation. Dodd classified the congregation as listeners about to be established in the faith, or not. He (Dodd1962:7) asserted,

The New Testament writers draw a clear distinction between preaching and teaching. Teaching (*didaskhein*) is in a large majority of cases ethical instruction. That is, the more or less informal discussion of various aspects of Christian life and thought, addressed to a congregation already established in the Faith.

Accordingly, he emphasized the importance of the congregation in establishing their faith. Some are faithful Christians while others are not. Each congregant's mind and lifestyle is different. Preachers have observed their congregation's behavior because it indicates how much the hearer understands the sermon during the worship service. Therefore, persuading the congregation is a significant point for understanding the congregation in traditional homiletics. Sermons are requested to edify the target of the persuasion, namely the congregation. Augustine (1956:84) emphasized "persuasion" thus:

If he (the preacher) wishes to delight or persuade his hearer as well, he will not accomplish that end by putting his thought in any shape no matter what, but for that purpose the style of speaking is a matter of importance. And as the hearer must be pleased in order to secure his attention, so he must be persuaded in order to move him to action.... I need not go over all the other things that can be done by powerful eloquence to move the minds of the hearers, not

telling them what they ought to do, but urging them to do what they already know ought to be done.

Even though Augustine regarded the congregation as the target of edification through preaching, the listeners still needed to be taken care of by their preacher. Augustine's focus was "action". Persuasion was a process of action in the Christian life. Preaching from the pulpit is truly important, but the listener's action and practice is more important because the congregation's action is the result of how much they understand the sermon of their preacher. Augustine (1956:84) strongly emphasized practicing truth taught by the preacher or teacher¹². Allen (2008:10) argues that, "The sermon performs a teaching function by instructing the congregation in what happens in worship as well as in the basic tenets of doctrine and ethical behavior." Allen (2008:12) further points out that, "The Reformed churches have one of the clearest understandings of preaching for, following John Calvin, they think of the sermon as teaching event."

"The Congregation as the body of Christ" is a well-known description. Accordingly, the congregation should grow up in the grace and knowledge of the Lord and Saviour Jesus Christ (2 Pet 3:18). The preacher would have a holy responsibility to his audience, the congregation, through teaching and preaching. Calvin also said that the purpose of preaching is "edification", the building up of the believer in the knowledge and love of God, and thus the building up of the Church into God's holy Temple (Parker1992:52).

¹² The truth taught is one that must be carried into practice, and that is taught for the very purpose of being practiced, it is useless to be persuaded of the truth of what is said, it is useless to be pleased with the manner in which it is said, if it be not so learnt as to be practiced. The eloquent divine, then, when he is urging a practical truth, must not only teach so as to give instruction, and please so as to keep up the attention, but he must also sway the mind so as to subdue the will. For if a man be not moved by the force of truth, though it is demonstrated to his own confession, and clothed in beauty of style, nothing remains but to subdue him by the power of eloquence.

Ultimately, he asserted that the Church is the mother of God's people, a statement coming from his educational point of view.

Lloyd-Jones' homiletical thought about the congregation was very authoritative and conservative. He emphasized that the congregation is the object of edification. Regardless of their circumstances and background, preachers should teach the Bible as an authoritative approach to the congregation as sinners. His concern is that the modern pew wants to control the pulpit. However, he (Lloyd-Jones 1971:131) concluded that, "they do not decide and determine what is to be preached and how: it is preachers that have the Revelation, the Message, and preachers have to make this understood".

In the 20th century, many of homileticians pointed out that the preacher is the sender of truth from God. Rose (1997:14) emphasized through usage of Broadus and Weatherspoon, that preaching's purpose is persuasion. Traditional homiletical theory aims "to teach God's Word" because their "very purpose" is "teaching and exhorting [the people] out of the Word of God". Moreover, Rose (1997:15) quoted Cox's opinion stating that, "The preacher is the sender, the communicator, one with a message or truth to transmit by means of the sermon to the congregation. The congregation consists of recipients." It is the basic understanding of preachers and audiences of traditional homiletics. Pieterse (Pieterse 1987a:11) said, "The aim of preaching is concerned with the evoking of faith, but also with building up and strengthening and instructing in the implications of faith for one's whole life. Preaching aims to inform and convince and to change certain views. Preaching also aims to build up and equip the members of the congregation for ministry (Eph 4:11-12)."

The congregation, as followers of the preacher believed that their faith was improved by the preaching of the pastor's interpretation of the Scriptures. Therefore, traditional homiletics has considered that the "audience was always obediently the hearer and target of persuasion."

2.1.3. Educated congregation as audience produced "Preacher".

Before the Reformation in medieval Europe, priests had huge authority in the congregation. Their power was extremely strong and absolute in church history. They were always separated from the lay people in the congregation and had a significantly supreme existence. However, originally, the preacher was a person coming from the congregation. The preacher was not better than their congregants, and there was no distinction between them. Willimon (1981:53) maintained,

To understand the specialness of the ordained minister's preaching, we must refer to the officialness of the ordained minister. When an ordained person preaches, the difference between his or her preaching and that of other baptized Christians is not that the ordained person is holier, or more skillful, or more led by the spirit, or more intelligent- the difference is in the officialness. The ordained person is communally, officially, publicly, and symbolically designated the "community person."

We often thought that the preacher is a special person, but in reality he is someone who came from the congregation. God spoke to his people through the preacher's mouth and

character (Willimon1981:61)¹³. According to Barth (1991:84), “Preaching must be congregational.” He mentioned that, “Preachers must love their congregations. They must not want to be without them. They have to realize: I am part of them and I want to share with them what I have received from God.” Stott related that the preacher is an ambassador of God. He maintains that, only Christian preachers claim to be heralds of the good news from God, and dare to think of themselves as his ambassadors or representatives who actually utter the 'oracles of God' (1 Pet. 4:11). He concludes: “Preaching is an essential part and a distinguishing feature of Christianity.” (Stott1982:16)

The most convincing argument for this statement can be heard from *Thomas Long*. He (Long 2005:7) asserted that, "The preacher comes from the pew". Furthermore, he said that preachers are presented by four images, which is Herald, Pastor, Storyteller and Witness. The relationship between the preacher and audience, through the four images of his theory, helped in understanding the attitude of the congregation.

Eventually, the images of the preacher will be a pathway for the congregation to hearing the sermon. In traditional homiletics, the preacher and congregation have a very educational relationship. Education is a huge responsibility of the church (Smart1954:11). Historically, reformers believed that their chief responsibility was to communicate a message, which they directed toward audiences. Their most immediate

¹³ A preacher stands "up there" because the congregation and God working through the congregation have elected to put the preacher there. They have elected to put the preacher there not simply because he or she has something interesting to say, or is attractive, or has an enticing personality, or is a courageous prophet. The preacher is there for all of us, a community person whose preaching is an extension, a function of the community of faith. All other claims for the authority of preaching are egocentric, idiosyncratic, and less than the power and breadth of Christian edification.

task was to teach the gospel to the laity. The word of God had to be proclaimed as fully and as accurately as possible, adapted to the laity's level of understanding and explained to meet the circumstances of their lives (Burnett2006:4).

All things considered, an understanding of traditional homiletics as summarized by Lewis (1979:37) follows: "Godward, preaching derived its honour from that seal which God had placed upon it by which it was endowed with particular spiritual potency for the conversion of men and their building up in the faith; manward, its dignity was increased by the human need for it, to inspire, instruct, warn, rebuke and comfort."

2.2. HOMILETIC UNDERSTANDING OF THE CONGREGATION IN THE KOREAN CONTEXT

2.2.1. Cultural-religious background of the Korean congregation

2.2.1.1. Influences of Confucianism on family culture

What is the particularity of the Korean congregation as sermon listeners? We need to observe the Korean cultural and sociological specialties in order to examine the Korean context. First, Korean family culture is somewhat different to Western culture because

it is more patriarchal and features a “father-centered authority”¹⁴. Normally, Korean Culture emphasizes the education of the younger generation with strict authority (Boye2012:2). To obey and respect the elderly is a crucial concept of the interrelationships within the Korean Culture. Consequently, “Obedience” is the key point in understanding Korean authority, which was formed by the Confucian mindset. This mindset was formed by the Confucian family culture and strongly emphasized respect for the elderly. Baker (2008:42) point out,

A core assumption of Confucianism is that if people learn to be loyal to their rulers, filial to their parents, deferential to their older siblings, correct in their relations with their spouses, and honest with their friends, then conflicts will be minimized and harmonious cooperation will prevail. Moreover, if everyone plays their assigned roles within the social hierarchy, accepting the responsibilities of a beneficiary toward a benefactor as well as acting as a benefactor toward appropriate beneficiaries, then society can effectively work toward the collective good.

Perhaps the most striking legacies of the Confucian moral code in Korea today are the continuing emphasis on the production of male offspring to keep the father's family

¹⁴ When asked to list the most important word in the Korean language, most older Koreans are likely to respond with aboji (ah-boh-jee, 아버지), the common term for "father." A formal and honorific term is abonim (ah-boh-neem, 아버지님). In fact, Korea's traditional culture might be described as a father culture because of the central role that fathers played in the social structure and in day-to-day living for more than five centuries. The reason for the development of a father-based social system in Korea is bound up in the Neo-Confucianism adopted in 1392 by the newly established Choson (or Yi) dynasty as the official government ideology. Over the following several generations Neo-Confucianism was turned into a ritualistic cult that controlled almost every aspect of Korean behavior, particularly the etiquette of interpersonal relationships and the role of the father. Under this Confucian concept of government and society, the king was regarded as the symbolic father of the people, who were expected to obey him as children obey their fathers. By extension, people were also expected to obey all government authorities because they were official representatives of the father-king.

name alive, and the continued use of ritual to show respect for deceased parents and grandparents. According to Kang (1998:442), for a long time, authority has dominated much of Korean lives. He explained,

Traditionally, the eldest male of a family was regarded as the source of supreme authority. All family members were expected to do what was ordered or desired by him. Strict instructions were to be obeyed without protest. It would have been unthinkable for children or grandchildren to place themselves in opposition to the wishes of their elders. Obedience to one's superior was deemed natural; in addition, filial piety in particular was viewed as the most revered of all Confucian virtues. On the other hand, it was understood that the patriarch of the family would be fair in all matters relating to the discipline of family members. The adage that a man must first seek his own development and manage his family properly before he can seek to govern others reflects the principle tenet behind the ideal of the Confucian social order. Under this system, man has traditionally been given the responsibility of representing, supporting and protecting his family. If he cannot wield this power and exercise his leadership role wisely, he loses face as the head of the family. Order at home is maintained through the principle of hierarchy in which children must obey parents, the wife the husband, the servants the master. Reverence and respect for one's elders is a long-held social tradition in Korea.

Thus, Koreans find it difficult to speak out about their opinions to older generations. If a young man strongly advocated his opinion to the authorities, it would be considered

as reckless defiance. Korean Culture always emphasized communal unity more than individual diversity.

Secondly, Korean society or community is very hierarchical. By and large, any other society also has hierarchical characteristics, but the structure of Korean society is more distinguished than any other. The best example of this is the concept of Chiwi (지위), which means “paying attention to rank”. Boye (2012:38) said,

Social and professional ranking in Korea is acknowledged and demonstrated spatially as well as by title. Every space, from offices and meeting rooms to cars and elevators, has a "head" and a "foot." The "head" space belongs to the highest-ranking person or people involved, with lower-ranking people positioned in the order of their rank down to the "foot" space. The head space of a room or hall is normally the most distant from the entrance. Therefore, one can assume upon entering a large "community" office in Korea that the people whose desks are nearest the entrance are the lowest ranking people in the office.

Regrettably, this social system has dominated human society and the Church. Through this perspective people may assess their job titles and social ranks in society as well as in the Churches in Korea. Therefore, this hierarchical culture is prevalent and firmly based on Confucianism in the workplace, University, and particularly in the military. The positions of pastors in the Church have a very authoritative structure. The functional relationship between the senior pastor and junior pastor is classified according to the Confucian hierarchical system, i.e. the "Father-centered culture".

These Confucian characteristics have long been part of the Korean lifestyle and mindset. Influenced of Confucianism are deeply rooted today's human relationships and systems of Churches in Korea (Lee1997:34~35).

2.2.1.2. Influence of other Korean religions

Korea has varied religious characteristics. These traditions and thoughts have been deeply involved in the minds and lifestyles of Korea's people and history. For a long time, Korean society was under the influence of religions. Historically, Korea has three or four main religions, which is *Shamanism*, *Buddhism*, *Taoism* and *Confucianism* (Baker2008:58). The importation from China of all three of Korea's religious traditions resulted not only from Korea's geographical proximity to the Middle Kingdom but also from the political relationships of these two nations prior to the twentieth century (Eliade1987:368). These religions have hugely influenced Korean Christianity. A strong relationship between traditional religions and the Korean congregation has been reported in literature.

First, the mind of the pastor or preacher blessing the congregation has its origins in Shamanism. The people's wishes for their secular desires increasingly corrupted Christianity ¹⁵(Park 2008:18). Secondly, among the Korean religions, Confucianism

¹⁵ Throughout Koreann histoiy, Shamanism has influenced the lives of Korean people. Though politics, rituals, and ethics of living seemed to he confucianized in the Chosun society, the Confucianism "had little religious flavor to attract the populace." Dong-Shik Ryu, a theologian and scholar in ethnography, portrays an excellent analogy for the relationship between Shamanism and other imported religions including Christianity. He says that just as there is the nucleus in the Center of the earth and sometimes erupts a volcano through its surfnee, Korean Shamanism, which is deep in the hearts of the Korean people, erupts a light through the surfaces of Buddhism, Confucianism, and Christianity. "The nucleus of Korean

probably has the greatest influence upon Korean society today because the “father centered culture” was strongly influenced by Confucian philosophy. As previously stated, Korea has emphasized respect to elderly people and to rule over the younger generation in a hierarchical social structure (Lee1997:34~38).

Korean preachers, specifically in the Church, possess absolute authority when viewed from the context of Shamanism (Lee1997:31). The congregation considered the ministers as superior, more spiritual and higher than the laity. Accordingly, the minister has “blessed” the congregation, but without their participation. Such as the role of shaman in Shamanism, the congregation, as the sermon audience, became more passive and dependent on a minister. The concept of preacher was undoubtedly affected by other Korean traditional religions. Lyu (2010:152) said,

Sometimes, through the mixing of different religious practices, the practices of the church and its leaders have been intermixed and intertwined with those of other religions. Moreover, in many cases, the preacher as a leader of the Christian Community has been compared to other religious leaders like a Buddhist monk or shaman to the eyes of other non-religious people.

culture is Shamanism,” says Ryu. Throughout Korean history, shamanism has been pressed down by Buddhism and Confucianism, and recently by modernism and Christianity. But, it did not die down; it is deep in the center of our culture as a nucleus erupting an energy as the ethos of Korean people, the minjung.

2.2.1.3. Influences of “Han(한, 恨)” emotion by political-historical situations

To know the historical background of Korea is the first step in understanding the emotion of the Korean congregation. Koreans had suffered as a colony under Japan (1910~1945), the Korean War (1950~1953) and other political difficulties, which created unique emotions. Koreans call it “Han (한, 恨)”. Han is a collective sense of bonding based on suffering and hardship. Huer (2009) describes this as follows:

Generally speaking, Han (or won-han) is the idea that some injustice has been done to oneself. The injustice could be inflicted on the Korean people by a foreign power, on employees by their employer, on citizens by their government, on a daughter-in-law by her mother-in-law, on a wife by her husband, on a poor person by his rich neighbor — anything that is perpetrated on a person or a group that is permanently imprinted as injustice or unfairness. Injustice being more common than justice and unfairness more than reasonableness in the world and in human history, this sort of grievance can be found almost anywhere among humanity. But its reckoning in Korea is peculiar in its intensity and in its grief, as if some heavenly edict has descended on the han-inflicted person, group, or nation beyond human tolerance. Most decisively, the above historical-economic-political-cultural factors find a receptive crucible that is uniquely Korean in Han.

Thus, the minister as preacher should comfort the inner conflict of the congregation's mind. This is a great spiritual responsibility. In view of this, Ju (2001:204) has classified the ages of the history of Korean preaching as follows:

(1) First age, from the season of the early church being established to Japan's colonial rule (1884~1944).

(2) Second age, from the release of Japan's colonial rule to the military coup d'état of May 16th, 1960 (1945~1960).

(3) Third age, from 16th of May, 1960 military coup d'éta of May 16th 1960(1960~) to the present.

This classification is not the absolute standard, but would help in understanding the Korean congregation today.

2.2.2. Features of Korean traditional homiletics about the congregation

2.2.2.1. Recent Korean Church and short history of Korean homiletics

What about the Korean Church today? Before paying attention to the homiletic interest in Korea, we should examine the current situation. The first aspect to point out is that, “Many fast growing mega-churches in the major cities of Korea have problems with cultural adjustment. They have become secularized in relation to their culture- either traditional secularism or recent cultural secularism.”(Lee 2012:42) The second problem

is that “The Korean Church faces the problem of losing its identity in relation to theology.” (Lee 2012:43) Seung-ku, Lee argues as follows about the problem of religious pluralism. “Our understanding of Jesus, of the Trinity, of salvation, of the church, of the mission of the church, and of all others things in Christianity - must be changed according to the norm of religious pluralism.” In Reformed Theology, people do not pay sufficient attention to these problems that would impact the pulpit in Korea.

What did we know of the relationship between the preacher and audience in traditional homiletics thus far? That question can be asked in the Korean context, i.e. what is the influence on the Korean Churches? What is the inheritance of Korean homiletics? The history of Academic homiletics in the Korean Church is perhaps around 40 years old¹⁶. Korean Homiletics relies on the American missionary *Charles Allen Clark* (1878~1961), before the 1970’s (Chung2013:10). Clark came to Korea as a North American Presbyterian missionary, who taught homiletics at Pyungyang Theological School (current, Chongshin University in Korea) from 1917 to 1943. His homiletical views are expressed well in his preaching and "Homiletics" teaching material. His writings and theories of homiletics have been used as a textbook for a long time (Kim2002:143).¹⁷ Consequently, Korean homiletics was not a trailblazing study for a long time (Chung1978:3).

¹⁶ Prof. Jung, Jang Bok’s doctoral dissertation in *San Fransisco Theological Seminary* was the first Ph.D degree in homiletics in Korea.

¹⁷ Clark's "Homiletics" and preaching had affirmative influence on early Korean churches to establish homiletics which was suitable to Korean situation keeping reformed position: He made efforts to preach gospel in Korean society keeping balance of pastoral preaching based on educational preaching and audience's understanding. Of course, there was negative effect as well. First, Korean style expression could not take concrete form theologically in the use of homiletical terminologies. Second, Clark's "homiletics" and preaching had salvation characteristics and could not show systematically that the gospel was essence reforming social and cultural realities. However, the negative effects had better be accepted as reflection values, considering Korean people's pains of the times and pressure like bellows fire under the rules of the Japanese Imperialists colonialism.

Recently, Korean homileticians' numbers have increased, and those who contribute to the field of homiletics regularly participate in academic conferences. However, the main concerns of Korean homiletics had been Biblical- theological preaching, Redemptive historical preaching and text exegetical preaching in the Reformed/Presbyterian Churches. Most preachers and homileticians thought that these styles of preaching are the correct way of preaching. Martyn Lloyd-Jones and John Stott are the most famous homileticians today, even today, and they still strongly influence most Korean preachers. Lloyd-Jones' "*Preaching and preachers*" and Stott's "*I believe in preaching*" are still steady sellers in the Korean context. Until now, both books are used as textbooks of homiletics in many Korean seminaries.¹⁸ Recently, *Sidney Greidanus*, *Graeme Goldsworthy*, *John MacArthur* and *Haddon W. Robinson*, conservative homileticians, were generally the interest of Korean preachers (Ryoo2011:250).

2.2.2.2. Evaluation for today's Korean preaching by homileticians

KETS (Korea Evangelical Theological Society) had its annual conference in Seoul, Korea on the 27th of April 2013. Their main theme was "*Preaching and the Korean Church*", the main lecturer, *C.K. Jung*¹⁹, read a paper about the "*Problems of the*

¹⁸ Steady seller ranking of the Homiletic books; LIFE BOOK's Website. 27, Apr, 2014 (http://www.lifebook.co.kr/final/book/book_01.asp?sort=2&dist=aa&dist1=c&dist2=e&pc=&list=10&find=&re_search=&gs_part=&age=&page=1&jeco=1)

¹⁹ C.K.Jung is Homiletic Professor of the Hapdong theological seminary in Suwon, South Korea.

Korean pulpit today". He pointed out that there are four reasons why Korean churches have some trouble in recent times:

(1) Diminution of quantitative Church growth

(2) Ethical mistrust of Christianity by Non-Christian groups

(3) Christianity being attacked by an anti-Christian society and other religions

(4) Defenseless to heresy

According to Jung, Preachers indicated they misjudged their sermon audience. Only "pleasing to the ears" preaching brought about a crisis in the pulpit today. He strongly believed that the lack of teaching Christian doctrine is the reason for the four problems and suggested a solution, i.e. "recovering doctrinal preaching" (Jung2013:40~41). With this in mind, Jung asserted that preachers have been confused about the concept of the "easy-made" sermon for the congregation. According to him, the essence of the recent Korean homiletic problem is audience request-centered preaching, performed by today's preacher as "out-of-text preaching." Jung (2012:57) mentioned,

As an example, one of the well-known pastors in a big church in Korea, Pastor K gave a series of sermons for five months starting in May 2004, basing these sermons on the virtues that appeared in the "The Father's Prayer" of General MacArthur. His sermons titled, "Our most valuable children," focused on the various virtues that appeared in the prayer and insisted that the congregation raise their children according to those virtues.

Dong-Won, Lee (2013a:2), *one of the most influential expository preachers in Korea*, argues that the pulpit of the Korean church has five problems today. They are:

- (1) *Crisis of the missing Biblical text*
- (2) *Crisis of the missing necessary conversation with the context*
- (3) *Spiritual Crisis caused by preacher's heavy schedule for ministry*
- (4) *Crisis of homiletic efforts to postmodern congregation today*
- (5) *Crisis of the missing "Christo-centric preaching"*

Dong-Won Lee (2013a:4~5) states that many preachers are extremely busy in their ministries, and thus wants to suggest an alternative ministerial system. Senior pastors in Korean churches should be in a co-operative partnership with their co-pastors. Lee emphasizes that sincere preachers may be trained by theological institutions in the theory and practice of homiletics. That will balance the ministry for all of them.

2.2.2.3 Today's trends and request of Homiletics in Korean context

As a matter of fact, preacher-centered preaching was dominantly dealt with in the Korean context before. However, homiletical scholars of younger generations, returning from abroad, introduced their studied variety of new theories into the Korean Churches. For this reason, preachers' minds about the audience changed more and more in the field of homiletics. For a long time in Korea, authoritative preacher-centered preaching was the norm. Consequently there is an attempt to create a renewed Church in Korea today. In recent years, more critical essays of famous preachers' sermons were

published by some homileticians and scholars²⁰. Moreover, the number of homileticians is increasing, and they publish their studies on a variety of topics about preaching. Korean homiletics would gradually have a wider range of research. Ryoo (2011:253; Chung 2007:29) quoting IK Chung, states:

Methodology of special preaching is to be quite diverse, for example, visualized sermons, film-interpreted sermons, skit-drama performance sermons, dialogue sermons and letter reading sermons and so on. Today's congregation requires a new style of preaching. Between the preacher and the audience there needs to be a more proper communication. Generally, traditional preaching only has delivered the message through the language of preachers, but modern Korean preaching was attempted by means of new methods through music, video and images, which was often received with shock by the Korean Churches.

The audience' needs in preaching has changed Korean homiletics. The Korean homiletical paradigm increasingly will be adjusted according to the needs of the congregation. It is the researcher's opinion that it is the task of Korean homiletics to rectify the preacher's disregard of congregation for so long.

²⁰ A critical review of 16 Korean preachers (2004) was published by eight homileticians. Among these authors, Y.S, JUNG has published 3 books about the critiques of sermons of famous Korean preachers, which was *Empty Preaching and Faithful Preaching* (2006), *Between preaching and instigation*(2007) and *Despair and hope of preaching*(2008). He had dealt with 45 famous Korean preachers' sermons. Continuously, one of the famous theological magazines, *Ministry & Theology*(2007) had a wide survey over many denominations about "Knowledge and minds of the Korean preachers". These attempts was been self-reflection to Korean homiletics.

2.2.3. Influences of traditional homiletics to the relationship with the Korean preachers and congregations

Taking everything into account, Korean homiletics has been under the influence of traditional homiletics. Two of the most striking feature noted are as follows:

2.2.3.1. Authoritative, hierarchical atmosphere in Korean church has produced passive Christians today.

Korean congregations have been missing the characteristics of community (Lee2010:35). They have always been preacher-centered, which resulted in passivity. It does not help the laity to participate in the church's ministry. Perhaps today's congregations feel that "we are guests or visitors of the Church". Likewise, until recently, congregations excessively apotheosized preachers. Owing to this idolization, well-known preachers' prayers and sermons were the roots of blessing to all believers.

Thus, the relationship between the preacher and his audience can be found in the influence of Korean religions. Korean Christians tend to think that the preacher is a mediator between God and the congregation. How do Korean preachers understand their audiences today? Authoritative preaching would consider the congregation as the subject of persuasion. Are they only being listened to passively to proclaim the Word of God? Therefore, we demand a more progressive and innovative research of the sermon listener that would not simply be a repeated study.

2.2.3.2. Korean traditional homiletics has focused on “What to preach” rather than on “How to preach”.

Generally, in Korean Christianity, conservative (Reformed/Presbyterian) theology has emphasized preaching on apologetics, evangelicalism and Church-centered salvation. Progressive theology has preached the theme of humanism, history and Christian responsibility in society. Liberal theology has mainly dealt with humanism, cultural and optimistic world-views(Ju2001:200). Nevertheless, *S.K.Chung*, one of the conservative Korean Reformed homileticians, did not mention anything in his book, “*Reformed Homiletics (1991)*”, about the homiletics of *Fred Craddock*, *Thomas Long*, and *Eugene Lowry*. Regrettably, Korean conservative Reformed Homiletics has paid little attention to the importance of audience research. Most of the traditional preachers had concentrated more on the contents of the sermon than on the form and delivery.

For traditional preaching, the congregation received the message passively, and is always located in a place lower than the pulpit, because they thought that the blessing of the Word of God came only from the preacher’s mouth. In this way, historically, Korean traditional homiletics was also under the influence of the culture of Confucianism. The laity thought that preachers have the authority to interpret Scripture because it is a privilege of pastors. For this reason, many modern preachers are privatizing the preaching today (Kim2013:264)²¹.

²¹ J.C.Kim(2013:290) demonstrates that the “Fundamental problems of many modern Korean preachers are privatizing and psychologizing tendencies in their exegesis of biblical texts and uniform religious applications in their sermon makings at the level of layman’s ‘Quiet Time’ . His analysis shows that the fundamental problems of many modern Korean preachings result from the neglect of use of the

2.3. CONCLUSION

Modern preaching hears too many requests from the congregation (Lee2009:155~161). This is a reason for the confusion in the Korean pulpit. Evaluating Korean homiletics today, it is confirmed that the congregation's needs and expectations of the preachers are vastly different from each other.

Of course, Traditional homiletics focused on the disciplines of exegesis and interpretation, which was of great benefit to the pulpit. However, Korean homiletics needs to have communication with the congregations. Sermon audiences or congregations were not considered as the central theme in traditional homiletics before the Reformation. The congregations listened to the sermon from the pulpit and were always in a passive position. After the Reformation, the relationship between preachers and their audiences have been changing slowly due to the fact that the congregation could now read the Bible.

Therefore, Churches have had a Bible-based system since the Reformation, after which laity was able to hold office each according to their gifts. Nevertheless, the sermon was a unique privilege to pastors, and there is no argument, because ministers always had

traditional biblical exegetical methods, so-called the grammatical—historical—theological methods, in their exegesis and sermon-makings.”

strong authority in the Church. The system of the Presbyterian Church was organised by the reformers in Church history. Today's ministers have misunderstood the congregation as a preacher-centered system. The researcher strongly agrees with the focus on the study of Scripture for traditional preaching. However, preachers are confronted with the reality of the needs of the sermon listeners. This is a serious request for modern churches. Park (1997:19) asserted,

If a preacher does not understand his/her audience, he would not succeed in truly preaching. Of course, it would not be failed preaching as such, but it may be hard to expect to be truly impressive preaching to the listeners. Even if preaching is the work of the Holy Spirit, it is difficult to continue communication between preacher and congregation.

The Preacher's cognition of the audience is that the laity should obey the authority of the preacher, who is a passage of the Word of God. On the other hand, the congregation's cognition of the preacher is as a mediator between the congregation and Father God. For this reason, it is the congregation's request for the preacher to be a perfect model in his sincere faith and personality. The thought of people is similar, yet different. This is the reason for the need to have a conversation. Therefore, if preachers want to have a more direct approach to their audiences, they should have to do research on their congregations as participants in homiletics.

CHAPTER 3: John S. McClure's Theology of Preaching

In the previous chapter, looking the traditional homiletical lens we have observed the

relationship between the preacher and the congregation in church history. This chapter will introduce John S. McClure's theology of preaching and what it means for homiletics today. For McClure, his "*Roundtable pulpit*" is his most famous publication in his academic journey, and we have found some research, critiques and studies concerning him. However, in this chapter, the researcher will not simply enumerate or summarize McClure's books, articles and research materials. McClure's main statement will be discussed, and an introduction of how his preaching theology has been embodied from his early years to recent times.

3.1. Who is John S. McClure?

John S. McClure was the pastor of Ensley Highland Presbyterian Church in Birmingham, Alabama before he began serving at the Louisville Seminary as the Frank H. Caldwell Professor of Homiletics and Liturgy from the fall of 1986. His educational background includes a B.A. from the University of the South, a Master of Philosophy from the University of Glasgow, and a M.Div. from Fuller Theological Seminary. He earned his Ph.D. in Theology and Communication in Preaching and Worship from Princeton Theological Seminary.

He is active in the American Academy of Homiletics and was a co-editor and past president (2003) with Dale Andrews, of the Academy's journal *Homiletic*. Ordained in the Presbyterian Church (PCUSA), he served as the pastor of Ensley Highland Presbyterian Church in Birmingham, Alabama, taught preaching for 17 years at the Louisville Presbyterian Theological Seminary before arriving at Vanderbilt in 2003. He

is a member of the Presbytery of Sheppards and Lapsley. McClure also enjoys playing and recording music in his home studio and with the Musicians Union Local 11-637.

His publications include *The Four Codes of Preaching: Rhetorical Strategies* (Fortress, 1991, Westminster John Knox Press, 2003), *The Roundtable Pulpit: Where Preaching and Leadership Meet* (Abingdon, 1995), *Telling the Truth: Preaching About Sexual and Domestic Violence* (co-edited with Nancy Ramsay, United Church Press, 1998), *Best Advice for Preaching* (Fortress, 1998), *Other-wise Preaching: A Postmodern Ethic for Homiletics* (Chalice, 2001), *Claiming Theology in the Pulpit* (co-authored with Burton Z Cooper, Westminster John Knox Press, 2003), and *Preaching Words: 144 Key Terms in Homiletics* (Westminster John Knox Press, 2007). His most recent book is *Mash up Religion: Pop Music and Theological Invention* (Baylor University Press, 2011).

McClure's interests are focused on the relationships between philosophy, theology, ethics, popular culture and preaching and worship. He has written many articles and is a regular speaker to groups of pastors and laity throughout the church. He has modernized his concerns of homiletics in a creative sense. Moreover, he has participated in many projects and has taught homiletics in many countries in the world. He regularly updates homiletics articles on his own website. His numerous publications contributed to the field of homiletics. This chapter will summarize his theology of preaching and then proceed to organize the core thoughts of his homiletics.

3.2. Homiletics of John S. McClure

The key word of John S. McClure's homiletics is "*conversation and collaboration*". To have communication through a conversation with the Preacher and the Congregation is the core of his homiletics. McClure (2013:36) asserts that the importance of conversation is that "The ministry of conversation empowers others by sharing the power to speak. It invites others to assume responsibility for the direction of their own lives as people of faith or as those in search of God. It strives to give everyone an active role in the interpretation of their situation and in making decisions about their spiritual well-being." Therefore, his homiletics uses conversation for constructing leadership in view of communication with the preacher and ultimately with the audience.

3.2.1. McClure's understanding about the "preacher"

3.2.1.1. "Self-Reflection" is the first step of being a preacher

First, the preacher must ask himself, "Who am I? Why am I here? What is my purpose as the preacher in this congregation?" All preachers should have to do some introspection and self-examination concerning their calling from God. The preacher must be part of his/her congregation and needs to be connected to their lives. However, traditionally, audiences are reluctant to approach or become close to their preachers. In this manner McClure (2012c:280) asserted that "self-reflection" should be the first qualification in the role of the preacher. Most of congregations have many questions and are curious of the Sunday sermons, or they want to have a closer relationship with

their preachers. For a conversation with the congregation, the preacher should always consider himself and the situation of the congregation. McClure (2012c:280) said, “for preachers to think carefully about who they are and what they are actually communicating from the pulpit.” Preachers need to know the history and the traditions of his congregation.

McClure (2012c:281) points out, “traditions can tie local, regional, and contextual, focused on issues and concerns found only within particular social and geographic locations. A tradition may consist of the collective knowledge of a relatively small group of faithful and excellent practitioners.” Preachers should well understand the history, identity, style and traditions of their congregations. Moreover, the preacher should begin the process of sermon preparation from his own standing point among the congregation. This is the first step of conversation with the congregation.

3.2.1.2. Preacher as "HOST"

Preachers have been portrayed in many images in church history; pastor, manager, educator, teacher, theologian, interpreter, messenger, herald, minister of the Word, mediator, spokesman, communicator, rhetorician, dialogue partner, storyteller, foreseer, prophet, poet, curator of the inner gallery, etc. (Lee2002:202). However, McClure proposed a new preacher’s image that has never been seen before, i.e. as **“HOST”**.

Why does he propose the host image in his homiletic assertion? McClure explained that one of the misconceptions of ‘authority’ originated in the misunderstanding of the term

“Charismatic leadership”. Generally, a famous preacher is a skillful speaker and has charismatic leadership qualities in his congregation, particularly in the Korean context. Those charismatic talents are revealed in a hierarchical structure. Misconceptions of authority have existed and have been a problem for many years.

However, McClure (1995:27) asserted that the real Biblical authority in the New Testament was oriented by familial hospitality activities. Given the history of the Early Church, the role of the leader as a host was neither authoritarian nor sectarian. Jesus (Matthew 20:26~27) said, “Whoever wishes to be great among you must be your servant, and whoever was to wish to be first among you must be your slave.”

The characteristics of the leader’s charisma originally had been evident to each person, including the marginalized people in their communities. McClure asserted that true authority would be accomplished through a host’s hospitality, like a servant to his congregation. The characteristics of real charisma includes being humble to guests (1995:26~27). Congregations do not simply want their leaders to be fluent orators. The people of God hope to mutually communicate with their ministers today. Indeed, the image of the preacher as host clearly explains the situation of early church that gathered in homes. The preacher should be valued highly in his congregation as a friend and welcomed as a companion within the community.

Moreover, McClure revealed that preaching and communion coexist within ministry. To harmonize both ministries is very crucial for the people of God. McClure (1995:29) stated, “The Table of the Lord is a sign that God is present in and through the communion of very different persons who share Christ’s body and blood.” More

specifically, as a host at this table, the preacher is the steward of both the story of Christ and the tradition of the community. The preacher sees to it that all conversations and sacramental actions are centered on the saving work of Jesus Christ and on the mission of the church. Hosting, therefore, is both a liturgical and ecclesial act in which all are welcomed to the pulpit-table of Jesus Christ (McClure1995:29).

McClure therefore asserted that the harmony between the role of preacher and host of the communion is a very crucial role in church ministry. The preacher as host should know his/her audience well. McClure always emphasized the importance of communication in the preacher's context, and he (2012b:279) stated, "Preaching is embedded within a larger fabric of words, rituals, signs, themes, and symbols, and should not be understood apart from that context."

3.2.1.3. Preachers must be conversation partners with their congregations

The mind of today's congregations changed dramatically from traditional Christian culture and perspectives. If the preacher is a counter-culturalist (McClure2013:26), the congregation would difficulty having a conversation with their preacher. Normally, those types of preachers might be passively participating in a conversation. The preacher as a host should not be dictatorial, but should kindly respect the congregation. The conversation with the congregation will be a method of interaction for understanding of sermon hearers. The conversation should be the first step of the

sermon preparation.

Why has McClure emphasized “conversation” in his homiletics? McClure (1997:1) explained what the requirements of conversation are, as follows:

The word conversation (or its more purified and reified counterpart "dialogue") shows up in various permutations in many current works in all of the disciplines mentioned above. In an age of theological pluralism, in which themes of "contextuality," "otherness," "relationality," "perspectivalism," "solidarity," and "community" are increasingly significant, conversation, or the give-and-take of face to face interaction between those who, by definition are different, has become an important cross-disciplinary category.

If preaching only works for a particular people in the church, what, then, is its proper biblical meaning? According to McClure, the preacher’s conversation is not hierarchical with regards to his congregation. The preacher’s voice should not be authoritative in relation to other voices, but should be an effort to understand the language and culture of the audience. McClure (1997:9) thoroughly dealt with the opinions of *Robert Schreiter* and *Leonora Tubbs Tisdale* (McClure2001:115) in the presentation of his argument. They recognized the importance of communicating with the local community or congregation.

The preacher should have a better understanding of the language, culture and lives of the congregation. McClure (1997:9) emphasized, “If semiotic and ethnographic skills can be readily learned and practiced, preachers will learn an "asceticism of listening" that

will help them to appreciate and understand the unique, resident theologians in their congregations". Ethnographic preachers will also be able to involve congregational history, ethos, style and worldview effectively in homiletical conversations.

Within a conversational homiletic, therefore, it is likely that preaching (or one of its aspects: exegesis, sermon-brainstorming, sermon preparation, etc.) will be removed from the pastor's study and placed at the sanctuary door (and perhaps beyond). Preachers will find actual, practical ways to move beyond the narrow circle of conversation partners that make up the usual center of congregational and denominational life – bringing themselves into conversation with "strangers" within and beyond the church walls. For instance, this might mean holding pre-sermon brainstorming sessions in public places (at the mall, public library, school, etc.) or including marginal or marginalized persons as regular conversation partners in sermon preparation.

Preachers will adopt a critical (dare we say postmodern?) view of conversation that takes into account the otherness, benign alienation, and asymmetries of power, knowledge and experience that constitute human being-together. They will not fundamentally assume that they can identify with others. They will have a deep desire to ask others what they think and believe, and come to terms with this in the pulpit. At the same time, preachers will want to gain participant-observer skills beyond the level of general pastoral empathy in order to preach in a way that responds to the broader local theologies that shape congregational life (1997:11).

Preachers will work to develop models for homiletical practice that place local

conversations within a larger, (qualifiedly) universal and "unlimited" conversation that is public, inter-religious, ecumenical, cross-cultural, global, anamnestic and eschatological. This will require them to include in their sermon preparation conversation(s) that include marginalized voices within the congregation and its tradition and conversations with persons and texts beyond the doors of the congregation that represent other life-worlds, cultures and traditions (1997:11).

"The preacher must learn the language of resistance and as the language of love should learn the characteristics of the sermon," (2004). The silent language of love is the preacher's seasoning, i.e. that they should have sympathy and love. McClure (2004a:89) emphasized that the attitude of preachers should be to learn the language of the congregation and have a face-to-face relationship with the sermon audiences.

McClure (2004a:88) has explained that "one of the purpose of preaching, as it seeks to redeem language, is for preaching to become the language of love. To some extent, learning this language begins with an experience of the preacher's own expressive disaster in the midst of the co-optation of language by the powers."

Authoritative preaching about his understanding of the preacher's position and avoiding the conversation will highlight charisma. Love should be the language of the sermon, and this emphasizes the purpose of preaching. McClure (1991:14) points out, "Preachers need to become practical theologians". Preaching is not a simple speech to their congregation. In my opinion, McClure emphasized the role of the preacher in relation to the congregation more than other homileticians. Accordingly, McClure thinks that, if the preacher is the conversation partner with the congregation, it could

become a key solution to the problem of miscommunication (2013:31).

3.2.2. McClure's understanding about the "importance of listener"

What should a preacher know about his audience? Why should a preacher understand the audience even before preaching? If so, for McClure, why should lay people participate in the sermon preparation through conversation? McClure thought that the conversation between preacher and congregation is a necessary connection for preaching. Ultimately, what does McClure think about "conversation" in homiletics?

3.2.2.1. McClure's definition of the sermon listener

What does McClure think of sermon listening? He (2007:73) defined it thus: "sermon listening means not only physical hearing, but also all aspects of the reception of preaching. Listening involves cognition, emotion, memory, imagination, personality, tradition, conventions and expectations, social location, and other factors." Preachers must be "real," speaking from the actual lived world of the listeners. Preachers in these models move beyond empathically assuming relevant points of identification, to asking listeners to disclose real points of identification themselves.

McClure understands that sermon listening is not simply physical hearing. He(2007:74) said,

In other words, sermon listening seems to fit into a larger set of human practices of listening for truth, meaning, direction, discernment, insight, wisdom, and vocation, many of which listeners would not consider to be explicitly Christian in nature. It is possible, therefore, to study the uniqueness of sermon listening as a practice of discernment or listening in relation to other such practices. Several cautions are commonly suggested when considering the role of listeners in preaching.

And he furthermore explains the following three important roles of the listeners in preaching:

First, keep in mind the role of the Holy Spirit in preaching, so that one does not assume that the transaction between preacher and listener is entirely a matter of ‘communication’ or ‘rhetoric’. Over and over again, listeners interviewed in the Listening to Listeners Project asserted their own awareness of the active role of God's Spirit when they listened to sermons.

Second, preaching should not be given over entirely to meeting people's needs. Karl Barth and other Christian theologians remind us that at times preaching tells us what we should need. The collective wisdom of listeners interviewed in the Listening to Listeners Project is also clear on this. Many of them tell us that they rely on the preacher to bring a word from God that may not match their own interests or desires.

Third, although it is important to find ways through ‘feedback’ to include

listeners in the preaching process, and to promote other methods that deepen the listener's participation in preaching, it is also important to keep in mind the preacher's congregation-granted 'authority' to be the one who brings the word into their midst. Beverly Zink-Sawyer reminds those within the Reformation traditions that preaching celebrates not only the priesthood of all believers, but also the idea that ministers are ordained as ministers of Word and Sacrament.

In the final analysis, the idea of the listener in homiletics must be taken with the utmost seriousness. The practice of sermon listening is a complex phenomenon that has received more attention in recent homiletics than ever before. Preachers today have the potential to be better informed about sermon listening and more responsive to listeners than preachers of any prior generation.

3.2.2.2. Listener as a participant in sermon preparation

According to McClure, sermon listeners should not just be a passive audience; but should be collaborative participants in sermon preparation. Their participation is a huge part of pastoral leadership in McClure's roundtable theory. He thought that the concept of "collaboration" is extremely important.

What is collaboration? How does collaboration work in his homiletics? Why does he want to use it? McClure (1997:1) stated that, "The truth of the gospel is only be known by discussing, living, and practicing the Christian faith within a particular tradition, in a particular place, at a particular time." Many ministers need to know that their

communal truths must be tested and informed through interaction with those who stand within other perspectives, traditions and situations. This will ensure that their communal practice does not become parochial or sectarian, and will further the kind of open and inclusive relationship with strangers and neighbors that is central to the gospel of Jesus Christ. Ultimately, therefore, the gospel message is something that is continually emerging within a multi-perspectival dialogue. Thus, the metaphor of preaching as conversation within and across life-worlds is at least one appropriate way to envision the ministry of proclamation as we move toward the 21st century.

McClure (1995) suggests the roundtable pulpit as a possible way to solve the hierarchy problems or dilemma between the preacher and the listener. The roundtable pulpit conversation is when all members of the congregation get an opportunity to participate in the sermon preparation. McClure (1995: 50) points out that,

All members of the congregation can participate in this conversation. They can do so directly, by signing up to join the sermon brainstorming group (the sermon roundtable) or indirectly, by providing feedback to someone who is currently a member of this group. Preaching therefore reproduces this ongoing roundtable conversation so that the congregation can overhear its own struggle to interpret and respond faithfully to the Gospel of Jesus Christ.

In this partnership, listeners have the opportunity to participate in the sermon preparation for the proclamation of the Word of God, and to integrate it in their own contexts; that can only happen during the preaching event. This means that the congregation does not rely fully on everything regarding preachers in this partnership.

McClure (1995: 46) said that,

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. The spontaneity and partnership of truly participatory dialogue is lost. Instead of actually participating in the sermonic process, the hearer is simply being brought along on a re-established homiletical trip.

Sometimes there is a gap between the preachers and the listeners in terms of lifestyle, which at times creates division between these two. Therefore it is of utmost importance for the preacher to bridge that gap and create a relationship with the audience by living a life that is at their level. Preachers sometimes live a high, holy life and the audience lives an isolated life, for they are regarded as an unholy people. The preacher has to create a relationship no matter how holy s/he is; the love of God must be demonstrated to everyone.

Furthermore, McClure thought that the Preacher should not be satisfied by simply gathering information about the audience, and look for more detailed or specific things through conversation with the congregation. He stated concerning the purpose of the “Listening to the listener project” (2004:19) that,

One part of this project is simply to name what listeners explicitly say they believe and what they imply. Another part is to reflect on the degree to which their remarks are internally consistent with one another. Still another part is to consider what listeners' remarks say about the ways that theology and rhetoric

interact in sermons.”

McClure insists that the congregation does not intend on being a negative listener, but hopes to be positive participant in all the process of sermon preparation.

3.2.3. How should the preacher configure the “conversation” for collaborative preaching?

Up till now, we have observed McClure’s thought about the preacher and congregation as sermon hearers. Henceforth, we would like to analyze McClure's characteristics of preaching and the process of sermon preparation. First, how does he understand preaching? What does he emphasize in preaching? Undoubtedly, the distinction of McClure’s homiletics is the “collaborative preaching” with others. How does he prepare a sermon with the congregation? How did he form his homiletical theory and what was his foundation to the academic structure?

3.2.3.1. What is the homiletic “CODE”?

We previously discussed the conversation with the congregation in collaborative preaching, according to McClure. He often also uses the term “CODE” in this regard. How does McClure’s theory of “code” in his homiletics work? McClure (2007:13) defines CODE as a recognizable convention of communication that shapes the transaction between preacher and listener.

McClure deals with creating a strategy that is responsive to the different conceptions of preaching, in a social context, or church. He insisted on an analysis of the code, which is a system of signs, words, or ciphers that become a way of organizing a particular level of human interactions. All of the experiences are coded, and this influences the level of clarity in the sermon. Furthermore, McClure asserted the importance of the inter-textual perspective. This is the text lurking inside another, shaping meanings. There are four major codes with four major inter-texts. The codes are *scriptural*, *semantic*, *theo-symbolic*, and *cultural*, and these are lined up with *anamnesis*, *truth*, *theological worldview* and *experience*.

(1) Scriptural Code - What do we remember as the basic event(s) of faith in our mind?

How do we remember them?

(2) Semantic Code - What is Christian faith? How do we determine our faith as truth?

(3) Theo-symbolic Code –Congregation led theological worldview

(4) Cultural code - How do we learn by the experience of the Christian faith?

The Scriptural code involves remembrance, the Semantic code involves truth, the Theo-symbolic Code involves worldview and the Cultural code involves experiences. The Preacher should be connected to those areas of communication, the process of which is made through by collaborative conversation. Conversation at the roundtable helps to decide how preachers deal with worldview, truth, experiences and remembrance in their preaching. Thus, these codes work integrationally in conversation between the preacher and the congregation.

3.2.3.2. How to practice “Collaborative preaching”?

The “Roundtable pulpit” was designed by John McClure, as a model of collaborative preaching. McClure (2007:13) described collaborative preaching thus:

Collaborative preachers form small groups of laypersons, from within and outside the church, who meet with the preacher to discuss biblical, theological, and experiential materials for the upcoming sermon. In some cases, an effort is made to meet in different social locations so that sermon messages are not constricted by the worldview of one's congregation. Sermon brainstorming might take place, for instance, in a public place such as a library or shopping mall, or at a women's shelter or homeless shelter. The preacher takes careful notes during the process of sermon brainstorming and prepares the sermon so that it resembles both the form and message of the collaborative brainstorming process. After the sermon is preached, preachers return to these groups for feedback and to begin the process again.

The aim of the roundtable pulpit is to create a community that is willing to learn something new every day, a community that does not only teach each other but learns from each other's experiences of the past and present, and prepares the future as the community's future with God. They want to build a community that shares ideas, and that listen to each other's voices. McClure (2012a) also briefly summarized collaborative preaching on his blog, as follows:

The Sermon Roundtable. As a collaborative preacher, you will form a small

group of lay persons (what I call a “sermon roundtable”), including those from within and outside the church. This group meets each week with you to discuss biblical, theological, and experiential materials for the upcoming sermon. It is important to keep the group small: usually 3-4 members. It is also important that the group changes regularly –every two to three months –so that an “in-group” dynamic doesn’t take over, and in order to add diversity to the insights that are provided to the preacher.

The Tag-Team Approach. One of the best ways to accomplish this constantly rotating group rhythm is through a “tag-team” approach. Each group member joins for a designated length of time. When a person leaves the group, it is their responsibility to “tag” someone to take their place. The goal is to seek someone who will “shake the group up a bit,” adding a new dimension to the biblical interpretation and theological ideas in the group. This might be someone younger, or older, or of another race or ethnicity, or from outside the church, or of another faith, or of no faith.

Change Group Locations. Another way to add richness to the process is to meet in different social locations so that sermon messages are not constricted by the worldview of your congregation. Sermon brainstorming might take place, for instance, in a public place such as a library or shopping mall, or at a women’s shelter or homeless shelter.

Your Task, Should You Accept It. Your primary task is to begin conversation about the biblical text, and to take careful notes. When you prepare the sermon,

you will make use of aspects of both the form and message of the collaborative brainstorming process.

Face-to-Face is Important. Of course, collaboration could make use of technologies such as Facebook, blogs, bulletin boards, etc. But the genius of this method comes, in many respects, from its embodied, face-to-face quality. Much of what you can take into the pulpit comes from actual group dynamics, including bodily postures and attitudes: leaning in, hesitating, following, dodging, getting a footing, interrupting, re-framing, etc. I say more about this in the book.

Why Do It? The goals of this type of preaching are many: educating congregations on what sermons are and how they function in the community, increasing ownership of the ministry of proclamation in the church, teaching the Bible, widening preaching's audience, promoting a public form of theology in the pulpit, and symbolizing a collaborative form of leadership in the church.

Cilliers (2004:143) gives a brief summary of what should happen in the roundtable conversation when he quotes McClure and suggests this format:

A. Feedback/ preliminaries (10 minutes)

A.1 How similar was last Sunday's sermon to our previous discussion? Must we adapt our method?

A.2 What feedback, of which we should take note, did you hear from the congregation?

B. Discourse with the biblical text (20 minutes)

B. 1 What questions do you have that are related to the historical context, words, or authorship of this specific text on which the sermon will be based? (The minister will play a leading role here, but must not be stereotypical in anticipation!)

B.2. Start a discussion with the author of the biblical text. What is he saying? How would you like to respond to him?

B.3 If the biblical text is in a form of a story, talk to the characters, but do not identify (too quickly) with them. How do you react to their deeds and words? What would you like to say to teach character?

B.4 Note the type of language used in the biblical text. How does it affect and make you feel? How would you like to react to it?

C. Discussion (60 minutes)

C.1 Determining themes. Let the group identify biblical-text themes (from daily labour, church and personal worlds) which they would like to discuss. An open agenda must be maintained.

C.2 Interpretation. Pay attention to how the group interprets the above-named themes; what in their opinion, is important for themselves, the church and the world?

C.3 Empowerment. Allow the group to identify with the themes. Give each a reasonable opportunity to speak from their hearts. Note underlying emotions. Provide the opportunity for people to tell their own and other stories.

C.4 Justification. This part may not be avoided! The demands of the Gospel, in the light of the biblical text, must be clearly understood and accepted. Ask:

what difference can these matters make to ourselves, the Church and the world?

C.5 Practice. How do we switch all this into actions? What are our sources of help? What stumbling blocks may be presented?

In this meeting they acknowledge and respect the similarities and differences in regards to the members. In any congregation it often happens that not all the members are on good terms. Therefore in the roundtable conversation there is an opportunity for all the members to overcome the obstacle within themselves, and that does not happen easily or naturally. Hence all the discussions taking place at the roundtable are private and confidential, unless someone reveals it in public. McClure (1995: 65) points out that,

The group's only task in the roundtable is to brainstorm: to reflect honestly and candidly on the biblical text in relation to their understanding of God, the Christian tradition, their own experience and the mission of their congregation. Participants are members of sermon roundtables, not sermon preparation roundtable.

In some cases, the names of those participating in these groups are published in bulletins so that feedback will come into the group by way of all of those responsible for the sermon. The brainstorming group changes regularly to avoid establishing an in-group. The goals of this type of preaching are many: educating congregations on what sermons are and how they function in the community, increasing ownership of the ministry of proclamation in the church, teaching the Bible, widening preaching's audience, promoting a public form of theology in the pulpit, and symbolizing a collaborative form of leadership in the church.

3.2.4. McClure's ethical explanation for his Homiletics by deconstruction

As was previously asked, what did McClure intend with his anti-authoritative model of homiletics? What is the theological foundation of his theoretical claims? John S. McClure has extensively explained his theory of the "Round table pulpit" in his other seminal work, entitled "Other-wise preaching" This book was published after he introduced the "Round table pulpit".

McClure advocates preaching that is informed by and responsible to "the other." Other-wise preachers are "self-suspicious" and constantly learn from others, about others, and with others (Schoonmaker2012:178). "Otherness" is a crucial substructure of McClure's homiletics, and especially to be "deconstructed" by the other.

McClure (2001:1) defines deconstruction thus:

Deconstruction is a method of textual criticism that over the past thirty years has been expanded from its beginnings in Derrida's analysis of Western metaphysical texts and applied to many academic fields, including sociology, political science, cultural criticism, psychology, architecture, and cinema. The purpose of deconstruction is to uncover binary operations within human discourse in which one term is privileged and depends on the exclusion of the

other term for its identity. Critique proceeds by arguing that, in fact, primacy belongs to the "other" term. Deconstruction, therefore, is the systematic "othering" of texts, whether those texts are literary, social, or cultural.

McClure deconstructs preaching's four overlapping authorities—scripture, tradition, experience, and reason. Deconstruction reveals the Bible as speech that has the power to de-center and de-position its hearers, and even itself, for the sake of the other. Deconstructing tradition leads the preacher to remember all those persons the tradition has excluded or harmed in order to re-appropriate and transform the Christian memory. Deconstructing experience leads the preacher to relinquish the idea that there is a universal human experience and to overcome the fear of others by embracing the proximity of others as an experience of the Infinite. McClure deconstructs the division between faith and reason. McClure proposes his form of "other-wise" preaching and points to developments in the field of homiletics that begin to concretize this proposal.

All preaching must recognize responsibility and obligation to that other. Therefore, before setting forth his understanding of preaching, McClure explores four "houses" of the preaching enterprise: scripture, tradition, experience, and reason. He claims that we must "exit" these houses because they have been constructed by modernity and the Enlightenment, a construct that ignores the other. Only after exiting these houses can we develop a preaching that is more open, constantly working against the tendency toward closure and not being inclusive of the other.

McClure concludes by observing that preaching simply says, "Here I am, here is a witness of the glory of the Infinite with no stable theme, with no fixed evidence,

nonetheless commanded by the glory of the Infinite to become this sign of that which is other-wise.” McClure makes an important challenge to today's preachers, reminding us that we can never preach without being attentive to and remembering the other-our neighbors and strangers.

3.2.5. New creation of theology: practice of his practical theory for preaching

3.2.5.1. Listening to Listener project

This project, that was already alluded to above, was a special event for the homiletics field. John S. McClure also participated in this project (2007:75). Once McClure coordinated an event for the North Alabama Presbytery that convened ministers on a Friday night to name their presuppositions regarding the characteristics of preaching that listeners find most engaging, and then brought lay listeners together for a Saturday morning in which they articulated their own perceptions of qualities that draw them into (or push them away from) sermons. McClure has led a similar event for the Presbytery of Middle Tennessee (Allen2005:12). Through these studies, he noted that in this dialogue between the preacher and the audience some benefit followed. He (2004b:17) points out,

A preacher wants to know what *the listeners say* about how they process sermons. A preacher who prepares a sermon constructs a picture of what the

preacher thinks the congregation is like and of how the congregation will react to the sermon. Talking with congregants can help preachers construct a realistic picture of how the individuals in the congregation process sermons. Without such listening, a preacher may create a picture of the congregation that is more a projection of how the preacher wishes the congregation would respond to sermons than of how the congregation is likely to respond. Even when the congregants do not process sermons in ways the preacher wishes, we need to respect their processes as *their* processes. He tried several times to narrow the gap preacher and audience. To preaching at the church by preacher is not an individual's work, but its public work in congregation.

McClure firmly strove to recognize the “mind” about preaching. Thereafter, he attempted to introduce a more specific and popular methodology of sermon preparation.

3.2.5.2. Using the concept of Song making and Multi-Track Sermon

John S. McClure is a popular music artist and composer. He uses familiar tools such as popular music and then hopes to get, as a preacher, closer to the congregation for sermon preparation. McClure expresses himself through singing and playing his instrument on his “YouTube” channel. Moreover, McClure often revealed his homiletic opinions or thoughts on his internet blog. He is indeed a very experimental homiletician in this generation. His preaching methodology is extremely modern and progressive.

One of the challengeable books, *Mashup Religion*, figuratively describes the

methodology of homiletics as song making, like a kind of pop music recording system. McClure reflects on how popular music is created and reflects on it as an analogy for what it might mean both to express theology today, and to have theology heard by people shaped by popular culture. McClure has been active in song writing for popular audiences as well as those interested in the technologies of sound recording, editing, mixing, and mastering. He (2011:7) argues for the purpose of this homiletic theory thus:

Although there are similar technologies and practices at work within other forms of cultural production (filmmaking, graphic arts, amateur video production, etc.), I find that song-making offers the clearest and most widely known model. This book, therefore, uses popular song-making in a heuristic and analogical way. I will be concerned to show that popular song-makers have a lot to teach theologians about inventing artifacts that will both keep traditions alive (through sampling) and foster new ideas through creative juxtapositions across religious traditions, cultures, and traditional disciplinary lines. I believe that theologians within all arenas of theological invention, whether academic, journalistic, ministerial, artistic, or activist, have much to learn about invention from the technologies and practices of popular song-making.

I will argue that these practices directly reflect cultural and social shifts. Religious pluralism, multiculturalism, and postmodernity have led us into a situation in which more pragmatic and post-semiotic forms of communication are now necessary. My argument, therefore, is set against culturally and linguistically bound models of communication in which culture, language,

grammar, and the correct appropriation of the internal structure of religious narratives are the keys to religious communication and knowledge. Instead, I believe that theologians must, like the musical DJ, learn pragmatic skills of identifying the key "breaks" and "beats" within a vast range of religiously attenuated ideas in order to effectively place them into a religious and ethical conversation ruled by the desire to mutually survive and flourish on this planet.

This theory is furthermore detailed as an analogy for process of sermon preparation, as follows:

1) The Songwriter: Invention In and Out of a Theological Tradition

At this stage, McClure focused his attention on the ways in which musical invention is a matter of learning to write in and out of a specific tradition of music. This encourages a set of similar tradition-bound practices as an initial stage of theological invention (2011:8).

2) Multi-track Composition and Loop Browsing: Style and Theological Invention

A popular song is recorded by multi-track composition and loop-browsing. Thus, audio is layered within the context of the multi-track studio. McClure (2011:9) explained that,

"Tracking" (recording tracks for) a popular song involves certain defined codes or conventions of production, including "melody," "rhythm," "backing," and "fills." I revisit and revise my former work *The Four Codes of Preaching: Rhetorical Strategies*, which was based on multitrack sequencing. I argue that

theological invention is a matter of stylistically layering four central authorities (tracks): Scripture, culture, theology, and reason. I create a theological "loop browser" that organizes the range of current styles used to track these four authorities, showing how each style of tracking contributes to the invention of a particular form of memory (Scripture tracking), experience (culture tracking), worldview (theology tracking), and truth (reason/message tracking). Illustrated graphically, it looks like the depiction above.

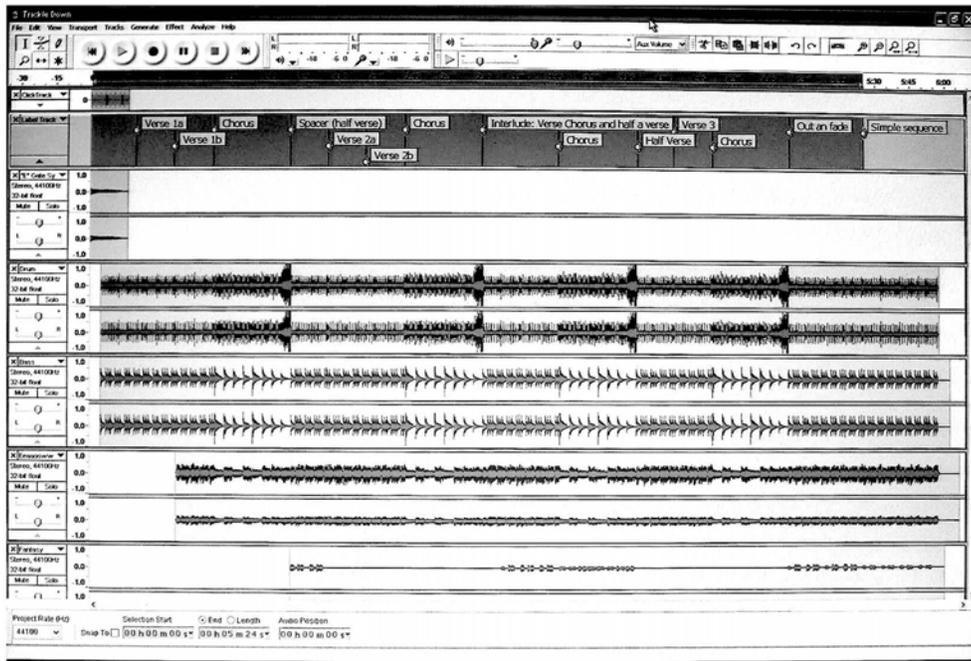


Figure 1 Multi-track Recorder

These concepts could be further illustrated by the figure underneath.

Layers or submixes of tracks	sequence 1	sequence 2	sequence 3	sequence 4
Theology Tracks				
Message Tracks				
Culture Tracks				
Scripture Tracks				

Figure 2 Form of the multi-track sermon

This is the appearance of a multi-track recorder program. Most popular musicians normally use this tool these days. McClure has self-assessed that these are “hybrid configurations that respond pragmatically to different communicative needs and aspirations in our religious situation today.” Thus, McClure contends that at this stage, each layer (*Theology track, Reason/Message track, Culture/Experience track and Scripture track*) would be that chart. These layers/tracks should mix and harmonize with each other and are the main points of this stage.

3) Sampling, Remixing, and Mashup: Inventing the Theologically Possible (2011:9)

McClure explained this stage of song-making as the tradition-centered hermeneutic model undergirding the habitus of the songwriter, and that the modest forms of hybridity involved in studio tracking and “loop browsing,” morph into a more open-ended intertextual model of invention that thrives on the seemingly random juxtaposition of artistic elements. The writer, who worked hard developing good judgment within a tradition of writing, steps into a process of cut-and-paste sampling and random trial-and-error juxtaposition of sampled bits of sound in a broadly collaborative context. He argues that this collaborative artistic process suggests a form

of kairotic (opportune, timely) theological invention focused on articulating the theologically possible within a highly pragmatic and post-semiotic model of theological communication.

4) The Grain of the Voice: Inventing the Soundscape of Religious Desire (2011:10)

This stage would modulate sound to all the tracks for harmonization. McClure urges for a deeper form of theological listening by theologians, listening attuned to the larger ethical and theological soundscape. Within this theology of listening the theologian seeks a tone or form of resonance, which becomes the shape that belief takes on in theological invention.

5) Fan Cultures: Getting Theological Inventions into the DJ's Crate (2011:10)

McClure examined issues posed by these configurations of community that are at once strongly individualist and yet increasingly democratic, participatory, and negotiative. He argues that theologians can play a key role in these communities, helping to invent the value of particular theological ideas, while adding depth, complexity, and steerage into the mix.

6) Lyrics: Inventing Theology in Response to Popular Music (2011:11)

Theologians need an understanding of the reception of popular songs and have to theologically analyze the song lyrics because the congregation's life is affected by secular culture. Thus, McClure argued that,

I further explore random for theological meaning through textual analysis. I outline a simple narrative form of analysis that can help theologians determine the theological worldviews around them within culture and religious community. I postulate that by learning to read the pop-cultural genres of religious communication, theologians will learn to invent messages that engage the textuality of cultural life more deeply. Theologically, in this chapter I take a more missiological turn, bringing confessional Christian theology into direct dialogue with song lyrics.

We are surrounded by a range of fan cultures—musical pilgrimages through which people seek to interpret and transcend their ordinary experiences. That is possible for theologians to host these fans and consider how their places of life and work (whether geographic or online) can function as a home for many fan pilgrimages. At the same time, I invited theologians to consider how they can invent messages that add depth and complexity to the pilgrimages of these fans and provide steerage. With this in mind, in this final chapter I have provided a method for analyzing the lyrics listened to within musical fan cultures, and used the method to analyze lyrics I hear often in and around Nashville.

The term “mashup” likely does not sound as a too friendly image in certain ecclesial circles. However, the average pop music fan would define the term “mashup” as such: a new song that combines material from two different songs, often from different genres, with the purpose re-introducing those original

songs to the listener by providing fresh energy in an inventive context.

3.3. Summary of the key points of McClure's Homiletics

An analysis of John S. McClure's homiletics was conducted in this chapter. The researcher would like to summarize the key points of his homiletics with the two features as follows.

3.3.1. Congregation as partner of sermon preparation

McClure's main focus statement could be summarized as follows: "conversation between preacher and congregation in view of sermon preparation." He also used this focus to develop the leadership of the church in a vital way. McClure's theory of participation of the congregation in sermon preparation has challenged the traditional practice of Homiletics. Congregants are not simply the target of preaching. They will be partners in the ministry of the Church through sermon preparation. McClure (2013:29) grounds the concept of partnership in the book of Philippians.

In what follows, the words "conversation" and "partner" are closely associated. Partnership was an important idea in the New Testament church. In the book of Philippians (1:5; 4:15) Paul uses the idea of partnership (*koinonia*) to describe his ministry. According to New Testament scholar John Koenig, the early Christian community became partners in ministry with a host of wandering itinerants. Congregational ministers such as Barnabas, Phoebe,

Philologus, and Julia were in constant conversation with others within and beyond the community in ways designed to build up an ever expanding partnership or *koinonia* in the gospel. Ministry, therefore, is a process of becoming ever-better conversation partners in service to the gospel. It is this image of minister as conversation partner that is needed in our current situation in which our obsession with living into wholly consistent narratives or worldviews is driving wedges between people in the church and in the larger society. With this argument for the minister as conversation partner in mind, let me identify several themes that this image brings to the table that illustrate its timeliness.

The preacher who does not understand the situation of the congregation may well get fairly shocked by McClure's suggestion about the congregation as a partner. To attempt a conversation between the preacher and congregation, asking “how the sermon was or what your feeling was about the preaching in worship service?” will undoubtedly be a very strange exercise in the Korean context. The Korean context is strongly influenced by a father-centered authoritative culture, so it is an unthinkable circumstance. In McClure's homiletics, on the contrary, the audience is an active participant rather than a passive observer in all the processes of preaching. Generally speaking, previously traditional homiletics thought that the audience is the target of persuasion, but McClure has upgraded the position of the audience to be a partner in the Roundtable pulpit methodology.

Within the new homiletics, “open-endedness” is often not clear in understanding the conclusion of the sermon for the audience. However, McClure wants the preparation of

the sermon, with the preacher and congregation, to be directly accomplished through mutual conversation. Dialogue with the preacher and hearer should not be a stereotyped process in the church. Before the advent of McClure's theory, we understood dialogical preaching as having a conversation with the preacher and scripture. And indeed, the Spirit of God may have helped in being the interpreter or teacher in that conversation for a long time in history.

However, it was an ambiguous conversation, not necessarily accomplishing communal sermon preparation. The preacher needs to know more specific or exact information about the listeners for efficient preaching. This is linked with the roundtable, and then the congregation must participate in the sermon preparation. It is an important key point in McClure's preaching methodology. McClure's more practical and syncretical approach to conversation with the preacher and congregation could indeed be sound advice to modern, conservative Reformed/Presbyterian preachers today.

3.3.2. Attempts for an active, creative methodology for the audience and destruction to general concept of preaching

McClure's theory of Preaching was not simply requested because of today's situation, but his theory stems from a Bible-based foundation, with interdisciplinary discussions with current philosophy and notions of ethics. He proposed a different interpretation concerning "charisma" than from other scholars. Thus, he said, hospitality is the key word of charisma. In his publications, *Four codes of preaching*, *Roundtable pulpit* and

Other-wise preaching, he attempted to categorize and give proof concerning his thoughts on homiletics. To review, he has constructed his theory as follows:

- (1) Rediscovered the concept of communication with a semantic view (Four codes of preaching)
- (2) Established the methodology of preaching with conversation for Church leadership (Roundtable Pulpit)
- (3) Commentary of the Roundtable pulpit : (Other-wise preaching)
- (4) Understanding the modern methodology of practical homiletics by pop music styles: (Mashup Religion)

This was a gradual process for McClure's homiletics, and he has expanded his homiletic thought more and more. Therefore, his practical theory was analytically thought through, and he put in much effort to address the reality of the congregation within homiletics.

3.4. CONCLUSION

In this chapter, John S. McClure's theory of preaching was discussed, which suggests that the preacher, together with the listeners, should work in collaboration with each other. McClure aims to include the congregation in the sermon; the preacher as well as the hearers participates in the quest for Scripture interpretation. Generally, preachers hope to change the people of God's mind through their preaching. However, McClure's concern is that all of the processes of preparing the sermon with the congregation should

be ways of pastoral care to the Church community, and aids to facing the challenges that confront the church and pulpit today.

McClure's theory focused on a concretely worked-out congregation-centered approach. When a preacher completed his sermons writing, this did not imply that it was the end of sermon preparation. Although he enthusiastically read and wrote his sermon with various commentaries and classical sermons, this is not the communal sermon for the audience. He firmly asserted that sermon preparation as a conversation between preacher and congregation should be practiced specifically in the church community. Preaching is one of the crucial public works. It is not the personal work of the minister or preacher. Preachers of the local churches must be hosts and partners of the congregation.

Sometime preachers may face strange situations with the audience. When the preacher confronts these situations, preaching should help to solve the congregation's needs, for example, specific situations concerning sexual and domestic violence. In this regard, McClure (1998:119) said,

It is not an easy commitment, but it is an absolutely necessary one for the sake of so many who are suffering in our midst and for the increasingly violent society in which we live. Preachers have been silent for long enough. The time is right for churches to get involved, and involvement must include the pulpit. We, as preachers, can become agents of resistance, change, and hope. We can and must break the silence and tell the truth about sexual and domestic violence.

McClure does not limit himself to individualize their problems; rather, he attempts to resolve the problems by participating as a whole community through preaching. He thought that “integration” is a necessary concept in his preaching theory. He always seriously thought about the “Congregation”. Thus, according to him, collaborative preaching is the most appropriate model for preaching in the modern Church today.

Quike (2003:137), commenting on McClure, refers as follows to the importance of “collaborative preaching models”:

Basically it means that others should always be involved in the preaching. At the very least, preachers need the encouragement and advice of a close friend or spouse and should operate with basic account ability to another trusted leader.Preachers cannot help but be leaders. Even preaching that is slightly tinged with prophetic, transformational, and incarnational qualities cannot avoid leading others. But the challenge to "coach" teams is an art and a science that makes special demands of preachers. It requires leadership with high levels of competence, security in relationships, the ability to grow trust, and sacrificial investment in time.

Allen (1998:245) emphasized the importance of communal diversity within McClure’s homiletics thus:

The following sermon is a collaborative effort to open preaching to its human others, particularly its hearers. The preacher seeks to accomplish this

task by letting the sermon grow out of the biblical and theological reflections of a small group of the sermon's hearers called the Sermon Roundtable. This process is designed, among other things, to unmask (and transgress) the cultural and ecclesial assumption that the clerical elite's particular configuration of authorities (e.g., scripture, tradition, experience, reason) is primary in preaching. It assumes that others have genuine insight into the divine nature and purpose. It makes explicit what is tacitly known: that the practice of Christian being and living in a pluralistic postmodern context are not simply given but result from conversation.

Contemporary congregations often cannot easily understand a sermon during worship services. Their theological traditions and customs could act as barriers to the spiritual growth of the congregation because traditional homiletics focused on the interpretation of Scripture from the preacher's point of view. However, McClure's homiletics concentrated on the needs of the congregations for building up the Church. McClure focused on the common interest and participation within a harmonized congregation. In fact, some research or assessments concerning McClure had been mostly confined to "The Roundtable Pulpit." However, most critical research about McClure, which may not be understood, shows that communication with the congregation was a conversation through semiotic methodology. This theoretical foundation of the roundtable pulpit was from "Otherness".

McClure's endeavor is very crucial in the field of communal homiletics. The most essential part of McClure's homiletics is conversation. Communication with the congregation is a necessary and proper praxis for collaborative preaching and leading

the church as a harmonized community.

CHAPTER 4: Comparative Study of the Homiletics of John McClure and Traditional Presbyterian Ecclesiology in the Context of the Korean Presbyterian Church

Thus far, we have examined the relationship between the preacher and the congregation in traditional homiletics and in the methodology of John S. McClure's theology of preaching. In this chapter, we shall attempt to compare traditional Reformed/Presbyterian ecclesiology with John S McClure's homiletics. The chapter will serve as the foundation for the appropriation of McClure's homiletic theory as an alternative framework for analysing the relationship between the preacher and the audience.

4.1. Role of the Preacher in McClure's Theory and in the Reformed/Presbyterian Church

The role of the preacher in McClure's theory will be examined alongside the view of the preacher in the Reformed/Presbyterian tradition in this section.

4.1.1. McClure's view of the preacher

To begin with, the major difference between McClure's homiletics and other homiletical theories before it is that, for McClure, preaching is a collaborative work between the preacher and the congregation. Historically in the church, preaching was the task of only the preacher. However, McClure (1995:25) sees the "preacher as a host" and not the overseer of the congregation. The concept of "preacher as a host" presents the preacher as a partner with the congregation in the preparation of the sermon. McClure (1995:48) explains that,

The word collaboration means “working together.” It implies a form of preaching in which preacher and hearer work together to establish and interpret the topics for preaching. They also decide together what the practical results of those interpretations might be for the congregation. The preacher, then, goes into the pulpit and re-presents this collaborative process in the event of sermon delivery.

The idea of the “preacher as a host” sums up McClure’s homiletic theory. More than anything else, McClure (1995:8) emphasizes the role of the preacher in dialogue with the congregation. He claims that contemporary preachers have failed to understand the mind of their congregation, and this has resulted in a crisis of preaching. The church is indifferent to the people’s demands and ministers do not understand the needs of the contemporary congregation. There is a communication gap between the pulpit and the pew. McClure (1995:13) argues that,

When your preaching empowers a congregation it must express power with others. It must invite church members to stand with others who live in very different situations, and help church members to find others who stand with them in their situation. In other words, preaching must reach across boundaries and connect people, creating new communities of commitment and hope.

Therefore, for McClure, the preacher is not simply a sermon creator but a communication expert in his/her congregation, engaging in collaborative dialogue with each congregant in a way that would cause the church to grow. In his first publication, *The Four Codes of Preaching*, McClure considers the nature of the communication

between the preacher and the hearer. He proposes a unique methodology that would enable effective communication between the two in sermon preparation. Allen (1998:246) provides a summary of McClure’s “homiletical code” as follows:

As McClure sees it, the postmodern preacher works with four fields within which people communicate. Each field is an ongoing conversation that corresponds to one of the four codes that relate to the four authorities that inform Christian faith and preaching: (1) what we remember as the foundational events of faith and how we remember them (*scriptural code*); (2) what is Christian truth and how we hold it to be true (*semantic code*); (3) the experience of faith and how it is experienced (*cultural code*); (4) the theological worldview that informs the community (*theo-symbolic code*). Each field and each code are coextensive. This chart shows the relationship between the codes and the fields of communication.

Sermon	Roundtable	Congregation
Theo-symbolic Code	<coming to terms with>	Worldview
Semantic Code	<coming to terms with>	Truth (meaning)
Cultural Code	<coming to terms with>	Experience
Scriptural Code	<coming to terms with>	Anamnesis (memory)

The collaborative conversation helps the preacher encode in the sermon the ways that the preacher and the congregation are coming to terms with each other within each communicative field. The roundtable helps the preacher discern how to discuss in the sermon the congregation’s ongoing negotiations concerning worldview, truth, experience, and memory.

McClure's goal is to extend the task of sermon preparation to the whole congregation, that is, as a communal task that requires collaboration. McClure argues that sermon preparation as communication is an important way of collaboration. Basically, a "semiotic study" effectively helps communication because preaching is not the responsibility of only the preacher's; it is a communal task for the whole congregation. Therefore, the preacher needs to study the culture of the audience in order to understand their mind. McClure (1997:8-9) aims to show that preaching is rooted in and formative of congregational cultures. For Schreier (1997:50), priests ought to "learn the ascesis of listening" by which one "follow(s) the direction of the speaker," and "move(s) more deeply into the speaker's reality."

McClure also agrees that the preacher should conduct an "exegesis" of his congregation for his/her preaching. The congregation members are the second text for the sermon (Bohren 1980:460).²² McClure (1997:9) refers to Leonora Tubbs Tisdale's book, *Preaching as Local Theology and Folk Art*, which talks about the insights of these "local theologians"²³, who engage in simple conversations with the congregation. The preacher's responsibility is to share Scripture with the congregation. Below is a simple summary of McClure's description of the "preacher."

²² „Hörer ist eine Art Text und will als zweiter Text exegisiert und meditiert sein. Die Metapher vom Hörer als zweitem Text besagt: Es gibt nicht nur ein hermeneutisches Problem des Textes, es gibt ebenso ein hermeneutisches Problem der Hörschaft“.

²³ “Preachers learn from cultural anthropologists to become participant observers who read the signs and symbols that constitute congregational communication. This ethnographic skill involves more than general pastoral reflection, which is prone to distortion and stereotyping. Preachers learn a critical practice for "exegeting" congregations and determining local theology and worldview. As a part of this exegesis, they interview parishioners and listen to the significant talk that is forming congregational culture. They see their preaching as dynamically related to this talk — growing out of it and shaping it as a kind of folk art. They embed their preaching in the larger "webs of significance" that produce and shape congregational identity and worldview”.

- * The preacher is a host and conversation partner in communication.
- * The preacher must be a communication expert.
- * The preacher must be the “local theologian” for his congregation, because they are his second text for his sermon.

4.1.2. The preacher in the Reformed/Presbyterian Church tradition

What is the role of the preacher in the Reformed/Presbyterian Church tradition? According to Calvin, the minister or preacher is God’s mouthpiece (Inst 4.3.1), who is also called a “messenger” or an “angel” (Perkins 2002:85) sent by God to His Church. Traditionally, the preachers’ authority as well as their word was absolute law in the church, and their role was important to the congregation. More than anything else, teaching was traditionally the primary task of the preacher in the Presbyterian Church. Parker (1992:35-36) recites Calvin’s view of the preacher as a teacher as follows:

Preaching was for him, essentially teaching, in whatever context it might take place. Thus he will describe the New Testament *episkopos* (bishop, leader) as a teacher and governor in the Church: 'Now, let us note that the word "bishop", does not stand for what they have taken it in the Papacy, for a horned animal dressed up in a mitre, with a crozier and such like toys (so that there he is just like an idol); but “pastor”, “minister”, “bishop”, “priest” — all these in Scripture are taken for one, that is to say, for those who are called in the Church

of God to teach and to govern his household'. The preacher is, then, the one who declares the teaching.

Preaching and teaching the Word of God are the most important aspects of the preacher's ministry work. Preachers are expected to teach the congregation members and help them guard their minds against worldly ideas, heresies and other unbiblical doctrines. Calvin obviously had in mind the teachings of the Reformation as a counter against the heresy of Roman Catholic Church. Calvin (Inst 4.3.1) stated that,

Moreover, nothing was fitter to cherish mutual charity than to bind men together by this tie, appointing one of them as a pastor to teach the others who are enjoined to be disciples, and receive the common doctrine from a single mouth. For did every man suffice for himself, and stand in no need of another's aid (such is the pride of the human intellect), each would despise all others, and be in his turn despised. The Lord, therefore, has astricted his Church to what he foresaw would be the strongest bond of unity when he deposited the doctrine of eternal life and salvation with men, that by their hands he might communicate it to others.

Preachers in the Reformation period believed that the preacher was sent by God to serve the congregation. They only work in response to God's command to preach. In church history, Puritans earnestly served God according to the Reformed/Presbyterian doctrine. Lewis (1979:34-52) who calls attention to the "Puritan preacher and preaching" in his book, *The Genius of Puritanism*, confirms that,

- 1) The principal work of a minister is preaching; the principal benefit people have by them is to hear the Lord's word from them.
- 2) Preaching is 'God's own ordinance which he hath instituted and ordained for the gathering of the saints, and building the body of his Church, as appeareth (Eph. 4:11,12).
- 3) The Word of God preached ... is not altogether to teach us, but [exists that] the Spirit going with it might work grace necessary to strengthen us in the inward man (2 Cor.4:16) Let us therefore set a price upon God's ordinance. There must be this dispensation.... in claiming that preaching is able to build men up in grace, as the apostle speaketh (Acts 20:32).”

People like Perkins, Downname, and Sibbes were outstanding puritan preachers in their generation. We need to recall the legacy of puritanism in terms of the role of the preacher. Lewis (1979:52) stresses that, “In a word, being to bring Christ and the Church together, our aim must be, to persuade people to come out of their estate they are in, to come and take Christ.” Bavinck (1956:540-541) describes the preacher’s task as follows:

God provided for an official service of the Word. He gave and continues to give the church pastors and teachers who are to minister the Word in public and in homes (Acts 20 :20), to give it as milk to the immature and as meat to the mature members of the church ; they are to do this in harmony with the needs of particular people and particular times, of each church and of each believer in particular. In other words, the service of the Word includes its preservation, translation, interpretation, dissemination, defence, and its proclamation to all men; thus the church remains built up on the foundation of

the apostles and prophets (Eph. 2 :20), and is, as it should be, the pillar and ground of the truth (1 Tim. 3 :15).

The views of Calvin, Bavinck and a number of Puritans on the role of the preacher can be summarised thus:

- * The preacher is the mouthpiece of God and God’s prophet.
- * The preacher must be a teacher of the congregation and help them to demonstrate the love of God.

In brief, the different approaches of McClure and the Reformed/ Presbyterian tradition, especially also as manifested in the Korean context, can be graphically illustrated as follows:

	McClure	Reformed/Presbyterian	Korean Context
Image of the preacher	Partner of the congregation, Host of the roundtable	Teacher, Prophet, Mouthpiece of God	Teacher, Shaman, Meditator of God
Emphasis	Conversation and being with others	Preaching on the authority of the Word of God	- A way of blessing from God -

	McClure	Reformed/Presbyterian	Korean Context
Sermon preparation	Collaboration	Only preacher's ability	Academically and spiritually preacher's work

4.2. The Role of the Congregation in McClure's theory and in the Reformed/Presbyterian Church Tradition

In this section, we shall try to determine to what extent the congregation members are the preacher's partners or followers, looking at the two lines of thought, as already illustrated above.

4.2.1. McClure's view of the congregation

McClure's idea of collaborative participation in sermon preparation warns against the danger of imbalance of power between the church authority and the members of the congregation. In the same vein, McClure emphasizes the importance of cooperation between ministers and lay or ordinary members of the church. He disapproves of a hierarchical structure that relegates the role of the congregation in sermon preparation. Specifically, McClure argues that ministers should not create a hierarchical structure in the church, but rather endeavour to empower the congregation as well. McClure (1994:1) proposes two kinds of power that could be appropriated in empowering the

congregation namely *nutritive power* (power for others), and *integrative power* (power with others):

Nutritive power is nutritious; it feeds power to others by giving it away. It is power for others, shared power, power that has the other person's well-being in mind, power that is undergirded by love. Nutritive empowerment includes all the ways that leaders invite or permit others to assume responsibility for the direction of their own lives and to assume leadership roles themselves. It is all the ways a leader includes followers in an active role in the interpretation of their situation and in making decisions about the future.

However, McClure favours *integrative power* over *nutritive power*. Both powers are mutually connected to each other in the sense that the pathway to *integrative power* runs through *nutritive power*. Therefore, McClure (1994:9) urges that “we must help to re-create the church as a learning community where Christians share power and permit themselves to be instructed by each other’s differences.” The only way to accomplish this is to include others in the theological interpretation of their situation and in making decisions about their own future. This requires that we take a good hard look at how we prepare and preach sermons and how we lead the congregation. We must ask methodological, rhetorical, and interactive questions. We must look at the relationship between our preaching style and our leadership style. Is there a style of preaching that is appropriate to imparting the kind of nutritive power that supports and fosters integrative power? For McClure, such a style is “collaborative preaching”; it unites the body of Christ through sermon preparation.

Why does McClure invite lay people to the roundtable of sermon preparation? What does he aim to achieve through a meeting of minds between the preacher and the congregation? He questions the approach of the mainline churches to the congregation, wondering why churches hesitate to address the needs of those on the margins of society or why conservative churches do not respond in practical ways to their cry for help. Pieterse (2004:17) agrees that, “preachers should be thoroughly acquainted with their listeners, their circumstances, experiences, needs and problems. They should know these things existentially”. In other words, preachers should pay attention to the congregation’s actual needs.

For McClure, preaching is the most important way of communicating with the congregation; it makes the church a communicational community. For this reason, McClure insists on the equality of all the people of God which is strengthened through communication and dialogue. His view of ecclesiology relies on Russell’s argument in his study, *Church in the Round*, which presents a model called roundtable ecclesiology (Russell1993:63-77). Russell's work helps us to see how a conversational homiletic implies a significant revision of our prevailing views on ordination, Word, church hierarchy, and ecclesiastical power. McClure (1997:6) explains that;

Russell's ecclesiology demonstrates a theological anthropology similar, in some ways, to Farley's. She does not presume naively that inequalities such as those "between teacher and student, parent and child, chairperson and member," can, or should be jettisoned in favor of a flat equivalence. She is concerned, however, that these inequalities do not atrophy into fixed forms of hierarchy of status or role. The benign alienation of otherness, manifested in

differing gifts and talents, should not be allowed to harden into the malignant alienation of status, gnosis, and privilege. Therefore, she levels and limits hierarchy to temporary, always shifting asymmetries of knowledge, expertise or experience that are managed within empowering protocols of community interaction.

From the above perspective, McClure rejects the authoritarian or father-centred Confucian images of the preacher, and calls for friendly partner images of the preacher in sermons. Thus, the preacher's attitude towards the congregation should not be counter-culture, but the preacher as an equal partner with the congregation should employ language that is familiar to the audience. Ultimately, McClure anticipates the conception of an ideal congregation through collaborative preaching. Autonomous or power preaching is not the final goal of McClure's idea of preaching but the interaction between the preacher and the hearer. Thus,

- * McClure opposes the idea of a hierarchical relationship between the preacher and the congregation.
- * The congregation is empowered through integrative power preaching by the preacher
- * Enabling the congregation to participate in sermon preparation is a way of being in community with God and His people.

4.2.2. The role of the congregation in the Reformed/Presbyterian

Church tradition

Much has been written about the Reformed/Presbyterian Church. However, at this point, we shall focus on the importance of preaching and the role of the congregation as the audience of preaching in the Reformed/Presbyterian tradition. In the history of the Reformed/Presbyterian Church, the basic definition of “Church” is the body of Christ. Berkhof (1976:553) explains that, “The Reformed conception is that Christ, by the operation of the Holy Spirit, unites men with Himself, endows them with true faith, and thus constitutes the Church as His body, the *communio fidelium* or *sanctorum*.”

In particular, Runia (1968:36) comments on the understanding of the term Church during the Reformation era in the following words:

The Reformers had the conception that the emphasis was not on the sacraments and the hierarchy, but on the Word and the people. Here the essence of the church is seen in the fact that it is the people of God. This was no innovation on the part of the Reformers (although they were often charged with this by the Roman Catholic Church of their day), but it was a return to the plain language of Scripture itself. In the Old Testament Israel is seen as the people of God, chosen by Him to be His special possession and at the same time to bring forth the Messiah. In the New Testament the church is the people belonging to the Messiah, who has come in Jesus Christ. Time and again the images used of Israel are applied to the new community. Thus Peter writes to the believers of his day: 'You are a chosen race, a royal priesthood, a holy

nation, God's own people' (1 Pet 2:9). This is indeed the community of those who believe in Jesus Christ, who are washed by His blood and sanctified by His Spirit.

Thus, the first step in understanding the Reformed ecclesiology is to acknowledge that Jesus Christ is eternal the head of Church. The doctrine of the Reformed Church is based on a “Christ-centred understanding”, which means every detail of church life is determined by the Word of God. The general structure is rigidly maintained, and some of the details may be changed only in the proper ecclesiastical manner and for practical reasons that would benefit the church. Berkhof (1976:581-584) outlines the fundamental doctrines of the Reformed or Presbyterian tradition as follow:

- 1) Christ is the head of church and the source of all its authority
- 2) Christ exercises his authority by means of his royal Word.
- 3) Christ as King has endowed the church with power.
- 4) Christ provided for the specific exercise of this power by representative organs.
- 5) The power of the church resides primarily in the governing body of the local church.

The church must connect with the *Christ* and recognize that those who belong to Christ or the Church operate in the world. Calvin explained his ecclesiology thus:

Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be

doubted, a church of God exists (Eph. 2:20). For his promise cannot fail: "Wherever two or three are gathered in my name, there I am in the midst of them" (Matt. 18:20; Inst 4.1.9). In keeping with this is also his use of the name 'mother' for this church. 'For there is no other way to enter into life unless this mother conceive us in her womb, give us birth, nourish us at her breast, and lastly, unless she keep us under her care and guidance until, putting off mortal flesh, we become like the angels (Matt. 22:30)' (Inst 4.1.4). Likewise, in his Commentary on Eph. 4:13, he writes: 'The church is the common mother of all the godly, which bears, nourishes, and brings up children to God, kings and peasants alike; and this is done by the ministry'.

For Calvin, like St Augustine, the visible Church, which we do see and in whose life we share, is "our mother" without which we could not come to faith in God and be sustained in our Christian life (Gruchy2009:126). De Gruchy (Gruchy2009:127) highlights three points of Calvin's ecclesiology thus:

The first is that, for Calvin, the true Church was defined by whether or not the Word of God was faithfully proclaimed and sacraments rightly administered. The second is that, the Church is a community of people, the 'communion of saints', rather than an institution, and its life is shaped by the gospel of grace and forgiveness. The third point is that, while the Church cannot be confused with the state, the Church is meant to be an analogy for the new humanity in Christ, a foretaste of the kingdom of God.

Of the three points highlighted by De Gruchy, faithfully proclaiming the Word of God is the most important task of true church. Clowney also (1995:199) points out that,

In every task of the church, the ministry of the Word of God is central.... By the Word we are given life and nurtured to maturity in Christ: the Word is the sword of the Spirit to correct us and the bread of the Spirit to feed us.

How then does the congregation listen to sermons from the preacher? We need to take note of the Puritan view of listening to preaching. Lewis (1979:53-61) quotes Jeremy Burrough's explanation of what it means to listen to preaching from a Puritan viewpoint.

- 1) When you come to hear the Word, if you would sanctify God's name, you must discipline your mind in line with what you are about to hear.
- 2) Pray beforehand that God would open thine eyes, and open thine heart, and accompany his Word;
- 3) Be careful to apply the heart to the Word, and to apply the Word unto the heart.
- 4) We must mix faith with the Word otherwise it will do us but little good; apply it and then believe it.
- 5) Other points include listening "with meekness; sixthly, with holy fear; seventhly, with humble subjection; eighthly, with love and joy, and ninthly, with honesty."

Burroughs also points out that we are to carry out certain duties after hearing the Word preached:

If we will sanctify God's name in the Word we must hide the Word in our hearts; we must not only hear it but keep it, preserve it, and then do we declare that we account the Word of God to be worth something indeed.

Similarly, Perkins (2002:118~119) notes that the hearer in the pew also has a role to play before the preacher:

We are given instruction here about the responsibility of those who listen to the preaching of God's Word. It is to submit to it. For if the minister has a commission to redeem your soul, it must be by the Word and holy discipline. So your duty is to hear God's Word patiently, to submit yourself to it, to be taught and instructed, even to be checked and rebuked and to have your sins unveiled and your corruptions torn up.

The question is how did the Reformed/Presbyterian ecclesiology view the process of preaching the Gospel and hearing the sermon? The Reformed ecclesiology has always emphasized the quality of teaching of the Word that people of God receive. Traditionally, in the Reformed Church whole families, that is, children and parents, participate in worship together. The Reformed Church did not operate a Sunday school system before the arrival of John Wesley's evangelicalism (1970:327). After the introduction of Sunday school, there was a shortage of trained Catechists and the Confession of faith in the Reformed church. Nel (2001:4) maintains that the

congregation should not be divided according to age groups or any other criterion²⁴. The reasoning in the Reformed Church is that “we have a sense of superiority as chosen people by God”. The ecclesiology of the Reformed/Presbyterian Church is based on “predestination.” The marginalized members of the Reformed Church, rather than stand to attention in the presence of the church itself and its purity were oriented towards a sustainable faith outside the church. If an ordinary person wanted to become a member of the church, he/she would be baptized by the ordained pastors and confess their faith before the congregation. This is the process of qualifying as a member of the Reformed/Presbyterian Church.

The features of the Reformed/Presbyterian ecclesiology can be summed up in three statements as follow:

- * The Church is the body of Christ and place of teaching the Word of God.
- * The motto of the Reformed Church is “one body, one faith and one command.”
- * The identity of the Reformed/Presbyterian Church is based on a very strong theological foundation (i.e. of predestination).

Again, a graphic illustration of some similarities and differences:

²⁴ Nel writes: “The congregation will never think of the faith life of youths separately from the faith life of adult members. People do not need to reach a certain age before God becomes interested in them and starts working with and through them. Youths are part of the congregation's service to God because they share in God's relationship with his people and are incorporated into the congregation. Youths will not become a separate group within the congregation. Even though they are unique and have distinct characteristics, they are not apart from the rest. The relationship of God with the believers and their children, as well as the nature of the congregation as something created by God, makes this impossible. So although the youths, because of their distinct nature, require and need to receive specific attention, they should still be approached and ministered to as essential members of the congregation”.

	McClure	Reformed/Presbyterian	Korean Context
Emphasis	Empowering the congregation	Body of Christ	Church growth for the appearance
Congregation	Participation in preaching (equality between preacher and hearer)	People of God, Target of teaching, Student	Worker, follower
Role of the congregation	Collaboration through empowerment	Scripture based Church officials	Evangelical ministry, Obedience to Pastors

4.3. Conversation and leadership

This section considers some biblical understandings of collaborative ministry and whether biblical leadership in terms of mutual collaboration is for the contemporary Church.

4.3.1. McClure’s view of leadership

In his notable publication, *The Roundtable Pulpit: Where Leadership and Preaching Meet*, McClure (1995:11) explains his goal: “I want to help the preacher come to an understanding of the nature of biblical proclamation that can become the centrepiece of

an effective form of congregational leadership and, perhaps, a repaired form of Christian community.” The goal of his homiletic theory is to build a firm foundation of leadership in the Christian community through preaching. McClure tries to link leadership with preaching. He believes that, “The best way to empower congregations for ministry and mission is through the use of collaborative forms of leadership and preaching” (1995:9). Thus, both preaching and leadership should not be regarded as separate in the ministry of the Church.

McClure explains that different situations require different forms of leadership, and “autocratic leadership” is not the rational result of a good leadership theory. Increasingly, congregation members desire to communicate with their leaders, and this would require a new style of leadership. According to McClure (McClure1995),

Consultative and collaborative forms of leadership, however, are more effective when leaders hope to build the kind of strategic prophetic, evangelistic, and pastoral commitment that are needed in our churches today. Situational studies of leadership demonstrate that collaborative forms of leadership are particularly effective in building lay commitment and lay leadership. Collaborative leadership is also helpful in situations where decisions involve personal or institutional risk. If we desire our congregations to claim countercultural identities, risk evangelical or social action, or commit to fundamental organizational ranges, we must become collaborative in every dimension of our leadership, including preaching.

Today there has been little agreement on the suitability of the approach used by the Reformed Church. Is the authoritative leadership style helpful to people today as in the past? Many people today are no longer satisfied with leaders who preach and teach "at" them along the lines of the older hierarchical model of pastoral authority. They want leaders whose wise guidance helps them make sense of the circumstances of their lives and world (Osmer2008a). Moreover, modern people desire leaders who have a passionate desire to understand the hurts, longings, desires, temptations, sins, joys, and real needs of those in their constituency (Means2006).

Some people oppose the traditional approach by the Reformed/Presbyterian Church. Many lay people do not understand the sermons of the senior pastors; modern hearers are disconnected from the monological preaching of these preachers. The congregation may not have a relationship with the preachers and presbyters or the majority of the members. Therefore, McClure proposes the formation of a dialogical community as a solution to the problem of the distance between the preacher and the congregation. This he calls the "roundtable". McClure argues that collaborative preaching could bridge the gap between members of the Church because preaching and sermon preparation will produce a dynamic community.

What then could be the substance of collaborative preaching? How can the relationship between the preacher and the congregation develop? These days, people do not trust the Presbyterian Church structure which is considered authoritative, historically. Therefore, McClure (McClure2013) strongly suggests the practice of "conversational ministry" which has the following characteristics:

- 1) Motivated by the love of Christ
- 2) Governed by the guest-host rhythm of hospitality
- 3) Energized by the spirit to discover “new ground”
- 4) Plurivocal, not univocal
- 5) Has a “Yes” in every “No”, and a “No” in every “Yes”
- 6) Empowering others
- 7) Centred on God’s dynamic Word
- 8) Intentional and timely
- 9) Entering congregational conversation at the point at which people are ready
- 10) Valuing partnership when consensus fails

By way of explanation, firstly, McClure (McClure 2013:37) states that, “The ministry of conversation is motivated by the love of God demonstrated in the life, death, and resurrection of Jesus Christ.” For the Christian minister, conversation becomes a form of hospitality. This must be the attitude of the preacher toward the congregation. Secondly, McClure (2013:37) affirms that, “The ministry of conversation is a constant process of framing and re-framing the core values, beliefs, assumptions, and aspirations held by the minister, congregation, and community.” This conversational integration of the preacher and the congregation empowers others as they share the power of speech. It invites others to assume responsibility for the direction of their own lives as people of faith or as those in search of God. Thirdly, McClure (2013:37) points out that,

[The] ministry of conversation is grounded in a ‘subject-centred’ epistemology. Coming to an interpretation of God's Word for today is neither a minister-

centred, nor congregation-centred process, but is centred on the great subject in our midst: called God's Word. This Word is an active, living Subject pursued by both minister and congregation together.

All participants bring important insights into the pursuit of a subject, and believe that, if diligently sought, this subject will emerge in their midst. Lastly, McClure (2013:38) strongly suggests that the preacher also should listen to the congregation:

Before directly entering a conversation, the minister needs to listen to the community to discern the core conversations already taking place and the various places people are with respect to those conversations. In a sense, the minister follows the lead of the congregation into issues. The pastor can then think critically about how to enter the conversation in a way that is likely to promote continuing conversation and not to polarize or otherwise derail genuine interchange. Ministers will not give up their integrity in making such moves, but can usually shape their entry into a conversation in a way that invites participation. With this in mind, it is important for ministers to be aware of the thoughts of those around them. Indeed, the minister becomes attentive to the perceptions of others in the field of conversation, is responsive to their topics and takes into account the concerns that are most important to them, whether or not the minister agrees with the others. Once in the conversation, the minister takes an active part in shaping the conversation even while being responsive to developments in the unfolding conversation.

McClure's concept of ministry by conversational leadership, therefore, is a process of becoming an increasingly better conversation partner in service of the gospel. It is this

image of the minister as a conversation partner that is needed in our present situation in which our obsession with living in wholly consistent narratives or worldviews is driving wedges between people in the church and the larger society (McClure2013:29).

Thus,

- * McClure's view of the leader is one who is a collaborative leader with the congregation.
- * McClure's leadership involves sharing power with others through conversation.

4.3.2. Authority of the church official in the Reformed/Presbyterian

Church

The Church official is seen as a “tool” or “instrument” of God and God uses human services in the church. Calvin describes church order and office as follow:

For though it is right that He(God) alone should rule and reign in the Church, that he should preside and be conspicuous in it, and that its government should be exercised and administered solely by his word; yet as he does not dwell among us in visible presence, so as to declare his will to us by his own lips, he in this (as we have said) uses the ministry of men, by making them, as it were, his substitutes, not by transferring his right and honour to them, but only doing his own work by their lips, just as an artificer uses a tool for any purpose (Inst 4.3.1).

What is unique about the Reformed Church administration and office? What is the difference between the leadership of the Presbyterian Church and of other denominations? Basically, the leadership of the Reformed Church is organized for service, not dominion. All church leaders are expected to be “servant-managers”. Clowney (1995:202) asserts that,

Our understanding of the government of Christ's church must begin with the Lord himself and his kingdom authority. He is the Head of the church; his rule is unique and incomparable... The church shows the organic life of Christ's body: it lives as an organism, not just an organization... The church is not like the kingdoms of this world, for it is organized for service, not dominion. All government in the church is stewardship: i.e. its leaders are servant-managers, who use their authority only to advance the interests of those they represent and serve.

Traditionally, the Reformed/Presbyterian Church has always emphasized the importance of ecclesiology. The congregation is called the “body of Christ” and the people of God are governed supremely by our Lord Jesus Christ. Jesus is the only Head of the congregation. His sovereignty was established by the Word and the Church also operates on the Word of God. Coertzen (1998:21) confirms that,

Christ makes use of the Word to govern His church, and if the church were in any way to abandon the Word, it no longer has any foundation from which it can give witness to the world. The authority with which the church acts in the world is also very closely linked to the fact that it is Christ who governs the church through the Word. Add to this the fact that the church as the body of

Jesus Christ is not simply a human association for which the rules for mutual conduct are drawn up by its members.

Thus, it is important to understand that the congregation is connected to Christ and all the members of the church are connected to each other. The Church is the creation of God and as such the government of the church must also be conducted in complete obedience to the Word of God. There is a need for order in the church whether in terms of structure or within the congregation. Without order, there would be confusion within the congregation. Coertzen (1998:29) explains this point clearly:

Because the church is a unique creation of God, it has a unique order/law. To put this in another way, one could also say that there is a specific order in and for the church as the church is a community created by God. The church is a community that God wishes to sustain in a particular way. This also means that church law, as a non-constitutional law, is a unique kind of jurisprudence that must research, explain and apply God's law for His church on the basis of the principles laid down in the Word of God.

Historically, the beliefs and tenets of the Reformed/Presbyterian were founded on the confession of faith, which was supposed to deter the congregation from heresies. Beeke (1991:190) notes that,

All of the *Westminster Confession of Faith's* statements on assurance have the primary goal of seeking to lead the living church to make her calling and election sure by being led beyond herself to find everything necessary for time and eternity in the Spirit-applied grace of God in Jesus Christ.

The goal of the Confession of faith and the abundant legacy of the Reformation handed down by the Reformers was the purity of the Church. The three hallmarks of the Reformed Church are the preaching of the Word of God, the sacraments and discipline. However, the preaching of the Word of God is the most important character of the church. While it is independent of the sacraments, the sacraments are not independent of it. True preaching of the Word is the greatest way of preserving the church and affirming her as the mother of the faithful (1976:577). Especially, the faithful exercise of discipline in the church is by rightly practicing the Word of God through a caring leadership of the congregation.

The congregation is a group of people who always have their own personal challenges and issues. Church officials should adjust and find ways to solve the challenges faced by the congregation members. The role and function of the consistory in the local church during the period of Reformation is being rediscovered.

In the history of Reformed churches, the leadership of the presbyters or elders is mediated by the council. According to Berkhof (1976:584–586), the power of the church resides primarily in the governing body of the local church²⁵. This council consists of the pastors, elders and deacons. In particular, the elders²⁶ or presbyters must care for and protect their congregation. By way of contrast, if the poor people want to

²⁵ One of the fundamental doctrines of the Reformed or Presbyterian Church is that the power or authority of the Church does not reside first of all in the most general assembly of any church, and is only secondarily and by derivation from this assembly, vested in the governing body of the local Church; but that it has its original seat in the consistory or session of the local Church, and is by this transferred to the major assemblies, such as classes (presbyteries) and synods or general assemblies.

²⁶ Elders: Among the common officers of the Church, the *presbuteroi* or *episkopoi* are first in order of importance. The name *presbuteroi* simply means “elders,” that is, older ones, while *episkopoi* means “overseers.” These officers clearly have the oversight of the flock that was entrusted to their care. They are to care for it, oversee it, and protect it, as the very household of God.

be involved with the main groups in church, it is possible for them also to participate in the roundtable.

However, in the Reformed/Presbyterian tradition, only the church officials are members of the council and only baptized members participate in ministry and care for orphans and widows as well as the needy people. Primarily, the structure of the Reformed/Presbyterian Church is not hierarchical. Historically, the church order is organic. The church which is the body of Christ is made up of members who are dependent on one another in the exercise of the life they have from Christ (Clowney1995:204). The church administration is established for service, not dominion. The church office serves both the Lord and his people because all authority in the church belongs to Christ (1995:202, 206). Thus,

- * The minister should be a faithful servant of the people and of the holy God.
- * The Reformed Church already has a conversational system which comprises of the presbyters and is called “session”.
- * As a matter of fact, the administration of the Reformed/Presbyterian Church is known as a hierarchical structure. However, the structure of the Reformed Church office seems to be characterized by personal talent.

Again, as graphical comparison:

	McClure	Reformed/Presbyterian	Korean Context
Concept of conversation	Collaboration with others	The preacher, presbyter is the authoritative leader	Confucian or hierarchical relationship

	McClure	Reformed/Presbyterian	Korean Context
Having focus	Conversation to know others	To being Biblical Church (Church politics)	Encourage with each others,
What to do?	Face to face (circularity meeting with pastor and inside and outside of Congregation)	Church administration	Small group or age group meeting regularly, To collect information about congregation through conversation

4.4. Focus of Preaching

This section will consider the focus of preaching, that is, the main points of and the differences between the Reformed view and McClure’s view

4.4.1 McClure’s view

What is McClure’s view of the purpose of preaching and in particular of collaborative preaching? McClure’s basic assertion is that preaching is meant to build up the church through the leadership of the preacher who communicates with the congregation. This differs from educated or authoritative preaching. The preacher endeavours to make the

sermon preparation which includes the process, delivery, as well as the interaction and communication with the congregation. McClure's interest is to build up the church and he believes that preaching should deal with both the private life and the public life of the congregation. Therefore, the focus of preaching must be moved from the centre to the margin of the Christian community. McClure (1995:18) points out that,

Preachers must never proclaim Christ as if Christ's redemptive work related only to a selective history of salvation. Our homiletical imaginations must become large enough to embrace the relatively chaotic depths of both the inner life and the public life. In order to accomplish this, the focus of preaching must move from the center of the Christian community to its margins, from the pastor's study to the sanctuary door. The preacher must stand at the boundary of the community, at the place where its cultural-linguistic mythos is being engaged and challenged by the often-silenced voices of strangers and of the "God beyond the gods." Such preaching struggles to discern what the redemptive power of the Christian story is in this world and in this history.

Nowadays, congregation members wish to hear from the pulpit answers to questions about their actual needs. To carry out sound exegesis of the Scripture, teach doctrine and listen to the Word of God may be difficult for both the preacher and the hearer. When listening to preaching, the congregation as the audience prefer understandable communication.

Long (2011:223) confirms that homiletics has seen a new emphasis on the hearer. Recent homiletical theories have afforded a much larger place to the hearer and to the process of listening to sermons. Barth (1964:96~97) also emphasizes the importance of

the preacher's attitude to his congregation. The preacher must genuinely love and care for the people of God:

- 1) The preacher will love his congregation and feel that he is one with them; his constant thought will be: 'These are my people and I long to share with them what God has given to me.' To speak in the most eloquent language, even with the tongues of angels, will avail nothing if love is lacking.
- 2) Because he loves it, the preacher will live the life of his congregation, placing himself on their level. He does not have to be the wise man of the people, the village diviner who lays bare the innermost thoughts of men's hearts, but the question of what their thoughts really are is always in his mind.

McClure's homiletics seems to be more progressive and practical. He makes a case for a strong relationship between the preacher and the congregation which could produce an ideal community. McClure is convinced that collaborative ecclesiology will produce a healthy church today. In sum,

- * McClure argues that the church can be built up through collaborative preaching.
- * He focuses on the idea of working together more than the preacher's powerful leadership.

4.4.2. The view of the Reformed/Presbyterian Church

What is the main purpose of preaching in the Reformed/Presbyterian tradition in the past and now? The Reformed homiletics has been predominantly a preacher-centred homiletics which emphasizes the preacher's calling and the persuasion of the hearers. Packer (1986:24~29) notes that the preaching vision of the Reformed Church is the awareness of what God sees, wants to do, and would have His servants do. He explains that, "First, Scripture is revelation. Second, God is glorious. Third, people are lost. Fourth, Christ is unchanging. Fifth, persuasion is needed. Sixth, Satan is active. Seventh, God's Spirit is sovereign".

Historically, the Presbyterian/Reformed Church has concentrated on doctrinal and exegetical preaching; expository preaching was dominant until a few decades ago. Bible-based, Christ-centred, redemptive historical preaching was central to the pulpit in the Korean context. If someone emphasizes the delivery of sermons or pastoral counselling on the pulpit, it would be inadequate in the Korean conservative Presbyterian context. Thus, we would like to consider the seemingly most tenacious group in church history (in terms of "adherence" to the Bible), that is, the Puritans. The goal of Puritan preaching was to build up the congregation as the people of God. Puritanism in general was an extension of the ideals of the English Reformation with distinctive emphasis on four principles, namely:

- 1) Personal salvation was entirely from God.
- 2) The Bible provided the indispensable guide to life.
- 3) The church should reflect the express teaching of Scripture.
- 4) Society was one unified whole (Noll2006:486).

Generally, many Christians today believe that the theme or content of Puritan preaching was rather boring and too difficult to understand. However, in style, Puritan preaching was plain without being dull; in emphasis, an admirable balance of doctrine and practice; in character, faithfully devoted to the exposition of the Word of Scripture – both letter and spirit – which the people loved. Therefore, Puritan preachers made effort to engage in plain teaching and exhortation with illustrations, metaphors and similes taken from every-day life, which were easily understood and remembered by their congregations (Lewis1979:47~48).

Subsequently, biblical expository preaching was emphasized by the Reformed/Presbyterian preachers for a long time. The character of expository preaching is described by McArthur (1992:15) as follow:

- 1) Expository preaching—expressing exactly the will of the glorious Sovereign—allows God to speak, not man.
- 2) Expository preaching—retaining the thoughts of the Spirit—brings the preacher into direct and continual contact with the mind of the Holy Spirit who authored Scripture.
- 3) Expository preaching frees the preacher to proclaim all the revelation of God, producing a ministry of wholeness and integrity.
- 4) Expository preaching promotes biblical literacy, yielding rich knowledge of redemptive truths.
- 5) Expository preaching carries ultimate divine authority, rendering the very voice of God.

- 6) Expository preaching transforms the preacher, leading to transformed congregations.

Specifically, traditional preaching maintained that preaching must be Christ-centred or redemptive historical in character. Clowney (1961:74~75) affirms that,

Most important of all, biblical theology serves to center preaching on its essential message: Jesus Christ. Preaching must be theological. Salvation is of the Lord, and the message of the gospel is theocentric message of the unfolding of the plan of God for our salvation in Jesus Christ. He who would preach the Word must preach Christ... The unifying structure of Scripture is the structure of redemptive history. The Bible does not have the form of a textbook, and the witness to Christ unfolds with the progressive epochs of revelation which in turn are grounded in the successive periods of redemption.

Redemptive historical preaching is Christ-centred, as it emphasizes the importance of Christ's work of salvation for the redemption of the congregation. Traditionally, the Reformed/Presbyterian Church has always been concerned about the welfare of its congregation and the importance of teaching God's Word. Thus, preaching is the most important way of nurturing and caring for the people of God. Selderhuis (2009:115) has pointed out the didactic aspects of Calvin's preaching:

Calvin's preaching had a strong teaching element, and he frequently spoke of the church as the school of God (*l'école de Dieu*). God was the pedagogue or teacher, the Bible was "the school of the Holy Spirit," and the believer was a

"student in God's church." As mother the church she not only gave birth but also nourished and educated her children. Instruction was a lifelong affair, and even at the edge of the grave "God calls us to his school." Human beings, after all, have a short memory, forget quickly and have a constant tendency to seek out all kinds of new things. Frequent repetition of the curriculum was best. Just as teachers and parents had to repeat their instructions, so also in the church, teaching had to be reiterated again and again, yet in a fresh manner.

Most members of the Reformed/Presbyterian Church believe that the confession of faith is a legacy of the church. It is the foundation of the traditional and historical faith of the Reformed/Presbyterian Church as evidenced by the Westminster confession of faith, the Larger and Shorter Catechism, the Heidelberg Catechism, the Belgic confession of faith, and so on. The contents of those documents mainly focus on the explanation of the Lord's Prayer, the Apostles' Creed and the Ten commandments. These documents mostly concentrate on being church and focusing on biblical instruction to protect the church against and purge it of heresies. This means that,

- * Reformed preachers concentrate on exegetical and theological interpretation.
- The Reformed/Presbyterian aims at upholding the traditional confession of faith and.
- * church structure in order to maintain the purity of the Church.
 - * The Reformed/Presbyterian strives to protect the theological and historical legacy of the Reformation

Again, some graphical comparisons:

	McClure	Reformed/Presbyterian	Korean Context
Source	The Scripture and congregant's life	Preacher's study and prayer	Preacher's study and spiritual relationship with God
Do	Face to face conversation between the preacher and the congregation in sermon preparation	Only the preacher does exegesis or interpretation and he quotes classical or contemporary sermons.	Preachers trying to give impression through preaching to the congregation.
Purpose	Building up the church and focusing on hearing the voices from the margin	Building up the church and protecting it against heresy	Building up the church and protecting it against heresy, Church

4.5. Differences between the View of John S. McClure and of the Reformed/Presbyterian Church in the Korean Context

Thus far, we have pointed out the differences between McClure's homiletics and traditional Reformed/Presbyterian view of preachers, congregation, conversation, leadership and the content of preaching. At this point, the different points of emphasis

between the two views will be examined specifically in relation to the Korean context. The arguments can be summed up as: (1) authority and leadership, (2) communication, conversation and church administration, and (3) the place of the Holy Spirit in preaching.

1. Authority and leadership

McClure asserts that the preacher is a “**host**” or “**partner**” in the process of sermon preparation at the roundtable. However, the Reformed/Presbyterian Church believes that the preacher is God’s mouthpiece or prophet, and this describes the stance of the church historically. The respect accorded preacher was not about personal authority, but was based on the authority of the Word of God. Therefore, in both views, that is, of McClure and the Reformed/Presbyterian Church, "authority" is the main issue. The current changing views of authority which are informed by trends in New Homiletics have challenged the conservative Reformed/Presbyterian Church. The idea of authority is a big factor in homiletic theory. It is the starting point of the debates in New Homiletics. However, traditionally, Reformed preaching emphasizes that the preacher has received the authority to preach the Word of God from the mouth of Jesus Christ. Authority is essential to the preacher in traditional homiletics.

According to Perkins (2002:115), the “Minister is the commission and authority given to him. It is greater than that given to any other creature... This is the greatest honor of all in the call to the ministry.” Clowney (1961:61) agrees that, “we are ministers of the Word; by God's grace wise men and scribes sent by Christ (Matt. 23: 34); evangelists, pastors, and teachers; men of God thoroughly furnished by the Holy Scriptures for every good work of our calling.”

Generally speaking, the Korean Presbyterian Church is very authoritative in character. Confucianism, which is a father-centred culture, remains dominant as Jung-Young, Lee (1997:92~93) points out,

Korean society is still best characterized as a patriarchal hierarchy. In spite of rapid Westernization, Korean society retains an ancient structural hierarchy. One of the reasons that the patriarchal and hierarchical structure persists is the Confucian orientation of Korean people. Confucianism came to Korea long before it became the "official" religion of the Korean people during the Yi Dynasty more than five hundred years ago. Confucianism is more than a religion, for it controls and legitimates the very fabric of personal, social, and political behaviors.

It is assumed that the Reformed/Presbyterian Church office holders were called by God. Most of the positions including the office of the preacher were, historically and biblically, established according to the will of God. Beeke (2006:55) explains Calvin's view of church administration thus:

How will the triune God extend His kingdom throughout the world? Calvin's answer involves both God's sovereignty and our responsibility. He says the work of evangelism is God's work, not ours, but God will use us as His instruments... Jesus teaches us that God "uses our work and summons us to be his instruments in cultivating his field." The power to save rests with God, but He reveals His salvation through the preaching of the gospel. God's

evangelism causes our evangelism. We are His co-workers, and He allows us to participate in “the honor of constituting his own Son governor over whole world.”

Thus, all church officials including preachers who are called to serve must be humble and submit to the grace of God. However, many preachers have continued to forget their holy responsibility in the church. In the Korean context, preachers have ruled over the congregation for so long. They do not see that they are God’s instrument or tool for preaching. Korean preachers dominate the congregation through their authoritative style of preaching. The preacher often is strict and dictatorial like the Korean Confucian fathers or the modern shamans. This cultural and Confucian hierarchical structure has greatly influenced the Korean Presbyterian Church. Therefore, some preachers do not want to lose their strong, authoritative power over their congregation – an approach that could be called “individualistic preaching” in the Korean context (Seung-Jin, Lee 2013: 12).

Recently, another serious challenge faced by the Korean pulpit is the issue of “plagiarized preaching”. Due to the fact that Korean preachers have a heavy preaching schedule weekly – Korean preachers preach on the average eight to nine times at public worship services during the week (Kim2007:118) – they do not have enough time for sermon preparation. Many experience difficulty in their pastoral life. Not, surprisingly, 90% of preachers in Korea responded that they have engaged in plagiarized preaching in the past (Jang2014).

For this reason, McClure strongly calls for collaborative preaching that would enable the preacher to exercise a humble attitude before the listener. To share the burden of the preacher in sermon preparation alone is the beginning of the collaboration with the congregation. Thus, McClure's view of preaching may offer new insight to preachers of the Korea Presbyterian Reformed Church who are trained only in a individualistic style of sermon preparation.

However, is it possible to adapt McClure's homiletics to the Korean conservative culture? Will its community consider it strange to engage in conversational preparation of sermons in the ministry of preaching? Traditionally, the preacher's authority and control is rather strong in the Korean context. Lloyd-Jones (1971:103), an influential preacher in Korea, rejects the idea of involving the congregation in the task of preaching:

What is the ultimate criticism of what is called 'lay-preaching'? The answer comes to this, that it seems to miss completely the whole notion of a 'call'. There are also other reasons which seem to me to militate against the idea. My main argument is that the picture I have already given of the preacher, and what he is doing, insists not only that this is something to which a man is called, but also something that should occupy the whole of his time apart from exceptional circumstances. It is not something that can be done as an aside, as it were; that is a wrong approach and a wrong attitude to it.

The preacher's responsibility is dictated by God's call and the role of the preacher in the congregation is not quite simple. While the preacher's job is to preach, the elders as

as presbyters do discipline those who err and deacons operate in the help ministry. However, only the preacher as a teacher of the congregation is distinct from other officers. Berkhof (1976:577) shows that,

In course of time two circumstances led to a distinction between the elders or overseers that were entrusted only with the government of the Church, and those that were also called upon to teach: (1) when the apostles died and heresies arose and increased, the task of those who were called upon to teach became more exacting and demanded special preparation, II Tim. 2:2; Tit. 1:9; and (2) in view of the fact that the laborer is worthy of his hire, those who were engaged in the ministry of the Word, a comprehensive task requiring all their time, were set free from other work, in order that they might devote themselves more exclusively to the work of teaching. In all probability the *aggeloi* who were addressed in the letters to the seven churches of Asia Minor, were the teachers or ministers of those churches (Rev. 2:1, 8, 12, 18; 3:1, 7, 14). In Reformed circles the ministers now rule the churches together with the elders, but in addition to that administer the Word and the sacraments. Together they make the necessary regulations for the government of the Church.

The Reformed/Presbyterian Church shared power between the presbyter as preacher and others for the purpose of balanced collaboration. The role of the preacher was emphasized more than that of other church officials. That means the preacher's role is more important than that of others. Thus, this importance of preaching lies in communication, which is based on conversation that is borne out of the authority of both the preacher and the congregation.

Ethically, the pastor and minister need to attend to marginalized people as an obligation of the church. This is God's commandment. Unfortunately, Korea's conservative church has been passive lately towards marginalized people outside of the church who have various social issues or problems. The focus is on preaching the Gospel, establishing the church, and preserving the truth or the purity of the faith. Historically, traditions such as the confession of faith, church order, order of worship, and discipline have all been overtaken by postmodernism. Christianity has always had to contend with new views. Therefore, the Reformed Church today should try new styles of communicating with the congregation and with those outside the church. At this point, the Reformed/Presbyterian Church must rethink the "concept of authority" with the future generation in mind.

2. Communication, conversation and Church administration

The major issue in the Korean society today is communication, and most of the people do not trust the national government or take even the churches and the Christians seriously. Disconnection between the leaders and the congregation produces an unstable community weighed down by misunderstanding and doubt. In this situation, the problem would be solved only by "conversation".

Conversation or communication is the foundation of McClure's homiletics, which is one of the best ways of solving problems in the congregation. However, the Korean Presbyterian/Reformed Church has remained rigid and refused to entertain casual conversations between the preacher and the congregation, between the older and the younger generation. The current situation is dramatically changing, and faster than

before. Accordingly, the relationship between the preacher and the congregation require require further research today for a better tomorrow of the church.

According to McClure's concept of leadership, pastors encourage the whole congregation by having face to face meetings with them and inviting them from the margin to the centre of the community. However, the leadership of the Presbyterian Church polity is a representative form of government. Presbyters attend to church representatively instead of the congregation for church council. The Presbyterian leadership style is representative. Presbyters are supposed to serve the members of congregation. However, McClure's view differs from that of the Presbyterian Church. For him, the preacher as a leader should address the needs of those who have been marginalized in the church by helping them to move to the centre from the margin. However, the position of the Presbyterian Church is that presbyters care for the needy through their associates, likes the six deacons that were appointed in Acts 6:1-7. Originally in the Reformed/Presbyterian Church, ministers should minister to the needs of the congregation and help them through their life challenges. This pastoral care is the basic duty of the presbyter in the Reformed Church order (Inst 4.3.8). Presbyters and deacons should attend to the needy members of the congregation. Actually, this approach does not work well in the field of pastoral ministry. Thus, McClure calls for a roundtable conversation in a collaborative system of preaching.

Why did the Reformed/Presbyterian Church destroy the tradition of church office or did not practice it well? In the period of evangelicalism, the preacher exercised immense authority over the congregation. The powerful preaching of the Pentecostal movement also had great impact on the people. During the period of evangelicalism in

the Reformed/Presbyterian Church, western culture especially from England and the United States of America spread widely. Famous preachers who were frontrunners of this evangelical movement included John Wesley, Jonathan Edwards, D L Moody, and Charles Spurgeon. The Pentecostal revival of 1907 was the strongest spiritual movement in Korean church history. After the rebirth of the evangelical/Pentecostal movement in Korea, the Korean congregation did overly deify their preachers whose charismatic preaching was backed with mighty power for a long time. However, both the contemporary preacher and the congregation desire to grow to mega churches. As the preacher's power increases, the responsibilities of the other church officials decrease. One could assume that when the Presbyterian congregation is not taught the Word of God it affects the church polity. Someone could also argue that McClure's homiletics could cause a misunderstanding of the nature and uniqueness of the Reformed/Presbyterian Church. After all, the Church has always been a preacher-centred church. There is an imbalance of power between the preacher and the congregation. The leadership of the Reformed/Presbyterian Church today has lost the ability to communicate effectively with the congregation. The effect of the mega-church movement is the disconnection between the congregation and the preacher, as well as individualization and a hypocritical way of teaching the members of the Church.

Increasingly, the congregation's interests include enjoying financial blessing, physical health, social honour and good reputation. If preachers unconditionally accept the demands of the audience, they would end up with a selfish congregation. Today, it is more difficult to teach traditional contents as many people have no interest in what the Bible says of the church of today. Moreover, Korea's conservative church is confronted with ethical issues such as homosexuality, human rights, pollution of environment,

youth unemployment, and distrust of the government but it does not thoughtfully respond to these issues. The leaders firmly ignore those complicated problems. Conservative Christianity assumes that the reason for these concerns is inadequate teaching of the congregation by the pastors. The Reformed/Presbyterian tradition believes that the Church as a body of Christ grows by the Word of God through preaching. Preaching plays a crucial role in Christian education.

How then should we approach such problems in the church to find a biblical and communal solution? Can we modify and apply McClure's theory of homiletics in the Reformed/Presbyterian context in Korea? Perhaps we should reconsider the weakness of monological preaching in terms of the disconnected or hierarchical relationship between church officials and the congregation. All of the preaching process, from preparation to presentation, should be with a joint effort between the congregation and the preacher. Cilliers (2002:146) confirms that the best commentary on preaching should be placed not only on bookshelves but also in the context of the congregation²⁷.

The Reformed Church is a Scripture-centred ministry. The mission of the Church is to proclaim the Gospel, edify the body of Christ and make disciples in response to the Great Commission (Matt 28:18-20). This is the right place to build up the body of Christ with the Word of God through collaborative sermon preparation.

²⁷ *“Die preekmaakproses moet daarom van begin tot einde, van die voorbereiding tot die aanbidding tot die nawerking van die preek, deur die gemeente prinsipieël mede-bepaal word. Predikers moet die rykdom, die homiletiese potensiaal wat daar in die gemeente steek, raaksien en benut. Trouens, van die beste kommentaar op die prediking vind predikers nie net op hulle boekrakke nie, maar ook in die murg en bloed, in die weefsel, ja indie konteks van die gemeente wat rondom die prediking lééf”.*

3. The place of the Holy Spirit in preaching

After the development of the New Homiletics theory, the role of pneumatology in preaching in homiletics diminished. Craddock (1985:29) wonders how we can recognize the presence of the Holy Spirit in our preaching and how we feel it in the life of the congregation, and states:

The Spirit is of God and not contingent upon our willing or doing. The truth is, and by this the church sometimes feels embarrassed, there is no agreement among Christians as to the canons for ascertaining the Spirit's absence or presence at the time of an event. Afterward, of course, the evidences of love, hope, trust, truth, and justice can be read clearly as footprints that say, "Yes, the Spirit was here." In fact, we do not know where to look for the Spirit's presence in preaching, even though many voices are saying, "Lo, here," or "Lo, there."

However, in my opinion, McClure has overlooked or at least underplayed the role of the Holy Spirit in his homiletic theory. His homiletics reflects semiotic, cultural, deconstructive and theoretical elements but it does not pay attention to the importance of the role of the Holy Spirit. There is also a difference between McClure's and Reformed/Presbyterian view of pneumatology. In contrast, Bohren (1980:66) stresses the importance of pneumatology in his homiletics. Thus, the preacher's understanding of the role of the Holy Spirit is very crucial, because he has to interpret the Scripture

through the help of the Spirit. Therefore, homiletics must begin from pneumatology²⁸.

Cilliers (2004:27) agrees with Bohren's statement that,

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. This is so.

Cilliers (2004:63) adds that,

The Word that we preach is alive through the work of the Holy Spirit. Could we ever reiterate this enough? This remains the miracle of preaching: the Spirit uses our stammering words to verbalize God's Word. He, Himself, continuously creates in us the prayer: Lord, please give us your words! It may indeed be the preachers' words that leave their mouths but, through the work of the Spirit, ultimately it is the Word of God that reaches the audience.

The preacher needs to develop the attitude of praying humbly to God before getting into the pulpit. What then is spiritual preaching according to the Reformed tradition? In what kind of preaching does the Holy Spirit manifest? How can we judge whether the Spirit is there or not? Parker (1992:2~3) cites Calvin's view thus,

²⁸ *"Die Beste theologische Begründung der Predigt hilft dem Prediger nicht auf, wenn der Geist sich versagt. Ich brauche zum Predigen vor allem den Heiligen Geist. Diesen Geist kann eine Predigtlehre nicht vermitteln; aber sie kann immer wieder auf ihn hinweisen, an ihn erinnern, der Geistvergessenheit wehren und versuchen, die Erkenntnis des Geistes zu mehren. Darum wird eine Predigtlehre gut tun, von der Pneumatologie auszugehen".*

The knowledge of the author of Scripture and thus the recognition of its authority is imparted by God himself; in other words, it is the act of the Holy Spirit. Hence, 'By what testimony Scripture must be confirmed, namely that of the Spirit, so that its authority may be assured...' The authority of the Bible, then, rests on 'the testimony of the Spirit'. Let us follow the argument and see what this means. Calvin says, will be so bold as to refuse to give credence to God when he speaks. But God does not supply day by day oracles direct from heaven. It is in the Scriptures alone that the Lord has been pleased to give a permanent form to his truth (literally, 'to consecrate his truth to a perpetual memory'). Therefore, Scripture has no other claim to full authority with believers than their conviction that it has flowed from heaven. It is as if the actual tones of God's voice (*vivae ipsae Dei voces*) were heard in it.

If we limit the role of the Holy Spirit today, it would be a serious impediment to God's work. The question is how do we ensure that the role of the Holy Spirit is fulfilled in our preaching? How do we approach the act of preaching? Clowney (1961:62) remarks that,

We have been made stewards of the mysteries of God. There is one requirement for the steward -that he be found faithful. God is faithful who has called US; he gives his Holy Spirit to them that ask him, and it is in the Spirit that we have been set apart to our holy calling.

4.6. CONCLUSION

All things considered, contemporary homiletics may require more research in the area of “ecclesiological studies”. Preaching must be a communal interaction between the preacher and the hearers. As Long (1993:188) has remarked, “Homiletics must now give major attention to that which has been only a minor motif in the past: ecclesiology. The doctrine of the church, as the speech community of God, will provide the framework for any truly pertinent homiletic.” Thus, contemporary and classical literatures on ecclesiology will be examined critically to formulate an appropriate model of preaching for today.

By the way, why does McClure oppose the traditional images of the preacher? Why does he attempt to prepare the sermon with the congregation? His main purpose is to urge leaders to communicate with the congregation in order to build up the church. However, the reality of the Korean context with respect to the communication between the preacher and the congregation is seriously disappointing. Korea’s strict father-centred culture caused preachers and ministers to rely on “Confucian Christianity”. In this regard, both the Korean culture and conservative Christianity have much in common. Jung-Young, Lee (1997:94) states that,

The authority of a preacher comes from the very structure of Korean society. If the father is the most powerful person in the family, and the family is the foundation of society, to be a father figure in the Korean community means to be the most powerful person in that community. The Korean preacher is often regarded as the father figure, the one who is the “head of the family.” Thus, the preacher, symbolically the head of the religious community, has unlimited power.

In such a context, we cannot avoid authoritative preaching. Thus, the Korean context needs to recover the public, communal view of preaching in the Presbyterian setting. McClure (1995:13) calls for the recovery of the public character of preaching. Ethically, the preacher's morality should be recovered from this complicated situation but the Korean pulpit has experienced the opposite. Seung-Jin Lee (2013b:211) has seriously criticized the growing practice of "individualistic preaching" in the Korean context. Ji-Chan Kim (2013:285) claims that Korean preachers have a subjective interpretation of Scripture. Preaching was even used as a way of power by some unfaithful preachers. Therefore, the communal character of preaching needs to be recovered in the Korean pulpit. On communicative conversational preaching Runia (1983:69~70) remarks that,

There is one more point to be made. This taking into account of the situation as a constituent aspect of the sermon also may be the real answer to the critique of the monological structure of the sermon. In fact, communication theorists believe that communication by its very nature is a two-way process. The fifties and sixties witnessed many attempts to find new dialogical forms of preaching. One way is for members of the congregation to share in the preparation of the sermon. During the week a small group meets with the minister to share with him their ideas about and reactions to the text, which he then, one way or another, can incorporate into the sermon.

Undoubtedly, this can be very effective, when properly handled, but it does not really change the monological structure of the sermon itself. Others, therefore, have tried to incorporate the dialogical element into the worship service, by providing the congregation with the opportunity to ask questions after the delivery of the sermon.

This too can be very effective, but the sermon itself remains monological in structure. Runia has already noted that contemporary preaching is under attack because its monological character has affected the communal mind of modern people. Robinson (1999:130) agrees that the preacher's monologue on the pulpit may get him or her into trouble with the congregation. He explains that,

Preaching seems to be a zero-feedback situation, a monologue with no return. It does not have to be so. The pull toward monologue can be broken. In fact, significant preaching has always involved dialogue. The most astute preachers allow their eyes and ears to program their mouths. As they stand in the pulpit, they respond to cues from the audience telling them how they are doing. As they prepare, they study not only content but also people, hearing the spoken and unspoken questions. After speaking, they listen intently to find out how they have done.

This dialogue with the congregation and the wider community can be more focused. In order to develop sensitivity to current issues, John Stott, the internationally well-known English evangelical minister, joined a reading group that met monthly. A short testimony concerning John Stott regarding this reading group is related as follows:

They explored the ideas and implications of significant books, usually secular, from a Christian perspective. At times they attended films or plays together and then returned to the church to discuss what they had seen. When Stott preached on contemporary issues, he formed an ad hoc group of specialists to help him learn the personal dimensions of the problem.

At some of these gatherings, Stott actively participated, while at others he merely sat and eavesdropped on discussions between different points of thought. As an outgrowth of the challenging dialogue, Stott's sermons, while solidly biblical, were as up-to-date as next week's news magazine.

Pastors in smaller churches legitimately object that such groups develop more easily in large urban or suburban congregations. Yet even in rural and inner city communities, men and women wrestle with substantive issues, and many would welcome the opportunity to discuss contemporary life and thought with a minister.

Churches, large or small, can organize systems of feedback. A church in Iowa turns monologue to dialogue by basing its midweek Bible study on the passage for the following Sunday's sermon. The pastor provides notes explaining the text, and then the people divide into small groups to explore further meanings and implications for themselves. Out of this encounter, the pastor zeroes in on terms, ideas, and issues he must address and, as an added benefit, often finds illustrations and applications for his sermon. Surprisingly, everyone agrees studying the passage beforehand heightens rather than diminishes interest in the sermon. They are made aware of the biblical material, and they become curious about how the preacher will handle it (in Robinson 1999:131-133).

Runia and Robinson point out that the participation of the congregation in sermon preparation confirms the public character of preaching. Thus, in the contemporary setting, particularly in the Korean context, there is a need for the preacher and the congregation to connect through dialogue.

McClure (2013:28) affirms that the congregation should be a conversation partner with the minister in his ministry to the people of God. McClure has focused on joint participation in sermon preparation by the preacher and audience. Of course, his homiletics may be difficult to practice in the Korean Presbyterian context. However, it is helpful to evaluate his research from a new perspective. Thus, McClure focuses on “how to preach”, while the Reformed/Presbyterian Church focuses on “what to preach”. Gradually, the interest of the field of homiletics has changed from “what to preach” to “how to preach”. Craddock (2001:18) states that,

They (preachers) have to do not just with what is preached but how one preaches. This is the meaning of an earlier statement insisting that effective preaching calls for a method consistent with one's theology because the method is message; form and content are of a piece.

The preacher should not ignore the trends in preaching and the demands of the contemporary audience. Thus, there needs to be a mental shift when we consider the importance of the role of the audience in preaching. This chapter has examined the idea of preaching as communication through a comparative study. Subsequently, we shall attempt to reduce the distance between McClure’s homiletics and the tradition of the Reformed/Presbyterian in the next chapter by combining the benefits of both approaches with regards to collaborative preaching.

CHAPTER 5: Appropriation of John S. McClure's Preaching theory to Korean Presbyterian Context

In the previous chapter we examined how far from one another McClure's homiletics and the Reformed/Presbyterian Church are through a comparative study. How should we apply new styles of empowerment by collaborative preaching in the context of Korean Presbyterian Church today? If we ask ancestors about collaborative preaching, the answer might be to never allow McClure's homiletics because of the authoritative view. Historical tradition must enter into conversation with the new trends of theological contextual needs, however, because there are reasons for the appearance of new trends, such as confused circumstances. We have researched, through a comparative study, the differences between John S. McClure's homiletics and the Ecclesiology of the traditional Reformed/Presbyterian Church. Following this, we

should attempt through the hermeneutical tool of *appropriation* to lessen the distance between these schools of thought, which will contribute to the Korean Presbyterian context.

5.1. Present problems of Korean Church from the communicational perspective

5.1.1. Corrupted Christian leader's image in the Korean context

One of the serious problems at present in Korean Christianity is that preachers and the leaders of mega-churches have committed moral offenses, also of a sexual nature. Their authority and reputation has been broken down before Christians and non-Christians alike and has shocked the Korean society and religious groups.

The situation in the Korean Church today from the view of non-Christians includes various terrible scandals involving the leaders and high-ranking members, from tax evasion to inappropriate inheritance of leadership, fabrication of reports and influence peddling, and slews of allegations of unethical deeds are turning away congregations. The following are just a few of the scandals enveloping Protestant church leadership (Bae 2013);

(1) Yong Gi (David), Cho's (조용기) usurpation²⁹

²⁹The Seoul Central Prosecutors' Office said it was investigating allegations that David Cho, founder of Yoido Full Gospel Church, had evaded about 6 billion won in gift taxes and inflicted

- (2) Plagiarism doctorate paper: *SaRang Community Church*'s senior pastor Oh Jung-hyun (오정현) has come under fire over the alleged plagiarism of his doctorate received at Potchefstroom University in South Africa in the 1990s³⁰.
- (3) Sexual misbehavior: Rev. Chun Byoung-wook (전병욱), who led the *Samil Presbyterian Church* from 1993 through 2010, was accused of molesting more than eight female members³¹.
- (4) Dynastic succession (patrimony from father to son)³²: The practice of hereditary succession (seseup: 세습) in Korean churches has come under criticism both in and

a more than 15 billion won loss on the church through inappropriate stock investment with church funds. Cho had already been summoned by the prosecutors over similar suspicions in November last year upon complaints filed by 30 of the church's elders, claiming he ordered church management to buy stocks of a company his son owned for a higher-than-market price, which resulted in the financial damage soon after. David's son, Hee-jun, the former chairman of the Kukmin Ilbo newspaper, has been indicted for misappropriating company funds to pay off his personal debt and allegedly forcing church officials to keep their lips shut. The investigators suspect the father and son plotted the fraud together. According to the Kukmin Ilbo, the Full Gospel church had more than 1.26 million members as of last December, arguably making it the largest church in the world.

³⁰A verification committee has been established to examine the report by mid-March. Oh vowed to leave the church if the allegation turned out to be true. An ariel view of the new SaRang Community Church to be built in Seocho-dong, Seoul (SaRang Community Church), a wealthy area of southern Seoul, is also engaged in a legal mud fight with about 300 neighbors who filed a suit with the Seoul Administrative Court. The complainants claim that Seocho District Office gave unjustifiable authorization to allow the church to build an underground walkway linking it to Seocho subway station by relocating the existing metro exits, and asked for a retraction of the order. They also claimed that the height of the two church buildings, a 16-story tall building with eight underground floors, and an 8-story tall building with eight underground floors, located across from the Supreme Court, exceeded government regulations. Civic activists claimed that the court has been delaying the ruling, with the judge and leaders of the Seocho Office being devout Christians and that religious favoritism had been behind the decisions. "We will not comment on the ongoing issue. We are waiting for the court ruling," said a Seocho official. "We believe that all processes were legitimate."

³¹According to the victims, who declined to identify themselves, Chun forced them to give him massages and groped them. One of them claimed that she was called into his office, raped and had photos taken of her to keep her quiet. Chun made a public apology and in 2010 left the church, which paid him a total of 1.3 billion won in severance and residence fees, with the promise that he wouldn't establish a church in Seoul or the metropolitan area for two years out of respect for the victims who mostly reside in Seoul. He opened another church late last year near Hongdae. The Samil churchgoers have been holding street protests and demonstrations, which often ended in clashes between the two congregations. A group of Samil members and other interested parties filed a petition with the general assembly of the Korean Presbyterians' Association to kick Chun out of the clergy.

³²Seongnam Holiness Church in Gyeonggi Province announced that it was planning to appoint Lee Ho-hyun as the new minister to lead the church. The problem is that Lee is the son of Lee

outside the Christian community. It has attracted dismissive press coverage, and its practitioners have become figures of derision. It has also been attacked by liberals for failing to live up to the principles of fairness and openness, while defended by conservatives for ensuring church stability and security. Whichever side one stands on, what is clear is the church has been tarnished by this matter (Park 2012:9).

These are serious problems, which is a corruption of Korean Christianity, ethically and morally before the secular world. Preachers of Korean Christianity give rise to a mistrust of preaching and sexual scandals were tied to the authority of pastors within Church officers. Mega-Church senior pastors have excessively tried to have their sons succeed them, which began with the deification of the pastor's authority in the modern church.

5.1.2. What should we do about these problems?

So far, some of pastors in the Korean Church use their so-called divine authority to argue against moral and sexual crimes before the congregation and the Holy God. This is not a simple problem, but each denomination and Presbyterian synod does not necessarily discipline or punish them. Rather, the Church now sadly sees that secular

Yong-gyu, pastor emeritus of the church. Lee is the latest to pass on his lucrative position at a church to his offspring. Gil Ja-yeon, emeritus pastor of Wangsung Church; Rev. Ji Deok of Gangnam Jeil Church; and Hong Jae-chul of Kyoungseo Church have also been accused of nepotism. Lee, Gil, Ji, and Hong have all served in the leadership of the Christian Council of Korea. In response to the public criticism over the familial succession, the Korean Methodist Church recently passed a resolution banning the practice. In an interview with a local daily, however, Rev. Kim Guk-do of Immanuel Methodist Church, who also appointed his son, Kim Jeong-guk, as the next leader of the church, denounced the decision.

courts have ruled these cases of Church minister's crimes. Preachers have lost their authority by self-deified preaching.

What are the reasons for the problems in Korea today? In this case, is at least one reason for the problem the authority of the preacher and the Presbyterian system? Should we deny the historical instruction of the Reformed/Presbyterian Church? How should we try to find alternative solutions for the current situation?

Today's request of lay people and the congregation is "communication", which is a conversation between the preacher and congregation. Their core statement is also the key point of John S McClure's homiletics. How would the Korean Presbyterian Church answer these requests from a theological view? Applying McClure's homiletics in the Korean Presbyterian context will have to be a very careful attempt. The religious culture of the Korean context and the authority of the Church have been mixed during the long history of the Confucianism-based society. A similarity of Korean Confucianism and Reformed/Presbyterian is that they are both "conservative". They emphasize the importance of traditional instruction and do not have flexibility to converse with other theologies. They want to keep their tradition as it is. However, at this point, how would we answer the following questions?

- 7) Is this practically proper for the contemporary congregation to exist as the historical legacy of Reformed/Presbyterian Church's Catechism, Confession of faith?
- 8) Should we deny the teaching of all of the historical instruction of Reformed/Presbyterian church? Is it really (still) suitable for the Korean context?

- 9) The contemporary audience is not interested in *Catechism*, *Confession of Faiths*, *dogmas*, and *biblical knowledge*, which might have been ignored by their preacher. How should we create a new methodology for unconcerned people about the Scripture and doctrine historically?
- 10) Is it reasonable to harmonize a new method and classic instruction? Will it change their essences? Will it be attractive to the contemporary congregation?
- 11) Is it possible to not apply a hierarchical relationship between the preacher and congregation? Will it really be helpful to the Korean context?

Classic instruction should enter into conversation with new academic trends today. The traditional legacy of the Reformed/Presbyterian must answer the question of modern people's needs. Therefore, new attempts look forward to good ways that are not alienated from traditional paths.

5.1.3. Barriers to McClure's homiletics in the Korean context

5.1.3.1. Cultural difference

Almost 50th years ago in America, one homiletician already warned against the future of the preacher's authority. Reid (1967:54) points out: "Preacher, his isolation is gone, the competition for time, information, and entertainment is intense, and his competence even in his special area of expertise may be challenged by his listeners." He foresaw the breakdown of the American authority structure, and he (Reid 1967:56) said:

We live in a new authority structure, and the minister no longer can command a hearing simply on the basis of his being a minister. People do not listen to his words as they once did, and we must adjust to this new life situation. The minister now needs to discover his new role, and this is probably all to the good.

These empirical warnings of the American Church have been confirmed in Korean Christianity. Thus, McClure's homiletics is a very meaningful suggestion in the Korean context, because socio-religious relational disconnection brings about individual Christianity today. In this period, conversational ecclesiology will be helpful to communication with all Christians. However, the distance of McClure's homiletics and ecclesiology to the traditional Reformed/Presbyterian Church is not easy to explain these days.

The Confucian mind and father-centered culture is a very authoritative situation for the lay group. If they challenge this authority, it might be a rude attitude in the congregation from the Korean traditional cultural view. Accordingly, they may think that it is against God and Jesus Christ, the Lord. This is the same as blind obedience to a Shaman as a traditional religious priest. On the other hand, those who deny the authority could also be seen as exponents of a more balanced relationship between preachers and congregation.

Someone tried to connect to the Korean context through theological localization before and this approach was called "Indigenization (Tochakhwa, 토착화) theology", which was a kind of Korean religious pluralism. It seriously distorted the Biblical truth,

authority of the Canon and divine nature of Jesus Christ (Kim 1998:64). This theological attempt confused the essentiality of Christian theology regarding its view of Scripture, revelation and core issues, which had been a tense debate within the Korean Presbyterian Church. These were experiments of indigenous Korean theology, but which distorted Biblical Christianity both historically and theologically (Kim 1998:63). Theological contextualization was a very sensitive issue in Korea, so McClure's homiletics can be seen as an unconventional challenge. Thus, the conservative Presbyterian position can be seen as against these theological statements, as proposed by McClure.

5.1.3.2. McClure's Homiletics' reliance on ethics

Paul Scott Wilson examined John S. McClure's homiletics as radical postmodern homiletics. Wilson (2004:136) discusses the distinctive minds of radical postmodern homiletics as follows:

- a. horizontal ideas of authority
- b. the social system rather than the individual
- c. interdependence over independence
- d. relationship over autonomy
- e. communication ahead of information
- f. multiple meanings and interpretations rather than singular
- g. the absence of closure

The radical postmodern school raises timely, important issues; yet its solutions often raise more problems than they answer; which may be part of this school's constructive purpose. While its members do not uniformly hold all of the positions I will name, here are some of their more significant bold claims, some aspects which are to be applauded (Wilson 2004:138~145):

- a. Avoid Hierarchy: The radical postmodernists seek to avoid hierarchy in preaching.
- b. Deconstruct Authorities: The radical postmodernists are radically for the marginalized. Preaching is undergoing a deconstruction of its common authorities, namely the Bible, tradition, experience, and reason. Deconstruction of the sort that does not “reject the facticity” of these authorities can keep preaching “critically and ethically open and renewable.”
- c. Minimize Transcendence: The radical postmodern group seems to minimize transcendence without denying it. They avoid the use of the word ‘truth’ to describe what is preached: They prefer other words, such as “*wager working hypothesis, practice, or testimonial affirmation*”.
- d. Represent an Ethic that Diminishes God: Radical postmodernists represent an ethic that at times seems to diminish God. It is often a theology from below, generally to the diminution of theology from above.
- e. Imply Theology Is Metaphor without Metaphysical Meaning: For radical postmodernists, such as Bond and Webb, in differing ways, theology seems to be a metaphor without metaphysical meaning. Joseph M. Webb understands pluralism as the larger umbrella under which postmodernism

belongs. Many of the ideas he has been working on for three decades are now being affirmed.

McClure is so confident of the radical postmodern ethic for homiletics that he says: “Even the New Homiletic has been left far behind, and there seems to be no looking back.” This can indeed be good news, for by this he means that preaching is now profoundly ethical, turning “toward its other(s) in such a way that preachers may re-encounter something of the nature of proclamation at its deepest levels.” This step offers many things to admire (Wilson 2004:145):

- a. The radical postmodernists are trying to find ways to do theology that do not perpetuate the suffering done to particular groups in society.
- b. They are attempting to include the stranger and outsider.
- c. They are helping us to understand how that might be done.

If there is a problem, it may largely be in doing theology and homiletics by splitting off the Divine from the human, the above from the below (Wilson 2004:145). Seriously, their radical theory might have been seen as a challengeable voice in the fields of homiletics. To attempt new styles of homiletics through radicalism might make trouble with traditional Reformed/Presbyterian.

5.1.3.3. To confuse doctrinal problems in the Presbyterian Church system

McClure does not try to converse with traditional ecclesiology in the view of Reformed/Presbyterian authority. Is McClure giving up authority in the contemporary Church? His homiletics and practical methodology are not explained to function as pertaining to other Church officers. Of course, McClure is a homiletician. His theory is focused on the preacher and preaching. From the Reformed/Presbyterian's view, his homiletics might have some weak points within the ecclesiology. But this is not strange, because homiletics and ecclesiology need to be held in a healthy tension.

A figure of the preacher visiting marginalized people could be seen as an expression of the incarnation of Jesus Christ. However, this is also true of the role of all the Church officers. Biblical Church ministry must be harmonized to all of the offices and members, even marginalized people. What is then an acceptable idea of McClure's homiletics to the Reformed/Presbyterian understanding of church ministry? McClure's concern in homiletics focuses on the church being in the world and being an active, positive missional church amongst all the people of God, even non-Christian people.

John S. McClure emphasizes communication between the preacher and the congregation more than other homileticians. The so-called New Homiletic was a starting-point to suggest the importance of the audience in homiletics, but did not necessarily try to have the congregation participate in sermon preparation. McClure strongly insists upon the participation of sermon listeners in preaching preparation. He

explained the richness of the diversity of each listener's character, mind and world view for "otherness". Allen (2008:67) questioned McClure's homiletics in this regard:

A question for preachers whose formative category is otherness is how the preacher and congregation can relate to differing theological claims or ethical possibilities that arise from different biblical texts, different theological families, different communities, and different particular locations. To be sure, the preacher should respect the otherness of each, but when push comes to shove, how do a preacher and congregation identify those that are more and less trustworthy? Nor is it always clear when preacher or congregation should resist aspects of the otherness of others. What, if any, are the limits to expressions of diversity? Preachers and congregations of otherness thus are called to continual critical reevaluation, in dialogue with multiple others, regarding their perceptions of others.

The role of dialogue in McClure's homiletics is very essential. He thought that the minds and circumstances of the community are more important than the keeping of the tradition and upholding theological perspectives. The preacher might be confronted with the multiple minds of the congregation increasingly. So, the preacher's conversational attitude will be required to develop in view of the coming future of a pluralistic society. Interaction between the preacher and congregation will prove to be crucial in the Church of next generations.

However, McClure's homiletics might enter into trouble with Korean authoritarianism and Confucianism. Collaborative preaching will not be an easy practice in the Korean

conservative Presbyterian Church. Nevertheless, how should we practice McClure's Homiletics for communication between the preacher and audience? At this point, the challenge of McClure's homiletics will require us to research hermeneutic methodology in view of its practice in the Korean Presbyterian context.

Therefore, we are going to try the usage of the notion of "APPROPRIATION"- *Paul Ricoeur's hermeneutical methodology* - to overcome the cultural, Presbyterian Church's struggles with the relationship of the preacher and the congregation. What is the role and meaning of appropriation? And also, how do we apply McClure's collaborative preaching in the Korean context through appropriation?

5.2. Appropriation

5.2.1. General meaning of Appropriation

What is the general concept of appropriation? Appropriation is the action of taking something for one's own use, typically without the owner's permission. Appropriation is *repurposing* something for own use. It is however not simply stealing two or more images, concepts or theories, which is to create a new meaning by subject. Appropriation is easily recognizable and has a built-in emotive context; a new purpose in contrast to the original meaning.

The concept of appropriation is widely used in the modern visual arts today. Appropriation artists deliberately copy images to take possession of them in their art. They are not stealing or plagiarizing, as they are not passing off these images as their very own. Appropriation artists want the viewer to recognize the images they copy, and they hope that the viewer will bring all of his/her original associations with the image to the artist's new context (Elliott 2005). In other words, appropriation art consist of the artist adopting borrowing, recycling or sampling aspects (or the entire form) of already established art in the creation of a new work.

In critiquing appropriation art, Andy Warhol said: "the appropriated work becomes meaningful only in comparison to the original 'targeted' source and acts as critical commentary on the source" (Abrams 1992:50). Artists often appropriate popular culture in order to make a political statement. This cultural appropriation can be effectively used by artists to make a statement opposing the dominant ideology (Sturken & Cartwright 2009:82). With appropriation in art, knowledge of the original work or works is important in the appreciation of the new work. After all, appropriation is: "[t]he act of borrowing, stealing, or taking over others' works, image, words, meanings to one's own ... or change their meaning or use" (Sturken & Cartwright 2009:432).

5.2.2. Paul Ricoeur' s explanation of Appropriation

Ricoeur writes that, all interpretation aims at overcoming the distance between the past cultural epoch to which the text belongs and the interpreter himself. To overcome this distance, the interpreter appropriates the meaning of the text to himself. He makes

familiar a foreign text by making it his own. In so doing, there is a conscious effort on the part of the interpreter to arrive at a complete understanding of oneself (Suazo2008:2). Thus, Ricoeur (1974:16) said, hermeneutics is surmised as “self-understanding by means of understanding others.”

Ricoeur understands that “the increase in subjectivity ... goes hand in hand with an increase in reflection and meaning. Subjectivity is granted us in and through the great variety of experiences that have shaped a cultural heritage.” The aim of reflexive philosophy is “to appropriate in praxis an originary dynamism which grounds human existence and with which the conscious, practical self does not coincide.” Through reflection, the subject recaptures itself through the expressions of life that objectify it. Nevertheless, Ricoeur recognizes the risk of the subject’s misinterpretation as a result of the setting in of false consciousness (Suazo 2008:3).

In Ricoeur’s theory of the text, there are two elements to be remembered. Firstly, Ricoeur wants to overcome the romantic notion of interpretation as understanding the intentions of the author behind the text. To interpret is to grasp the world opened up in front of the text. Secondly, Ricoeur develops a concept of the text as autonomous work, which makes it possible to include a critical moment of explanation in the process of interpretation (Suazo 2008:3).

In front of the text, the subject, i.e., both that of the author and the reader, becomes secondary. What is given primary importance is the matter of the text. By freeing the text from the subjectivities of the author and the reader, the first task now of hermeneutics, Ricoeur asserts, is “to seek in the text itself, on the one hand, the internal

dynamic that governs the structuring of the work and, on the other hand, the power that the work possesses to project itself outside itself and to give birth to a world that would truly be the ‘thing’ referred to by the text” (Suazo 2008:4).

By ‘appropriation’, the interpretation of a text culminates in the self-interpretation of a subject who thenceforth understands himself better, understands himself differently, or simply begins to understand himself. Thus, the moment of appropriation marks the appearance of the subjectivity of the reader. It must be noted, however, that although appropriation marks the appearance of the subjectivity of the reader, the act of appropriation does not seek to rejoin the original intentions of the author, but rather to expand the conscious horizons of the reader by actualizing the meaning of the text. Although interpretation thus culminates in self-understanding, it cannot be equated with naïve subjectivism. Ricoeur emphasizes that appropriation is not so much an act of possession as an act of dispossession, in which the awareness of immediate ego is replaced by a self-understanding mediated through the text. Thus, interpretation gives rise to reflection because appropriation is bound to the revelatory power of the text, to its power to disclose a possible world (Suazo 2008:8).

For Ricoeur, the appropriation of the subject, which is the completion of interpretation, is accomplished through reading. The transformation of the objectivity and autonomy of the text into an event of discourse for a reader further completes interpretation. This is accomplished when reading transforms the otherness of the text into an event of discourse that happens to be a new one for the subject. The transformation is new in the sense that it is “not a repetition of the original event, but a creation produced at the behest of the text.” The result of appropriation is the drifting away of the text from its

original addressees. In other words, the constitution of the reader's self is not contemporaneous with that of the original addressees, but with the constitution of meaning that the text projects (Suazo 2008:8~9; Ricoeur 1981:159).

Appropriating the meaning of the text implies that an insurmountable responsibility is placed upon the subject as it might "constitute the primary category of a theory of understanding." Ricoeur continuously assures that appropriation does not imply the surreptitious return of the sovereign subject. As he asserts, "[appropriation] does not purport, as in Romantic hermeneutics, to rejoin the original subjectivity that would support the meaning of the text. Rather it responds to the matter of the text, and hence to the proposals of meaning the text unfolds" (1981:53). Furthermore, appropriation loses its arbitrariness insofar as it is the recovery of that which is at work, in labor, within the text. What the interpreter says is a re-saying that activates what is said by the text (Suazo 2008:10).

Appropriating the text to one's self-understanding must not be understood as the culminating point of reading. It anticipates, however, the metamorphosis of the self. Thus, reading should end with acting inasmuch as reading effects thought. As Ricoeur remarkably points out in his intellectual autobiography, Mounier convinces him that "a flexible connection between ... thought and action, without separating them or mixing them together" (1981:55) must always be effected. This conviction leads him later in life to elaborate on the answers for the two remaining points of his later three problematics. The three problematics, Ricoeur says, are grouped together as "that of the text ... that of action... and that of history" (1981:56). Ricoeur concludes, however, by saying that "it was action ... that occupied the median position between the text and

history” (1981:57) because “in a philosophy that was increasingly seen as a practical philosophy, acting constitutes the core of what ... is called being-in-the-world or ... the act of inhabiting” (Suazo 2008:11).

Pieterse (2004:79) quoted Ricoeur’s appropriation in his Homiletic theory, its interpretive text for the situation of the context, as follows:

Ricoeur believes that reading is aimed at application or appropriation. Interpretation basically means that readers read a text with the possibility of applying it to their own situation. Appropriation of the text is in fact a condition for discovering its meaning. Unless it is applied to the reader's own situation, the text has no meaning for that particular person. Applying a text to one's own circumstances does not mean 'adapting' it. On the contrary, application means letting go, as readers open themselves to the world presented by the text (Ricoeur 1981:184).

When this happens, two worlds confront each other: the world of the text and that of the reader. Texts are sources of many meanings. They have multiple meanings. Every time they are read they present readers in diverse contexts with new worlds, and in different ways. Understanding happens when readers receive the other, foreign 'self’ of the text from its world which is presented to them. Application entails receiving and appropriating this new 'self’ or property of the text, which makes you perceive your situation afresh, moves you to action, or makes you construct a new story in your own context from

the story presented in the context of the text. This application of the text's presentation to your own life does not happen because your spirit and that of the text are on the same wavelength. Rather it is the result of a confrontational dialogue. Appropriating the message of the text is an existential act. It is the actualization, via confrontation with the text, of the meaning of the text in your own situation and context (Ricoeur 1981:191).

Paul Ricoeur divided appropriation into three steps (1982:183).

(1) To begin with, the necessity of the concept of appropriation will be shown. It will be introduced as the counterpart of a concept of distanciation which is linked to any objective and objectifying study of a text. Hence, the first section: 'distanciation and appropriation'.

(2) Then we shall take up the relation between the concept of appropriation and that of the revelation of a world. Following Gadamer's analysis in *Truth and Method*, we shall introduce the theme of 'play'. This theme will serve to characterize the metamorphosis which, in the work of art, is undergone not only by reality, but also by the author (writer and artist), and above all (given that this is the point of our analysis) by the reader or the subject of appropriation. Appropriation will thus appear as the 'playful' transposition of the text, and play itself will appear as the modality appropriate to the reader potential; that is, to anyone who can read.

(3) Next we shall identify the illusions and errors that the concept of appropriation must overcome. Here, the critique of the illusions of the subject will be the necessary path to the sound appreciation of the concept of appropriation. Appropriation will be the complement not only of the distancing of the text, but also of the relinquishment of the self.

Ricoeur's interpretation of texts, especially in terms of "appropriation", could be a useful hermeneutical tool to apply McClure's homiletics to the Korean context. In this instance, the main text will be "John S. McClure's Homiletics". It is interesting to attempt to appropriate this to the Korean Presbyterian context.

5.2.3. Why do we apply the appropriation of McClure's homiletics to the Korean context?

John S. McClure's homiletic statements will be the source of "appropriation". We are going to appropriate McClure's homiletics to the context of the Korean Presbyterian Church. However, before we use "appropriation" in terms of the Korean context, it is useful to ask: what was previous attempted in the Korean practical theological field?

One type of very well-known Korean contextualization theology is "Minjung(people) Theology" (민중신학). Minjung theology is a contemporary theology that came out of the struggle of the liberal theologians for social and political justice in Korea (Kim 1998:53). When viewed from a more positive perspective, minjung theology can be

considered a challenge within Korean Christianity. Traditionally, the Korean Protestant church has been characterized as very conservative and enthusiastic about growth, but lacking social concern.

According to minjung theologians, it is the minjung who produce the real values in life, and they are therefore the real “subject of history” (Suh 1983:183; Kim 1987:252). Nevertheless, they are exploited and oppressed by the minority ruling class and reduced to the status of the weak, the despised and the condemned. Minjung theologians maintain that the minjung are naive, innocent and long-suffering (Kim 1987:252). Also, minjung theologians insist that the point of departure for a proper Christian theology must be the presupposition that God is the God of the minjung and that his salvation history is a history of his liberation or salvation of the minjung from the hands of their oppressors.

They hold that it is the task of Korean theology to interpret the *missio Dei*, the saving and liberating acts of God, in the present situation of the minjung in Korea. The methodology they prescribe for this task is socio-economic analysis (Kim 1987:253). Therefore, the definition of minjung theology is as follows: “It is a theology of the oppressed in the Korean political situation, a theological response to the oppressors, to the Korean church and its mission” (Suh 1981:18).

These points of Minjung theology’s assertions are difficult to understand for Reformed/Presbyterians. For the former, the main concern of doing theology is “Human-centered” theology. ES Kim (1998: 62) said:

Minjung theology tries to combine biblical and Korean history. It is a theology that starts from man's situations and ends with man's glory. In other words, it cares only about homocentric culture and not about the absolute and transcendent God and His truth. As a human-centered contemporary theology, minjung theology focuses on "now-not the future or eternal," "man-not God" and "better conditions in freedom-not man's essential condition." Minjung theologians advocate this theology as follows: "Minjung theology is not primarily concerned about Korean Christians in particular, but the oppressed Korean minjung in general," and "Minjung theology is a theology for the oppressed minjung, of the oppressed minjung, and by the oppressed minjung (Park 1984:10~11).

However, the appropriation of McClure's homiletics will be seen as a practical methodological attempt to be applied in the Korean Presbyterian context, which will however not change the meaning of Scripture or reinterpretate theological themes along the lines of minjung. We are going to use this hermeneutical tool for the communication between the preacher and hearer in the Korean context. Most studies in the concept of appropriation have only focused on the missionary interpretation of Scripture for local contextualization, which dealt with practices in the different cultures of Christianity. We would like to use this tool of "appropriation" in view of introducing homiletics, i.e. McClure's homiletics within the Korean Presbyterian Church.

5.2.4. Previous study of Collaborative homiletics

McClure's homiletic attempt is a kind of "dialogue preaching" from a progressive and postmodern perspective. Three decades ago in America, dialogue preaching was attempted. But why did they not succeed in dialogue preaching? What is the difference between the old style of dialogue preaching and McClure's homiletics? What were the limitations of the Conversational homiletics before?

Four decades ago in the fields of homiletics, communication was emphasized by many homileticians. Reid (1967:86) claims that:

The absence of dialogue in the preaching situation may also help to explain the low level of involvement of the average church member, and the surprising lack of basic Christian commitment on the part of those who have attended church for years. If the goal of preaching is action, and if feedback is essential to the achievement of deeper levels of communication, we may assume that when dialogue is built in, the minister's efforts to communicate the gospel will be enhanced.

Reid shared his experience of participation in a small group:

I visited twelve small groups as a participant-observer, including Bible study groups and sermon discussion groups. I collected information from 105 members of the twelve groups, and from ten ministers of the churches in which the groups were located. I wanted to know if participation in a small group influenced the individual's ability to understand the sermon and maintain interest and attention during the preaching.

The results indicated a strong, positive relationship between group participation and responsiveness to preaching. Nearly three-fourths of the group members reported an increase in their ability to understand the sermon. A majority reported that their minister's sermons spoke to their condition more after they joined a group, and nearly 75 per cent indicated that their interest and attention during the preaching of the sermon had increased since joining a group. In addition, there was a noticeable increase in their attendance at worship and in their leadership activity in the church after joining a group.

Reid (1967:102) further emphasized:

The concept of communication as a dynamic two-way process has important implications for a new theory of preaching. Preaching, as communication, is an incomplete process unless it is supplemented with dialogue. One of the aims of Christian communication is the meeting of mind with mind, the encounter of heart with heart and self with self - a dialogical relationship.

Four decades ago the primary purpose of dialogue preaching was to investigate the congregation's need. Thompson (1969:9) explained that:

There is no doubt about it - communicative preaching is dialogical and always has been. It is characterized by the preacher's concern for the attitudes, experiences, and needs of his people. In every aspect of his ministry he must listen to them and respond appropriately to their needs and feelings. However,

we are not dealing primarily with dialogue as a principle, but with dialogue as a method of preaching. *We define dialogue preaching to be an act within the context of public worship in which two or more persons engage in a verbal exchange as the sermon or message.* Both congregational dialogue and chancel dialogue fall within this definition.

This explanation of basic dialogue preaching's view is very similar to that of McClure. However, why did they fail in their methodology of preaching in that time? After all, these exponents tried dialogue preaching with the preacher and a small incidence of lay participation and presentations in the worship service. In this regard, Thompson (1969:37) stated:

Chancel dialogue involves two or more persons who converse with each other rather than with members of the congregation. Occasionally, the dialogue is staged so that one participant speaks from a position among the worshipers, but his location does not alter the fact that he is part of a carefully planned presentation rather than a spontaneous discussion.

It was, in my opinion, an unnatural and forced example of public conversation in the worship service. After all, conversation-participants from the congregation were not actors; they were rather requested to listen to the sermon 'naturally' from the pew. Some individuals will speak well in the public worship service, but others will not.

Chartier (1981:51) defined "effective communication", indicating:

The goal of effective communication, then, is mutual understanding. Listening, as an effective communication process, may be defined as the quest for meaning and understanding. More than the physical process of hearing, listening is an intellectual and emotional process in which a person integrates physical, emotional, and intellectual abilities, in an active, empathic search for meaning.

The preacher needs to recognize the importance of pastoral communication for dialogue preaching. So, pastoral conversation is necessity for a transformed congregation. Many preachers suggested this understanding of Christian communication. To emphasize communication theory in preaching was a trend in the field of homiletic during the 1980~1990's.

Wagley (1989:5) introduced a more specific form of “dialogical preaching”. His logic is very close to McClure’s homiletics. He suggested a methodology for “preaching for a small congregation”. His main point is that, “[c]ommunication between preacher and a small congregation”, will result in the “congregation participating in preaching.” Moreover, surprisingly, he already spoke about “participatory Biblical Narrative Preaching and Decision Making in the Church”, which dealt with leadership and the importance of conversation for the coming future generation.

How then do we gather information about the congregation? How could we achieve preaching as good communication? Simply put: we will need to know more about the congregation as the sermon hearers. Kraft (1991:67) points out:

The more we learn about the communication process, the more we become aware of just how crucial the receiver of the communication is to that process. Whether we are attempting to deeply influence people via interpersonal interaction or simply convey information via lectures or sermons, the receiver has the final say over what the results will be. It thus behooves us to learn as much as we can about what is going on at the receptor's end when we attempt to communicate.

Kraft (1991:72~78) strongly advocates the importance of a congregation as the receiver, and comments on five things, as follows:

- a. The first is the activity of interpreting. All communication is bathed in the interpretations of the participants. In communicational interactions, receptors interpret everything that is said and done as a part of the message.
- b. The interpretations of the receptors lead to the important activity that receptors engage in, that of contacting the meanings of the messages they receive.
- c. A third important activity of receptors is the granting or withholding of permission for a communicator to enter what might be termed their communicational space. Since communication is a transaction, it proceeds only at the permission of the transactors.
- d. A very significant but perhaps deeper-level activity that receptors engage in is the activity of maintaining their equilibrium. Many find receiving certain kinds of communication so threatening that they develop rather elaborate strategies to minimize the risk.

e. A sixth activity of receptors is the production of feedback. Feedback can be used for all the purposes that any communication is used for, though it is often limited to the use of nonverbal techniques. Via feedback, receptors often encourage the communicator, ask for clarification, show excitement or lack of interest, or send a variety of other types of messages.

Lastly, Kraft (1991:80) urges communicators in view of:

Becoming More Receptor-Oriented! If receptors are as important to the communication process as this treatment attempts to suggest, it is incumbent on Christian communicators to become more receptor-oriented than is often the case. As Engel has said, the audience is "sovereign". One change that many of us must make in response to this recognition is to alter our thinking and behavior to take account of this fact. I have endeavored to show that Jesus was receptor-oriented. At this point I will suggest again that we study his model with the aim of imitating his approach to his receptors.

Tisdale (2008: 13) has also considered something similar and asked the question that, firstly, how can preachers become better exegetes of local congregations and their subcultures? Secondly, what difference does such knowledge make for local preaching, both in its theology and in its art, language, illustrations, and form?

Rose also published a beautiful book, *Sharing the Word*(1997), about this theme. She was trying to link the new round table model for transformational Homiletics to a

“Round table ecclesiology”. Rose(1997) classified radical postmodern homiletics into traditional, kerugmatik, transformational and conversational homiletics.

Recently, a growing number of conversational preaching methodologies have been researched. One of the questions constantly surfacing is: when is the suitable time for a conversation about, or within preaching? Allen Jr. (2005:6~14) classifies the timing of the conversation on preaching as follows:

- (1) Conversation during the sermon
- (2) Conversation before the sermon
- (3) Conversational sermon

This conversation type is also the starting point of Allen Jr’s homiletics. He also asks: when is it proper to have a conversation between the preacher and hearer? Authoritarian preaching has fallen down, and after that “authority” seems to be denied with the emergence of postmodern era.

Sang-Heung Lee (2010:45) takes the issue of authority and the timing of communication into the Korean context:

Communication of community as body of Christ is dialogue. The Congregation is a dialogic church. A Congregation is always communicating about issues of the community. The Subject of the communication within the congregation is the Holy Spirit. The Holy Spirit makes space for a theonomic reciprocity, i.e. to know the meaning clear with respect to the conflict,

questions, and problems of the congregation through conversation – also through the act of preaching. Thus, preaching is located in the center of the community dialogue.

The Korean conservative Presbyterian Church has been in contempt of contextual theology for a long time. The Korean Presbyterian Church does not agree with contextual theology's claims and opinion, but still need to understand the dynamics of their contexts. Bevans (2011:9) said:

Contextual theology is a way of doing theology that takes into account (or we could say puts in a mutually, critical dialogue) two realities. The first of these is the experience of the past, recorded in Scripture and preserved and defended in the church's tradition. The second is the experience of the present or a particular context, which consists of one or more of at least four elements: personal or communal experience, "secular" or "religious" culture, social location, and social change. Depending on a number of circumstances - one's understanding of God's Revelation, one's attitude toward human experience, one's understanding of the normativity of Scripture or tradition-·one might choose to enter into the mutually critical dialogue between past and present according to one - or a combination.

Good preaching is contextual preaching; that is, vitally connected to the ongoing life of a particular congregation. Good preaching is preaching in context (Sisk 2003:376).

5.3. Required mind for appropriation in the Korean context

The challenge is for preachers to understand the congregation's context, situation and mind. To know that their sermon preparation will not be completed only in the bookshelves of the Bible commentaries and theological materials. Tisdale (2008:75) stated:

Preaching not only requires preachers(students) to have facility in exegeting and interpreting biblical texts, it also requires of them the ability to "exegete" the various congregational contexts within which preaching takes place, and to speak a word that is both fitting and transformative for a particular people in a particular place and time.

Knowledge of the congregation, it is often assumed, is something the preacher will pick up by intuition and osmosis, simply by living with a group of people and coming to know them over time. Such knowledge is critical for preaching on several fronts. Thus, Tisdale (2008:31) points out the importance of knowledge about the congregation as follows:

"If preachers are going to preach to people with respect and understanding, it is important to address them as they are, and not as the preachers assume or imagines them to be".

5.3.1. How do we approach these problems and solve it?

5.3.1.1. Why do we rethink “Otherness” in homiletics?

The preaching of otherness entails bringing others together for a face-to-face encounter that allows each party to want to move toward commitment and caring. Allen (2008:64~65) said that the task of the “preacher of otherness” is, thus, often twofold:

- (1) The preacher needs to help the congregation resist the urge toward sameness with respect to others in the realm of the sermon. That is, preachers need to encourage the congregation not to view others as projections of their own images. To accomplish this task the preacher may need to help the congregation deconstruct their preexisting (or embedded or naive) perceptions of others involved in the interaction.
- (2) The preacher is called to help the congregation recognize the possibilities for understanding and behavior that are raised by the presence of the others. In order to carry out these tasks, preachers themselves need always to reflect critically on their own tendencies toward sameness and to be willing to deconstruct and reconceive their self-interpretations and their interpretations of others.

The “Others” involved in preaching include God, the Bible, the congregation (and the larger church), and others beyond the congregation and the church. God is the great Other. The preacher needs particularly to help the congregation avoid idolatry (that is,

not honoring the otherness of God). The preacher also needs to be self-critical of his or her own tendency to make idols of the preacher's own perceptions of God. The Bible is a library of others. The purpose of biblical exegesis, from this point of view, is to allow the preacher and the congregation to perceive the otherness of the text so that the encounter with the text can open the congregation to fresh possibilities for understanding not only the text but themselves, the world, and God (Allen 2008:65).

The congregation is also a complex other manifesting its own culture (and multiple subcultures), which is made up of a collection of others who choose to be in relationship with one another and who, because of their otherness, perceive diverse aspects. People, groups, and ideas beyond the congregation and beyond the church are others who often confront preacher and congregation with possibilities for understanding and life that have been altogether outside the ecclesial purview.

Allen dealt with the “Emergent Church” in view of the conversation on community. According to him, the role of today’s church is, inter alia, searching out the congregation’s culture and thought. He (2013:9) asserted that:

The goal of the dialogue is to empower laity for missional living, that is, for individuals and groups to engage people with the gospel in day-to-day situations outside the church, embody the values of the Realm of God through community, and to witness to those values in the larger world by calling for social justice.

In short: we cannot ignore the important function of the conversation. It holds potential to work inside and outside of the congregation.

5.3.1.2. Bonhoeffer's thoughts on otherness in view of a collaborative ecclesiology

Christianity, people of God, should be “salt and light”. We are a community called by the grace of God. The congregation does not isolate people individually. The Bible says: “How good and pleasant it is when brothers live together in unity!” (Psalm 133:1). What is a proper model for the biblical ideal of community in the Korean context of today?

The great theologian, Dietrich Bonhoeffer's doctoral thesis, *Sanctorum communio*, emphasized the character of the community. He strongly asserted the works of the Holy Spirit in the congregation for sharing the Word of God through preaching. What is Bonhoeffer's view of the Holy Spirit in the congregation? Bonhoeffer (1967:144) said: “The church of Jesus Christ actualized by the Holy Spirit is at the present moment really the church. The communion of saints represented by it is ‘in the midst of us’ (*mitten unter uns*)”.

Thus, although the *sanctorum communio* is continually falling, coming into existence anew, passing and coming into existence once more, a state which we saw was part of the nature of every moral person, this movement of repentance and faith is fulfilled at

one fixed point; it is by the Word that the church is broken, to become the church of the cross, and by the Word it is 'built up' to become the church of Easter. The communion of saints as the communion of penitent sinners is held together by the unity of the Body of Christ. As in every other community, so in the church, penance is done by each man for his own sins and for those of the collective person of the community. Is this collective person 'Christ existing as the church', the Body of Christ?

It can be only in so far as God himself is at work in the penance. It is not the communion of sinners, but the sanctity even of this community that is 'Christ existing as the church'.

Bonhoeffer (1967:154~155) argues that:

Christ is fully present in each individual, and is yet One, and is again not fully present in any one person, being fully possessed only by all men together. Thus each individual local church is the Body of Christ, and yet there is only One Body, and again only the universal church can actualise all the relationships in the Body of Christ.

Bonhoeffer (1967:155~156) emphasized that the congregation will be the Word-centered unity, constantly being recreated by the Holy Spirit. He always emphasized the importance of the Holy Spirit:

A Christian church, as an individual local church or a house-church, is held together by the fact that its members are gathered round the Word. The Word represents the unity of the essential and the empirical church, of the Holy Spirit and objective spirit, which is to say that the concrete function of the empirical church is the divine service of preaching the Word and of administering the

sacraments. Preaching is the 'ministry' of the church, so there must also be a congregation.

Bonhoeffer (1954:156) further agrees that the Holy Spirit only works in the congregation. He did not imagine a separation of the Spirit and people of God possible.

Preaching is the best way of ministry by the Spirit of God in the congregation:

Only in the congregation is the Spirit at work; there he dispenses his charismata. The idea of a Christian who does not attach himself to the congregation is unthinkable. The church united by the one Word congregates again and again to hear it, or conversely the Word creating the church continually calls it together anew in a concrete congregation; for it is a Word that is preached, in accordance with God's will and that of the church, through which he realizes this will.

Bonhoeffer (1967:161) said that the church is created through the Word of God and, effective preaching makes a stronger and faithful community:

The church makes the Word just as the Word makes the church into the church. The Bible is the Word only in the church, that is, in the *sanctorum communio*. The Word is concretely present in the church as the Word of Scripture and of preaching—essentially as the latter. There is no distinction between these in themselves, since so long as they are not inspired by the Spirit they remain the word of man. The Spirit has not united himself in substance with the word of

the Bible. Thus effective preaching is possible only in the *sanctorum communio*.

Therefore, the congregation as a conversational community should have effective communication. The first step of communication is listening to others. Bonhoeffer (1954:97) also explained the importance of listening to others. Christian ministry should be hearing their brothers as the first step of service:

The first service that one owes to others in the fellowship consists in listening to them. Just as love to God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that He not only gives us His Word but also lends us His ear. So it is His work that we do for our brother when we learn to listen to him. Christians, especially ministers, so often think they must always contribute something when they are in the company of others, that this is the one service they have to render. They forget that listening can be a greater service than speaking.

Brotherly pastoral care is essentially distinguished from preaching by the fact that, added to the task of speaking the Word, there is the obligation of listening. Without pastoral care, there is a kind of listening with half an ear that presumes already to know what the other person has to say. It is an impatient, inattentive listening, that despises the brother and is only waiting for a chance to speak and thus get rid of the other person. This is no fulfillment of our obligation, and it is certain that here too our attitude toward our brother only reflects our relationship to God. It is little wonder that we are no longer capable of the greatest service of listening that God has committed to us, that of hearing

our brother's confession, if we refuse to give ear to our brother on lesser subjects (Bonhoeffer 1954:98).

Bonhoeffer advocated that truly genuine authority is always friendly to the audience and listening to their pain and needs. That is attitude of Jesus Christ, our Lord:

“Whosoever will be great among you, shall be your minister” (Mark 10:43). Jesus made authority in the fellowship dependent upon brotherly service. Genuine spiritual authority is to be found only where the ministry of hearing, helping, bearing, and proclaiming is carried out. Every cult of personality that emphasizes the distinguished qualities, virtues, and talents of another person, even though these be of an altogether spiritual nature, is worldly and has no place in the Christian community; indeed, it poisons the Christian community (Bonhoeffer 1954:108).

The question of trust, which is so closely related to that of authority, is determined by the faithfulness with which a man serves Jesus Christ, never by the extraordinary talents which he possesses. Pastoral authority can be attained only by the servant of Jesus who seeks no power of his own, who himself is a brother among brothers submitted to the authority of the Word (Bonhoeffer 1954:109).

Bonhoeffer is one of the theologians who seriously struggled with how the preacher is to understand the congregation. He explained that the preacher seeks to understand and

construct the community through the works of the Holy Spirit – a theological dimension that McClure seeks to take further into the practice of preaching.

5.4. Homiletic appropriation of John S. McClure’s collaborative preaching

The notion of conversational-collaborative preaching has been investigated by many homileticians and scholars. John S. McClure, Lucy A. Rose, Oscar W. Allen Jr, Ronald Allen and Thomas H Troeger have published extensively on the topic of preaching as collaboration with others³³. Moreover, the “Listening to the Listener Project” was a challenge to the homiletic field for research study in collaborative preaching.

We would like to suggest John McClure’s methodology of sermon preparation through conversation within the congregation, as being appropriate for the Korean Presbyterian context. First of all however, we should again summarize the key points of the Homiletics of McClure:

- 3) The preacher should be a host in the Roundtable and be a conversation partner within the congregation.

³³ Rose, Lucy A. (1997) “*Sharing the Word*”; Allen Jr, Oscar W.(2005) “*The Homiletic of all Believers: A Conversational Approach*” ; Allen, Ronald J (2009) “*Preaching and the Others*”; Troeger, Thomas H. (2008) “*So that all Might Know*”.

- 4) To emphasize the concept of the conversation for sermon preparation between the preacher and the congregation.
- 5) To practically ask: how does the homiletic conversation between the preacher and congregation take place on a regular basis?

Appropriation 1. The Preacher as Host, the Preacher's authority is going to change

“The preacher should be a host in the Roundtable and be a conversation partner within the congregation.”

Step1. The preacher is recognized as an authoritative teacher in Korean context. (Authoritative Preacher)

During its history, Korea's Confucian culture has advocated a vertical relationship between older and younger people. Although their age may be only one year older than the other, younger people should show absolute obedience and respect in their work, military and school etc.

There is a saying in the Korea; “The disciple should not step on the shadow of the teachers”. This shows how much the teachers are respected in Korean culture. In the Confucian mind, the congregation must respect the pastors of the Church, a stance which has been sustained so long. But because of today's problems of authority in the Korean church, the pastors are now confronted with a very serious situation.

In the previous section of this chapter, the moral and ethical corruption of some Korean pastors was discussed, which is a big crisis for the reliability and respect of the pulpit in the Korean church. In addition, church planting and evangelism was considered to be a competition between the Church ministers, especially in an urban context. In the last 20 years, each Korean seminary selected too many students, who graduated from the seminaries, and after that, they had to try to plant a church and be a missionary, but many ministers do not have enough financial support.

If the Korean conservative Presbyterian pastor has any other job, that work is illegal according to denominational law. However, pastors were engaged in various businesses for a basic living. This phenomenon revealed both negative and positive points:

1. Negative point: Pastors might be indifferent to the pastoral ministry (sermon preparation, studying the Scripture, prayer meeting and others), because they will be busy every day with their own job.
2. Positive point: If pastors have another job, they will be able to understand the difficulties of the lives of lay members. The pastor can sympathize with the view of the office worker or business man and woman as their preacher.

The pastor's main role in the conservative Presbyterian Church is preaching the Gospel and administering the sacraments in the congregation. However, congregations with financial difficulty are increasing in these days more and more. Pastors are confronted with personal financial difficulties, which ask for a paradigm shift, also on an

ecclesiological level. The conversational host in dialogue is surely distinct from the role of teacher in the traditional perspective. McClure asserted the preacher as the host of the round table, a paradigm in which pastors are required to move out of authoritarianism and getting closer to their congregation.

Step 2. To establish a relationship between the preacher and the congregation in view of conversation

Preachers are always to have open hearts and ears in order to establish conversational community with their sermon listeners. In giving up their authoritarian superiority, the preacher needs an open mind that asks how the congregation hears a sermon. What should be revised in the sermon in the light of the situation of congregation? Preachers must recognize that they are also members of the congregation, same as the others. Keifert (2006:124~125) states:

The practices growing out of dwelling in the Word have formed better ways of using the Bible, ways that grow out of deeper Christian traditions. Listening to one another into free speech; learning to dwell within culture, society, tradition, and experience of the faithful (both communal and personal); and asking missional questions have transformed the basic practices of forming Christian discipleship and community.

The church as a community does not exist merely for the sake of knowledge; the church community should have mutual fellowship. The church must strive to be one, regardless

of age. The older generation should be educated about the young people's perspective, and the younger generation should show respect for the older generation (Van Harn 1992:15)³⁴.

Thus, we are required to reform the relationship between the preacher and congregation. Preachers should not compel the congregation's obedience in the style of the Confucian culture anymore. This is not the concept of biblical obedience. Of course, Biblical obedience and Confucian obedience resembles one another, but gentle obedience and collaboration is very important to the understanding and practice of harmonization.

McClure asserted that to practice conversational ecclesiology will mean being humble with one another in the whole congregation, even the preacher and presbyters. Preachers often refuse to let go of their authoritarian attitude in front of the congregation. This does not equate a refusal to do the duty of preaching the Gospel and pastoral ministry, with a specific authority. It is only a denial of "Authoritarianism".

Normally, Korean pastors wanted to be sovereign leaders in the congregation, but now they must be a friend, companion and partner of the people. This is a comforting and friendly image of the preacher in the present and coming future. By many accounts, understanding and images of authority has changed more than before. Modern people do not welcome strict and sovereign style leaders. The leader as friend and partner images might be of help in the contemporary congregation. Long ago, Reid (1967:57)

³⁴ The church must be a sending community, a preaching community, a believing community, and a community that calls on the name of the Lord. If we fail to be a hearing community as well, the whole order collapses. What remains may be a religious society that preserves tradition and promotes good causes, but it will not be the church of the crucified and risen Lord.

said: “Preaching emerged in a time when the authority structure was vastly different. We must be willing to restudy our mode of communicating the gospel in the light of this new authority situation. The old pattern is no longer sufficient.” In McClure’s homiletics, the preacher has a relationship with each congregant, with regular meetings, which can be very helpful and meaningful to build up the congregation.

Of course, the Korean Church has had pastoral visiting (shim-bang, 십방) long before. This is one of the aspects of the methodology of entering into a relationship with members of the congregation and encouraging them personally and getting closer to them. Korean ministerial meetings of Shim-bang, in which there is already potential for growth, sharing, and mutual care is best expressed in the Korean tradition of Shim-bang, in which a pastor, elders, and lay persons visit a member’s home, worship together, and share a small meal. Shim-bang makes the claim that it is not the pastor alone who rules the church. Instead, pastors strengthen the communication between pulpit and pew (Yoon 2009:62). There are a number of pastors in the Korean church who are still in contact with the congregants in this way.

Moreover, the Korean church has many kinds of small group ministries at the present, such as group discipleship training, cell church ministry and many more. It was a traditional way of training lay groups by clergy. Through this way, pastors and congregants have been co-workers with each other and established faithful and strong relationships. Mostly the group meetings were Bible studies, as well as sports and other activities organized throughout the Korean Church, which has sought to form intimacy between the clergy and congregation. The Church as community has always been

considered as important for building relationships between the members of the congregation.

In short: the Korean Church has tried a lot to create intimacy between members. However, McClure's suggestion of the round table conversation between the preacher and hearers is a meeting which might be a struggle to lay people. Generally, Korean people have a passive character within particular groups. Regular meetings between the preacher and hearers for sermon preparation will encounter a lot of difficulties in the Confucian father-centered culture. Koreans are not familiar with the discussions and debates; they want to accept the instructions of their teacher unilaterally.

Therefore, how the preacher and the audience are going to enter into relationships is the most important focus of this issue. Naturally, some people have revealed their opinion confidently before the pastors and congregation, but they were almost always in authoritative or higher positions in the congregation. The majority tend to be quiet.

In this sense, the preacher should prepare to be more open to the mind, contemporary thought and culture of the audience, and more sensitive to trends. Furthermore, the preacher should be ready to read the Scripture through the lens of the congregation's heart and eyes. Thus, the congregation and pastors should be enabled to meet at the appointed time, and after that, to read the Bible and to share together. In addition, considering the individual differences of congregations, biblical knowledge and understanding, certain doctrines should be discussed more in particular study groups. Furthermore, lay persons require training necessary to help them to share their thoughts and opinions confidently before other members of the congregation, even preachers and

presbyters. For example, book reading discussion groups, theology and ethics seminars and basic catechism study should be attempted in the light of the circumstances of each church. Pastors should strive to understand the congregation, and the congregation should also actively strive to participate even more in the church community. Ultimately, the congregation's intellectual and spiritual growth should enhance several programs, and vice versa.

If the church does not care for the audience as "others" and only defend its own originality and doctrines, it is not the practice of love in the body of Christ, as for instance Dietrich Bonhoeffer advocated it. If the preacher only addresses one part of the congregation, the preacher and the audience might never become close to one another. In an effort to grow closer to the congregation, the preacher should strive to know both the position and distance of the others. This is first step of appropriation, which is called "distanciation" in Paul Ricoeur's methodology.

Therefore, the church should understand that "others" form a community; people should be seen specifically, distinctly, for who they are. In other words, before the preacher is teaching his or her ideas, doctrines, and denominational perspectives, the focus should be on building a relationship with them. So, a variety of ways of caring for the congregation is required for the fostering of intimacy and trust between the preacher and the audience.

Appropriation 2. Collaborative preaching? How do we have a conversation between the preacher and the congregation?

“The congregation should be a co-worker of preachers with their sermon preparation in discussion or conversation.”

Step 1. Upgrade the listener’s attitude to a meeting with the minister as a preacher

Collaborative preaching is a harmonization of the audience and the preacher, and a suggestion to understand the mind of the congregation’s situation. How can we try to initiate specific conversations in view of the sermon preparation in the Korean Presbyterian Church within the Confucian culture?

First of all, positive sermon listeners are divided into two types. Carrell (2009:65) classified two kinds of sermon listeners. Most are using one of two common approaches to listening: *listening to comprehend* and *listening to evaluate*.

- a. *Listening to Comprehend*. These listeners take notes on the concepts being explained in the sermon. They may use outlines, lists, definitions, diagrams, or doodles. Regardless of method, in this kind of sermon-response, listeners seek to understand the overall message. Many take the extra step of summarizing and sorting material, rather than simply writing down each thought as the pastor speaks it.

- b. *Listening to Evaluate.* These listeners use critical thinking skills to evaluate the content and process of the sermon. They note such things as: “This notion was clear, that idea was vague; this example was relevant, that one did not connect; this assumption about attendees made me feel included, that wording made me feel distanced.” While preachers may fear this kind of evaluation, adult learners need to analyze ideas and emotions for the purpose of decision-making.

Actually, this type of listener is very favorable to the preacher and will actively participate in the meeting of sermon preparation with preachers. However, as said before, the Korean Confucian culture does not readily cultivate a stance of critical evaluation.

If we enter into conversation with the congregation, in an effort to form the “narrative” within and between the preacher and audience, stories and the doctrines of the Bible will offer a unique narrative of the community life of the believers, which is characteristic of the communicative congregation. At this point, McClure’s concept of the roundtable pulpit will be the “narrator” in the homiletic appropriation. McClure’s conversational model could be a transformative catalyst from Confucian authoritarianism into the “new style of sermon preparation with conversation” and a “new attempt at collaborative ecclesiology”.

We referred earlier to Ricoeur’s concept of “play”. Appropriation takes place by means of play, i.e. in a mode through which those that participate do not see their own positions as unassailable and eternally fixed. “Distanciation” can be overcome through playfully

being open for the “other”. In this way, a new concept of conversation can be created in the Korean Presbyterian Church. But, once again: how should we practice McClure’s round table pulpit in the Korean Presbyterian context? How should we approach the tradition and the doctrine of Presbyterian theology?

The Presbyterian Church in fact has a dialogical character in church politics. There is a presbytery, synod and the General Assembly. The session of the local church consists of presbyters from the congregation. Presbyters participate in the sessions on behalf of the congregation, informed by their opinions. Many presbyters of the Korean Presbyterian Church have misunderstood their role, however, and thought that the higher church officer is a powerful position. When the presbyters decided something in the session, it was misunderstood as a hierarchical structure that must be obeyed.

The Korean Presbyterian Church is in crisis, because they did not correctly educate congregants in terms of the historical Presbyterian heritage. Is the reason for this confusion really a lack of education? We may have indicated many possibilities for the problems in the Korean context, but although we have a great legacy of the Reformation, we need to rediscover this as a contemporary interpretation, or rather appropriation, in the light of the demands of the new era. The theological legacy that we have inherited must be well understood, newly understood, even in this era - and it should be practiced in a new form.

Step 2. Rediscover the role of the Presbyter as co-leader in the congregation

In view of the structuring of the conversation, the preacher must have regular meetings with presbyters and others. What kind of meeting is proper to create this relationship in the modern congregation? Perhaps this is not so important as the subject of the meeting itself; here the most important thing is to keep on meeting continually, even if it means speaking about aspects that does not link directly to matters of Bible study, such as hobbies and sports (Pieterse 2004:79).³⁵

There are already many conversational forms within the Reformed/Presbyterian Church. Proclamation and delivery is the responsibility of the preacher on the pulpit, but from the Nicene Creed, Westminster Confession of Faith to the Belhar confession, there are possibilities of having conversation and studies with many pastors,

³⁵ Pieterse (1995:60-70) propounded a homiletic theory in support of such dialogue about the sermon. The key concept in this theory is dialogue between the preacher and the congregation, and between the congregation and the preacher. It is essentially a dialogical approach, with all the participants in the local congregation and the participants in the sermon joining in on an equal footing. Each contributes equally; no-one dominates anybody. Scope for such dialogue has to be created in the organisation of the church and the way it operates. The sermon is preached during the service of worship within the network of all the congregational activities of parishioners. While it is just one facet of the lives of the people in that place, communicatively it is part of the entire network of their existence. Thus, a dialogical approach to preaching is the reverse of an authoritarian approach. Many preachers feel that they are superior to their congregations, especially if the people are poor and illiterate. Usually preachers have had some kind of training, receive some sort of remuneration, and are part of a larger denominational organisation; even if they themselves come from a poor community, their training and new status as pastors, priests, or preachers elevate them above the level of lay people. This helps to cultivate an authoritarian attitude amongst preachers. This should not happen. It is counter to the spirit of the gospel and of our Lord Jesus Christ. We have been called to be servants one and all - also, and especially, to be humble. That is also the mystery of the Christian faith: God coming as a servant to free people from want, heal them, and open up new lives for them in every sphere. In this coming of God to human beings, the preacher is an insignificant, humble link.

Desmond Tutu's message. A qualitative analysis. Kampen: Kok/Weinheim: Deutscher Studien Verlag (No 24 in the serie Theologie & Empirie).

theologians and politicians. The Reformed/Presbyterian confession of faith is a glorious heritage that has been created through conversation. Some of these documents were created by one person, but most of Confessional documents were made possible through the discussion and conversation with numerous partners. The Korean Presbyterian Church has to rediscover the conversational backgrounds of these documents, at the same time searching for modes of discussions to fit the context of today.

Put in other words: we should strive to be a Scripture-based congregation, which at the same time is build up as a community through visionary, collaborative preaching. Quicke (2006:150) suggested eight stages in the process to create such a community of vision:

Stage 1: Making Personal Preparation

Stage 2: Creating Urgency

Stage 3: Establishing the Vision Community

Stage 4: Discerning the Vision and Determining the Vision path

Stage 5: Communicating the Vision

Stage 6: Empowering Changes Leaders

Stage 7: Implementing the Vision

Stage 8: Reinforcing Momentum through Alignment

The community, although blessed with many insights and gifts, must make an effort to read the Bible with one mind and thought, especially in the light of specific challenges and needs. The preacher, being in this particular situation, must consider everything

together with them. Pieterse (2004:92), taking the issue of poverty as an example, expresses this as follows:

The preacher must be existentially familiar with the local context of poverty. It also requires ideologically critical scrutiny of the current social, political and economic situation. The Bible should be read in the perspective of the poor, with a keen eye for God's words and actions in the text. The preacher should be competent to make a proper, informed exegesis of the chosen biblical text in the perspective of the poor.

He suggested four steps in the process of reading the Bible. He especially emphasized the importance of taking the experience of preaching with the preacher and congregation seriously (Pieterse 2004:81~92).

- 1) Approaching the Bible from the perspective of the poor
- 2) Preachers' need to experience the situation of the poor existentially
- 3) Prophetic preaching in a context of poverty
- 4) Translation in the interpretation process as a creative response to the meaning of the text that exegesis has produced

Moreover, the congregation should have a conversation with one another concerning their existence as a gathered and dispersed community. The church is not only a gathered community where people come together for worship, to pray together and to hear God's word addressed to them, but the church is also a dispersed community, as

these same people engage in the numerous other activities and contexts that make up their lives. According to Rees (2007:46~47):

Christians are the church at home and at work, when they are involved in sporting clubs and when they are in the voting booth or sit at the restaurant table - wherever they go and whatever they do, they are the church as much as when they 'go to church.' My contention is that the divine-human conversation of which we have been speaking takes place at least as much in the dispersed life of the church as in the gathered life. Both dimensions of the church's life find expression in this conversation. Both dimensions provide contexts for the conversation and from each of these contexts Christians bring elements of the conversation to the other context. From their life in the wider community, people bring experiences and insights into the gathered life of the church and from this gathered life they also bring experiences and insights into their life as the church dispersed. The conversation flows both ways.

Therefore, the community should be able to bring their own lives into the conversation, and vice versa. According to Treier (2008:88):

First, practices are social. Therefore the reading of Scripture is not a private matter for Christian individuals but rather a public activity of the church, of which personal Bible study is an extension. Accordingly, we need to discuss the meaning of the texts together rather than simply deciding on our own.

Second, practices are sometimes essential rather than optional for reaching a goal. We often think instrumentally, in terms of various means (or instruments) being available to achieve an end ... What defines faithful Scripture reading is not some generic standard (Does it make me feel good? Does it satisfy scholarly standards?) but rather that inherent excellence for which God gives the practice to the church. "Practices" might be another way to describe "means of grace" – those ways through which God has committed characteristically to transform the people in the church.

Each member of the congregation needs to share their personal realization of the Bible with one another. This should first be practiced in the presbyters meeting. The Presbyters session was unfortunately often only highlighted as an administrative role in the Korean Presbyterian Church. It was a weak point of Korean Presbyterian congregations' and often only intellectual expectations were communicated from here to preachers. On the contrary, preachers and presbyters should have to read the Bible with congregants in these meetings, and then share their life and other things. All the members of the congregation reading the Bible together will create a new community by the Spirit of God. Fowl and Jones (1991:31) stated as follows:

Becoming a Christian involves living in a 'new' world. Indeed some have gone so far as to suggest that Scripture 'creates' a world, or that Scripture 'creates' a community as the bearer of that world. But that is in itself an insufficient characterization. Scripture does not 'create' anything *de novo*; in the encounter with Scripture, believers' 'old' selves and perceptions of reality are confronted with that new world ... Thus the interpretation of Scripture is an ongoing task

because appropriate discernment is a task that must be achieved in communities guided by the Spirit; it cannot be assumed, nor is it simply 'created'.

The work of the Spirit does not negate human communication – on the contrary.

Preachers and congregations can communicate by the way of contemporary styles of communication. Contemporary people need contemporary communication. Muehlhoff and Lewis (2010:132~133) for instance comment on the following aspects of communication in pop culture:

- a. Computer-mediated communication, socialization and a Christian response.
- b. Insight from rhetorical theories on the popular culture of film and television.

Authentic communication will be a collaborative and conversational interaction between the preacher and the congregation. The communicator should consider the circumstances and needs of the congregation and must, for instance be open to consider alternative perspectives on the issue of pop-culture (Muehlhoff 2010:145).

But, whatever communication mode we use, the key point of appropriation is that presbyters serve in caring for the life of the congregation and to watch out for the congregation's knowledge of the Bible, Catechism and doctrine. Presbyters should be the link between the margin and core of the congregation; between the heritage that we have received, and the perpetual reconsidering and repurposing of this heritage. Added

to that, their important role is to be the connection between the whole community and the core council of the Church community. The presbyter will be involved and serve with members of each group, and their leader will share everything in a meeting of the preacher and all presbyters. This is an illustration of the link between presbyters and small groups in the congregation:

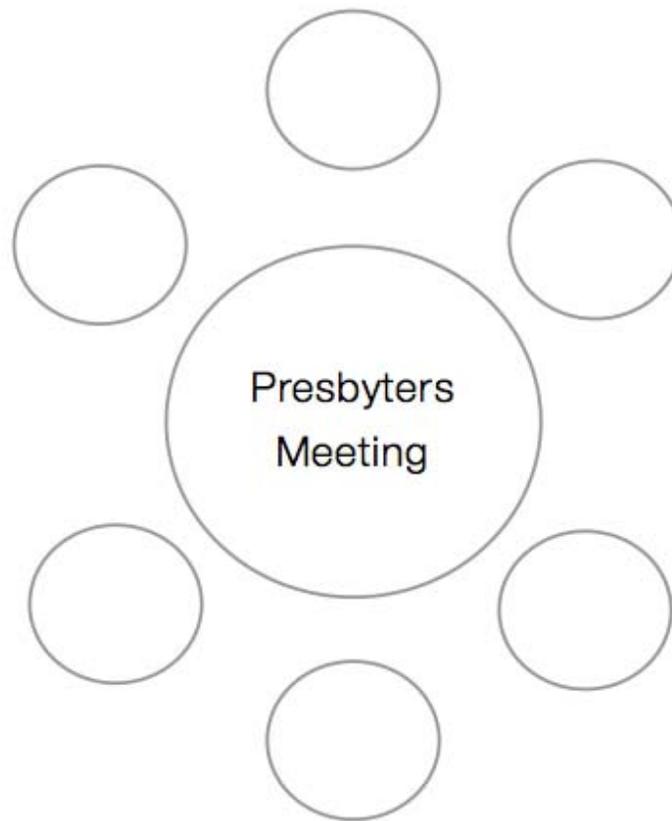


Figure 3 Presbyters meeting

The congregation and the preacher may have regular meetings for reading the Bible, both personally and communally, and after that share impressions, recognitions and

anything else. Presbyters can act as co-leaders, whose role in the congregation is to help the congregation be a biblically healthy community, as an expressed ideal in the Reformed/Presbyterian Church. This ideal could also be described as a harmonization of tradition and trends, of the requests of contemporary ecclesiology and the rich heritage of the Reformed/Presbyterian Church.

It could be mentioned here that the so-called “Lay preaching movement” has been understood by some as an effort to bridge the gap between preacher and congregation in Korea. The claimants of the layman’s preaching movement oppose the complete monopoly of preaching by the clergy, and claim the work of the Holy Spirit and the ‘charisma’ that were the criteria in selecting the preachers in the early church (Cheong 2011:309).³⁶ There are however some dangers connected to this movement, for instance that the pulpit is chanced into a “cheap arena”. Long ago already, Lloyd-Jones (1971:103) warned against the risk of lay preaching:

But the layman’s preaching has many problems, for instance that the preaching degrades to the speech of street performed by everyone and the pastoral function of preaching would be abolished. We believe in God of the order and that order should be applied to the preaching. The preaching should not be handled by everyone, but by the one who is called by God, trained with theology and confirmed by an assembly.

³⁶The layman’s preaching in the Korean Church can be divided in two types: one is the cooperation between the pastor and layman in the church, the other is the preaching by the laymen in the layman’s church. The criterion selecting the preacher in the layman’s preaching is the impression by the Holy Spirit as the early church did; this attempt could be evaluated as the effort to revive the early tradition and to exclude artificial aspects in the Christianity.

Besides these and other problems, the idea of communication and collaboration between all the members of the congregation, as put forward by John McClure, is not necessarily served by the lay preacher's movement, at least not as the latter was advocated in Korea. From the perspective of the communicational era, any disconnection of the relationship between preachers and the individual listeners remain a major problem.

Recently, a few Korean homileticians have advocated the importance of communicative preaching. Their research and articles were published in the Korean church, and afterwards, people increasingly began to pay attention to the concerns and challenges of communicative preaching. Seung-Jin Lee for instance emphasized the characteristics of communicative preaching more than ever before in the Korean homiletic field. He (Lee 2013:281) points out:

Communication between the preacher and the congregation is considered to not only communicate with the individual dimension, but also emphasize communication with the entire congregation. For the preaching to be faithful to the community, the preacher should look forward to the pastoral communal mind, which should be the effort to a communal communicative strategy that overcomes the individualistic communication structure through communal communication structure (Korean translation).

Seung-Jin Lee (2013:5~7) attempts academic consilience with other fields of knowledge, for example, practical ecclesiology or theological sociology. His argument,

introduced in the Korean context, was that “community-oriented preaching uses communication.”

Sang-Heung Lee (2010:64), another Korean homiletician, asserted that congregations should be participating in sermon preparation and that we must recover the communal mind of preaching in the Korean context. He (2010:65) suggested three things in this regard, as follows:

Firstly, preaching is to be an act of dialogue in order to form the community, because the style of communication in the Body of Christ is a dialogue. The dialogical communication makes the space and freedom of the individuals to be able to communicate and establish their identities.

Secondly, preaching is to be a remembering and sharing act. Remembering is a hermeneutic act where the individuals interpret their identities by the Story of God. Sharing is a co-remembering act that enables the individuals to find their identities amongst the community.

Thirdly, preaching is to be an act of forgiveness in view of the corporate identity. Forgiveness is a specific form of re-visioning of the past, and through it, of our narrative identities. The re-visioning of the identity is to be done in the community.

5.5. CONCLUSION

What can we suggest in order to form a collaborative narrative between preacher and congregation? Interaction between the preacher and the congregation is formed by their cultural traditions, memories, emotion and unique circumstances, while the congregational narrative is furthermore based on the general understanding of sermons by the sermon audiences. Preachers should listen to the opinions of the audience; otherwise they will not be able to avoid pastoral or theological self-righteousness.

One Korean Presbyterian Church, Shinbanpo Central Church, created an annual Bible reading schedule, and other congregations participate with them. During the last decade, the senior Pastor taught Catechism and Reformed Confession of faith consistently. The congregation has formed their faith through the Reformed instructions, Bible reading, and their shared memories, and the conversations concerning these themes takes place through regular meeting between the preacher and congregation (Kim 2010:54~58).

One could ask: what will be formed on the basis of their congregational memory? The most important aspect that forms their common memory is, according to them, “reading the Bible”. But what is the assumption of reading the Bible and how is it able to build a congregational mind of its own? If the congregation reads the Bible without the guidelines of conversation, it can be reckless. The conversation should have apparent guidelines, fences, boundaries and a limited scope. It is the work of the Holy Spirit, because the Spirit works in the Scriptures. But to read the Bible within a community is also to be guided by preachers and presbyters, in order to share the memory with other members.

The Reformed Church in Korea should, in my opinion, respond to the issues of otherness raised by McClure's homiletics. Most of preachers do not specifically consider their audience, they just imagine them. Rapid changes in the modern minds, the authoritarian and hierarchical structure of the church and non-communicative preaching might result in a growing distance between preacher and the contemporary congregation.

This call for conversation goes beyond the sermon preparation of the preacher and the congregation and must move to the stage of discussion that deals with the leadership and politics of the Church. But the act of collaborative preaching still remains a vital point of departure to build up the church, also in this regard.

Preachers must consider the congregation's context, environment and lives of the listeners, who are the people of God and members of the Church.³⁷ In the following manner, Müller (2011:342~345) asserted the most important contexts of the preaching event:

The present-day, living and existential context and cultural environment in which the church lives. There is an urgent need to accentuate both the treasured memory contained in the text, as well as the demands and claims it makes on the listener. It requires a re-visioning of the text, or better; a production of

³⁷ Bohren also emphasized the importance of the preacher's listening to the congregation. He (1980:482, 488) said: Indem das Hören dazu führt, daßder Redner der Sprache mächtig wird, führt es zur Sprachmacht. Wer zuzuhören vermag, dem werden die Leute auch zuhören können. Wer andererseits nicht zuhören kann, wird auch bei vielem Reden sprachlos bleiben... Nimmt der Prediger die Hörer mit dem Text zu Herzen, wird er die Hörer im Licht der Erwählung sehen und sie als Gnadengabe für ihnerkennen. Gelangt der Prediger von den Phänomenen und Erfahrungenmit den Hörern nicht zu diesem »Sehen«und »Erkennen«, hat er nochzu wenig gedacht, die Hörer haben noch nicht Raum genug im Predigergefunden und leiden an der Gedankenlosigkeit des Predigers. Sichtaber der Prediger seine Hörer im Licht der Erwählung, empfängt er sie als ihm zugewendete Gnadengabe, wird das Bedenken des Hörers zum Dank.

meaning, becoming an impetus to a new way of seeing, a change of heart, and a new way of life.

Sermons take their rightful place in a local and ecclesial context. This requires that interpretation should focus on the identity formation of communities of faith, nurturing both the vision, as well as the mission of the church. Preaching has to inform the congregation of the biblical basis of this identity in order to transform it in the light of changing situations and challenges.

Interpretation must be done in a pastoral context. Preaching lives in a world and situations that are often without hope, situations of suffering, poverty, hunger, pain, illness, uncertainty of all kinds, situations that give rise to feelings of utter loneliness and despair.

I believe that in the full liturgical context the preaching event comes to its clearest expression, its most vivid and final manifestation. Homiletic re-visioning, expressing the true identity of the church, is a process of continual and persevering reorientation, helping the church to see the meaning of the text more clearly in the encounter with God - and then to see what must be done in the modern context in faithful obedience to the God of the text. Seeing the God of the text in the text precedes doing the text in faithful obedience. *Believing* and *doing* faith rests on this optics of faith. The liturgical context of preaching should help the congregation both in the seeing and doing functions called for in the preaching event.

One of the surveys done recently in Korea (Park 2014) asked the congregation what is most demanded of their senior pastor in the Church. 27.8% of respondents answered

that the first responsibility is the “preaching of the senior pastor”³⁸. Korean congregations still have a lot of expectation of the preaching today. They hope to experience the grace of God through the preacher’s effort. But they will also have to enter into a new conversation with their “senior pastors”, a new ecclesiological collaboration, if this expectation is to be met.

³⁸ Preaching of the senior pastor (27.8%), Church atmosphere (17.6%), Friendliness of the congregation (12.3%), Worship style (8.4%), Geographic location of the Church (6.3%), Relationship with other people (6.3%), Doctrine (5.1%), Bible Study (4.3%), Others (Children's Ministry and so on) (12.4%) - Sunil Kim presented his survey on “2014 New Generation Academy Conference (21 November)”.

CHAPTER 6: CONCLUSION

So far, we have examined the relationship between congregation and preacher in the light of McClure's homiletics, conducted a comparative study between the ecclesiology of the Reformed/Presbyterian Church and McClure's homiletics, and discussed how to practice collaborative preaching through the “Appropriation” of McClure’s homiletics in the Korean context.

6.1. Summary of previous chapters

The first chapter, which served as an introduction to the whole dissertation, focused on the motivation for the study, the background of the topic, the problem statement, (hypotheses), the methodology and the aim of the research.

In Chapter Two, a description of the relationship between the preacher and the hearer in the homiletics of the Korean context had been offered. This served as the foundation for the review of previous works. The focus was on answering a key question: How was the interaction between a preacher and hearer studied in the Korean context during the last decade?

Chapter Three summarized the theory of John S. McClure’s homiletics from a homiletical viewpoint, noting that he has a progressive theory of preaching that is well adjusted to the so-called postmodern period.

In Chapter Four, a comparative study of McClure's homiletics and the traditional Reformed/Presbyterian Ecclesiology in the context of the Korean Presbyterian Church was conducted. A key question addressed in this chapter was: What are the strong and weak points of McClure, the Reformed/Presbyterian tradition and the Korean Church? In this chapter we also examined McClure's homiletics approach from the viewpoint of Presbyterian ecclesiology.

Chapter five focused on the critical "Appropriation" of McClure's homiletics in the Korean context. We rediscovered the role of conversation in the Reformed/Presbyterian perspective, which had evaluated the role of the congregation in preaching as the preacher's partner in the church.

It is not easy to compare McClure's homiletics with Reformed/Presbyterian ecclesiology. Most of McClure's assertions and theories focus on the act of preaching and the empowerment of the congregation, but the Reformed/Presbyterian Church has different emphases in comparison with McClure. Nevertheless, there are commonalities between the homiletics of McClure and the Reformed/Presbyterian Church. In my view, McClure's homiletics does not need to be seen as an insurmountable problem compared to the Presbyterian tradition. He in fact offers a new approach to address the reality of ecclesiological difficulties. A key point of the whole discussion is that today the preacher and the congregation should interact with one another to overcome the disconnection that exists between them. McClure reminds us about the communal character of preaching, which will be a big challenge for today's preachers, especially those in the Reformed/Presbyterian Church in Korea. However, the traditional Reformed/Presbyterian Church should not only interact superficially with the notions

of leadership and homiletic-centered ecclesiology, as advocated by McClure. I am going to suggest two crucial perspectives that, in my opinion, is needed to practice conversation-centered ecclesiology and homiletics in the Korean context.

6.2. Suggestions for interaction between preacher and congregation in the Korean Presbyterian Church

6.2.1. Rediscovering the conversational role of the congregation in Homiletics

Is it possible to kindle a conversation between the traditional Reformed/Presbyterian Church and the practice of collaborative preaching? Does the Reformed/Presbyterian Church have inherent conversational characteristics, given to us through church history as legacy?

The Westminster confession of Faith and other Reformed/Presbyterian public documents were indeed conversational, cooperative products from the council of divines' discussion or debates. It was not only one person's theological statement. Historically, the conclusion of dogmatic discussions and controversies in the Reformed/Presbyterian tradition was based on decisions of the Presbytery and the General Assembly meeting.

A question that could be asked in this regard is: what is the structure of the traditional catechism of the Reformed Church? This structure was one of "question and answer". The most important function of the conversational character of the catechism was to ask a specific question and to answer it. Instruction given by the Reformed/Presbyterian

Church itself was of dialogical nature. However, the Korean Presbyterian Church politics became increasingly hierarchical in structure rather than cooperation with all church officers (Pastor, Professor, Presbyter and deacon). That situation led to a loss of the dialogical function and communal characteristics within the Reformed/Presbyterian ecclesiology.

Why has conversation been reduced in the contemporary Presbyterian Church? This question will have very complicated answers, seen from the Korean Confucianism and cultural situations. The sum of the matter is however that pastors and preacher-centered churches became hierarchical.

Of course, the Bible emphasises the importance of respect for preachers and teachers in the congregation. In this regard, compare 1Tim 5:17: “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.” The ministry of teaching and preaching is extremely important. However, church officers, through their cooperation with the preacher, fulfill a vital role in the ministry and are just as valuable as preachers. They are also honourable persons and workers for the kingdom of God, and are called by Him.

However, while maximizing the power of contemporary preachers in church ministries on the one hand, other church officers’ responsibilities were reduced in the congregation and the Church became preacher-centered on the other hand. Faithful listeners to preaching are precious. But, as a trend in today's individualization, many congregants do not want to belong to the community and this trend increased the incidence of selfish individuals in the congregation. Although a lot of this tendency

towards individualization can be seen in the Church, the Church in my opinion did not put in enough effort to re-educate them. Therefore, the contribution of the Christian community and the social trust in the church as community has deteriorated. Christians no longer have much effect in the secular world and society. So what could we do to help change the mind-set of the congregation today? Cilliers and Campbell (2012:172), speaking about the strangeness of the gospel and the “foolishness” of preaching this gospel, offer the following advice:

Preaching fools open their arms to others, rather than circling the wagons, in the expectation of new possibilities and new identities. They repeatedly explore meaning and truth through inter-facing with others, rather than through iron theologies that profess truth as a fixed conclusion. They help to keep alive a theology that is open and fluid toward others, as well as the Other.

Furthermore, Cilliers and Campbell (2012:174) suggest three ways to solve the problem of disconnection with others:

Preaching fools interrupt these broken and oppressive relationships by engaging in unmasking, so that Christians might discern others and the Other as they move in the liminal space of being and becoming. This unmasking is done on at least three levels.

First, in the conventional sense of the word, the preaching fool unveils the real face of the real person or persons behind the masks.

When preaching fools confront these masks of power, they not only reveal the true persons behind the masks, but, secondly, they expose the power or destructive ideology represented in and through the masks. They reveal the true identity of the masks themselves.

This brings us to a third level of unmasking, which ultimately takes us back to the cross and calls for a deepened theological interpretation: not only do humans wear masks-so does God. And in this regard, the preaching fool serves as an agent of both revealing and concealing.

As regards our behaviour towards those on the margins of the congregation, Cilliers and Campbell (2012:178~179) remark as follows:

Preaching fools do not side with those who are powerful according to the old age. Rather, they are more often than not found in the vicinity of those whom the world considers powerless. Preaching fools are fond of the old age's fringes. They face those faces on the fringes that others would rather turn away from. Preaching fools have discerned that facing the crucified Other always involves facing others outside the gate. For the Other never comes without those others.

6.2.2. The value of “Ubuntu” for the Korean Presbyterian context

In my opinion, the contributions of John McClure help us exactly here, in rediscovering the “other” on the margins – without whom we simply cannot preach. His theory of preaching underlines the importance of tapping into the wisdom of the community. Another way of looking at community is through the lens of Ubuntu, which, in my

opinion, has remarkable similarities with the works of McClure. Ubuntu is an ancient African word meaning “humanity to others”. It also means 'I am what I am because of who we all are'. The word “Ubuntu” gets bandied about a lot, but what does it actually denote? According to Bhengu (as quoted by Broodryk (2010:57), “uBuntu means humanness, the ideal of being human a worldview based on the guiding statement of ‘*umuntu ngubuntu ngabantu*’ (I am a person through other persons).”

Ubuntu has been described as a way of life. In short it means: *humanity*, or *humanness*. It stems from the belief that one is a human being through others – “I am because you are” (Cilliers 2008:1; cf. Ramose 1999: 49 f.; Shutte 1993:46). Louw (2002:11) also explained this *philosophy of connectedness* as follows:

Ubuntu as an effort to reach agreement or consensus should thus not be confused with outmoded and suspect cravings for (an oppressive) universal sameness, often associated with so-called teleological or ‘modernistic’ attempts at the final resolution of differences.... True Ubuntu takes plurality seriously. While it constitutes personhood through other persons, it appreciates the fact that ‘other persons’ are so called, precisely because we can ultimately never quite ‘stand in their shoes’ or completely ‘see through their eyes’. When the Ubuntuist reads ‘solidarity’ and ‘consensus’ s/he therefore also reads ‘alterity’, ‘autonomy’, and ‘co-operation’ (note: not ‘cooptation’)

Ubuntu speaks particularly about the fact that you can not exist as a human being in isolation. It speaks about your interconnectedness. You can not be human all by yourself, and when you have this quality - Ubuntu - you are known for your generosity.

This individuality focuses on a person's attitude towards others. Louw(2002:14) asserts that:

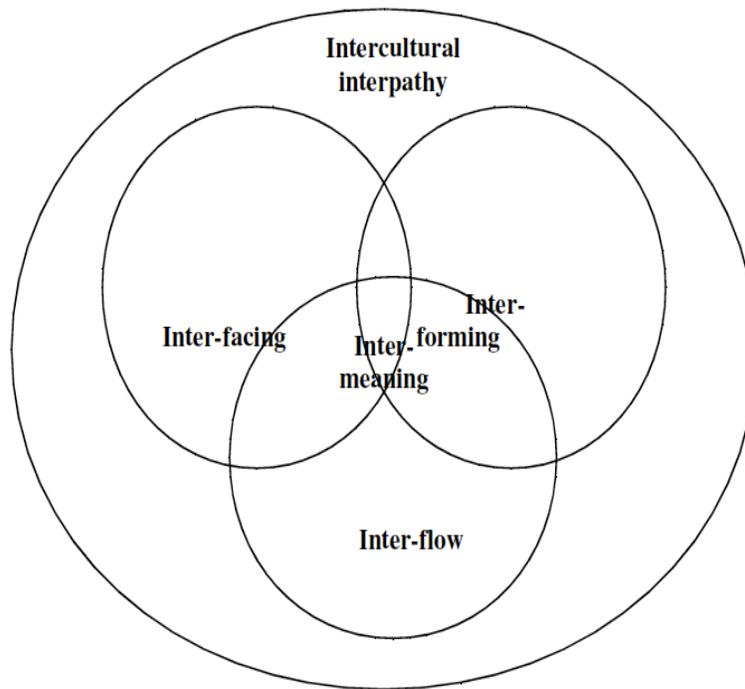
uBuntu defines the individual in terms of his/her relationship with others. Individuals only exist in their relationship with others. The word individual signifies a plurality of personalities corresponding to the multiplicity of relationships in which the individual in question stands. Being an individual by definition means being with others.

Therefore, what is the value of Ubuntu for the Korean context? How should we apply this principle to Korean Presbyterian churches? Cilliers (2008:13) advocates that:

It is exactly this relational potential of Ubuntu (as opposed to a philosophical or ideological understanding of it) that in my opinion offers the space for the development of a unique (South) African Homiletics. The term space has already been used to describe the reality of Ubuntu. It is now necessary to refine this further, and in so doing also to introduce the notions of *interculturality* and *interpathy*. It could be said that Ubuntu represents a space for *intercultural interpathy*. The inner workings, or rather the constitutive (secondary) spaces of this primary space for intercultural *interpathy*, I describe as inter-facing, inter-forming and inter-flow. It is important to note that these secondary spaces can be distinguished, but not separated – they are

intrinsically interwoven. Where they do intertwine, inter-meaning is constituted. Perhaps this Ubuntu model for inter-meaningful preaching could be graphically illustrated as follows:

The essence of Ubuntu is to put another person first in terms of love, caring, compassion,



respect. [Figure 4 Illustration of Ubuntu model for inter-meaningful preaching](#)

humankind. In my opinion, Ubuntu expresses in an African way that what John McClure has stated in more philosophical (and homiletical) terms. It is through this lens, in my opinion, that the Korean Church must re-learn and practice the communal aspect of being church and of preaching.

6.3. Contribution of the study

South Africa is a rainbow nation, trying to achieve a beautiful harmonization of different races (Broodryk2010:34). Although Korea is not a multi-racial country, it is quickly transforming into a multicultural society. Around 1.5 million foreigners from Southeast Asia, Europe, Africa and America live in Korea at the moment, and their numbers are increasing rapidly (Koehler2013).³⁹ Thus, the Korean Church should learn to recognize the diversity of thought. Today, the relationship between each congregant and the broader church community must be identified in order to prevent the continuation of mono-logical preaching. The latter will eventually lead to a disconnection in communication, which means that congregants become even more “distanciated” from the community than ever before.

The fact that Korea is no longer a homogeneous society means that preachers are now faced with the difficulty of how to preach to a congregation with diverse cultures, languages, ideologies and worldviews. Preaching can no longer be viewed as a one-way communication, but should be developed into interactive communication. Accordingly, we should expand the capabilities of the conversational mode in homiletics. Contemporary preachers should not only concentrate on biblical exegesis but should also strive to improve relationships with others. Volf (1996:29) emphasized the importance of being truly open towards the congregation as the following remark illustrates:

The will to give ourselves to others and "welcome" them, to readjust our

³⁹ The number of foreigners residing in Korea has surpassed 1.5 million for the first time ever, reports Yonhap News. Yonhap News notes that as recently as the late 1990s, there were only about 380,000 foreigners, including GIs, tourists and industrial trainees, and were considered outside of Koreans society. The number has now skyrocketed to near 3% of the total population, and Korean society is now becoming a multicultural and multiracial one.

identities to make space for them, is prior to any judgment about others, except that of identifying them in their humanity. The will to embrace precedes any "truth" about others and any construction of their "justice."

His reminds us of the fact that the idea of embracement must be respected and practiced by preachers today. Contemporary preachers struggle to understand the growing diversified thought and culture of the Korean congregation. It is with regard to this situation that the researcher proposes a new way of understanding the audience and the coexistence of the preacher and the congregation. The Korean Presbyterian preacher of today should focus on the development of a communal model of communication such as put forward by homileticians like John McClure.

6.4. Suggestions for future research

The researcher considers the following two themes as possibilities for future explorations:

Firstly, we need to revisit the traditional Korean style of cooperation, particularly in view of homiletics. Korean Confucianism emphasized the unity of all the members of community. For example, the Korean farming culture has been organised around groups for mutual support during the busiest season. It was called “Dure (두레), or Pumasi (품앗이)”(Chun2007)⁴⁰. Thus, as far as collaborative ministry is concerned

⁴⁰ Korea has the traditions of “Dure” and “Pumasi” as well as “kae” to help and take care mutually, so we can say that community currencies are a multilateral Pumasi in which our

more research needs to be done on the link between these traditional concepts and its contemporary developments and counterparts. Such a study will be helpful towards a better understanding of the Korean culture within the Korean Reformed/Presbyterian ecclesiology.

Secondly, we have not explained in detail McClure's latest approach to preaching. Recently, he published "Mash up religion", which introduced a new style of preaching for the people of the so-called popular culture. This is a cultural approach that can serve a better understanding of contemporary people – especially also in Korea with all its technological advances of the last decades. A conversation between the current socio-cultural trends with Reformed theology might stimulate the continuing study of the classics of our heritage, and in doing so, serve the challenge of *preaching with the congregation*.

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tradition has been reinvented as a modern system in accordance to our reality today. In other words, community currencies are a modern representation of barter, a long tradition of Korea.

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